

# **Shaykh Al-Tusi's Book Of Occultation**

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**Translation of Kitab Al-Ghaybah -  
Shaykh Tusi**

**Translated by  
Sayyid Athar Husayn S.H. Rizvi**

**Al-Islam.org**

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**Sub Title:**

**Author(s):**

[Shaykh Tusi](#) [2]

**Publisher(s):**

[Ansariyan Publications – Qum](#) [3]

This text explores the doctrine of the Twelfth Imam's occultation, bringing together Qur'anic verses and numerous narrations from the Prophet and the Imams to establish its truth. It outlines the historical conditions and threats that led to his concealment, and explains the divine wisdom in this period of absence.

The chapters address misconceptions, answer objections, and present the signs and events that will precede his reappearance. It also discusses the Imam's unseen role in guiding the community, the duties of believers during his absence, and the importance of remaining steadfast, hopeful, and prepared for his return.

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**Translator(s):**

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**Topic Tags:**

[Ghayba \(Occultation\)](#) [8]

[Awaiting Imam Mahdi](#) [9]

**Miscellaneous information:**

Shaykh Al-Tusi's Book Of Occultation Translation of Kitab Al-Ghaybah By: Abu-Ja'far Muhammad Ibn al-Hasan al-Al-Tusi Translator: Sayyid Athar Husayn S. H. Rizvi Publisher: Ansariyan Publications First Edition 2012 – 1433 – 1391 Neqeen Press Quantity: 2000 No. of pages: 568 Size: 162 x 229 mm ISBN: 978-964-219-287-8 All Rights Reserved And Recorded For The Publisher Ansariyan Publications P.B. Box 187 22, Shohada Str. – Qum Islamic Republic of Iran Tel; 0098 251 7741744 Fax 7742647 Email: Int\_ ansarian@yahoo.com www.ansariyan.org & www.ansariyan.ir Arabic text to be found here: <https://www.thaqalayn.net/book/27>

## Person Tags:

[Imam al-Mahdi](#) [10]

# Translator's Preface

By the grace of the Almighty and blessings of the Imam of the Time ('a), this humble servant has completed the English translation of Kitab al-Ghaybah of Shaykh al-Taifah Muhammad Ibn al-Hasan Al-Tusi, may Almighty Allah exalt his status further.

Although Kamaluddin Wa Tamamun Ni'ma of the venerable Shaykh Saduq (r.a) was previously translated and published in India as well in Iran by Ansariyan Publications, we deemed it necessary that this book of Shaykh Al-Tusi (r.a) should also be published, mainly due to following reasons:

First of all, there is a great difference between the themes of two books; Kamaluddin is mainly concerned with comparison of occultation of Imam al-Mahdi (aj) to occultation of divine prophets; whereas this book has presented logical arguments supporting existence of Imam through scholasticism, which was mainly pioneered by Shaykh Al-Tusi.

Secondly, it contains many traditional reports not mentioned in Kamaluddin, especially regarding the Imamate of Imam Musa al-Kazim ('a) and refutation of Ismailism and other sects who diverged before the twelfth Imam.

Thirdly, as Shaykh Al-Tusi himself says, the aim of this book is to: "Explain the cause of occultation of Imam, reason of its prolongation, hurdles in reappearance and benefits of Imam's existence."

We hope readers would find many useful points in their quest for knowledge and awareness about the Imam of the Time ('a). Do send us your valuable comments and suggestion to [sayedathar@hotmail.com](mailto:sayedathar@hotmail.com)

[11]

Wa akhiru ad-da'wana 'an ***"Al-hamdu li 'l-Lahi Rabb al-'Alamin"*** (10: 10).

**Syed Athar Husayn S.H. Rizvi**

**Hyderabad, India**

**1st December 2011**

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# A Brief Biography Of Shaykh Al-Tusi

Shaykh ut-Taifah Muhammad Ibn al-Hasan Al-Tusi was one of the most prominent Shi'a jurists and influential Muslim scholar of history. In addition to being a jurist, he was a scholastic theologian, an accomplished commentator of Qur'an and a trustworthy narrator of traditions – not only a pride of Shi'a in history; but pride of all Muslims.

He possessed expertise in all branches of knowledge as is clear from his books that cover almost every subject of religious sciences.

In spite of his circumstances and regrettable incidents that he encountered, his contribution to the world of Shi'a theology and faith was such that even after centuries, it is still a source for those who are thirsty for knowledge and spirituality.

Allamah Hilli has said regarding him: Shaykh at-Taifah, leader of the community, was a noble and respectable personality; he was known for his veracity and deep awareness about traditions as well as narrators of traditions. He was an expert of Shi'a jurisprudence, principles of jurisprudence, theology and literature. He was an epitome of excellence and a writer on almost all Islamic sciences: like fundamentals of faith, branches of religion etc. Shaykh Al-Tusi was a leading light among Shi'a scholars and possessed an exceptional rank. He was a scholar of integrity and a reliable point of reference.

He was learned in traditions, science of tradition narrators, jurisprudence, principles of jurisprudence, theology and literature. He has written books on all Islamic sciences and systematically arranged principles and branches of Shi'a faith. [1](#)

Allamah Bahr al-Uloom said: "Muhammad Ibn al-Hasan Ibn 'Ali Al-Tusi, Abu Ja'far Shaykh at-Taifah raised the standard of Shi'ism as it deserved. He was a leader of Shi'a community after the Holy Imams ('a). He was an authority of Shari'ah and Imamiyyah and everything connected to religion. He was an accomplished researcher in branches as well as fundamental principles of belief and an expert of all Islamic sciences. His main contribution was systematic arrangement of religious sciences and subjects of theology.

## **Birth Till Migration To Baghdad**

He was born in Ramadhan, 385 A.H., exactly four years after the passing away of Shaykh Saduq and beginning of the leadership of Shaykh Al-Mufid.

His place of birth is Tus in Nuqan district; that is Holy Mashad, which was the cradle of knowledge and literature at that time, and it was where the prominent personalities grew up, like Firdosi, the famous poet of Iran. This proves beyond any doubt that Shi'a people inhabited Tus area and gained from the

proximity of the holy tomb of Imam 'Ali ar-Ridha' ('a). They were also quite active in fields of knowledge and learning as is proved by the appearance of so many prominent personalities from there.

Although Shi'a were not in majority there at that time and a large part of the population followed the Shafei faith and scholars like Nizam al-Mulk and Al-Ghazali were born and bred in this area. In any case, our Shaykh was born in a Shi'a family of scholars. His father's name was Hasan Ibn 'Ali Ibn al-Hasan, but we do not have more details about his life and achievements.

Shaykh Al-Tusi received his primary education in Tus and after that he was admitted in the religious college of Shaykh Al-Mufid, who at that time was the final authority of Shi'a.

It should also be mentioned that on his journey to Baghdad, the Shaykh had to travel through Nishapur, Rayy and Qom, and he must have stayed in all these places for some time and met the scholars there.

## **Baghdad**

Baghdad was founded by Mansur Dawaniqi, the second Abbaside Caliph in 148 A.H. It became the center of political activities in the Muslim world and was the capital of Abbaside kingdom, which stretched from Red Sea and Mediterranean shores till the borders of China. From the point of view of knowledge and learning also, it was at the peak of fame and the focal point of intellectuals of the world.

Scholars of the four Sunni schools [Hanafi, Maliki, Shafei and Hanbali] were present there, therefore for Ahl al-Sunnah, it was an important center of religious education and great scholars, jurists, historians and writers, like Muhammad Ibn Ishaq Waqidi, Ibn Sa'ad scribe of Waqidi, Yaqubi, Masudi, Tabari, Balazari, Ibn Qutaibah Dinawari, Abul Faraj Isfahani, Muhammad Ibn Ismail Bukhari [author of Sahih Bukhari], Muslim Ibn Hajjaj Nishapuri, author of Sahih Muslim, Abu Dawood Sulaiman Ibn Ashath, author of Sunan Abi Dawood, Abu Isa Muhammad Ibn Isa Tirmidhi author of Sahih Tirmidhi, Ahmad Ibn 'Ali Shuaib Nasai, author of Sunan Nasai and Abu Abdullah Muhammad Ibn Yazid Qazwini, author of Sunan Ibn Majah, lived all their life in Baghdad or lived there for some time.

Thus, Ahl al-Sunnah scholars, till the time of Shaykh Al-Tusi were established firmly in Baghdad since two centuries and Baghdad was the real center of their intellectual activities.

On the other hand, the position of Shi'a in Baghdad was not less and they were also active in this city almost as much as Ahl al-Sunnah.

Imam Musa al-Kazim ('a) and Imam al-Jawad ('a) were forced to reside in this city by Abbaside rulers and it is here that they attained martyrdom. Imam Hadi and Imam Hasan al-'Askari ('a) also lived in Iraq in Samarra region and the circle of the activities of these Imams spread till Baghdad.

So, Baghdad was the native place or place of residence of a large number of Shi'a intellectuals like Hisham Ibn Hakam, Muhammad Ibn Abi Umair, 'Ali Ibn Yaqtin and his family, the Naubakhti family, Ibn

Quluwayh family, Iskafi family, families of Sayyid Murtadha and the great Shaykh Al-Mufid, may Allah enhance their ranks.

Day by day, Baghdad became more important to Shi'a and their gatherings increased till during the third, fourth and fifth centuries it became the most important intellectual center of Shi'a, because the four special deputies of the twelfth Imam also resided there, and the most senior Shi'a jurists also were based there.

## **Entry Of Shaykh Al-Tusi In Baghdad And Leadership Of Shaykh Al-Mufid**

Shaykh Al-Tusi arrived in Baghdad in the year 408 A.H. aged twenty-three years and enrolled into the classes of the chief of Shi'a, Shaykh Al-Mufid. In addition to being the point of reference of Shi'a world, Shaykh Al-Mufid trained very valuable students, each of whom is considered as great Shi'a scholar; the most famous of them being 'Alam al-Huda, Sayyid Murtadha and his illustrious brother, Sayyid Razi; Ahmad Ibn 'Ali Abbas Najjashi, Sa'ad Ibn Abdul Aziz, Abul Fath Karakaji and at the time of Shaykh Al-Tusi's entry into Baghdad, all except for Sayyid Razi, who passed away in 406 A.H., were alive and attending the classes of Shaykh Al-Mufid.

The young scholar from Tus province remained a student of Shaykh Al-Mufid for five years; that is till the end of his life.

Shaykh Al-Tusi started writing a gloss on Muqna of his teacher during his lifetime itself, and it was entitled: Tahdhib al-Ahkam. This book is the best proof of the excellence and intellectual rank of Shaykh Al-Tusi; and even after passage of centuries, it is still considered to be a valuable source of traditions and jurisprudence of Shi'a and is one of the four most important books of Shi'a, but this was not completed during the lifetime of Shaykh Al-Mufid. Only the book of purification was complete when Shaykh Al-Mufid retired to his heavenly abode.

## **Passing Away Of Shaykh Al-Mufid And Leadership Of Sayyid Murtadha**

Incomparable leader of the great world of Shi'a, Shaykh Al-Mufid departed for his heavenly abode in 413 A.H. After the passing away of Shaykh Al-Mufid, Shaykh Al-Tusi continued on the path of progress and perfection under the guidance of his excellent successor, Sayyid Murtadha for 23 years.

Regarding him, Shaykh Al-Tusi says: He possessed mastery in all fields: theological jurisprudence, principles of jurisprudence, literature, poetry, grammar etc. His collected poetical works (Diwan) consists of twenty thousand couplets.

His writings and replies to questions arriving from different parts of the Muslim world have taken the shape of numerous books.

On another occasion, Shaykh Al-Tusi has listed 38 books of Sayyid Murtadha in his Kitab Al-Fihrist and then he says: I have studied most of these books directly under him and as for the rest I was present when they were read out to him.

Throughout the leadership of Sayyid Murtadha, Shaykh Al-Tusi was at his side and it was not long that he began to be considered among the most important pupils of the Sayyid.

## **Passing Away Of Sayyid Murtadha And Leadership Of Shaykh Al-Tusi**

Sayyid Murtadha departed for his heavenly abode in 436 A.H. at the age of eighty leaving the Shi'a world with a void, which none could fill. At that time a number of prominent students of Shaykh Al-Mufid were alive, like Najjashi and Karakaji and considered as pride of Shi'a community, but the mantle of leadership fell on the shoulders of Shaykh Al-Tusi and he became the supreme point of reference in Shi'a world, which proves his excellence and lofty personality.

At that time, Shaykh Al-Tusi was 41 years old and he devoted 28 years of his life to the college of Shaykh Al-Mufid and Sayyid Murtadha, imparting knowledge, conducting research and compiling books. He put in great efforts to propagate the sciences of his times and to take them to the zenith. He also wrote books on important Islamic topics.

His intellectual fame, lofty personality and encompassing command on beliefs and religion led to his being selected by the Caliph of that time, Qa'im bi Amrillah, the Abbaside Caliph, a follower of Sunni religion for the Chair of Theology, which was usually occupied by the cream of scholars of the time. The Shaykh occupied this chair and delivered lectures on scholastic theology: that is regarding discussions about beliefs and religion, which was the most prevalent science of that age and removed all doubts of opponents through irrefutable arguments and decisive proofs.

Keeping in mind the fact that Baghdad in those days was an important center of Ahl al-Sunnah scholars and a large number of them openly opposed the Shi'a and even bore malice to them, the getting of chair by Shaykh Al-Tusi shows that he observed moderation and refrained from sentimentality and defended the beliefs of Ahl al-Bayt and Shi'a in such a way that there was no one among Sunnis who asked him a question and was not given a satisfactory reply; and this was due to his extraordinary command on the sciences of his times.

Shaykh Al-Tusi continued to teach, write and reply to the questions posed to him from all over the Islamic world for twelve years till 448 A.H. His leadership and verdicts were accepted and followed in Iraq, Iran and Syria and he was the final authority on religious issues.

## **Bitter Incidents Of Baghdad**

Regretfully, ignorant bigotry, which has haunted Muslims since earliest times and has been a hurdle to their progress, became the main cause of opposition to activity and residence of the Shaykh in Baghdad. Presence of an Iranian and Shi'a intellectual in the center of the Arab and Sunni world and that also as a scholar, who was most learned, became a cause for some mischief mongers to create dissension in Shi'a community. They could not bear to see him filling the void created by the absence of Shaykh Al-Mufid and Sayyid Murtadha, both of whom were Arabs, although the bitter incidents, which led to the migration of Shaykh from Baghdad were not restricted to the period of his leadership.

On the contrary, they started from the time of Shaykh Al-Mufid and continued to the period of his leadership and were spread out over a period of forty years, but the influence of Shaykh Al-Mufid and Sayyid Murtadha among Sunni Arabs and local government of the time prevented its spread and kept opposition to Shi'a in check, but during the time of Shaykh Al-Tusi in 477–448 A.H. great tragedies took place in such a way that groups of Sunnis attacked Shi'as and a large number of them were martyred in the Karkh locality, their houses were demolished and their property was plundered. These incidents mostly took place during the months of Muharram and Safar when Shi'a community is busy in mourning for the Chief of Martyrs, Imam Husayn ('a) and his family members in Karbala.

It was at the time when Tughral Beg, a Seljuk king and a bigoted Sunni, at the instigation of Qa'im bi Amrillah attacked Baghdad in 447 A.H., which led to the overthrow of Buwaihad dynasty. Day by day they started suppressing the Shi'a; it was even proclaimed that Hayya 'ala Khairi al-'Amal (Hasten to the best of deeds) be not recited in call for prayer (Adhan) and instead As Salat Khairum Min an-Nawm (the prayer is better than sleep) be recited in Morning Adhan, as Sunnis usually do. Government officers were appointed to ensure the compliance of this order.

In addition to this, all slogans and inscriptions that Shi'a people had inscribed on their doors and walls in Karkh were ordered to be effaced, like: "Muhammad and 'Ali are the best human beings."

After that; praise singers of Ahl al-Sunnah entered the Karkh locality and began to sing couplets in praise of usurper Caliphs to instigate Shi'a and enflame their sentiments, although they were not affected by this. Later on, a famous Shi'a businessman, Abu Abdullah Jallab was accused of heresy and executed, and his body was hung from his shop.

After this terrible act the rioters turned their attention to the house of the Shaykh, who was the seniormost Shi'a personality of that time. Since they were unable to lay their hands on him, they plundered all his property and brought his chair to Karkh locality in front of the Masjid Nasr; and three white flags, which the ancient Shi'a had borne for Ziyarat of Imam 'Ali ('a) were also brought there and all of it was consigned to the Hames.

But the opponents did not remain content with all this. The following year they targeted the library of

Shahpur Ibn Ardeshir, minister of Baha' al-Daula Dailami, who was an intellectual and a pure and righteous Shi'a. Ten thousand books and four hundred rare manuscripts were consigned to the flames, along with one hundred copies of the Holy Qur'an.

## **Migration Of The Shaykh To Najaf**

During the stay of the Shaykh in Baghdad, scattered and sometimes public confrontations took place between the Sunni majority and Shi'a minority and Shaykh Al-Tusi faced them with full confidence while at the same time being involved in education, teaching and writing of books, but in the end, the patience of that man was exhausted and he migrated to the holy sanctuary of Amir al-Mu'minin 'Ali Ibn Abi Talib (a) – and the Shi'a to this day are blessed by that migration.

At that time, Najaf was a very small minor village, and some Shi'a families had settled down in the area. The Shaykh spent the last twelve years of his life in the neighborhood of Imam 'Ali (a) and remained involved in teaching, research and compilation of books. This added further to the importance of Najaf and scholars started frequenting that city. A large number of Shaykh's students also relocated to his blessed neighborhood to benefit from his company. Thus, Najaf was transformed into an international center for Shi'a, and it remains thus since the last one thousand years and it is not, but due to the grace of Shaykh Al-Tusi, may Allah enhance his blessed status.

Shaykh al-Taifah departed for his heavenly abode on 22nd Muharram 460 A.H. at the age of seventy-five years and was laid to rest in the neighborhood of Amir al-Mu'minin (a) forever. The Shaykh was given the funeral bath and shrouded by his three students: Hasan Ibn Mahdi Saliqi, Abul Hasan Muhammad Ibn Abdul Wahid Husayn Zarbi and Shaykh Abul Hasan Shustari.

The Shaykh was buried at his residence, which is to the north of the tomb of Imam 'Ali (a) and the house was, according to the bequest of the Shaykh, converted into a Masjid and even today the gate, which opens from the tomb of Shaykh into the courtyard of the tomb of Imam 'Ali (a) is known as Baab Al-Tusi. After Shaykh Al-Tusi, his son, Shaykh Abu 'Ali and after him, the grandson of the Shaykh remained as leaders of the Shi'a world in Najaf and final point of authority in religious affairs. They continued nurturing the Islamic university founded by the Shaykh and through the special blessings of the Imam of the Time (a), the religious university of Najaf is flourishing and producing jurisprudents for Islamic world, and all this was as a result of the migration of a broken-hearted scholar. And peace be on him the day he was born, peace be on him the day he died, and peace be on him the day he will be raised.

## **Students Of Shaykh Al-Tusi**

A large number of scholars, jurists, exegetes and theologians of that time benefited from this great tree of grace and obtained knowledge from him. Each of them had specialty and excellence and all of them considered it a matter of pride to be a student of this great personality. According to some studies, more

than three hundred Mujtahids and Shi'a and Sunni scholars benefited from the grace of this great Shaykh. The most important being:

- 1) Shaykh Abu 'Ali, son of Shaykh Al-Tusi, famous as Al-Mufid, the second.
- 2) Shaykh Taqi Ibn Najam Hilli, a senior Imamiyyah scholar; his agnomen was Abu Salah and he studied under Sayyid Murtadha and Shaykh Al-Tusi.
- 3) Abul Fath Karajaki, author of Kanz Karajaki.
- 4) Sulaiman Ibn al-Hasan Sahrishti.
- 5) Shaykh Abdul Aziz Ibn Nahrir Ibn Barraji; he was the representative of the Shaykh in Shaam (Syria) and for thirty years he held the position of judge in Tarbulus; therefore, he earned the title of Qadi Ibn Barraji.
- 6) Adam Ibn Yunus Ibn Abil Muhajir was a Shi'a jurist.
- 7) Abu Bakr Ahmad Ibn Husayn Ibn Ahmad Nishapuri, a great Shi'a writer.
- 8) Shaykh Abu Muhammad Abdur Rahman, another son of Shaykh Al-Tusi, who undertook a number of journeys and collected traditions from Shi'a and Sunni; he also wrote a book on the excellence of Ahl al-Bayt ('a).
- 9) Ishaq Ibn Muhammad al-Qummi, grandson of Shaykh Saduq, who was a reliable and trustworthy scholar.
- 10) Abu Ibrahim Ismail Ibn Muhammad Ibn al-Hasan al-Qummi, another grandson of Shaykh Saduq, these two persons learnt a large number of traditions from the Shaykh.
- 11) Abul Khair Barka Ibn Muhammad Ibn Barka Islami.
- 12) Shamsul Islam Abu Muhammad Hasan Ibn Husayn Ibn al-Hasan Ibn Husayn Ibn 'Ali Ibn Babawayh al-Qummi. He read out all the writings of the Shaykh to him in Najaf.
- 13) Abu Muhammad Hasan Ibn Abdul Aziz Ibn Mohsin, jurist and reliable scholar of Egypt.
- 14) Mohiuddin Abu Abdullah Husayn Ibn Muzaffar Ibn 'Ali Hamadani, jurist and teacher of Qazwin.
- 15) Sayyid Abul Samsaam Zulfiqar Ibn Muhammad Ibn Sa'id Husayni, chief scholar jurist and a teacher of Qutub Rawandi.
- 16) Sayyid Abu Muhammad Zaid Ibn 'Ali Ibn Husayn Hasani. He was great jurist and the writer of Tibbe Ahl al-Bayt.

- 17) Sayyid Zainuddin Ibn Dai Husayni – a prominent scholar and jurist, who has narrated traditions from the Shaykh.
- 18) Shahr Ashob Mazandarani, grandfather of Ibn Shahr Ashob, author of Manaqib.
- 19) Saa-ad Ibn Rabia Ibn Ghanim, who was a jurist and traditionist.
- 20) Shaykh Abu Sult Ibn Abdul Qadir, who was a great jurist.
- 21) Shaykh Abul Wafa Abdul Jabbar Ibn Abdullah Ibn ‘Ali Muqri, he was a jurist of Rayy and has also written books on jurisprudence in Arabic and Persian.
- 22) Shaykh Muhammad Ibn al-Hasan Ibn ‘Ali Fatal Nishapuri, author of Rauzatul Waizeen.
- 23) Sayyid Murtadha Zulfakhrain Abul Hasan Mutahhar Ibn Abul Qasim ‘Ali Ibn Abul Fadhl Dibachi, chief of Sadaat (Sayyids) of Iraq; he was the most prominent scholar of his time.
- 24) Shaykh Abu Abdullah Muhammad Ibn Abdullah Ibn Ja’far, jurist, trustworthy traditionist and author of numerous books, like Kitabe Zuhd.
- 25) Abu Ibrahim Nasir Ibn ar-Ridha’ Ibn Muhammad Ibn Muhammad Ibn Abdullah Alawi Hasani: he was a jurist, a traditionist and a high-class litterateur; he has authored a book on the excellence of Ahl al-Bayt (‘a).

In addition to these, many well-known followers of the school of Ahl al-Sunnah also attended the lectures of the Shaykh.

## Writings

There is no doubt that Shaykh Al-Tusi was the most productive writer of his times and even in the generations after him, he has few equals.

In spite of his various responsibilities, he did not overlook the compilation of Islamic laws, and he wrote books on various topics, which have continued to be the guiding lights for scholars who came after him. The most famous of them being Tafsir Tibyan, commentary of the Holy Qur’an and Tahdhib al-Islam and Istibsar, books on jurisprudence; these two books are among the four canonical books of Shi’a. They require a separate book to explain them in detail, which is beyond our scope at present.

All the books of the Shaykh, due to his complete command on the sciences of his times comprise of writings based on logical reasoning and, which fulfil all the queries that can possibly arise in their regard.

On the other hand, the Shaykh was having under his control two important libraries of the time: one was the library of his teacher, Sayyid Murtadha, which according to historians, consisted of 80000 books on

different subjects and the other was the library of Shahpur Ibn Ardeshir, minister of Baha' al-Da'ula Dailami, which had approximately ten thousand books.

With the help of this treasure, the Shaykh wrote more than fifty books, but probably some of them were destroyed during arson in his house and library; and his migration to Najaf.

## **Subject-Wise List Of His Books**

### **A) Principles Of Belief And Theology**

- 1) Usul al-Aqaid; this book consists of discussion on monotheism of the Godhead and some issues of divine justice.
- 2) Al-Iqtisad al-Hadi Ilaa Tareequr Rishad feema Yajibul Alai Ibaad min Usul al-Aqaid wa al-Ibaadat ash-Sharia.
- 3) Talkhis ash-Shafi: Gist of Shafi by Sayyid Murtadha, a book in defense of Imamate and Wilayat (Mastership).
- 4) Al-Ghaybah; the present book, which was written on the request of a senior Shi'a person.
- 5) Al-Kafi, Fi Ilm al-Kalam.
- 6) Al-Mufasah; on the discussion about Imamate, which is apparently not published as yet.
- 7) Al-Masail fil Farq Baina al-Nabi wa al-Imam.
- 8) Maa Laa Yasal Mukalliful Ikhlal beh.
- 9) Maa Yalal Maa Laa Yalal.
- 10) Muqaddimah fil Mudkhal Ilaa Ilmul Kalaam; With regard to this book, the Shaykh writes in his Al-Fihrist: A book like this has not been compiled.
- 11) An-Naqdh Alaa Ibn Shazan fee Masalatul Ghaar.
- 12) Tamhidul Usul Yaa Tamhid fil Usui; Theological commentary of Jamalul Ilm wa al-Amal of Sayyid Murtadha.
- 13) Riyadhul Uqul; Gloss on the book, Muqaddimah fil Madkhal Ilaa Ilmul Kalaam.
- 14) Sharhush Sharh fil Usui; a commentary on Tamhidul Usui.
- 15) Masaleh fil Usul.

16) Al-Masail Raziya fil Waeed; this book consists of replies to 50 questions, which were addressed to Sayyid Murtadha from Rayy and the Sayyid replied to them with Shaykh Al-Tusi.

17) Masail Usul ad-Deen; or Masail Al-Tusi, it is a small treatise on beliefs.

## **B) Jurisprudence**

18) An-Nihaya fee Mujarradul Fiqh wa al-Fatawa; this book is written according to the taste of scholars of traditions.

19) Al-Mabsut; the Shaykh has written on all subjects of jurisprudence in this book; it is an extremely fine book of Shi'a.

20) Al-Jamal wa al-Uqud fil Ibadaat; Late Shaykh Al-Tusi wrote this book on the request of Qadi Ibn Barraj and it consists of discussions from ritual purification (Taharat) till Enjoining of good and Discouraging of evil (Amr bil Maroof wa Nahy Anil Munkar).

21) Al-Khilaf fil Ahkam: It especially deals with difference of Islamic laws between Imamiyyah and Ahl al-Sunnah.

22) Al-Ijaaz fil Faraid; It is a brief treatise on the laws of inheritance.

23) Manasik Hajj Fee Mujarradul Amal.

24) Al-Masail Halabiyya fil Fiqh.

25) Al-Masail Janbalyah fil Fiqh: comprising of 25 legal issues.

26) Al-Masail Hairiya fil Fiqh.

27) Masala fee Wujub Jizya Alai Yahud wa al-Muntameen Ilaa Jababira.

28) Masala fee Tahrimul Fuqaa.

## **C) Principles Of Jurisprudence**

29) Al-Uqdah fil Usui; This is one of the most comprehensive books of Principles of Jurisprudence from the ancient period.

30) Masala fil Amal bi Khabar Wahid wa Bayan Hujjahul Akhbaar.

## **D) Tafsir**

31) Al-Tibyan fee Tafsirul Qur'an: It is among the finest works of the Shaykh and so far it has not been excelled. It is the most reliable Shi'a Tafsir.

32) Al-Masail Damishqiya fee Tafsirul Qur'an: It includes twelve issues regarding Qur'anic commentary.

33) Al-Masailur Rajabiya fee Tafsir Ayyu min Qur'an.

### **E) Hadith**

34) Tahdhib al-Ahkam: This book is among the four canonical books of Shi'a on traditions. It is the commentary of Muqna of Shaykh Al-Mufid and includes all subjects of jurisprudence.

35) Al-Istibsar: It is another canonical book of Shi'a and like the above book it possesses great merit and includes all the important discussions.

36) Amali: Consists of 45 lectures of the Shaykh on traditions.

### **F) Supplications**

37) Misbahul Mutahajjid fee Aamalus Sunnah: This is book of supplications and devotions for the whole year and important Ziyarats like Ziyarat Ashura.

38) Mukhtasar Misbah: Gist of the above book, which was written, because of the grand reception received by it.

39) Mukhtasar fee Amal Yauin wa Lailah Fil Ibadaat: Some people call it Yaum wa Lailah. It is regarding the obligatory acts and optional rituals of the day and night, which is written in brief.

40) Unsul Wahid: It was most probably about supplications (Dua) or collections of miscellanies.

41) Hadiyatul Mustarshid wa Baseeratul Mutabid: Written especially about worship acts.

### **G) Science Of Narrators ('Ilm Al-Rijal)**

42) Ikhtiyar ar-Rijal: This book is in fact a selection from Rijal Kishi and since the original of this book was not arranged systematically, the Shaykh arranged it properly and included technical terms and entitled it as Ikhtiyar ar-Rijal.

43) Al-Fihrist: It includes the names and descriptions of more than nine hundred Shi'a writers and their books.

44) Rijal Shaykh Al-Tusi: It includes around 9800 names of narrators of traditions.

### **H) History**

45) Mukhtasar Akhbar Mukhtar Ibn Abu Ubaidah Thaqafi: It is written about the life account of Mukhtar and also famous as Akhbar Mukhtar.

46) Maqtal al-Husayn (‘a)

## **I) Replies To Objections**

47) Al-Masail al-Qummiya

48) Masail Ibn Barraj: Probably replies to doubts against jurisprudential issues.

49) Al-Masail al-Asasia: Replies to one hundred objections in different issues.

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<sup>1</sup>. Khulasa Aqwal Allamah Hilli, Pg. 249, Intisharat Haidarya, Najaf, 1381 A.H.

[1] [1]

SHARES

## **This Book**

When leadership and religious authority was transferred to Shaykh al-Taifa, the illuminated Shi’a faith was fully introduced to the Muslim world and the strength of the reasonings of its scholars became clear to all. Hence it became the target of much attention from two aspects: from severe opponents as well as supportive researchers. Sometimes questions, doubts, objections and even refutation to Shi’a theology were made, which were not new and scholars replied to them and even after the Shaykh, such objections are completely refuted, but they were especially restricted to the time of the Shaykh [as mentioned in his biography], which finally led to the destructive events against Shi’a. Without any doubt, the most important controversial topic was that of occultation (Ghaybah) of the Master of the Age (aj), against which the opponents expended their most efforts.

The Late Shaykh started writing this book in 447 A.H. as the final refutation of objections aimed against occultation (Ghaybah) and he has mentioned the special features of this book in his introduction. An important point is that the Shaykh wrote this book during a period when he was under tremendous pressure and when opponents were hatching different conspiracies against him. They also attacked his house, library and even his chair of honour and burnt them down in 449 A.H., which compelled him to move to Najaf Ashraf.

However, even during such precarious times, the Shaykh wrote this book in the best style and included in it all important points; some of which are as follows:

1) Evidences of the existence of the Master of the Time (‘a).

- 2) Refutation of beliefs of Kaisaniya, Nawusiya, Fatiha, Waqifiya, Ismailiya etc., who are out of the pale of the guidance of Ahl al-Bayt ('a).
- 3) Evidences of occultation and longevity of Master of the Age (aj).
- 4) Philosophy and wisdom of occultation (Ghaybah).
- 5) Accounts of those who have seen the Imam.
- 6) Manners, morals and academic excellence of Imam al-Mahdi (aj) ...and other issues from true recognition of the Holy Imam ('a).

Without any doubt, the Book of Occultation by Shaykh Al-Tusi is the most important and comprehensive book on the subject of occultation (Ghaybah) of Imam al-Mahdi (aj) and it shall be useful to the laymen as well as scholars, if Allah wills.

[1] [1]

SHARES

## Author's Preface

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

***In the name of Allah, the Beneficent, the Merciful***

All praise is for Allah, Who guided us to His praise, glorification and thankfulness and made us worthy of it; He granted us divine opportunity (Taufeeq) to remain attached to religion and to submit to the laws of religion; and He did not make us of those who deny the Divine bounties. That is those, who are deniers of the favours and blessings of God; and did not include us among those about whom the Holy Qur'an says:

اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنْسَاهُمْ ذِكْرَ اللَّهِ أُولَئِكَ حِزْبُ الشَّيْطَانِ أَلَا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخَاسِرُونَ

***"The Shaitan has gained the mastery over them, so he has made them forget the remembrance of Allah; they are the Shaitan's party; now surely the Shaitan's supporters are the losers" (58: 19).***

And blessings of the Almighty Allah be on the Chief of Prophets, the last chosen servant of God, His Eminence, Muhammad Mustafa (S) and his pure and chaste progeny, whose members are shining stars

and lofty standards of guidance; to whose guardianship and rope of guidance we are attached and through following whom we anticipate success in the hereafter.

So to say: Our senior and respected teacher [apparently he implies to Shaykh Al-Mufid], may the Almighty Allah grant him a long life, ordered me to compile a book on the topic of occultation of the Master of the Age, which would explain the cause of occultation of the Imam and the reason of its prolongation and his remaining away from people, whereas they are in dire need of the Holy Imam ('a) and strife and mischief is spreading in the world at a very fast rate. Why the Imam is not reappearing and what are the hurdles in his reappearance? What is the benefit of his existence? So that in this regard, all questions raised by opponents, enemies and doubters, should be replied.

In spite of shortage of time, mental tensions and unfavourable circumstances and difficulties, I agreed to comply with this suggestion and obeyed his orders.

Therefore, here I would mention points, through which all doubts may be removed, although I wouldn't prolong the discourse, because this topic is studied and explained in detail in my other books as well as those of my teachers.

So, in this book, I would reply to the different questions raised in various fashions and mention some traditional reports to support our statements and views so that those who are attached to traditional reports and are aware of the outward meanings should be satisfied, since definitely the intricate points of this subject are unknown to many and, sometimes, they don't have the capacity to understand these complicated matters.

Thus, I have adopted a particular way, which shall be useful to both kinds of people. In this regard, I beseech the Almighty for divine opportunity (Taufeeq) and help and He is a sufficient guardian for me. [1](#)

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[1](#). Most probably it implies the Late Shaykh Al-Mufid.

[1] [1]

SHARES

## Discussion On Occultation Of Imam al-Mahdi ('A)

Our discourse on the occultation of Master of the Age pursues two paths:

**One is that we say:** Since it is proved that there must be an Imam in every age, and it is not possible that the people, being fallible, at any given time be without a chief, and that the chief must be ascertained to be infallible, and that such a chief is either manifest and known or hidden and unknown, and likewise it is clear that all those for whom a manifest Imamate is claimed, their infallibility is not ascertained, on the contrary the outward appearance of their actions contradicts infallibility, it is inferred that the infallible Imam, who must exist in every age, is (at present) hidden and invisible.

Likewise, taking into consideration that all those for whom infallibility is claimed, and are said to be invisible and hidden, such as the supposed hidden leaders of Kaisaniyya, Nawusiyya, Fatihiyya, Waqifiyya and others sects, their claims are invalid, thus the Imamate of the son of Imam Hasan al-'Askari ('a) and his occultation and mastership (Wilayah) is proved, no other dispute is there in the Ummah.

Hence, there is no need to take the burden of proving his birth and to explain the reasons of his occultation as the word of truth and true belief is present in the Ummah and not outside it.[1](#)

**The second mode of our argument is thus:** The inquiry of occultation of the son of Imam Hasan al-'Askari ('a) is secondary to proving his Imamate. Our adversary either submits to us in the question of his Imamate and inquiries about the reason of his occultation, obliging us to answer him or he does not submit to us, in which case, to inquire about the reason of occultation of someone, whose Imamate is not proved, will be meaningless. If disputed about his Imamate, we prove it as follows:

The necessity of Imamate in every condition and age as long as Divine obligations and duties fall on the shoulders of the fallible human beings is proved through strong proofs.[2](#)

It is likewise proved that one of the conditions of the Imam is to be certain of his infallibility. At the same time, it is clear that truth is exclusive to this Ummah.

With these premises proved, we find that the Ummah is divided into sects that follow different beliefs. One group says that there is no Imam. The premise asserting the necessity of Imam in every age and condition invalidates this statement.

Another group claims the Imamate of one whose infallibility is not certain is an assertion invalidated by our proofs with regard to the necessity of certainty about infallibility of the Imam.

Observation testifies contrary to the contention of others, who maintain the infallibility of their supposed Imams; because their actions are apparent and their conditions violate infallibility, hence there is no need to disprove a belief, the contrary of which is so very evident and clear.

Persons for whom infallibility was claimed and certain groups followed them, such as the Kaisaniyya, who believe in the Imamate of Muhammad Ibn Al-Hanafiyah, the Nawusiyya, who believe in the Imamate of Ja'far Ibn Muhammad and also believe that he is not dead, and the Waqifa, who believe that

Musa Ibn Ja'far is not dead – all these beliefs are invalid for reasons we will shortly mention.

Thus, both paths depend on invalidation of beliefs of these groups in order that purpose is established. Likewise, the three principles – necessity of an Imam, necessity of certainty of his infallibility, and that truth is with this Ummah – as we mentioned, must be established for this argument to stand. We will elaborate on each of these premises briefly, since their details exist in our book on Imamate to an extent that can hardly be expanded further, whereas the purpose of this book is only to explain the topic of occultation and no more. Allah is the One from Whom we seek success for this purpose.

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[1.](#) It means that the correct belief is one, which the Holy Qur'an has mentioned in Surah Aali Imran: "Surely the (true) religion with Allah is Islam..." (3: 19).

Thus, after the advent of Islam, the correct belief is only followed in the Muslim Ummah.

[2.](#) It is that duties in all circumstances, all the time are on one, who is not an infallible. It means that people are always duty-bound to perform their duties. Thus, it proves the necessity of the Imam. It is so because it is the Imam who stipulates the boundaries of duties, applies the divine law and removes all obstacles from fulfilment of duties. On the basis of this if there is no Imam, duties of the people in every age (especially during the occultation of the Imam) would be absurd.

[1] [1]

SHARES

## First Principle: Necessity Of Imamate

Proof for necessity of supreme leadership of the Imam is that it is a divine favour and it is a necessary rational principle [that reason commands its necessity]. [1](#)

For example: knowing that God exists, a principle, which no duty-bound (Mukallaf) can be without. Don't you see that it is evident that when a fallible group of people are without an awe-inspiring and venerable leader, who would stop the enemy, reprimand the criminal, seize the hand of the counterfeiter, and defend the weakling against the strong, mischief occurs, deceptions spread, debauchery increases and propriety becomes a rarity? And when they have a leader with these qualities, the situation is reversed, with integrity expanding and encompassing and mischief becoming uncommon and rare?

This is very obvious and anyone with common sense would agree to it rendering anyone who disputes it unworthy of conversation. We have fully responded to any imaginable query with this regard in Talkhis al-Shafi and Sharh Jamal and will not lengthen the inquiry by mentioning them here.

I found a recent writer criticizing the work of Sayyid Murtadha on the topic of occultation – wishfully assuming that he has discovered a line of reasoning and adorning his falsity as righteousness for

someone who lacks talent and intellectuality. I would like to discuss his arguments.

## **Objection Of Opponents Of Imamate**

He says: The discourse about occultation and criticism thereof consists of three stages:

First objection: We prove to the Imamiyyah that occultation involves an evil aspect (qubh), or that imposing obligations during occultation has an evil aspect. They will be required to prove that occultation does not involve any evil aspect, because if evil is involved, occultation becomes evil, though it may carry a good aspect, just as we say in imposing a duty that is beyond one's capacity<sup>2</sup>, involves an evil aspect, though it may involve a good aspect by being a Lutf (grace) for others.

Second objection: Occultation violates the reasoning of necessity of Imamate in every age, because, if the fact that the presence of a venerable and awe-inspiring leader in charge of the affairs, who leads people away from evil, makes his presence a necessary grace in every age and imposing of obligations without him wrong. This principle cannot be violated during occultation, since we would be away from evil during it if we were with a leader, who has these qualities. This is the proof of the necessity of such divinely ordained leadership. However, the existence of a leader as such is not proved during occultation, nor is it proved that it is unjust to have religious obligations when he is not present. Thus, it invalidates the proof.

Third objection: It is to say that according to you, the benefit of Imamate is that it leads people away from wrong. However, this cannot be achieved with him being in hiding and therefore, his existence and non-existence have no difference. As his hidden existence does not correspond to his necessary existence you have argued for, your argument does not lead to the necessity of his existence during occultation. Therefore, though your argument indicates your point when he exists in the condition of administering the society, it does not prove an Imam, who is not running the affairs of the society, and in occultation the control of Imam on the society is also not proved.

Reply: The first segment of his argument that, "We prove to the Imamiyyah that occultation involves an evil aspect," is a mere promise that he makes. He should have explained "the evil aspect", which he wanted to prove to the Imamiyyah, so it would have been possible for us to consider it and reply to it. He has not done that and therefore his argument is inconclusive.

If he asks, "Do you reject that occultation involves a wrong aspect?"

Our response would be that wrong aspects are conceivable in the context of oppression, vanity, lie, debauchery and ignorance, and none of these are involved here. This leads us to reject the instance of any wrong aspect.

Evil of belief in occultation of the Imam can be proved by stating that it removes hardships and hurdles from the duty-bound (Mukallaf), because by keeping away assistance of the Imam, which in fact is a

divine favour, and in the same way, fear of people of being reprimanded by the Imam [if they commit disobedience] is not achieved. Thus, it is breach of divine grace on the duty-bound (Mukallaf) and that is why belief in occultation is evil.

The answer to this would be that which we have explained in the context of necessity of Imamate; that his administration of affairs and fear of his reprimand are not availed by the duty-bound due to their own stance, because they forced him to go into hiding by threatening<sup>3</sup> him and did not empower him to run the society. Therefore, this is an evil that they have caused themselves.

This is similar to a case where someone says, “Religious obligations with respect to a person who does not have knowledge of the existence of Allah, the Exalted, is wrong, since he has not availed the knowledge that is a grace for him. Therefore, committing him to religious obligations is wrong.” In the same way our adversary would answer a question as such – that the infidel did that on his own, because Allah assigned ways to His cognition and gave him the capacity to attain belief, and if he did not respect that and did not attain faith, he did that on his own and this does not render his subjection to religious duties wrong.

We reply that though administration of affairs by the Imam is not a blessing that the duty-bound enjoy during occultation, but that is something they caused themselves; and should they provide the Imam with power to run the affairs, he will appear and administer the society and his grace will materialize. Therefore, religious duties are not wrong during his occultation, for the guilt rests on the duty-bound, and not the Imam. We have explained similar cases in the books we referred to, and we will mention them should the need arise in future.

As for the second part of his argument: It is based on his own words. We do not say that he did not understand what he said, for he is better than that; however, he desired to misguide and disguise lunacy in lucidity, by saying, “The argument for necessity of leadership stands violated by occultation, since if the fact that an awe-inspiring Imam, who is in charge of affairs keeps people away from wrong, renders his presence a necessary grace in all ages and religious obligations without him unjust, this would be violated during occultation and conferment of obligation would not be wrong in his absence. Therefore, the argument leads to a conclusion that does not exist. And this is a contradiction.”

We said this is disguising lunacy in lucidity, because he presupposes that we say that proof for existence of the Imam stands during occultation while there is no Imam, which is a contradiction. However, we do not say that. Rather, our proof during the presence of the Imam is the very same proof during his occultation, for the Imam is grace in both conditions. We don't say that the leader does not exist during occultation; rather, we maintain that the leader exists, however, due to the behaviour of the duty-bound, he does not administer the affairs of society, not that his administration of society is not a grace anymore.

Rather, it is grace as ever. And it has not materialized due to reasons not endorsed by Allah. This is

similar to the following argument: “How can the knowledge of existence of God be grace, while the infidel does not know about God’s existence? Since the infidel is obliged with duties and he is not blessed with faith, it proves that the knowledge of God’s existence and faith is not always grace, because if it were, it would be self-contradictory.”

Our response to the query of Imamate is same as their response in the query of faith: belief in God is grace as ever with regard to the infidel, but he has failed to gain it, because of his failure to think, which would have led him to this belief, and therefore, imposing religious duties on him is not wrong.

Similarly, we say that Imamate is grace for the duty-bound during occultation; and God has provided all that He must provide in order for this Imamate to materialize. However, his administration of the society is not materialized, because of the duty-bound themselves. Therefore, the responses to both queries are same, but in this instance, we have explained in sufficient detail.

Reply to the third objection: “The benefit of Imamate according to you is that it takes people away from evil acts. However, this cannot be achieved with the Imam in hiding and therefore, his existence and non-existence are not much different. As his hidden existence does not correspond to his necessary existence you have argued for, your argument – despite being contradicted when he is found administering the society, and administering the society is not necessary during occultation – doesn’t lead to the existence of an Imam, who is not running the affairs of society and neither in occultation the control of Imam on the society is proved.

We reply that the opponent has only complicated his argument, as logicians say, by turning around premises and referring them to one another. Obviously, he has intended to disguise lunacy beneath lucidity and fallacy beneath logic. Otherwise, the subject is clearer than to be ambiguous.

When has the Imamiyyah said that the administration of affairs by the Imam is not necessary during occultation, so it could be said your proof does not prove necessity of existence of an Imam who is not administering the society, because this is the time of occultation? On the contrary, what we have stated time and again is that his administration of society is necessary in all conditions – his occultation as well as his appearance. However, during his appearance he is able to administer the society, and he does that, and during occultation he is unable to perform that and does not do it, because it does not remain obligatory anymore. We explained that the duty-bound are to be blamed for this, as they prohibited him; they did not empower him, and took on the task themselves. We compared this to the subject of faith in God time and again.

We also know that once religious duties have been imposed, Imamate is necessary, because assigning him bears a grace and he performs duties, which no one else can. One has to bear in mind that empowering and assigning the right person is not in the capacity of “those having a say” (Ahl al-hal wa Aqd)<sup>4</sup>, especially so according to the followers of justice, the category this opponent belongs to.

Therefore, no one says that the necessity of appointing the leader is diminished now as his

empowerment is not possible. Our answer with respect to the occultation of the Imam is same as their answer to the incapacity of “those having a say” with respect to choosing a suitable candidate for Imamate.<sup>5</sup> The only difference is that we say we know this through reason and they say it is known through Islamic law (Shari’ah), which is a difference that does not divide us on the issue.

If it is said: When “those having a say” lack the power to choose one who is best for Imamate, Allah bestows other graces (altaf), which take the place of an Imam who is in power. Therefore, religious commands remain intact and are not relinquished. Some teachers (Shaykhs) have said that the appointment of an Imam is necessary in Shari’ah for worldly expediencies, and it is not necessary that Allah bestows a grace when a worldly benefit is missing.

We would reply: The idea that the appointment of the Imam is for worldly expediencies is false, for if it were as such, his appointment would not have been obligatory, whereas they have no disagreement that establishing Imamate is obligatory when possible. Additionally, the many affairs, which the Imam leads – such as Jihad, overseeing the governors and judges, distributing spoils, executing penalties and punishments – they are religious matters that cannot be abandoned. If they were for worldly expediencies, they would not be obligatory. Therefore, his argument is not binding.

As for the theory that Allah will do something to take the place of the Imam; it is a void idea, since if it were as such, it would not be required to appoint an Imam in all conditions, even when it were possible, and it would be only a matter of choice, like the Kifa’i obligations.<sup>6</sup> The fact that we know that the appointment of the Imam is necessary in all conditions indicates the falsity of their assertion. Besides, either way the logic of this reasoning encourages that when the infidel does not attain belief in Allah, He will do him a grace that takes the place of belief in Him, which leads to the conclusion that belief in Allah is not always necessary. Or a parallel argument would follow that; because restraint from oppression is attained when one has faith is a worldly expediency, belief in Allah should not be necessary for it.

If it should be argued that there is no alternative to belief in Allah, on the same grounds we will assert that there is no alternative to the Imam. We have explained this fully in Talkhis al-Shafi. Likewise, if they should explain that abstinence from wrong when one has belief is a religious matter, we would assert that its analogy in the being of the Imam is the same.

If it is said: Given the existence of a leader, who is obeyed and runs the affairs of the society is necessary, either it is all the work of Allah to offer, or it is for Allah to create him and for us to empower him with the administration of the society, or it is required of us both to create and empower him.

1– If you say all of that is necessary for Allah, your assertion will be contradicted by the time of occultation, as He has not created an Imam who is running the society.

2– If it is required of us to do it all, it is a task that we do not have the capacity to perform, for we do not have the ability to create him.

3– If you say that it is obligatory on Him to create him and for us to invest him with power and authority of administration, then first, what is your proof? Also, it proceeds that we should be required to do something, which is actually a grace for someone else. How would it be possible that Zaid be required to empower the Imam so Amr's grace can be materialized? Is it not violation of principle?[7](#)

We would reply: Since the existence of an Imam with authority to administer the society is proved to be a grace, due to the arguments we have established for this purpose, and as his creation is not in our power, it would not be right that we should be required to create him, for it would be assigning a duty that is beyond our capacity. As for empowering him with administrative affairs and strengthening his rule, many a time it is within our capacity and the capacity of Allah. However, when He does not do that, we infer that it is not necessary for Him to do so and that it is necessary for us, because he must be in charge of the affairs so the purpose of the divinely-ordained duties is materialized.[8](#)

We explained that should investing administrative powers be the work of Allah, the Exalted, He would compel the creation to that purpose. However, coming between him and his enemies, strengthening his command through angels would lose the purpose of the divinely-ordained duties and lead to compulsion. Therefore, it is our duty to empower him in every condition and should we not do that, it is something that we have done it ourselves. As for their assertion that this amounts to procuring grace for someone else, it is incorrect, because we say, each person who helps the Imam and strengthens his rule, enjoys a benefit specific for himself, may it carry expediency for others as well. It is like what you say about the apostles that their carriage of the burden of Prophethood and delivery of message to the public bears expediency for others.

This requires the opponent to answer a query about “those having a say” that how is it that it is obligatory on them to choose an Imam for expedencies that encompass the entire Ummah and is it not requiring one to do something that benefits someone else? Whatever may be your justification with regard to the situation of the apostles is our very answer here.

Objection: “Why do you believe that he must exist during occultation, and why is it not possible that he does not exist?”

Reply: We will respond that we consider his existence necessary for the following: His administration of the affairs and leadership of the society, which is grace with respect to us, is not possible without his existence. And as his creation is not in our capacity, we said it is obligatory on Allah, or else it would mean that we are not the missing part of the cause of materialization of grace, meaning that, missing the grace is His act and not ours. However, if He creates him, but we do not vest the power of running the society in him, it is our act, and therefore, ordainment of duties is correct, whereas in the previous supposition it would be incorrect.

Objection: What do you mean by saying that we should empower him? Do you mean that we find him and converse with him?

Reply: That is not possible without him being existent. You will be told that none of that is possible without him being manifest and without us knowing, or someone of us knowing his place. If you say, “We mean by empowering him that we should submit to his obedience, fight under his command, refrain from helping the tyrants and rise to his support when he calls us to his Imamate and proves it to us through his miracles,” we will say to you it is possible for us to do that during occultation, even if it is a time without an Imam. How do you say then what we have been ordained to do cannot be performed without an Imam?

Our response here is what Murtadha has mentioned in Dhakhira and what we have mentioned in Talkhis al-Shafi. The grace that reaches us from the Imam’s running the affairs and administering the society cannot materialize without three elements:

One pertains to Allah, and that is that He creates the Imam.

The second element pertains to the Imam, which is that he carries the burden of Imamate and performs its duties.

The third element pertains to us, and it implies helping, supporting him and submitting to him. The obligation of undertaking the tasks of Imamate is secondary to his existence, for a task cannot be undertaken by a non-existent entity. Therefore, Allah’s creation of him is prior to his obligation of accepting leadership and our obligation of supporting him is secondary to these two elements, because it is obligatory upon us to obey him when he exists and has undertaken to carry the burden of Imamate and perform its tasks.

With this reasoning in mind, how can they expect us to be bound to his non-existence and say that His Eminence does not exist?

Objection: What is the difference between him being existent and hidden, and being non-existent until Allah knows our determination to empower him and that is when He creates him?

Reply: Our answer will be that it is not worthy of Allah, the Exalted, to oblige us to empower someone who is non-existent, for it is an impossible task. Therefore, he must exist.

Objection: When Allah comes to know that we are prepared to obey him, He would create him. Like according to your belief, He will manifest him during his reappearance?

Reply: The imperativeness of supporting him and determination to obey him is required in all conditions, which requires that to support and obey him and to follow his path should be possible in all conditions, or else, imposing this duty would be wrong. The suggestion would be relevant if we were not obliged in all conditions to his obedience and submission to his command and rather it were required of us at the time of his appearance. However, the reality is contrary to this.

We address our opponent who desires to convince us of the Imam’s nonexistence on the grounds of his

occultation and ask him why is it not possible that Allah, the Exalted, enacts the obligation of believing in him as a duty without creating signs and reasons for the validation of such belief, since He knows that we will not consider such signs and reasons, and when He discovers from our condition that we intend to consider them and are determined to think, He creates the reasons and proofs of believing in Him.

We say: What is the difference between existent proofs and reasons, which are not considered and are not used to deduce faith from, and non-existent ones, which Allah will create when we decide to think over them. And when the opponent says that creating proofs and reasons is a form of granting the capability to perform, like providing necessary physical power and instrument for an act of obedience, without which Allah's imposing of a duty would be wrong; we will respond that likewise, the existence of Imam is a necessary component of the required capability to obey the Lord and if the Imam does not exist, we will be unable to obey Him, just as if the reasons were non-existent, it would have been impossible for us to infer the validity of religious belief from them. So, the two cases are parallel.[9](#)

This reasoning refutes all objections raised so far in this regard and satisfies the opponents of occultation and existence of the Imam; although these topics are fully explained in my other books, especially Talkhis al-Shafi; therefore, we will not prolong the discourse by repeating them.

Query: If Allah had made it obligatory on us to make ablution from water of a specific well that does not have a rope for drawing water, but He declared, "Should you approach the well, I would create a rope to draw water," this would take away any excuse we may have. And should we not approach the well, the misgiving would be our own doing, not Allah's.

Likewise, a master says to his servant, who is far from him, "Buy some meat for me from the market," and the servant replies, "I cannot do that, because I don't have money." The master replies, "If you come to me, I will give you the money." This will eliminate the slave's excuse and if he does not come to take the money, it will be his own shortcoming, not his master's.

Same is the case of Imam's appearance with regard to our duty of providing him help and power. Therefore, it is our lack of providing help and power that is the reason that he has not appeared in these conditions, not his lack of existence. Since if we had provided him help and power, he would have been created and would have appeared.

Reply: This presupposes that it is obligatory on us to provide him help and power when he appears and not in every condition.

Even if we agree to the example he mentions, his argument is not valid, because if Allah, the Exalted, has ordained us to draw out water now, it is necessary that the rope should be existent right now, because that is what eliminates excuse. However, if He says: If you approach the well, I will create a rope for you, obligation is to approach, not to draw out water. Therefore, the ability to approach is what is sufficient at that time, because one is not required to draw out water from the well, yet. It is when he approaches the well that he becomes ordained to draw out water, and then it is necessary that He

creates the rope for him.

An analogous instance to this would be that if it were not obligatory on us in every condition to obey the Imam and empower him, in such times, his existence would not have been necessary.

However, since his obedience is obligatory in the present, and we do not find obedience to him to be stipulated with any condition or a specific time, it follows that he must be existent, so the legitimate excuse of the divinely ordained duties is removed and such duties become fair. The response to the example of the master and his slave is the same, because he ordered his servant to approach him at present, not to buy. And when he approaches him and he requires him to buy, he must give him the money.

That is why we said that Allah, the Exalted, has set obligations for all who will come until Judgment Day, and it is not necessary that they should be existent and without legitimate excuses, for He has not set obligations over them now; when He creates them and removes their excuses with respect to the duties by granting them power and instruments and setting proofs, then the duties will be imposed on them. In this way, the misunderstanding of our opponent regarding existence of the Imam is rendered invalid.

Besides, if the Imam bears the Divine duty of establishing order and carries the burden of Imamate, how is it possible for him to be non-existent? Would any sane person see it fair to commission someone non-existent with acts and duties? Bear in mind that these duties of his are not stipulated to our empowerment of him at all, but rather, our obligation of empowering and strengthening him is secondary to him carrying out these duties, as explained before and as is very much clear.

Moreover, the opponents are asked: Did not the Messenger of Allah (S) hide in Sheb Abu Talib for three years, where no one was able to reach him? Did he not hide in the Cave for three days? Why don't you apply the analogy there as well that Allah should discontinue his existence for that period, while keeping the duties over public for whom He sent him as a grace?

If they say that he hid after he called the people to his message and manifested his Prophethood, and when they threatened him, he went into hiding.

We will respond that likewise the Imam did not go into hiding, but after his forefathers manifested his position and qualities and guided the people to him, and when his father Hasan Ibn 'Ali ('a) feared for his life, he hid him. Therefore, both situations are identical.

To clarify the matter further, we tell them: Allah discerns from the condition of a person that it is in the best of his interest that He sends a particular prophet to him who will inform him of what is good for him, and He knows that should He send the said apostle, this person will kill him. If He prohibits him from killing the apostle through force, would it not be disadvantageous for him and others?

Is it fair that this person should be bound by divinely ordained duties while an apostle has not been sent

to him, or should he not be bound by these duties? If they say that he should not be bound, we ask them: Why not if it allows him to know what is best for him by empowering the apostle to deliver to him the message? And if he says: He was made duty-bound by Allah, but the prophet is not sent to him. We will ask: How can these duties be imposed on him when the necessary grace has not been bestowed to him [a prophet is not sent to him]?

If they say that it is by his own choice, we will say that he has not done anything. Only Allah knew that he will not allow the apostle and knowing this does not justify that he should be bound by duties, which he does not know. If this should be fair, then it is fair that anyone should be bound by duties he does not know when Allah knows that he will not consider them. It is an absurd supposition.

Thus, it must be said that Allah will send the apostle to him and require him to submit to him to eliminate any legitimate excuse, and then He will protect His apostle through means, which do not violate free-will, or renders him unable to kill the apostle, in which case he will not be able to reach him through his own acts. This is our same situation with the Imam during occultation.

If it is said: He must inform him through someone other than the apostle that it is in his interest that the apostle is sent to him, so he may know it is his own wrongdoing, our reply will be that on parallel grounds, Allah has informed us through His Messenger and Imams (his forefathers), the Imam's position and obliged us to obey him; and if we do not know what we should do, it is our own guilt, hence the similarity between two situations.

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1. Shaykh Al-Tusi is talking of the rule of grace (Lutf), which says that it (Lutf) makes the duty-bound person proximate to divine obedience and takes him away from disobedience and making him duty-bound also has two possibilities: A) God creates such conditions that man has no choice, but to obey Him and then makes him duty-bound. This is opposed to wisdom. B) First duties are imposed and then means are provided to encourage man to obey and to discourage him from disobedience and he is guided to righteous deeds through promise for reward and punishment etc. All this is known as grace (Lutf) and Lutf, which is obligatory on the Almighty Allah, is also of two kinds:

1- It could be an act of the Almighty Allah, like appointing the Imam, which is an act of Allah and not of anyone else.

2- It could be an act of the duty-bound persons, like advice, reminders, teachings and lessons. In that case also it is obligatory on Almighty Allah to make these acts obligatory. Like obligation of enjoining good and forbidding evil, that if the Almighty Allah had not been graceful, He would have punished the disobedient. But since He is merciful, He has appointed prophets and Imams to guide the people to the right path.

2. 'Takleef Maa Laa Yutaaq', is in the meaning that a person is made responsible to do something beyond his capacity; this is definitely evil, since the duty-bound person cannot perform the act made obligatory on him.

3. Fear of being killed exists from their side; many persons connected to the regimes tried to eliminate him; therefore, the Imam's life was always in danger. On the basis of this, security of the Imam, who is the last divine treasure, is a duty of the Imam himself. This matter would be explained soon in the due course.

4. Ahl al-hall wa al-aqd: (Persons having a say) This terminology is a reminder of a basic difference between Ahl al-Sunnah and Shi'a, which is concerned about the appointment of the Imam. According to Sunnis, people are empowered to appoint an Imam. Thus, if scholars and prominent people of society appoint someone as Imam, he is the Imam of people and successor of Prophet. On the basis of this they are known as Ahl al-hall wa al-aqd. This alone is the reason why the right of Amir al-Mu'minin ('a) was usurped by Abu Bakr, which makes his Caliphate basically invalid.

But the Shi'a believe that the post of Imamate, like prophethood is a divine post and appointing of the rightful is on the Almighty Allah and the Caliphate of the Messenger of Allah (S) should be through divine revelation and people cannot appoint the Imam and that which the Almighty Allah has made obligatory on them is obedience of the Imam and Caliph of the Prophet as mentioned in Surah an-Nisa':

"Obey Allah and obey the Apostle and those in authority from among you" (4:59).

On the basis of this what Ahl al-Sunnah consider correct with regard to Ahl al-hall wa al-aqd, and which they consider to be a source of writing the destiny of Muslims, is in fact a right of the Almighty Allah. Evidences in support of this belief are available in detailed books and it is not possible to mention them here.

5. Just as they say, if Ahl al-hall wa al-aqd do not choose for this position one who is eligible this matter, it would not be an obstacle in appointing a leader. We also say that when people do not obey the Imam and prevent his rulership; it does not mean that no one is having the qualification of Imam; thus, there is no difference between the two.

6. It would have been better if the respected author had illustrated this with examples of Wajib Kifa'i and Wajib Takhiri, because in Wajib Takhiri the duty-bound has choice between two or more things. For example: three penalties of omitting a fast; that is keeping 61 fasts, feeding 60 poor persons or freeing a slave. He has to fulfil anyone of these. Whereas in Wajib Kifa'i, the act in the initial stage is obligatory on all and if someone performs it, others are exempted. But the statement of the Late Shaykh can be justified saying that the step they take is at their discretion.

7. The one who has raised the objection says that the power of appointing the Imam and empowering him is a grace (Lutf) for us; while the fact is that in this case, we have empowered the Imam so that others may get grace (Lutf) and this is the contradiction in the argument.

8. Whether the special duties of the Imam like leadership of society in all lands and application of divine limits or whether the special duty of people with regard to him like his obedience; and this duty would materialize when the Imam comes to power.

9. Regarding divine recognition it should be said that there are necessary conditions for inventing arguments for guidance of people and actualization of divine recognition like power to act on it or having the instruments for it. On the basis of this if argument and guide is not invented, it is not appropriate to make someone duty-bound to gain recognition and since gaining recognition is presently our duty, proof and guide should also definitely be present, even if we do not pursue recognition.

Same is the case with regard to Imamate; that the existence of Imam is a condition of actualization of his obedience. So, if the Imam does not exist, it is not right to make people duty-bound to obey him. And since his obedience is obligatory in any case and is one of our duties, he should definitely exist and he should be appointed by Almighty Allah, even if we are unable to reach him.

Thus, the matter of divine recognition and appointing of Imam from the aspect of obeying him is same and every matter having an issue of recognition has a rule.

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## Second Principle: Infallibility Of Imam

The proof of the second principle being the feature of the Imam; that his infallibility must be ascertained, is that we need the Imam due to our fallibility, for if the people were infallible, they would never need an Imam. They need him since they are fallible. This leads us to conclude that the reason for need of Imam is people's fallibility. Like we say about the reason for need of an effect to its cause is its occurrence

(huduth), due to the fact that an entity having huduth needs a cause, and an entity that does not have huduth, never needs a cause. So, we conclude that every effect needs a cause. Similarly, the need of every fallible to an Imam must be acknowledged, or the rule of causality will be violated.

Now, if the Imam is himself fallible, he would also be needful of an infallible Imam.

The same argument applies to his Imam, leading to the conclusion of infinite number of Imams or to an infallible Imam, which is our purpose. We have established this argument in our books, therefore, we will not prolong the inquiry by raising further questions and answering them, as the purpose of this book is different from other books and this much suffices.<sup>[1](#)</sup>

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<sup>1</sup>. Many Shi'a scholars have reasoned through arguments of the infallibility of Ahl al-Bayt ('a), which are extremely solid and perfect. We have also explained some of those reasons below in brief.

A) As the respected Shaykh has mentioned in his discussion, if the Imam is not infallible, continuation would become necessary, because the appointing of the infallible Imam is obligatory since the duty-bound persons are prone to mistakes. Thus, if there is possibility of mistake in the acts of Imam as well, for removal of the mistake he would also be needful of another Imam. And if this continues and does not end with the Imam such that there should be no scope of mistake in His act, continuation would be imminent.

B) Imam is the protector of Shari'ah, Qur'an and Sunnah and he should be infallible so there should not be any possibility of mistake from him in explaining the holy law of religion, because there is difference of opinion with regard to the meaning and interpretation of Qur'an and Sunnah and sometimes there are opposite views among scholars and commentators in the verses, which have come to us. And the Almighty Allah protects Qur'an and Sunnah through the Imam. If he is also not infallible, his interpretation would have the possibility of mistakes and errors. On the basis of this it is necessary that he should be infallible so that he explains the facts of religion law in the correct way.

C) If the Imam is not infallible and he commits mistakes and is followed in it, in that case it is absolutely invalid. Or that he is not followed as in that case the absence of his following is absence of acceptance of his statement. Thus, the Imam has to be infallible such that his following should not become invalid and unlawful.

D) If the appointment of the Imam is obligatory on the Almighty Allah it is just as the committing of sins would be impossible from him. On the basis of this if a sin is committed by him, mistake would be possible from him in all matters. And this is a great evil, whereas the Almighty Allah is wise and divine wisdom can never sanction it and it is an evil act. Therefore, absence of infallibility of the Imam is opposed to divine wisdom.

E) One of the proofs of the infallibility of the Imam are the verses of the Holy Qur'an some of which are hinted at below:

1- Surah al-Baqarah says: "My covenant does not include the unjust..." (2:124), which is a hint that the position of Imamate from the Almighty Allah is only for those who are free of every defect. On the basis of this, the holy verse negates Imamate for anyone who is sullied in sins.

2- Surah an-Nisa' says: "O you who believe! obey Allah and obey the Apostle and those in authority from among you" (4:59). This verse makes absolute obedience of Imam obligatory for all and has regarded it to be same as obedience of Allah. And if he is also like others, prone to mistakes, obedience to him in all matters would not be obligatory.

3- Surah Ahzab: "Allah only desires to keep away uncleanness from you, O people of the House! and to purify you a (thorough) purifying." (33:33). This verse says: The intention of Almighty Allah is related to the infallibility of Imam, therefore in this verse, Ahl al-Bayt ('a) are owners of purity and every kind of impurity is negated for them. There are tens of such verses, which are explained like this in Shi'a and Sunni sources, which prove the infallibility of Ahl al-Bayt ('a).

F) Many traditions of the Messenger of Allah (S) also have been recorded in clarification of the infallibility of Ahl al-Bayt ('a) from which it is possible to hint to Hadith ath-Thaqalayn that the Holy Prophet (S) said: Indeed, I am leaving among you two important things: the Book of Allah and my progeny. If you remain attached to them you will never go astray. This traditional

report is quoted in many Sunni sources and all references are mentioned in Kitabullah wa Itrati fee Hadith ath-Thaqalayn min as-Sihah wa al-Sunan wa al-Masanid wa...Masadir Ahl al-Sunnah by Madressa Imam Muhammad al-Baqir ('a) and through Hadith al-Kisa' and many other traditional reports and verses all of which cannot be mentioned here.

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SHARES

## Third Principle: Truth Will Never Leave The Islamic Ummah

As for the third principle – that truth is exclusive to this Ummah – it is a common ground agreed upon by us and our opponents, even if we may disagree in its reason.

Since the proof of the validity of consensus of the Ummah in our belief is the fact that no age can remain without an infallible Imam, who cannot possibly do a wrong, based on our proofs, therefore, truth does not leave this Ummah for the infallible entity is amongst us; and according to our opponent, on the virtue of the arguments they mention, it is concluded that consensus is a binding proof. Therefore, there is no need to occupy ourselves with proving this principle.

Having established these principles, the Imamate of the Master of the Age (aj) is proved; because everyone who believes that the Imam must be infallible is certain that he is the Imam. There is no one who believes in the Imam's infallibility and questions his Imamate, except parties whose creed is demonstrated through irrefutable proofs, such as Kaisaniyya, Nawusiyya and Waqifa. When we disprove their claims, the Imamate of our Master is automatically proved.

Invalidity of Kaisaniyya creed: Arguments proving the invalidity of Kaisaniyya, who believe in the Imamate of Muhammad Ibn Al-Hanafiyyah, are many.

One is that if he were an Imam with ascertained infallibility, there must be explicit statements by the Messenger of Allah (S) and Amir al-Mu'minin, Imam 'Ali Ibn Abi Talib ('a) about him, because infallibility can only be determined through the statement of another infallible entity. However, the Kaisaniyya do not claim an explicit tradition with this regard. Instead, they rely on weak instances, which have led them to confusion, but are far from being explicit words. One is that Amir al-Mu'minin ('a) granted him the standard on the battle of the Camel in Basra, and his saying, "You are truly my son," while Hasan and Husayn ('a) were also his sons. These instances do not establish his Imamate in any way, and rather, indicate his excellence and high position.

Besides, the Shi'a narrate that a conversation took place between him and 'Ali Ibn Husayn ('a) with

respect to him being worthy of Imamate and they both invoked a rock to issue a verdict and the rock testified to the Imamate of ‘Ali Ibn Husayn (‘a). This humbled Muhammad Ibn Al-Hanafiyyah and he submitted to the position to his nephew and professed belief in his Imamate.

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## Testimony Of Hajar al-Aswad For Imam as-Sajjad (‘A)

### Testimony Of Hajar Al-Aswad<sup>1</sup>For Imam As-Sajjad (‘A)

1- Narration of the testimony of Hajar al-Aswad for Imam as-Sajjad (‘a) is quite well known among the Imamiyyah. There was a dispute between Muhammad Ibn Al-Hanafiyyah and Imam Zayn al-’Abidin (‘a) over Imamate. Muhammad claimed that after the martyrdom of Imam Husayn (‘a), the Imamate has been entrusted to him. Imam as-Sajjad (‘a) also argued with him on the basis of the verse:

...وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ...

***“...and the possessors of relationships are nearer to each other...” (8:75).***

Interpretation of this verse is in favour of Imamate of Imam as-Sajjad (‘a) and his descendants. Then Imam as-Sajjad (‘a) said: I argue with you through Hajar al-Aswad [and leave the judgment to it]. Muhammad Ibn Al-Hanafiyyah asked: How can you argue with me through a stone, which can neither hear nor reply? Imam (‘a) reminded him that Hajar al-Aswad can adjudge between them; so they agreed on going to the Kaaba to decide (the matter) by the Black Stone.

Imam Zayn al-’Abidin (‘a) said to Muhammad Al-Hanafiyyah: Go ahead and speak to Hajar al-Aswad. Muhammad came forward and stood beside Hajar al-Aswad and spoke to it, then he fell silent, but Hajar al-Aswad did not reply. Then ‘Ali Ibn Husayn (‘a) came forward and placed his hand on Hajar al-Aswad and then supplicated: “O Allah, I ask You by Your name written on the canvas of glory.” The Imam supplicated and said: “O Allah, make this stone speak.” Then he addressed Hajar al-Aswad: “I call you in the name of one who has reposed the covenants of people in you and made you the testimony of those who come to you, I adjure you to inform to whom Imamate and successorship of the Messenger of Allah (S) belongs?”

After this statement of Imam (‘a) Hajar al-Aswad moved in such way as if it was alive and by the

command and power of Allah started speaking and said: O Muhammad, accept the Imamate of 'Ali Ibn Husayn ('a). After this event Muhammad Ibn Hanafiyyah withdrew his claim and accepted the Imamate of Imam Zayn al-'Abidin ('a).

Secondly, Shi'a narrated an inordinate number (Mutawatir) of traditions from his father and his grandfather explicitly naming 'Ali Ibn Husayn for Imamate. These traditions are present in our books and we will not lengthen the book by presenting them here.[2](#)

Thirdly, there are narrations recorded from the Messenger of Allah (S) by the Ahl al-Sunnah as well as the Chosen Congregation (Shi'a) carrying explicit words with regard to the Twelve Imams and anyone who believes in their Imamate, is certain of the demise of Muhammad Ibn Al-Hanafiyyah and the continuation of Imamate to the Master of the Age (aj).

Fourthly, this sect has become extinct. Not in our time, nor before us for a very long time, a believer of this creed has existed. If it were a true faith, its extinction would have been impossible.

Objection: How can their extinction be known and why is it not possible that in faraway lands, such as islands and corners of the earth, there may be nations believing in this creed, just as it is possible that there may be people believing in the word of Hasan that someone who commits a major sin is a hypocrite. Therefore, it cannot be claimed that the followers of this path no longer exist. It would have been possible if Muslims were few in the world with scant number of scholars, whereas Islam has spread, and scholars are in abundance. So how can that be known?

Reply: This assertion leads to the impossibility of discerning the consensus of the Ummah on any principle or idea, as it is always convenient to say that perchance there is someone in some remote periphery of the earth who disagrees with this. It follows that there might be someone in faraway parts of the earth, who says that eating hailstones does not violate a fast and that it is permissible for a fasting person to eat until sunrise; for the first was the view of Abu Talha Ansari and the second that of Huzaifah and Amash. Likewise, there are many other rulings of jurisprudence on which the companions and companions of companions (Tabi'in) disagreed, and then later on disagreements disappeared and the Ummah united on a different view. Therefore, it is worthy to doubt that and mistrust any consensus on any question that has previously been a subject of disagreement.

This is the argument of a person who says that consensus cannot be discerned and as this question is not exclusive to our subject, there is no reason we should go into its details here.

We know that the Ansar demanded caliphate and the Muhajireen turned them away and then Ansar submitted to the idea of the Muhajireen, according to the opponent. If someone should argue that Caliphate is possible for the Ansar, for a disagreement has occurred on this matter, and perchance there is someone in the peripheries of the earth who believes in this, whatever the opponent says in response to him, is our same answer here.

If they ask that since consensus is a valid proof for you only when the infallible is included, how would you know that his opinion is included amongst the opinion of the Ummah?

We will answer that as Imam is one of the scholars of the Ummah, his opinion must be included amongst the opinions of scholars, for he cannot be a loner and manifesting infidelity, because that is not permissible for him. Therefore, his view has to be one of the views, even if we may not know which one is the Imam's.

When we consider the views of the Ummah and find some scholars disagreeing, if we know them and their birth and location, we will not honour their views, for we know the Imam is not one of them. And if we doubt a scholar's ancestry, the question will not be of consensus. Therefore, we considered the views of scholars of the Ummah, and do not find anyone amongst them advancing this idea, which is the faith of Kaisaniyya or Waqifa. And if by supposition we find one or two instances, we know their location and birth, and do not heed their word and consider the views of remainders, amongst whom we are certain that the Infallible is present. Therefore, this problem is solved by this explanation and its weakness is demonstrated.

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[1.](#) Hajar al-Aswad is a black stone placed in the South-East Rukn (pillar) of Holy Kaaba and it is recommended for the pilgrims to kiss it and it is obligatory that the circling (Tawaf) should begin from it and end at it. Imam Muhammad al-Baqir ('a) said: This stone has come from Paradise and in another tradition, it is mentioned that Hajar al-Aswad is an angel, which on Judgment Day would testify in favour of the pilgrims and followers of Amir al-Mu'minin ('a).

[2.](#) In this regard, it is possible to refer to the following books:

- 1) Usul al-Kafi, declaration (Nass) on the Imamate of 'Ali Ibn Husayn ('a)
- 2) Irshad, Shaykh Al-Mufid, Vol. 2, Pg. 137 onwards
- 3) Bihar ul-Anwar, Vol. 26, Pg. 2.

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SHARES

## Refutation Of Nawusiyya Belief

As for those who profess the Imamate of Ja'far Ibn Muhammad, namely, the Nawusiyya, and believe that he is alive not dead; and he is the Mahdi, the argument against them is clear, for we know Ja'far Ibn Muhammad died just as his father and grandfather died, Amir al-Mu'minin ('a) was martyred and the Messenger (S) passed away.

If dispute should be allowed in case of Ja'far Ibn Muhammad, all these instances should be open to dispute, leading to belief of the extremists (Ghulat) and the downgraders (Mufawwidha), who deny the

martyrdom of Amir al-Mu'minin ('a) and Husayn ('a). All this is pure sophistry.

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## Refutation Of Waqifiya Belief

Waqifiya stop at the Imamate of Abul Hasan Musa ('a) and say that he is the Mahdi. Their assertion is invalid, because his death was manifest and well known and widely reported, like the deaths of his father, grandfather and his other forefathers before him were witnessed and reported widely.

If we doubt his death, we will not have any merit of distinction from Nawusiyya, Kaisaniyya, Ghulat and Mufawwidha, who disputed the deaths of his forefathers, peace be on them all.

Besides, his death was widely witnessed, more so than the death of anyone of his forefathers, because it was very much visible. They called the judges and witnesses, and a proclamation was made in Baghdad over the bridge<sup>1</sup> and it was declared, "He is the person the Rafidha believe is ever-alive and immortal and has died now through a natural death." And the other similar acts of publicity of his death are facts that cannot be disputed.

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<sup>1</sup>. The Tigris River divides Baghdad into two parts: eastern and western. Apparently at that time the bridge of Baghdad was the original place of crossing. It is possible that the Bridge of Baghdad is the same bridge located between Kazmayin and Baghdad.

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SHARES

## Traditional Reports About The Martyrdom Of Imam al-Kazim

2- Yunus Ibn Abdur Rahman said: Husayn Ibn 'Ali Rawasi was present in the funeral of Imam al-Kazim ('a): [He says:] When the purified body of Imam ('a) was placed besides the grave; a messenger of Sandi Ibn Shahik (l.a.) arrived and Abil Maza, who was the successor [or assistant] of Sandi and who was with the purified body of Imam ('a) said: Before you bury him, expose his face to the people so that

they may see that his body is uninjured and that his death was not through torture and that he died a natural death. After that they opened the shroud and I recognized the illuminated face of our Imam. Then they covered it and interred him in the grave. May excess of divine blessings be on Imam al-Kazim (‘a).<sup>1</sup>

3- Muhammad Ibn Isa Ibn Ubaid Ubaidi says: Rahima, the mother of Husayn Ibn ‘Ali Ibn Yaqtin, who was a respected and an accomplished lady, performed Hajj 27 times. She narrates from Sa’id, servant of Imam al-Kazim (‘a), who used to visit the prison in order to serve the Holy Imam (‘a), that he was also present at the time of martyrdom of Imam (‘a) and he reported: Just as people become weak after being strong and then they die, same was the case of the death of Imam (‘a).

4- Muhammad Ibn Khalid Barqi has narrated from Muhammad Ibn Ibad Muhallabi that when Harun al-Rashid imprisoned Imam al-Kazim (‘a) and His Eminence also displayed miracles in the prison itself in order to prove his rightfulness, Harun al-Rashid was bewildered; till he summoned Yahya Ibn Khalid Barmaki and said: “O Abu ‘Ali, do you not see the wonders in which we are? Do you not consider the affair of this man (Imam Musa) and relieve us from his worry?”

So, he advised correctly and guided him to a good deed, saying to him: “Commander of the faithful, I think that you have to be kind to him and to link to his womb relatives. For, by Allah, he has spoiled the hearts of our followers against us.”

Harun al-Rashid responded to his advice, saying to him: “Go to him, remove the iron from him, give him my regards, and say: ‘Your cousin says: I have sworn by Allah concerning you that I will not release you unless you admit that you have mistreated me. You must ask me to forgive you your past deeds. There is no disgrace in your admitting (that), nor is there any defect in your asking me for that. This is Yahya Ibn Khalid, my trustworthy one, minister and head of my affairs. So, ask him in as much as I get rid of my oath, and you would also be able to return to Medina safely.’”

5- Muhammad Ibn Ibad said: Musa Ibn Yahya Ibn Khalid informed me: Imam al-Kazim (‘a) said to Yahya: I will definitely die after a week. Keep this confidential and come to me at noon on Friday with as many of your friends as you can and recite my funeral prayers and take care that in order to protect your life when you travel, this tyrant [Harun al-Rashid] who has gone to Riqa,<sup>2</sup> when he comes back, he should not see you and you should not see him. As I have seen in the destiny of you and your sons that he would become inimical to you and pursue you; so, keep away from Harun.

Then Imam (‘a) said: “O Abu ‘Ali, inform him (Harun) on my behalf: ‘Musa says to you: My messenger will come to you on Friday and tell you about what you see (i.e., his death). When I bring a suit against you before Allah, you will tomorrow come to know who wronged and aggressed against his opponent! And Peace (be on you).

Yahya went out while he could not see his way due to his pain and impatience. His eyes turned red out of weeping when he saw the Imam (‘a) in that condition. He told Harun about the Imam’s statement, and he sneeringly said: “If he leaves prophecy after some days, our state will be better!” [This statement of

Harun shows his extreme distress before the Imam].

When it was Friday, Harun travelled to Madayan and arrived after the martyrdom of Imam (‘a). They brought out the purified body of Imam (‘a) so that people may pay tribute to him, after that they interred him and returned.

After that incident people became divided into two sects: some said: The Imam has passed away and others said: The Imam has not died; he is alive.[3](#)

6– Ahmad Ibn Abdun has narrated the statement of Abul Faraj ‘Ali Ibn Husayn Isfahani that he said: Ahmad Ibn Ubaid Allah Ibn Ammar reported on the authority of ‘Ali Ibn Muhammad Nawfali on the authority of his father; and Ahmad Ibn Muhammad Ibn Sa’ad (reported); and Abu Muhammad Hasan Ibn Muhammad Ibn Yahya on the authority of their teachers, who said: The reason for the arrest of Musa Ibn Ja’far (‘a) was that Harun al-Rashid had put his son in the care of Ja’far Ibn Muhammad Ibn Ashath and Yahya Ibn Khalid Barmaki was jealous of that. He said (to himself): “If the caliphate passes on to (the son), my dominion and that of my son will be destroyed.”

Therefore, he deceived Ja’far Ibn Muhammad – and the latter used to believe in Imamate – so that he managed to gain access to him and establish friendly relations with him. His visits to his house were frequent and he became acquainted with his affairs, which he reported back to Harun al-Rashid and he added to these reports that which would make (Harun al-Rashid) feel hatred towards him.

One day (Yahya Ibn Khalid) asked some of those he trusted: “Would you find for me a member of the family of Abu Talib, who is not in comfortable circumstances, and then he would let me know what I need?”

He was directed to ‘Ali Ibn Ismail Ibn Ja’far Ibn Muhammad. Yahya Ibn Khalid took him some money. Musa (‘a) was friendly with ‘Ali Ibn Ismail Ibn Ja’far Ibn Muhammad, used to bring him gifts and treat him well.

Yahya Ibn Khalid sent to (‘Ali Ibn Ismail) requesting him to visit Harun al-Rashid and drawing his attention to the kind treatment, which he had given him. So, he decided to do that. Musa (‘a) was concerned and summoned ‘Ali.

“Where are you going, cousin?” he asked.

“Baghdad,” was the reply.

“Why are you doing that?” he enquired.

“I am in debt and I am poor,” he answered.

“I will pay your debt and act for you and carry out (what you need),” Musa (‘a) told him.

He did not pay attention to that and began to set about (preparing for his) departure. Abul Hasan ('a) asked him to come and said to him: "Are you leaving?"

"Yes," he replied, "I must do that."

"Look, cousin," he said to him, "fear God and do not give away any confidences against my children."

He ordered him to be given three hundred dinars and four thousand dirhams. (When he stood up in front of him) Abul Hasan Musa ('a) spoke to those who were present: "By God, he will strive against my blood and will confide against my children."

"May God make us your ransom," they said, "did you know this from his state when you were giving him gifts and being generous to him?"

"Yes," he said, "my father told me on the authority of his ancestors, on the authority of the Messenger of Allah (S) that when kin cut themselves away, then they should be brought back, for if they cut themselves away, God will cut them off. I wanted to bring him back after he had cut himself off from me for if he cuts me off, God will cut him off."

'Ali Ibn Ismail set out until he reached Yahya Ibn Khalid. He gave him news of Musa Ibn Ja'far ('a) and (Yahya Ibn Khalid) reported to Harun al-Rashid and added additional material to it. Then he took him to Harun al-Rashid. The latter asked him about his uncle and he gave information against him to (Harun al-Rashid). He told him that money was being brought to him from east and west and that he had bought an estate named Al-Yasir for thirty thousand dinars. Its (former) owner had said when he had brought him the money: "I will not accept this currency. I will only accept such-and-such currency." Then he ordered that money be brought and gave thirty thousand dinars of the currency whose coinage he had asked for.

Harun al-Rashid listened to that and then ordered him to be given two hundred thousand dirhams, with which he sought to make a living in one of the areas. He chose one of the provinces of the east.

His messengers were sent to bring the money, and he waited there for its arrival. One day he went to the toilet when he was suffering from dysentery and as a result of it the whole of his stomach came out. He fell down. They tried to put it back, but they could not. He was aware of his situation when the money was brought to him while he was in the pangs of death. He said: "What can I do with it? I am about to die."

That year Harun al-Rashid went on the pilgrimage. He began it at Medina and there he had Abul Hasan Musa ('a) arrested. It is reported that when he came to Medina, Musa ('a) received him with a group of nobles. They had gone out to meet him and then Abul Hasan ('a) had gone on to the mosque as was his custom. Harun al-Rashid waited until night and then went to the tomb of the Messenger of Allah (S). He said: "O Messenger of Allah (S), I apologize to you for something I want to do. I want to imprison Musa

Ibn Ja'far, because he intends to divide your community and cause bloodshed.”

Then he ordered him to be taken from the mosque and brought before him. He had him put in chains and called for two awnings to be brought. He had (Abul Hasan) put in one of them on a mule and had the other awning put on another mule. The two mules left his house carrying the two awnings, which were closed. With each one went the cavalry. The cavalry divided and some went with one awning on road to Basra and the other to Kufa. Harun al-Rashid only did that in order to confuse the people about what had happened to Abul Hasan (‘a). He ordered the men who were with the awning in which was Abul Hasan to hand him over to Isa Ibn Ja'far Ibn Mansur, who was governor of Basra at that time. He was handed over to him and he kept him in detention for a year.

He then wrote a letter to Harun saying, “You may take him (i.e. Imam al-Kazim) from me and hand him over to any other person; otherwise, I will release him. I have tried all means to find any overwhelming evidence against him, but I failed. In fact, I even eavesdropped him hoping that I would hear him invoking God's curse upon me or you, but I always heard him supplicating God for himself and imploring Him for mercy and forgiveness.

So, Harun order someone to go and receive the Imam from Isa. The Imam was then detained with al-Fadhl Ibn al-Rabi in Baghdad where he spent a very long time of detention. However, Harun wanted al-Fadhl to kill the Imam, but the later refused. As a result, Harun ordered him through a letter to give the Imam to al-Fadhl Ibn Yahya who also refused to obey Harun's orders of killing the Imam.

Harun, while residing in al-Riqqah, was then informed that the Imam was living in luxury under the custody of al-Fadhl Ibn Yahya; so, he ordered his servant Masrur to go to Baghdad, immediately come to Musa Ibn Jaffar and gather information about his actual situation there. Harun instructed, “If you see him enjoy luxury as has been told, you must then take this letter of mine to Abbas Ibn Muhammad and take this another letter to Sindi Ibn Shahak and order both of them to carry out my instruction mentioned in these letters immediately.” Obeying his master, Masrur came to Baghdad and resided in the house of al-Fadhl Ibn Yahya without letting anyone know what he had come for. He then visited Musa Ibn Jaffar and found him enjoying luxury, as exactly as Harun had been told. As soon as he left, he headed for Abbas and Sindi and delivered them the two letters of Harun. At once, the messenger left for al-Fadhl Ibn Yahya running. When he was there, the people noticed that al-Fadhl rode with the messenger while he was overcome by astonishment and surprise. Once he met Abbas, he asked for lashes and a lashing wood. He assigned the mission to Sindi and ordered that al-Fadhl should be stripped of his clothes and lashed one hundred lashes. When he left, al-Fadhl was extremely astounded that he unconsciously went on greeting people.

Masrur the servant transmitted this news to Harun in a letter and the latter ordered him to hand over Imam Musa al-Kazim (‘a) to Sindi Ibn Shahak. Harun gathered the people and delivered a speech, saying, “O people, al-Fadhl Ibn Yahya has disobeyed and challenged my orders. So, I see that you should invoke curse on him.” Cries of curse on al-Fadhl were uttered by all people from every corner of

Harun's house that shook with these cries.

Upon receiving these news, Yahya Ibn Khalid came to Harun and entered from another door than the one usually used by people. He thus surprised Harun from his back and said to him, "Would you please listen to me, O Amir al- Mu'minin?" Panicked by this move, Harun paid his attention to Yahya who said to him, "It is true that al-Fadh1 has committed a mistake, but we can set aright what he has ruined."

These words gladdened Harun who thus turned his face towards the attendants and said to them, "Because al-Fadh1 had disobeyed me, I asked you to invoke curse upon him. Now that he repented and returned to my obedience, you should now accept him as your chief."

Acceding to him, the attendants shouted, "We always are friends of those whom you befriend and enemies of those whom you alienate. So, we are now loyalists to al-Fadh1."

Yahya Ibn Khalid himself undertook the mission of transferring the ruler's letters. When he arrived in Baghdad, the people surged and began to doubt everything. So, Yahya had to pretend that he had come for setting aright all their affairs and observing the performance of the governmental officials. While he was implementing some of these reforms, he summoned Sindi and conveyed to him the instructions of the ruler. Of course, Sindi went on carrying out these instructions.

At the hour of his death, Imam Musa ('a) asked Sindi to bring to him one of his servants who lived in the house of Abbas Ibn Muhammad so that he would perform the ritual bathing of his body after his death. Sindi did.

The reporter added: I asked Imam al-Kazim ('a) to allow me to enshroud him, but he refused and said, "We, the Ahl al-Bayt, manage the affairs of the dowries of our wives, our journeys to the Hajj pilgrimage and the shrouds that are used for enshrouding our dead bodies from our purest legally gotten money. I have my own shroud."

When the Imam passed away, master scholars and celebrated personalities of Baghdad, one of whom was al-Haytham Ibn Adi, were allowed to see his dead body so that they would witness that he was not killed; rather, his death was natural. His dead body was then taken out and put on the bridge. A caller shouted, "This is the body of Musa Ibn Jaffar. You people may come and look at it." So, the people came to look at his face fixedly.

The Reporter added: A man from the descendants of 'Ali Ibn Abi Talib reported to me that the caller who stood on the dead body of Imam al-Kazim shouted, "This is Musa Ibn Jaffar whom the Rafidah claim that he would not die. Come on and look at him." So, people came and gazed at the body.

The Imam's body was then carried and buried in the cemetery of Quraysh; so, his grave was next to a man from the Nawfar family, whose name was Isa Ibn Abdullah."

7- Muhammad Ibn Yaqub has narrated from 'Ali Ibn Ibrahim and he from Muhammad Ibn Isa Ibn Ubaid

and he from Hasan Ibn Muhammad Ibn Bashir and he from an old man from Qatatur Rabi (a Baghdad locality) from Ahl al-Sunnah and from those who commanded influence, and their statements are reliable; they have narrated that he said:

Sandi Ibn Shahik gathered us eighty persons from the respectable and noble class and took us to Musa Ibn Ja'far ('a) and said: 'Look at this man. Has anything happened to him? That is because people claim that a detested thing has been done to him. They say that many times. This is his house and this is his bed. We entertained him and did not harass him. The Commander of the faithful (Harun) does not intend to do evil to him; he is waiting for him to debate with him. He is entertained in all his affairs. So, ask him.'"

That Shaykh said: "We had no concern, except that we intended to see and meet the Imam. When we approached him, we did not see the like of him in virtue and worship. He said to us: 'As for the entertainment and the like he mentioned, they are other than what he mentioned. However, people, I will tell you: I have been given poison in nine fresh dates. I will turn yellow tomorrow and die after tomorrow.'"

When Sandi heard that, his strength collapsed, and he shook all over. That is because the Imam refuted his claims of being innocent of assassinating him.

On the basis of this, the martyrdom of the Imam ('a) is so well known that it does not need the mention of traditional reports; because denial of the martyrdom of the Imam in the meaning of opposing the necessities and facts, and on one side doubt in his martyrdom leads to doubt in the death and martyrdom of each of his Infallible forefathers and even others, Therefore, one will not be certain of the death of any of them.

In addition to what has passed, it is well known that the Imam made a bequest to his son, 'Ali Ibn Musa ('a) and after the martyrdom, entrusted the matter of Imamate to him and there are more traditional reports on this subject than they can be computed; we mention some of them to show that if he had been alive, there would have been no need for him to make a bequest to Imam 'Ali ar-Ridha' ('a).

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[1.](#) Such statements, like: 'So that you might see that his body is uninjured' etc. which are mentioned in this report and which will come in other reports also, it is because the tyrant Abbaside rulers wanted to absolve themselves from the martyrdom of Ahl al-Bayt ('a) so that the anger of Shi'a society may not target them. But it is against the facts, because there is clear evidence that Harun instructed Sandi Ibn Shahik to administer poison to the Holy Imam ('a), which cannot be denied in any way. All this is clearly mentioned in books of important scholars. Important books of this topic are Kitab al-Irshad of Shaykh Al-Mufid and Bihar al-Anwar of Allamah Majlisi (r.a.).

[2.](#) Riqā is a province between Iraq and Syria and is a part of Syria, which was annexed to Syria during the Battle of Siffin. It is the place of burial of Ammar Yasir, the prominent companion of the Prophet, who was martyred in that battle.

[3.](#) Although it is possible that the meaning of division of people into two groups is with regard to natural death or because of martyrdom of the Imam through poison and the controversy is not whether he was alive or not; the aim of these controversies could also have been the conspiracy of Bani Abbas, who wanted to absolve themselves from the blame of

the death of Ahl al-Bayt (‘a) in which they definitely failed.

[1] [1]

SHARES

## Clear Declaration Of Imam Al-Kazim About The Imamate Of Imam Ar-Ridha’

8– Among the reports narrated by Muhammad Ibn Yaqub Kuiaini from Muhammad Ibn al-Hasan from Sahal Ibn Ziyad from Muhammad Ibn ‘Ali and Ubaidullah Ibn Marzaban from Muhammad Ibn Sinan is that he said: I visited Abul Hasan Musa (‘a) the year before he went to Iraq. ‘Ali, his son, was sitting in front of him. He looked at me and said: Muhammad, this year there will be some disturbance, but do not be worried by that. “May God make me your ransom, what will that be?” I asked him, for he had filled me with anxiety.

“I will go to this despot,”<sup>1</sup> he answered, "but he will not receive any evil from me nor from the one who will be after me.”

“May God make me your ransom, what will happen?” I said.

“Whoever wrongs this son of mine and denies his Imamate after me is like those who wronged ‘Ali Ibn Abi Talib (‘a) and denied his right after the Messenger of Allah (S),” he replied.

“If God supports me in my life, may I submit to his right and declare my belief in his Imamate?” I asked.

“True, Muhammad,” he said, "God will support you during your life and you will submit to his right and declare your belief in his Imamate, and the Imamate of the one who will be (Imam) after him.”

"Who will that be?" I asked.

“His son, Muhammad,” he answered.

I said: "I give consent and submit to him.”

9– It is narrated from Ahmad Ibn Mehran from Muhammad Ibn ‘Ali Ibn Muhammad Ibn Sinan and Ismail Ibn Ibad Qasri; all of whom narrate from Dawood Ibn Kathir Raqqi that he said: I said to Abu Ibrahim [(Imam al-Kazim (‘a)]: May I be your ransom; I have grown old. So, take my hand and save me from Hellfire. Who is our leader after you?

Imam (‘a) pointed to his son, Abul Hasan [(Imam ar-Ridha’ (‘a)] and said: This is your leader after me.

10– It is narrated from Husayn Ibn Muhammad Ibn Mualla Ibn Muhammad from Ahmad Ibn Muhammad Ibn Abdullah from Hasan from Ibn Ubayy Umair from Muhammad Ibn Ishaq Ibn Ammar that he said:

I said to Abul Hasan the first [(Imam al-Kazim ('a)): Show me from whom I will take (instruction in) my religion.”

This son of mine, 'Ali, he said. My father took my hand and took me to the tomb of the Messenger of Allah (S). He said to me that God, may His name be exalted, said: I make you a Caliph on earth, and that when God, the Exalted, says anything, He carries it out.

11– It is narrated from Muhammad Ibn Yahya from Ahmad Ibn Muhammad Ibn Isa from Hasan Ibn Mahbub from Husayn Ibn Naeem Sahaf that he said: I, Hisham Ibn Hakam and 'Ali Ibn Yaqtin were in Baghdad, when 'Ali Ibn Yaqtin said: I was with Abdus Salih [Imam Musa al-Kazim ('a)] when his son, 'Ali entered. Imam ('a) said: O 'Ali Ibn Yaqtin, this 'Ali, is the chief of my children and I have given to him my agnomen (both were called Abul Hasan).

[In another narration:] Hisham struck his face with the palm of his hand and said: Shame on you, how can you say that?

'By God, I heard it from him, just as I said it,' replied 'Ali Ibn Yaqtin.

'Then, by God, the authority is for him after (Musa),' said Hisham.

12– It is narrated from a group of our scholars from Ahmad Ibn Muhammad Ibn Isa from Muawiyah Ibn Hakim Naeem Qabusi from Abul Hasan, Musa ('a) that he said: My son, 'Ali, the eldest of my children, is the one most preferred by me and the one most loved by me. He examined the leather case (Jafr)<sup>2</sup> with me. Only a prophet or the testamentary trustee (Wasi) of a prophet can examine it.

13– It is narrated from Ahmad Ibn Mehran from Muhammad Ibn 'Ali from Muhammad Ibn Sinan and 'Ali Ibn Hakam; together they narrate from Husayn Ibn Mukhtar that he said: The ordinances (alwah) came to us from Abul Hasan Musa ('a) while he was in prison: My testament (ahd) to the eldest of my sons is that he should do such-and-such. As far as so-and-so is concerned, do not give him anything until you meet me or God decrees death for me.

14– It is narrated from Ahmad Ibn Mehran from Muhammad Ibn 'Ali from Ziyad Ibn Marwan Qandi, who was from the Waqifiya sect that he said:

I visited Abu Ibrahim [Imam al-Kazim ('a)]. With him was Abul Hasan ['Ali ar-Ridha' ('a)], his son. Imam ('a) said: Ziyad, this is my son, 'Ali. His writing is my writing, his words are my words, his messenger is my messenger, and whatever he says, (the truth) is what he says.

15– It is narrated from Ahmad Ibn Mehran from Muhammad Ibn 'Ali from Muhammad Ibn Afzal from Makhzumi,<sup>3</sup> whose mother was a descendant of Ja'far Ibn Abu Talib, that: Abul Hasan Musa ('a)

summoned us and we gathered. Then he said: Do you know, why I have summoned you?

No, we answered.

Witness that this son of mine is my testamentary trustee (Wasi) and one who will superintend my affair as my successor after me. Whoever has a debt (to be collected) from me, let him collect it from this son of mine. Whoever I have made a promise to; let him get its fulfillment from him. Whoever has to meet me, will only do so through his correspondence.[4](#)

16– It is narrated from Ahmad Ibn Mehran from Muhammad Ibn ‘Ali from Abi ‘Ali Khazzaz from Dawood Ibn Sulaiman that he said: I said to Abu Ibrahim [Imam Musa al-Kazim (‘a)]: I am afraid that something may happen, and I will not be able to meet you. So, tell me who the Imam is after you?

Imam (‘a) replied: My son, so-and-so, meaning Abul Hasan [Imam ‘Ali ar-Ridha’].

17– It is narrated from Ahmad Ibn Mehran from Muhammad Ibn ‘Ali from Sa’id Ibn Abil Jaham from Nasr Ibn Qabus[5](#) that he said: I said to Abu Ibrahim [Imam Musa al-Kazim (‘a)]: I asked your father who would be the Imam after him and he told me that you would be. Therefore, when Abu Abdullah [Imam Ja’far as-Sadiq (‘a)] passed away, the people went to right and left, while I and my companions declared (our support) for you. Therefore, tell me which of your children will be (the Imam) after You?

My son, so-and-so [Imam ‘Ali ar-Ridha’ (‘a)], he said.

18– It is narrated from Ahmad Ibn Mehran from Muhammad Ibn ‘Ali from Zahak Ibn Ashath from Dawood Ibn Zarbi[6](#) that he said: I brought some money to Abu Ibrahim [Imam Musa al-Kazim (‘a)]. He took some of it and left some of it.

“May God set you right,” I said, “Why have you left it with me?”

“The one who will be in charge of the authority will ask you for it,”[7](#) he told.

When the news of his death came, Abul Hasan, ar-Ridha’ (‘a) summoned me and asked me for that money and I paid it to him.

19– It is narrated from Ahmad Ibn Mehran from Muhammad Ibn ‘Ali from ‘Ali Ibn Hakam from Abdullah Ibn Ibrahim Ibn ‘Ali Ibn Abdullah Ibn Ja’far Ibn Abu Talib from Yazid Ibn Sulait[8](#) in a long tradition on the authority of Abu Ibrahim, Musa (‘a) that he said in the year in which he died: I will be taken in this year and the authority (Amr) will belong to son, ‘Ali, who is named after two Alis. The first ‘Ali is ‘Ali Ibn Abi Talib (‘a) and the second ‘Ali is ‘Ali Ibn Husayn, the blessings of God be on them.

He (i.e. ‘Ali ar-Ridha’) is given understanding, forbearance, knowledge, help, love, piety and religion of the first and tribulation and endurance in the face of adversity of the second.[9](#)

20– It is narrated from Abul Hasan Muhammad Ibn Ja’far Asadi from Sa’ad Ibn Abdullah from some of

our scholars, from Muhammad Ibn Husayn Ibn Abil Khattab and Hasan Ibn Musa Khashshab and Muhammad Ibn Isa Ibn Ubaid from Muhammad Ibn Sinan from Hasan Ibn al-Hasan that he said: I said to Imam Musa al-Kazim (‘a): Please permit me to ask you a question. Imam (‘a) said: Ask about Imamate.

I asked: Who is your successor; because I don’t know any other Imam?

Imam (‘a) replied: ‘Ali, my son, whom I have given my agnomen (of Abul Hasan).

I asked: My master, save me from Hellfire and purify me, since Imam Ja’far as-Sadiq (‘a) said that you are the Qa’im on the matter of Imamate.

Imam (‘a) replied: But I am not the Qa’im in this matter. Then he said: O Hasan, every Imam who is the leader of the Ummah and the appointed one on the matter of Mastership (Wilayat) is his Qa’im. And when he passes away, the one who is after him is the one raised up by the command of Allah and the Divine Proof (Hujjah) till the time the Qa’im and Hujjah is concealed from the people. Hence, all of us are Qa’im. Thus, just as you behave with us [and accept our Mastership (Wilayat)] same was done with my son, ‘Ali. By Allah, I have not acted thus on my own [appointing the Imam after me] on the contrary, the Almighty Allah has done it according to His will. [10](#)

21– It is narrated from Ahmad Ibn Idris from ‘Ali Ibn Muhammad Ibn Qutaibah from Fadhl Ibn Shazan Nishapur from Muhammad Ibn Sinan and Safwan Ibn Yahya and Uthman Ibn Isa from Musa Ibn Bakar that he said: I was in the company of Abu Ibrahim, Imam Musa al-Kazim (‘a). The Imam said: Indeed, Imam Ja’far as-Sadiq (‘a) said: A man is fortunate, who before his death sees his successor from his progeny. After that the Imam pointed out to his son, ‘Ali and said: Almighty Allah has pointed out this son, who is from my life, as my successor.

22– It is narrated from Sa’ad Ibn Abdullah from Muhammad Ibn Isa Ibn Ubaid from ‘Ali Ibn Hakam and ‘Ali Ibn al-Hasan Nafe from Harun Ibn Kharja that he said: Harun Ibn Sa’ad Ajali said to me: Ismail, to whom you are inclined [and in whose Imamate you hope], has died. Ja’far [Imam as-Sadiq] is also aged and would pass away these days and you would remain without an Imam.

I did not know what to reply. I mentioned this to Imam as-Sadiq (‘a).

Imam (‘a) said: Never, by Allah! The Almighty Allah would never discontinue the matter of Imamate as long as the days and nights endure.

When you meet him, tell him: This Musa Ibn Ja’far is growing up and we will get him married and he would get a son, who would be his Caliph and successor, if Allah wills.

23– In another report, Abu Abdullah (‘a) said in a lengthy tradition: Our master will appear from his loins; and he pointed to Imam Musa al-Kazim (‘a). Thus, he would fill up the earth with justice and oppression as it would have been filled with injustice and tyranny; and the world would be cleaned and prepared for

him.

24– It is narrated from Ayyub Ibn Nuh from Hasan Ibn ‘Ali Ibn Faddal that he said: I heard from ‘Ali Ibn Ja’far that he said: I was with my brother, Musa Ibn Ja’far (‘a), who by Allah, was the Divine Proof on the earth after my father; just then his son, ‘Ali arrived. Imam (‘a) said: O ‘Ali, this is your master and Imam and his position with relation to me is like my position with my father. Thus, may Almighty Allah keep you firm on His religion. After that I wept and said to myself: The Imam wanted to convey the information of his death to me as he had said: ‘Ali dear, there is no option, except that divine destiny should be issued about me and that I emulate the Messenger of Allah, Amir al-Mu’minin,

Fatima, Hasan and Husayn (‘a). This incident occurred three days before Harun arrested the Imam for the second time. There are so many traditions and reports about this that they cannot be computed; and they are mentioned in well-known books of the Imamites and anyone who wishes, may refer to them, but those we mentioned so far, would be sufficient, if Allah wills. [11](#)

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[1.](#) It implies Mahdi Abbaside, who died and after him Musa ibn Mahdi, his son succeeded to Caliphate. He was also killed by Harun al-Rashid. This is one of the miracles of Imam al-Kazim (‘a) that proves his greatness and position.

[2.](#) It implies a special book, which mentions the duties and responsibilities of the Imams and in the terminology of traditional reports it is mentioned as Jafr, Namooos and Jame. The most important of these names is Sahifa Fatima (‘a), which is the greatest and most important implication of this book. Late al-Kulayni has, in the chapter entitled: Chapter which mentions Sahifa, Jafr, Jamia and Mushaf Fatima mentioned eight traditions. Refer to Kitab al-Hujjah, Usul al-Kafi.

[3.](#) Abdullah Ibn Harith Makhzumi was a special companion of Imam Musa al-Kazim (‘a) and his close confidante. He was a highly religious person and was among the scholars of jurisprudence of that time.

[4.](#) It is possible that the mention of these prefaces under the discussion of the successorship of Imam ‘Ali ar-Ridha’ (‘a) had some other aim: Among them being the extreme surveillance of Bani Abbas on followers of Ahl al-Bayt (‘a) and the fear that they if they were allowed access to Imam ‘Ali ar-Ridha’ (‘a) their lives would be endangered. Therefore, even some Shi’as were unable to identify Imam ‘Ali ar-Ridha’ (‘a) correctly and many of them did not even get the honour of seeing him face to face.

[5.](#) He was a special companion of Imam Musa al-Kazim (‘a) and a prominent scholar of his time. He was well known for his piety and was accomplished in Islamic jurisprudence.

[6.](#) Dawood Ibn Zarbi, Abu Sulaiman Khandaqi Bandar was a companion of Imam Ja’far as-Sadiq (‘a) and Imam Musa al-Kazim (‘a).

[7.](#) One of the signs of the Imam was that before seeing the letter or the money, he used to recognize one who had sent it; he used to be aware of the amount and also the intention of those who sent it as mentioned in books of traditional reports, some of which are narrated so far and others would be narrated in the coming pages, if Allah wills.

[8.](#) He was a special companion of Imam Musa al-Kazim (‘a), his trusted confidant and a man of piety.

[9.](#) These traditional reports are mentioned in full in Usul al-Kafi, in Kitab al-Hujja, Bab Ishar. It has come in textual declaration proving the Imamate of Imam ‘Ali ar-Ridha’ (‘a) and there are fourteen traditions in this chapter; it also mentions that Imams are same in all perfection and that some qualities are associated with one of them; this only means that it was due to special exigencies and conditions of that time some of them encountered problems, which demanded those qualities most; it is not that some merits were present in some Imams in less or more quantum. On the contrary all of them possessed the lofty status of mastership (Wilayat).

[10.](#) Appointment of the Imam is through Almighty Allah and even the preceding Imam does not have the authority to appoint his successor. The only duty of the preceding Imam is to point out and mention the declaration (Nass) about the Imam after

him. Refer to Usul al-Kafi, Kitab al-Hujja, Chapter of appointment of each Imam from Almighty Allah.

[11](#). Refer to books of Shi'a tradition reporters, like: Usul al-Kafi, Kitab al-Hujja. Chapter of Tacit and Explicit Testimony as proof of Abul Hasan ar-Ridha's ('a) Divine Authority over the people after Abul Hasan Musa ('a). Irshad Al-Mufid, Bihar al-Anwar.

[1] [1]

SHARES

## Evidence Of The Imamate Of Imam Musa al-Kazim ('A) And Refutation Of Waqifiya

If it is said: On what criterion have you justified these reports and claim that Imam al-Kazim ('a) is dead, whereas the Waqifiya have also narrated a large number of reports, which mention his being alive and that His Eminence is the Qa'im is hinted at. These traditional reports are present in their books and even in books of your scholars. So, how can you reconcile these two types of traditional reports? And with attention to these traditional reports, how can you claim that he is dead?

We would reply: We mentioned these traditional reports by way of information and announcement and not to prove his death from them. It is so, because there exists knowledge of his martyrdom (it is a definite matter) and there is no doubt in it. Like the knowledge of martyrdom of his respected ancestors and one who has doubt in the martyrdom of Imam Musa al-Kazim ('a), he can also doubt the martyrdom of his respected ancestors and it is possible to doubt the death of anyone whose information of death we have. We have mentioned these traditional reports only to emphasize the information, because a large number of reports create this knowledge for us through evidence, Shari'ah, apparent aspect of Qur'an, consensus and other reasonings. Thus, I mentioned them in this chapter only for emphasis.

As for that, which the Waqifiya have narrated:

(Firstly) All of them are solitary reports and no evidence and reasoning strengthen them; and it is impossible to claim that they are authentic. [1](#)

(Secondly) In addition, their narrators have also been targets of ridicule and they were unreliable, and it is not possible to trust their statements and reports.

(Thirdly) With all these explanations all their reports can be interpreted and justified in other ways.

We will quote some of them from Fee Nusratul Waqifa of Abu Muhammad 'Ali Ahmad Alawi Musavi and explain his discussions.

25– Narrated to me Muhammad Ibn Bashar: narrated to me: Hasan Ibn Sama–a from Aban Ibn Uthman from Fudhail Ibn Yasar that he said: I heard Imam Ja'far as-Sadiq ('a) say: I and His Eminence, the Qa'im will not be from the same father.

Explanation: First: This is a solitary report and since it is a definite matter proved through other ways; it is not possible to reject it. Therefore, such solitary reports cannot be resorted to.

Secondly: It is possible that the implication of the Imam is that between me and Qa'im there is no relation of father and son; that I and he are not from one and same father. Thus, if it is the first implication that there is no clarification that Musa Ibn Ja'far is Qa'im and in fact why it should not be appropriate that the implication of Imam is someone other than Imam al-Kazim ('a) [and it is possible that Imam ('a) implied someone other than Imam al-Kazim ('a)] as the Fathiya say: Abdullah Aftah, son of Imam as-Sadiq ('a) is the Imam after him and when this possibility appears, arguing by this report that Imam al-Kazim ('a) is the Qa'im, is invalid.

Thirdly: We mentioned previously that every Imam, who comes after the previous Imam and gets the office of Imamate, is named as Qa'im. Due to this, Qa'im would be the name of Imam Musa al-Kazim ('a):[2](#) thus, their claim is incorrect.

Fourthly: Moreover, it is possible that the aim of the Imam was to refute Ismailis who believed in the Imamate of Muhammad Ibn Ismail [grandson of Imam as-Sadiq ('a)], because Ismail passed away during the lifetime of [his respected father] Imam as-Sadiq ('a). Thus [with attention to the possibility] the aim of the Imam is that between me and one who is my successor there is no gap of fatherhood as opposed to that which the Ismailiya claim.

And if the aim of the Imam had been that I and Qa'im are not from one father; in that case, the Imam had negated the Imamate of his brothers. We also say that no one has uttered this.

26– Musavi said: Narrated to me 'Ali Ibn Khalaf Anmati: Narrated to us Abdullah Ibn Wazah from Yazid Saigh: When Imam Musa al-Kazim ('a) was born, I made a gold ornament for Imam Ja'far as-Sadiq ('a) and gave it to him as a gift, and when I brought the gift to Imam Ja'far as-Sadiq ('a), the Imam said: O Yazid, by Allah, you have gifted this ornament to the Qa'im of Aali Muhammad ('a).

Explanation: In addition to the fact that this is a solitary report, its reporters are also unknown [and no merit is recorded about them][3](#). Supposing we accept its reporters in this regard, we once more state what we mentioned in the previous explanation that Imam al-Kazim ('a) is the Imam and leader after Imam as-Sadiq ('a). [That all the Imams are Qa'im bi Amr – raised up the divine command].

27– Musavi said: Narrated to me Ahmad Ibn al-Hasan Mithami from his father from Abu Sa'id Madayani:[4](#) who heard Imam Muhammad al-Baqir ('a) say: The Almighty Allah saved Bani Israel from the mischief of Fira'wn through Musa ('a) and He would save this community from its Fira'wn also through a person named Musa.

Explanation: In addition to the fact that this is a solitary report, its aim is that the Almighty Allah has guided the Ummah to faith in the Imamate of Imam al-Kazim (‘a) and protecting the right of the Imam and saved them [from deviation] as opposed to what the Waqifiya believe.[5](#)

28– Narrated to me Hannan Bin Sudair: My father was seated and Abdullah Ibn Sulaiman Sairafi, Abu Marahif and Saalim Ashal were also seated with him. Abdullah Ibn Sulaiman asked my father:

O Abai Fadhl, do you know that a son is born to Imam Ja'far Sadiq (‘a) and he has named so and so as Musa. Is that right? asked Saalim. Yes, replied Abdullah. Saalim said: By Allah, if this report is correct, it is more pleasing to me than getting 500 dinars for my family, whereas the fact is that at present I am needful even for five dirhams for myself and my family. Abdullah Ibn Sulaiman asked: How is this so important to you? He replied: It has reached to us in traditions that Almighty Allah described Qa'im Aali Muhammad (‘a) to Musa Ibn Imran. Musa pleaded: O Allah, please deem him to be from Bani Israel. Almighty Allah said: This is not possible. After that he pleaded: O Allah, make me among his helpers. It was revealed to him: This is also not possible. After that he pleaded: O Allah, make him my namesake. It was revealed: I have bestowed it to you (that is he would be named as Musa).

Explanation: I don't know what objection and what point exists against us, because the reporter has not narrated from any of the Imams and he has only said that it was reported to him, [Musa means to say that he has quoted the report] and is not the basis that any report, which one receives should be correct and we mentioned previously: One who succeeds the previous Imam and is appointed to Imamate is called as the Qa'im of that Imam and his style should be same as that of the previous Imam. Due to this, it is not possible to reach a definite conclusion through this report.

29– Zaid Shaham etc. have narrated from Saalim[6](#) that he said: I heard Imam Muhammad al-Baqir (‘a) say: The Almighty Allah described the life history of Qa'im Aali Muhammad (‘a) to Musa Ibn Imran; and the tradition goes on as above. We have already discussed about it [this report has also been narrated by other than Zaid Shaham],

30– Narrated to me Bahar Ibn Ziyad Tahan from Muhammad Ibn Marwan that he said: A man asked Imam Muhammad al-Baqir (‘a): May I be your ransom, people say that Amir al-Mu'minin (‘a) said from the pulpit of Kufa: Even if a single day remains from the tenure of the world, Allah, the Mighty and the High, would prolong that day to such an extent that a man from my progeny will appear; he would fill the earth with justice and equity, just as it would have been fraught with injustice and oppression. Imam Muhammad al-Baqir (‘a) said:

Yes, His Eminence said so. He asked: Are you that one? Imam (‘a) replied: No, he would be the namesake of one who split the sea.

Explanation: In addition to the fact that this is a solitary report [like the previous reports], the cause of naming the Imam as the splitter of the sea is that he has risen up for Imamate and if thus he gets political power and it is destined for him he would fill up the earth with justice and equity. [So, splitter of

the sea is an allusion of power and rulership of the world] and when the Imam has negated these qualities in himself, it is not due to absence of his eligibility for Imamate and Wilayat, on the contrary it is due to dissimulation (Taqiyyah) from the contemporary ruler.

31– Narrated to me Abu Muhammad Sairafi from Husayn Ibn Sulaiman from Zaris Kanasi from Abu Khalid Kabuli that he said:

I heard Imam Zayn al-ʿAbidin (ʿa) say: Qaroon dressed in red and Firaʿwn used to dress in black; and he used to leave his hair loose and they fell on the two sides of his head; and Almighty Allah sent Musa (ʿa) with prophethood. And the sons of so and so (Bani Abbas) also dress in black; and leave their hair loose and they fall on the sides of their heads; and Almighty Allah will also destroy them through his namesake (Musa).

32– Through the same chains, Abu Khalid Kabuli said: The topic of Imam Qaʿim (aj) was mentioned before Imam Zayn al-ʿAbidin (ʿa). Imam (ʿa) said: His name is the name of the scalpel [Musa].

Explanation: Since this is also a solitary report, our reply is same as we stated before that Imam Musa Ibn Jaʿfar (ʿa), after his respected father, is eligible to hold the office of Imamate and some say that perhaps the aim of the Imam is that one who fulfills what is mentioned in the report and spreads justice and because of his appointment to Imamate, he would be his successor and is from the sons of Imam Musa Ibn Jaʿfar (ʿa). This is the refutation of those who believe that Imam al-Mahdi (aj) is from the sons of Ismail Ibn Jaʿfar or someone else. That is why the Imam has attributed the qualities of Qaʿim (aj) to Imam al-Kazim (ʿa) as he is from the sons of Imam al-Kazim (ʿa). As it is mentioned: ‘Imamate is in Quraish’ while the aim of this statement is children or the children of children and those who are from the descendants of Quraish.

33– Jaʿfar Ibn Samaa–a has narrated from Muhammad Ibn al-Hasan from his father, Hasan Ibn Harun that Imam Jaʿfar as-Sadiq (ʿa) said: This son of mine, that is Abul Hasan (Musa), is the Qaʿim and this is an inevitable matter and he would fill the earth with justice and equity just as it would have been fraught with injustice and tyranny.

Explanation: The rebuttal of this report is same as that which we mentioned in the above report.

34– Narrated to me Abdullah Ibn Sinan that: I heard Imam Jaʿfar as-Sadiq (ʿa) say: Among the inevitable matters is that this son of mine is the Qaʿim of this Ummah and the owner of the sword; and the Imam pointed to Abul Hasan Imam Musa al-Kazim (ʿa).

Explanation: We stated before that this indicates his eligibility of this divine post or someone from his descendants who will perform this task.

35– Informed me ʿAli Ibn Razaqallah from his father, Abul Walid Taraifi that: One night I was with Imam Jaʿfar as-Sadiq (ʿa) when the Imam called his servant and said: Go and call the chief of my children to

me. The servant asked: Who is the chief of your children?

Imam ('a) said: So and so [that is Abul Hasan ('a)].

Not much time passed that he came with a gown and without a cloak. Till Abul Walid said: The Imam tapped his arm and said: O Aba Walid, as if I can see black flags besides green standards waving above this son of mine. He would be accompanied by companions, who would search out for mountains of iron, and remove every obstacle that they encounter on the way.

I asked: May I be your ransom, this same son?

He replied: Yes, O Aba Walid, this same son would fill the earth with justice and equity, like it would have been filled with injustice and oppression, and he would emulate the practice of 'Ali Ibn Abi Talib ('a) and slay the enemies of Allah till Almighty Allah is satisfied.

I asked: This same son?

He replied: This same son. Then he said: Follow him and obey him; testify to him and make him satisfied; indeed, you will meet him soon, if Allah wills.

Explanation: It is that the Imam ('a) said: As if I can see the standard over the head of this son; that is over his head there is someone who is from his sons. As opposed to what Ismailiya and other different groups say, who think that Mahdi is from them. Due to this, Imam Ja'far as-Sadiq ('a) metaphorically [and to remove this doubt] has added the quality of being the Qa'im (Qa'imiyat) to Imam al-Kazim ('a) as seen in the reports quoted above.

Also, Imam ('a) ordered Abu Walid to obey and testify for Imam al-Kazim ('a), because he lived up to the time of his Imamate.

36- Narrated to me Abdullah Ibn Jamil from Salih Ibn Abi Sa'id Qummat from Abdullah Ibn Ghalib that: I composed and recited the following Qasida<sup>7</sup> to Imam Ja'far as-Sadiq ('a): "If you had only been our source of hope as I can see.

It is about which we request Almighty Allah for you."

"Not I, but he has these qualities," he said pointing to his son, Musa.

Explanation: In the first report, we hinted that the aim of Imam is that his son is having that position and not one who may claim this post (like Ismailiya).

37- Narrated to me Abu Abdullah Lizaz from Sarim Ibn Alwan Jokhi: I, Mufaddal, Yunus Ibn Zabyan, Faiz Ibn Mukhtar, Qasim, partner of Mufaddal came to meet Imam Ja'far as-Sadiq ('a); and his son, Ismail, was also present there. Faiz asked: May I be your ransom, what if we accept monies, which people are having [which they cannot use or spend in any lawful manner] and guarantee to pay more

than what we take.<sup>8</sup> His Eminence said: There is no problem in it. Ismail said to the Imam: Father dear, you didn't pay attention to the problem. The Imam said: I did not understand? (many times); I told you to be with me, so that I may understand these problems, but you don't listen to me. Ismail arose in fury and went away. Faiz said: We thought that he is the Imam after you.

Imam ('a) said: No, by Allah, it is not so. Then he said: This is the one who is my assistant and deputy in Imamate, and he pointed to Abul Hasan, Musa ('a), who was asleep. Imam ('a) took him in his arms and made him sleep on his chest. When he awoke, Imam Ja'far as-Sadiq ('a) took his hand and said: By God, indeed this son of mine (is the Imam after me). By God, he would fill the earth with justice and equity, just as it would be fraught with injustice and tyranny. Qasim, partner of Mufaddal said: May I be your ransom, this boy?

Imam ('a) replied: Yes, by God, he is the one; and he would not leave the world till through him the Almighty Allah fills up the earth with justice and equity, just as it would have been fraught with oppression and tyranny, and the Imam swore thrice.

Explanation: As we mentioned before, one who would fill up the earth with justice and equity is from the descendants of Imam al-Kazim ('a) and not from the descendants of Ismail as some have thought and it is because Imam as-Sadiq ('a) has accompanied his statement with an oath. He knew that some would start believing that Mahdi ('a) is from the descendants of Ismail; therefore, he negated this invalid view, so that every kind of doubt and suspicion is removed in this regard.

38- Narrated to me Hannan Ibn Sudair from Ismail [bin Ziyad] Bazzaz that he said: Imam Ja'far as-Sadiq ('a) said: The master of this affair is the executor of the will, while he is twenty years old. After that Ismail said: No one became the executor of the will of Imam Ja'far as-Sadiq ('a) who was younger; and Imam al-Kazim ('a) was of the age, which Imam Ja'far as-Sadiq ('a) had mentioned.

Explanation: There is no clarification in this report based on the identity of Mahdi. It is only said that he is twenty years old and on one side the narrator has applied the report according to his belief. The statement of the reporter is also not decisive proof. Now if someone [with faith and other inclination] applied the report to someone other than Imam al-Kazim ('a), he would become like this reporter who claimed as such. Therefore, reasoning through this report is invalid and useless.

39- Narrated to me Ibrahim Ibn Muhammad Ibn Humran from Yahya Ibn Qasim Hazza etc. from Jamil Ibn Salih from Dawood Ibn Zarbi that he said: When Abde Salih, Imam Musa al-Kazim ('a) was in prison, he summoned me and said: Go to that man, Yahya Ibn Khalid Barmaki and say: So and so says: 'What is the reason that you should do this; you have made me homeless and separated me from my family and children?' I went to Yahya and informed him of this. Yahya exclaimed: Zubaida [wife of Harun] is being divorced! He swore many times and said: 'I wish to pay two million dirhams as ransom and free you!' I returned to the Imam and mentioned the matter; he said: Go and tell him: So and so says: By God, you will definitely release me or I would leave of my own accord.

Explanation: I don't know what is concluded from this report and when it proves that Imam al-Kazim ('a) is Qa'im bil Amr? This report only mentions that if you don't release me, I would leave on my own and this matter is mentioned under oath; such that if Yahya would not do it, the Imam would do that himself, but he did not. Hence, when Yahya did not release him, he should have come out on his own, which did not happen and it was violation of oath [Due to this, it is not possible to rely on this report].

40- Narrated to me Ibrahim Ibn Muhammad Ibn Humran from Ismail Ibn Mansur Zubali that he said: I heard from a man from Azrat [a province of Syria], aged more than 120 years: I heard from Imam 'Ali ('a) from the pulpit of Kufa: As if I can see the son of Hamida that he has filled the earth with justice and equity, like it had been fraught with injustice and oppression.

I arose and asked: Is he from your descendants or from someone else?

Imam ('a) said: No, he is from my progeny.

Explanation: Yes, the master of this affair [Imam al-Mahdi (aj)] is from the descendants of Hamida, mother of Imam al-Kazim ('a) and as is mentioned, the Master of the Age (aj) is from the descendants of Fatima ('a). And in this report there is no evidence that he is the direct son of Hamida, because attributing him to Lady Zahra (S) is same [that is he is from the progeny of Fatima, and not her son; same is the case about Hamida] and that which Imam 'Ali ('a) said: He is from me, does not imply that he should be from his loins, and the fact that he is from the progeny of Amir al-Mu'minin ('a) is sufficient.

41- Narrated to me Ahmad Ibn al-Hasan that: Narrated to me Yahya Ibn Ishaq Alawi from his father that: We came to Imam Ja'far as-Sadiq ('a) and inquired from him about his successor.

Imam ('a) said: The same who is with that animal. At that moment Abul Hasan Imam al-Kazim ('a) was in a section of the house with a lamb and telling it: Prostrate for the God, Who has created you.

After that, Imam Ja'far as-Sadiq ('a) said: Know that he is the one who would fill the earth with justice and equity, just as it would be fraught with injustice and oppression.

Explanation: The interpretation of the report is that the questioner asked the Imam about someone eligible for this post after him and the Imam ('a) said: The owner of Bahima [animal], this statement is textual declaration (Nass) on the Imamate of Imam al-Kazim ('a) and as for the fact that the Imam said: Know that he would fill up the earth with justice and equity, just as it would be fraught with injustice and inequity. It does not rule out that the aim of the Imam is that one of his descendants would fill up the earth with justice and equity. When this possibility is right, there is no other contradiction in it.

42- Narrated to me Husayn Ibn 'Ali Ibn Muammar from his father from Abdullah Ibn Sinan that: I heard from Imam Ja'far as-Sadiq ('a) that he said with regard to change of destiny (Bada) by Allah: That which Almighty Allah gave to the angels, they conveyed it to the prophets and the prophets in turn conveyed to the people [law of religion]. Therefore, in this instance it is not Bada, because it is called definite

(Mahtum); and among the definite matters is that this son of mine is the Qa'im.

Explanation: As we have explained, Bada denotes becoming apparent of a matter, which did not exist before, and it is that the Imam said: "Among the definite matters is that my son is the Qa'im". He means to say that he is Qa'im bil Amr after his respected father and he also possesses the eligibility for it; without needing to stage an armed uprising, since the discussion was about him.

43- Baqubaqa, brother of Bani Sairafi said: Istakhri Said: I heard Imam Ja'far as-Sadiq ('a) say: As if I can see the son of Hamida; that he has occupied the position of Imamate and the whole world has humbled before him.

Explanation: This report denotes a descendant of Hamida [and not her direct son].

44- Narrated to me Muhammad Ibn Ataa Zarghama from Khallad Lului that: Narrated to me Sa'id Makki who was a close confidant of Imam Ja'far as-Sadiq ('a); that Imam ('a) said: O Sa'id, the Imams are twelve; when six of them pass away, Allah, the Mighty and the High would give ease to the seven of them and five persons from us, Ahl al-Bayt ('a) will be Imams and through the sixth, sun would rise from the west.

Explanation: This report clarifies that Imams are twelve in number; and that which is mentioned after that is the explanation, which the narrator has mentioned according to Ismailiya creed.

45- Narrated to me Hannan Ibn Sudair from Abu Ismail Abras from Abu Basir that he said: Imam Ja'far as-Sadiq ('a) said: Deliverance is on the seventh (Imam) of us.

Explanation: It is possible that it denotes that the seventh Imam is from his progeny: because the apparent meaning of his statement that: 'from us' hints at the holy being of Imam and we also believe that the seventh Imam from Imam as-Sadiq ('a) is the same Imam Qa'im bil Amr and in the report also it is not mentioned 'the seventh Imam from us', thus the objection claimed in this report [which is contradictory to our belief] becomes invalid [as it is according to our belief and not Waqifiya],

46- Narrated to me Abdullah Ibn Jabla from Salma Ibn Jinah from Hazim Ibn Habib that he said: I asked Imam Ja'far as-Sadiq ('a): My parents are no more, and Almighty Allah has bestowed me with wealth. Shall I spend on charity for them and perform Hajj on their behalf?

Imam ('a) replied: Yes.

After some time, he said with oath and emphasis: O Aba Hazim, if someone comes to you and tells you that he has participated in the funeral of this Imam, you must not believe him (because he would be a liar).

Explanation: In this report he says: The master of this affair will not leave the world, except after being appointed as Imam, and on one side he is also not named as Qa'im. The style of this report is same as

some people believe that the master of the affair has passed away and when time comes for his rising up, the Almighty Allah would make him alive again. On the basis of this the report is in refutation of this group.

47– Narrated to me Abu Muhammad Sairafi from Abdul Karim Ibn Amr from Abu Basir that he said: I heard Imam Ja'far as-Sadiq ('a) say: As if I can see this son, Abul Hasan, apprehended by Bani so and so [Bani Abbas] and is under their arrest for a long time. Then he is released and he holds the hand of a person from his progeny so that they may convey him to Mount Razawi.<sup>9</sup> Explanation: If the apparent meaning of this report is taken, it would be false; because Imam al-Kazim ('a) was freed from prison the first time. That which is mentioned in this report did not happen; and the next time he was apprehended, he remained in prison till his martyrdom and never came out.

48– Narrated to me Ja'far Ibn Sulaiman from Dawood Sarmi: 'Ali Ibn Hamza said: Imam Ja'far as-Sadiq ('a) said: If someone comes to you and says: This son of mine [Imam al-Kazim ('a)] was unwell and then he died and I participated in his funeral etc, do not believe him, as he would be a liar.

Explanation: Firstly, this report is narrated by Abu Hamza, who is condemned for being Waqifite and soon it will be explained what a Waqifite is.

Secondly, it is possible that the report aims to refute those who claim that he served the Imam during his illness and after the Imam's martyrdom he gave the funeral bath to him. Since the Imam was in prison it was not possible for anyone to visit him or as mentioned before, a follower of the Imam gave the funeral bath to him, but as most of our scholars believe, his son [Imam ar-Ridha' ('a)] performed the final rites of the Imam [which is perfectly correct]. So, the aim of the report is to refute the claims of others.

49– It is narrated from Sulaiman Ibn Dawood from 'Ali Ibn Abi Hamza that he said: Imam al-Kazim ('a) said: O 'Ali, if someone informs you that he was at my bedside in my illness and after my death, he saw me with my eyes closed and took part in my funeral, you must not believe him.

Explanation: We discussed these statements in the previous report.

50– Narrated to me Ayyin Ibn Abdur Rahman Ibn Ayyin that: In the year Imam al-Kazim ('a) was arrested and imprisoned during the reign of Mahdi Abbaside, Abdullah Ibn Bukair sent me to Abdullah Kahili and said: Convey my greetings to him and ask him if the news of Imam's arrest has reached him or not?

[Till he said:] Convey greetings to him and tell him on my behalf: Thirty years ago, Abul Izar said to me in your Masjid: Imam Ja'far as-Sadiq ('a) said: The master of the affair of Imamate would be taken to Iraq twice: the first time he would be released soon. He would also be given a considerable compensation; but the second time, he would be imprisoned for a long time and would be released from their clutches all of a sudden.

Explanation: In addition to the fact that the report is solitary, it is possible that it means that by chance, he may escape their clutches, and it was Almighty Allah who transferred the Holy Imam (‘a) to the abode of permanence and now no one could harm or torture him.

On the other hand, it is not mentioned who exactly is the master of affair; therefore, this word is used for Imam al-Kazim (‘a) as well for others than him. Thus, from what reasoning can the quality of master of affair be attributed to him and not to anyone other than him?

51- Narrated to me Ibrahim Ibn Muhammad Ibn Humran and Humran Haitham Ibn Waqid Jazari from Abdullah Rajani that he said: I was with Imam Ja’far as-Sadiq (‘a) when Abde Salih, Imam al-Kazim (‘a) entered and Imam Ja’far as-Sadiq (‘a) said: Ahmad, do that.

I said: May I be your ransom; his name is so and so (Musa)!

He replied: On the contrary, his name is Ahmad and Muhammad. After that he said: O Abdullah, indeed the master of the affair will be arrested and imprisoned for a long time. Thus, when they decide to eliminate him, he would pray to Allah, the Mighty and Sublime to release him from their clutches.

Explanation: This report is also of the previous kind, and it is possible that it implies release of the Imam through death and not while alive.

52- Some of our scholars have narrated from Abu Muhammad Bazzaz that he said: Narrated to us Amr Ibn Minhal Qummat from Hadid Sabati from Imam Ja’far as-Sadiq (‘a) that he said: Abul Hasan, Kazim (‘a) will have two occultations: one would be short and the other lengthy. Till the time a person will come to you and report that he has participated in his funeral etc., in that case that person is definitely a liar. My successor will not die till he has fulfilled the duty of his successorship, and the matters of the successor are not taken up, except by the successor and if anyone else performed this duty, he would lose his eyesight.

Explanation: This report is in fact a refutation of one who claims that Imam al-Kazim (‘a) passed away before making bequest. This claim is invalid and absurd and after some time, the Imam did make a bequest; he appointed his legatee, and the legatee also succeeded him, but he did not mention his name only because of the danger to his life.

53- Narrated to us Abdullah Ibn Salam Abu Huraira from Zara from Mufaddal Ibn Umar that he said: I was in the company of Imam Ja’far as-Sadiq (‘a) when Abul Hasan, Musa (‘a) came with Muhammad [his brother] and a little lamb and each of them were pulling at the lamb till Muhammad managed to pull it away and Abul Hasan was shamed and he came and sat down next to me. I took him in my arms and kissed him.

After that Imam Ja’far as-Sadiq (‘a) said: He is your master and Imam; in spite of this, Bani Abbas would arrest him and he would bear hardships from them, but Almighty Allah would release him from their

clutches in any way He likes. After that he would go into occultation, till people would start mourning for him and would be extremely terrified.

Then Allah, the Mighty and the High will bestow deliverance of the world and hereafter through his hands.

Explanation: This report mentions that Bani Abbas would apprehend him; it is correct and this is what happened and the Almighty also released the Imam from their clutches through death. His saying: 'his matter will be concealed, also proved true, because differences arose regarding Imam al-Kazim ('a) and at the time of the Imam's demise, eyes were weeping for him. His saying that 'the Almighty Allah will bring the wellbeing of the world and hereafter of this Ummah through him' means that success of the religion of the Ummah is in the hands of one who is from his progeny, which implies Imam al-Mahdi (aj) and we have mentioned this many times.

54- Narrated to me Hanan from Abu Abdur Rahman Masudi that he said: Narrated to us: Minhal Ibn Amr from Abu Abdullah Nu'man from Imam Muhammad al-Baqir ('a) that he said: The Master of the affair [Imamate] would be imprisoned once and also die at a time and flee [escape from prison]

Explanation: The first objection against this report is that he says: 'die at a time' this statement is itself against the belief of Waqifiya [who have reasoned through this report].

As for [the second objection regarding] flight, this part of the report is correct, because we also believe as such [that he was freed from the clutches of Bani Abbas through death] and not what the Waqifiya claim. With reference to the fact that no source has mentioned that the Imam escaped from prison and this is something, which they have claimed and no one supports their statement.

But we can interpret the words 'he will die once' to mean that a time will come when his remembrance and mention will die [like it would happen in case of Imam al-Mahdi (aj)].

55- Bahar Ibn Ziyad has narrated from Abdullah Kahili that he said: I heard Imam Ja'far as-Sadiq ('a) say: If someone informs you that my son has fallen ill and that he has witnessed his death and attended his funeral, do not believe him, because there is no option, except that this matter should come to Imam al-Kazim ('a). Meanwhile Muhammad Ibn Ziyad Tamimi [a companion of Imam Ja'far as-Sadiq ('a)], who was present in Mecca, heard this and said: O Abu Yahya (agnomen of Abdullah Kahili) by God, this is a great evil.

Kahili replied: Part of God in this matter is greater, while he is an old man, he would be concealed from the people and he would return as a young man, and in this he would be following the practice of Prophet Yunus ('a).

Explanation: At the most, it is the refutation of those who claim to have performed his last rites. Imam as-Sadiq ('a) knew how often liars will claim this, since according to the belief of some: one who

performed these [last rites of Imam al-Kazim ('a)] was his son [Imam ar-Ridha' ('a)] and according to well-known view, he was the Imam's slave. Thus, one who claims anything else is a liar. But with regard to the appearance of the master of the affair [Imamate and Wilayat], it would be in form of a youth whereas some would be thinking that he is an old man because of his advanced age.

56- Ahmad Ibn Harith has narrated directly from Imam Ja'far as-Sadiq ('a) that he said: If the Qa'im arises in these circumstances, people would say: How can this person be the Qa'im, when his bones have also decomposed?

Explanation: They claim that 'his bones are decayed' since they are deniers of the survival of Imam Qa'im (aj) during his long age. Some also claim that the Master of the Time ('a) has passed away and the Almighty Allah has concealed him [from people]. This report refutes these two views.

57- Sulaiman Ibn Dawood has narrated from 'Ali Ibn Abil Hamza from Abu Basir that he said: I heard Imam Muhammad al-Baqir ('a) say: In the master of this affair [Imamate] are present four similarities from the practices of the prophets. A similarity with Musa Ibn Imran ('a), a similarity with Isa Ibn Maryam ('a), a similarity with Prophet Yusuf ('a) and also a similarity with Prophet Muhammad (S). The similarity with Musa ('a) is fear and anticipation; similarity with Yusuf is prison, similarity with Isa ('a) is that it would be said with regard to him that he is dead: whereas he is alive and present; and finally, a similarity with the Prophet of Islam (S), which is that he would stage an armed uprising.

Explanation: This report is regarding the distinctive qualities of our master [Imam al-Mahdi (aj)]. If it is said: Your master has not been imprisoned. We would say [Yes], He is not imprisoned in a room, but he is imprisoned in a sense that no one has any access to him and especially, no one recognizes him. It is as if he is in prison.

58- 'Ali Ibn Abdullah has narrated from Zaraa Ibn Muhammad from Mufaddal Ibn Umar that he said: I heard Imam Ja'far Sadiq ('a) say: Soon Bani Abbas would conspire against this son of mine, but they would never be able to reach him.

Then he said: Neither a woman would mourn for him, nor an official will take him and neither inheritance would remain from him and be distributed, and in the same way there will be no slave girl, which he would leave.

59- Ahmad Ibn 'Ali has narrated from Muhammad Ibn Husayn Ibn Ismail from Abdur Rahman Ibn Hajjaj that he said: I heard Abu Ibrahim, Imam al-Kazim ('a) say: So and so [Bani Abbas] would arrest and imprison me. Then he said: Although this matter would be much prolonged, but it would end in a nice way. Explanation of two reports: The statement that Bani Abbas would not be able to touch him means that they would not be able to harm the religion of the Imam and undermine his Imamate; and not that they would be unable to touch the Imam physically and put him into prison, because the facts were opposed to this.

The second report says: If I am imprisoned, it would be prolonged, but it would end in a nice way. This statement means that it would end in the wellbeing of the religion of the Imam.

60– Ibrahim Ibn Mustanir narrates from Mufaddal Ibn Umar that he said: I heard Imam Ja'far as-Sadiq ('a) say: 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 a servant, who would perform his errands.

Explanation: This report clarifies that which we believe: Our Imam has two occultations; the first is that in which his reports and letters were recognized [minor occultation] and in the second, which is longer, and his communications have ended.

Now no one is aware about his circumstances, except one who becomes eligible for it, whereas nothing of this sort happened in case of Imam al-Kazim ('a).

61– 'Ali Ibn Maaz narrated: I asked Safwan Ibn Yahya: Through which reasoning have you adopted faith in the Imamate of Imam Musa al-Kazim ('a)? He replied: I prayed the ritual prayer and after that sought counsel (Istikhara) from Almighty Allah and the result was that I got certainty about it.

Explanation: In this report, there is condemnation only of one who has adopted emulation in the matter of beliefs. Even if this matter is correct, it is not a proof for others, except that it is narrated from someone [Safwan Ibn Yahya] who, for his excellence and piety, possessed such an exalted rank as mentioned above.

Therefore, how can he say to the opponent that he adopted faith in his Imamate on the basis of counsel of God (Istikhara)? But if we say that Safwan believed that the questioner is from the ranks of such ignorance that he is beyond the pale of religious obligations, like insanity; then the objection is invalid.

62– 'Ali Baqbaqa said: I asked Safwan Ibn Yahya<sup>10</sup>, Ibn Jundab and some of their associates – when an important discussion was going on between them: Through which argument have you believed in the rightfulness of this person [Imam 'Ali ar-Ridha' ('a)]? Do you have a valid argument that I may also accept your word? All of them replied: No, by God, [we don't have any argument]. He only said: we have also testified [in blind imitation] and gave me the reference of Bazanti;<sup>11</sup> till I said: For you the congregation of Shi'a elders is evil that they falsely sent me to that child so that I should accept him and leave you.

Explanation: Our view about this report is same as that which we mentioned in the previous report.

63– One of our scholars [Musavi Waqifiya] asked 'Ali Ibn Rabat: Have you heard from anyone that Abul Hasan Musa said: My son 'Ali, is my successor or the Imam after me or said he is with relation to me as I was to my father. Or that he is my Caliph and successor or something to the effect? He replied: No.

Explanation: At the most, the point mentioned in this report is that Ibn Rabat said: It is not heard from anyone that Imam al-Kazim ('a) has mentioned these points.

Whereas not hearing that would not be definite proof that others have also not heard it. We have previously quoted reports about this from those who have heard them. On this basis, their objection is invalid.

64- Abu Bakr Armini asked Abdullah Ibn Mughira: Through which argument have you believed in the Imamate of 'Ali Ibn Musa? He replied: Salma [a servant of the family of Imam Ja'far as-Sadiq ('a)] informed that no one in the view of his father [Imam Musa al-Kazim ('a)] had as much worth and estimation as he was having.

Explanation: The same point that we mentioned in the above two reports is applicable here.

The most peculiar thing is that Waqifiya, through narrating incidents concocted by unknown persons, have made many elders of faith, scholars and pious personages, targets of ridicule and allegations.

The latest of these allegations is cowardice; they were not satisfied, and they take this as proof of corruption of the faith of the elders. This was due to ignorant bigotry and desertion of truth.

Also, even if no opponent, who is attributed knowledge and possesses fame, had narrated this report and derived conclusions from it; due to weakness present in all of them even their mention was improper, because they are narrated by those who are unreliable.

The first proof of the invalidity of the reports of Waqifiya is that no one has relied on them [whether supporter or opponent] as would be mentioned soon and if hardship of discussion, on one who has argued about occultation through these [fabricated] reports, had not been there and circumstances had not straitened him and he had not been compelled to object [by definite proofs], he definitely would not have relied on this nonsense, in the invalidity of which he himself believes.

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1. Khabar Wahid (solitary report) is a report, whose narrator is a single person as opposed to Khabar Mutawatir, which is a tradition reported through a large number of different channels. Although all reports not coming through multiple channels (Tawatur) are not Khabar Wahid. They may be Mustafiz (extensive narrated). Khabar Mutawatir is informational and that is why it is decisive proof. However, Khabar Wahid is not informational, on the contrary it only creates a possibility. On the basis of this they alone cannot be decisive proofs and basis for reasoning, except if there is an absolute evidence for their correctness. The Late Shaykh Al-Tusi has said with regard to Khabar Wahid: If the reporter is a Twelver Shi'a, Khabar Wahid is decisive proof. Apart from that no Khabar Wahid is decisive proof and it is not possible to reason from it. On the basis of this with regard to reports of Waqifiya it should be said that according to the Late Shaykh, their traditional reports are not reliable since they did not believe in the Imamate of (all) the Imams.

Khabar and Riwayat are having special classification whose explanation is mentioned in the book, Darayatul Hadith. For further information one can refer to this book.

2. In this regard the Late al-Kulayni (r.a.) has reported that Imams are Qa'im bi Amrillah (established by the command of Allah) like for example Khadija says: I asked Imam as-Sadiq ('a) regarding the Qa'im. The Imam replied: All of us are

Qa'im bi Amrillah, one after the other. Refer to Usul al-Kafi, Kitab al-Hujjah, chapter of all Imams are Qa'im bi Amrillah.

3. Fadh al Ibn Shazan has said regarding Yazid Saigh: He is a well-known liar (seven reports from him are present in our traditional collections). Some have also considered him to be among companions of Imam Muhammad al-Baqir ('a). But Late Shaykh Al-Tusi has not mentioned him among companions of Imam Muhammad al-Baqir ('a) or Imam Ja'far as-Sadiq ('a). On the basis of this no praise has come with regard to Yazid Saigh. It should be remembered that if a solitary report is from an honest reporter and its context is also correct, it can be relied upon. In other circumstances it is not reliable.

4. He was a companion of Imam Ja'far as-Sadiq ('a).

5. Another point worth consideration is that all those who left the path of the Twelve Imams, rejoined the Shi'a faith during the lifetime of Imam 'Ali ar-Ridha' ('a). Some of them are mentioned in the book of Shaykhut Taifa. Therefore, those who believed in the Imamate of Imam 'Ali ar-Ridha' ('a) in fact believed in the Imamate of the Twelve Imams. In other words, those who followed Imam Musa al-Kazim ('a) and accepted the Imamate of Imam 'Ali ar-Ridha' ('a) upon his statement were saved from deviation. Thus, Imam Musa al-Kazim ('a) issued the Nass (textual declaration) on the Imamate of Imam 'Ali ar-Ridha' ('a) and saved people from deviation and ended all controversies.

6. Twenty reports have come down from this Saalim without the mention of his father. The Late Shaykh Al-Tusi has considered him to be a companion of Imam al-Baqir ('a).

7. Qasida is a poetic composition consisting of couplets in which the first two lines have the same rhyme and then the second line of the subsequent couplets also have the same rhyme. It has a minimum of sixteen couplets. On the basis of this, the above words do not comprise the opening or the ending lines. On the contrary, only lines pertinent to discussion are quoted.

8. Perhaps it denotes share speculation or with regard to properties in form of contract.

9. It is a mountain near Medina.

10. 41 Safwan Ibn Yahya is an important Shi'a reporter of traditions and scholars of science of narrators have mentioned him with respect; like for example, Najjashi has said regarding him: Safwan Ibn Yahya, Abu Muhammad Bajali was a resident of Kufa, a reliable narrator and a respected person. He was a companion of Imam 'Ali ar-Ridha' ('a) and he commanded a respected position with the Imam.

Kishi has mentioned him among the companions of Imam al-Kazim ('a) and after Imam al-Kazim ('a) he became the representative of Imam ar-Ridha' and Imam al-Jawad ('a) and commanded a high position from the aspect of piety and religion.

Shaykh Al-Tusi says: Safwan Ibn Yahya was the most reliable person of his time and the most pious narrator of traditions. He prayed 150 units (rakats) of Prayer every day and fasted for three months and gave Zakat three times a year on his own behalf and on behalf of Abdullah Ibn Jundab and 'Ali Ibn Nu'man as they had made a covenant in Kaaba that whichever of them will die first, the surviving ones would fulfil the acts of the deceased. Those two passed away and Safwan survived. So, he performed acts on their behalf. He was one of the forty persons who have narrated from companions of Imam Ja'far as-Sadiq ('a) and he has written many books as well. 'Ali Ibn Husayn Ibn Dawood al-Qummi has said: I heard from Imam Hadi ('a) mentioning Safwan Ibn Yahya and Muhammad Ibn Sinan that: May Almighty Allah be pleased with them, because I am pleased with them; and they did not oppose us (Ahl al-Bayt) the least.

Kishi has considered him among the folks of consensus and mentioned him as the narrator of 1181 reports from Ahl al-Bayt ('a).

Safwan Ibn Yahya passed away in 210 A.H. in Medina and Imam Hadi ('a) gifted his shroud and anointment (Hunut). And ordered Ismail Ibn Musa to recite his funeral prayer. (Mojam Rijal Hadith, Ayatullah Khoei, Vol. 9. Pg. 132-136. Thus, in view of the greatness of this person, it is incorrect to make such allegations against him, therefore the claim made in report 61 and 62 is perfectly clear.

11. Ahmad Ibn Muhammad Ibn Abi Nasr Bazanti (died 221 A.H.) was a companion of Imam ar-Ridha' and Imam al-Jawad ('a) and possessed a special position with the Imams and has written many books. (Kulliyat lime Rijal, Ayatullah Subhani, Pg. 259)

## Factors Of Appearance Of Waqifi Sect

65– It is narrated from trustworthy persons that the first to express this belief was ‘Ali Ibn Hamza Bataini (and Ziyad Ibn Marwan Qandi and Uthman Ibn Isa Rawasi) who were greedy for money and also attracted the attention of some people. Those persons also entrusted them with their wealth, and they like, Hamza Ibn Bazi, Ibn Makari, Kiram Khathami etc. misappropriated public funds.

66– Muhammad Ibn Yaqub had narrated from Muhammad Ibn Yahya Attar from Muhammad Ibn Ahmad from Muhammad Ibn Jamhur from Ahmad Ibn Fadhl from Yunus Ibn Abdur Rahman that he said: [When] Abu Ibrahim [Imam al-Kazim (‘a)] passed away there was a large amount of cash lying with the representatives of Imam (‘a) and this was the reason that they declared that he was not dead [they became Waqifi] and due to greed for wealth they denied that the Imam was martyred. Only Ziyad Ibn Marwan Qandi was in possession of seventy thousand dinars and ‘Ali Ibn Hamza had thirty thousand dinars.

When I saw these circumstances and the truth became clear for me, I recognized the Imamate of Abul Hasan ar-Ridha’ (‘a) and learnt that which should be learnt, therefore I spoke up and called people to the Imamate of Imam ar-Ridha’ (‘a).

After that they sent two persons as messengers, and they said: Why have you done this? If you desire wealth, we would make you needless and they promised to give ten thousand dinars saying: Refrain from these acts.

I refused it and said: We have traditional reports from Imam as-Sadiq (‘a) and Imam al-Baqir (‘a) that they said: When innovations appear in religion, the scholar must express his knowledge and if he does not confront innovation, the effulgence of faith will go away from him.

67– Muhammad Ibn al-Hasan Walid has narrated from Saffar and Sa’ad Ibn Abdullah Ashari, all together from Yaqub Ibn Yazid Ainbari from some scholars, who said: When Abu Ibrahim (‘a) passed away, Ziyad Qandi was having seventy thousand dinars with him and Uthman Ibn Isa Rawasi had thirty thousand dinars and five slave girls and he lived in Egypt.

Imam ‘Ali ar-Ridha’ (‘a) sent a message to them: That which is deposited with you from the wealth of my father and that which you hold from cash and slave girls and other things, send it all to me as I am his successor and I will distribute the inheritance of the Imam. [It is a hint that I know what amount you are having]. You don’t any more have any excuse for keeping that which is deposited with you and from his

inheritance; and he issued such commands.

But Ibn Abi Hamza originally denied and did not admit having that, which was in his possession. Same was the case of Ziyad Qandi.

But Uthman Ibn Isa wrote to Imam ar-Ridha' ('a): Your father ('a) is alive and established; and one who believes in his death is having false beliefs. If you say since he is dead, I should act on it [and accept his death], he did not instruct me to hand over anything to you [this was with regard to cash] and as for the slave girls, I have emancipated them and taken them as wives.

68– Ahmad Ibn Muhammad Ibn Sa'id Ibn Uqbah has narrated from Muhammad Ibn Ahmad Ibn Nasr Teemi that he said: I heard Harb Ibn al-Hasan Tahan that Yahya Ibn al-Hasan Alawi has narrated a tradition that Yahya Ibn Masawar said: I was present in a gathering of Shi'a people and 'Ali Ibn Hamza was among them. I heard him say: 'Ali Ibn Yaqtin came to Abul Hasan Musa ('a) and posed some queries to him. The Imam gave replies to him.

After that Abul Hasan ('a) said: O 'Ali, your companion would kill me.

'Ali Ibn Yaqtin began to weep and said: Master, am I also with him?

Imam ('a) replied: You are not with him, and you will not see me being killed.

'Ali said: Master, who is the Imam after you?

He replied: My son, 'Ali is the best of those who would survive me. His position to me is like my position with my father; and he is having all the knowledge that Shi'a are in need of. [He is knowledgeable about every matter]. He is the chief and leader in the world and the hereafter and is from the proximate ones of the court of Almighty Allah. Yahya Ibn al-Hasan Harb said: Thus, what caused 'Ali Ibn Abi Hamza to keep away from Imam 'Ali ar-Ridha' ('a) and to be jealous of him?

Harb replied: I asked the same thing from Yahya Ibn Masawar and he said: He refused to hand over to Imam 'Ali ar-Ridha' ('a) that which he was having from the wealth of Imam Musa al-Kazim ('a) and that is why Almighty Allah deemed him unfortunate in the world as well as the hereafter. Since a man of Bani Hashim arrived at that point, Harb discontinued his discourse.

69– 'Ali Ibn Habashi Ibn Qauni has narrated from Husayn Ibn Ahmad Ibn al-Hasan Ibn 'Ali Ibn Faddal that he said: I was with my uncle, 'Ali Ibn al-Hasan Ibn Faddal, when I saw an old man from Baghdad joking with my uncle. One day that old man said: In the whole world, no group of Shi'a is worse than you.

My Uncle asked: Why, may Allah curse you?

He replied: I was the son-in-law of Ahmad Ibn Shubbar Siraj. In his last moments, he said: I have ten

thousand dinars in my possession, which originally belonged to Imam Musa al-Kazim (‘a), but when he passed away, I refused to hand them over to Imam ‘Ali ar-Ridha’ (‘a) and claimed that he was not dead.

I put you under oath to save me from Hell fire and hand over the money to Imam ar-Ridha’ (‘a).

But by Allah, we did not return even one dirham from that and left him to burn in the Fire of Hell.

When the leaders of the deviated Waqifiya sect are as such, how can we rely on their reports or be satisfied with them.

[1] [1]

SHARES

## Traditional Reports In Condemnation Of Waqifites

As for reports, which has come in ridicule and condemnation of Waqifiya and which are present in the books of our scholars; they are much more than that which can be counted, therefore we have mentioned only some of them.

70– Muhammad Ibn Ahmad Ibn Yahya Ashari has narrated from Abdullah Ibn Muhammad from Khashshab from Abu Dawood that he said: I and Uyyana, the cane-seller, were in the company of ‘Ali Ibn Abi Hamza Bataini, chief of Waqifiya. I heard him say: Abu Ibrahim (‘a) said to me: O ‘Ali Ibn Abi Hamza, you and your companions are like donkeys (fools).

Uyyana asked me: Did you hear that?

I replied: Yes, by Allah, I heard it.

Uyyana said: No, By God, I will never go to him as long as I am alive.

71– Ibn Uqda narrated from ‘Ali Ibn al-Hasan Ibn Faddal from Muhammad Ibn Umar Ibn Yazid and ‘Ali Ibn Asbat, all together have said: Uthman Ibn Isa said to me in a report: Ziyad Qandi and Ibn Muskan said to me: We were in the company of Abu Ibrahim (‘a) when the Imam said: At this moment, the best of the folk of the earth is with you.

Then Abu Hasan ar-Ridha’ (‘a), who was yet a child, came there.

We said: The best of the folks of the earth? After that Abul Hasan ar-Ridha’ (‘a) came near. Imam Musa al-Kazim (‘a) hugged and kissed him and said: Dear son, do you know what these two said? He replied:

Yes, my master. They have doubt about me.

‘Ali Ibn Asbat said: I mentioned this tradition to Hasan Ibn Mahbub and he also said: The tradition is incomplete. It is not as such; on the contrary, it is that: ‘Ali Ibn Raab said to me: Abu Ibrahim (‘a) said to those two persons: If you deny his right or are dishonest with him, the curse of Allah, the angels and all the people would be on you. O Ziyad, you and your companions would never earn respect.

After that ‘Ali Raab said: I met Ziyad Qandi and said: I have received information that Abu Ibrahim (‘a) said this and that to you?

Ziyad replied: I think you have lost your mind. Then he went away and avoided me after that. I also never spoke with him or pursued him.

Hasan Ibn Mahbub said: We were always waiting for the curse of Imam (‘a) to be proved true about Ziyad; till during the time of Imam ar-Ridha’ (‘a) Ziyad died an apostate.

72– Ahmad Ibn Muhammad Ibn Yahya has narrated from his father from Muhammad Ibn al-Hasan Ibn Abil Khattab from Safwan Ibn Yahya that he said: Ibrahim Ibn Yahya Ibn Abi Balad said: Imam ar-Ridha’ (‘a) said: What did Hamza Ibn Bazi, the unfortunate one do? I replied: He has also come. Imam (‘a) said: He thinks that my father is alive, they [Hamza and his associates] are in doubt today and tomorrow they would not die, except as heretics.

Safwan says: I said to myself: I knew that they are among doubters, but how can they die disbelievers and heretics? Not much time passed when I received information that one of them said at the time of his death: I am a disbeliever in my Lord who wants me to die.

Safwan says: I said: This testifies for that same tradition [of the Imam].

73– Abu ‘Ali Muhammad Ibn Hiam has narrated from ‘Ali Ibn Rabah that he said: I asked Qasim Ibn Ismail Qarshi, who was a Mamtur<sup>1</sup>: What did you hear from Muhammad Ibn Abu Hamza? He replied: Only one tradition. But after that a large number of traditions were issued by him, and he narrated them all from Muhammad Ibn Abi Hamza. Ibn Rabah also says: I asked Qasim: How many traditions have you heard from Hannan? He replied: Four or five. But later on a large number of traditions were issued by Qasim, which he narrated from Hannan.

74– Ahmad Ibn Muhammad Ibn Isa has narrated from Sa’ad Ibn Sa’ad from Ahmad Ibn Umar from Imam ‘Ali ar-Ridha’ (‘a) that he said with regard to Ibn Abi Hamza: Is he not one who narrated that the head of Mahdi was presented as a gift to Isa Ibn Musa, who is among the associates of Sufyani? He also said: Abu Ibrahim (‘a) would return after eight months. Are the supporters of Abu Hamza not aware of his falsehood?

75– Ahmad Ibn Muhammad Ibn Yahya narrated from some of our scholars from Muhammad Ibn Isa Ibn Ubaid from Muhammad Ibn Sinan that he said:

‘Ali Ibn Abu Hamza was mentioned before Imam ar-Ridha’ (‘a). Imam (‘a) cursed him and said: ‘Ali Ibn Abi Hamza wants that Almighty Allah should not be worshipped in the heavens and the earth, but Almighty Allah wants to perfect the effulgence of His guidance, even if the accursed polytheists are displeased.

I asked: Polytheists?

He replied: Yes, by Allah, it is true, and he will be degraded. This point is mentioned in the Book of Allah. Then he said: **“They wanted to blow out the effulgence of God”. (9:32)**. This verse is about him, and people like him who wished to put out the light of God.

Ridicule and condemnation of the deviated Waqifya sect is more than that which can be counted. We also would not prolong our book with discussion about them. Thus, how can one rely on the traditional reports of these people and that too with attention to the statements of the righteous ancestors [like Imam ar-Ridha’ and Imam al-Kazim (‘a)] with regard to them?

If hatred and enmity to those who rely on these reports had not been there, their words and statements would not have been worth listening to. Since we have mentioned many declarative texts in favour of Imam ‘Ali ar-Ridha’ (‘a), it refutes their statements.

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<sup>1</sup>. Mamtur is a Waqifi sect; Mamtur means a dog in rain. It perhaps implies that like a dog, who in spite of the rain falling on its body does not purify his filth. It wastes that bounty; on the contrary it even makes the water impure. These people also although they were blessed by Ahl al-Bayt (‘a), but they wasted the bounty of Wilayat and died with polytheism and denial of Wilayat.

[1] [1]

SHARES

## Some Miracles Of Imam ‘Ali Ibn Musa ar-Ridha’

Miracles shown by Imam ‘Ali ar-Ridha’ (‘a). which prove the rightfulness of his Imamate and which are mentioned in books of Shi’a and which also refute the beliefs of the Waqifite sect, were the same through whose blessings some believers in Waqifite creed, like Abdur Rahman Ibn Hajjaj, Rifaa Ibn Musa, Yunus Ibn Yaqub, Jamil Ibn Darraj, Hammad Ibn Isa and others reverted from invalid beliefs. They were companions of the father of Imam ‘Ali ar-Ridha’ (‘a) and doubted about Imam ‘Ali ar-Ridha’ (‘a) but repented later.

In the same way, those who were present during the time of the Imam, like: Ahmad Ibn Muhammad Ibn

Abi Nasr, Hasan Ibn 'Ali Washa and others; they also believed in Waqf [but seeing the proofs of Imam ar-Ridha' ('a)] they accepted his Wilayat, became bound to him and accepted the Imamate of Imam 'Ali ar-Ridha' ('a) and the Imams after him from his descendants.

76– Ja'lar Ibn Muhammad Ibn Malik has narrated from Muhammad Ibn Husayn Ibn Abil Khattab from Muhammad Ibn Abi Umair from Ahmad Ibn Muhammad Ibn Abi Nasr – an inhabitant of Mehran – like all inhabitants of this place, he was also a follower of the Waqifite sect.

He narrates that he wrote a letter to Abul Hasan ar-Ridha' ('a) and in order to harass him wanted to pose some difficult questions to him. He says: Initially, I wrote a letter to him; after that I said to myself: when I meet him, I would ask him three important questions about the Holy Qur'an: like for example [40<sup>th</sup> verse of Surah Zukhruf], which says:

أَفَأَنْتَ تُسْمِعُ الصُّمَّ أَوْ تَهْدِي الْعُمْيَ وَمَنْ كَانَ فِي ضَلَالٍ مُبِينٍ

***"What! Can you then make the deaf to hear or guide the blind and him who is in clear error?" (43:40).***

And verse 25 of Surah al-'Anam, which says:

وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِنْ يَرَوْا كَلِمَةً لَا يُؤْمِنُوا بِهَا حَتَّى إِذَا جَاءُوكَ يُجَادِلُونَكَ يَقُولُ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ

***"Therefore (for) whomsoever Allah intends that He would guide him aright, He expands his breast for Islam, and (for) whomsoever He intends that He should cause him to err, He makes his breast strait and narrow as though he were ascending upwards; thus does Allah lay uncleanness on those who do not believe." (6:25).***

And verse 56 of Surah Qasas, which says:

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

***"Surely you cannot guide whom you love, but Allah guides whom He pleases; and He knows best the followers of the right way." (28:56).***

Ahmad says: He replied to my letter and at the end he mentioned the verses about which I wanted to ask him, and no one had any information about them. When I received his reply, I forgot what I had told myself, therefore, I said: What is this reply, which you have given me? After that I remembered that this was the reply of the same questions that I had myself prepared.

77– In the same way, Hasan Ibn ‘Ali Washa was also a Waqifite of his time; then he returned to belief in the twelve Imams and repented for his past mistakes; the cause of his repentance, as he himself states, was that: I traveled to Khorasan for business. When I reached there, Abul Hasan ar-Ridha’ (‘a) sent someone and asked me for the striped cloth from Yemen. It was among the merchandise that I was having, but I had forgotten it, so I said: I don’t have any striped cloth. The Imam’s messenger went away but returned again to inform me that I was having it in so and so bundle; I found it at the same place and sent it to the Imam. After that I wrote some questions, which I wanted to ask him. Just as I reached his place, the Imam emerged from inside and mentioned to me the replies of the questions, which I wanted to ask him and about which no one knew anything.

On witnessing this miracle, Hasan Ibn ‘Ali Washa gave up his Waqifite beliefs and adopted faith in the Imamate of Imam ar-Ridha’ (‘a).

78– Ahmad Ibn Muhammad Ibn Abi Nasr said: Ibn Najjashi asked: Who is the Imam after your companion [Imam ar-Ridha’ (‘a)]? I went to Imam ar-Ridha’ (‘a) and asked about it.

Imam (‘a) said: The Imam after me is my son. After that he said: Can anyone who does not have a son, dare to say: 'My son'?<sup>1</sup>

79– Abdullah Ibn Ja’far Himyari has narrated from Muhammad Ibn Isa Yaqtni that he said: When people fell into discord with regard to the Imamate of Abul Hasan Imam ar-Ridha’ (‘a), I collected the questions that were framed to gain confidence and certainty in his Imamate; and they totaled up to 15000, all of which the Imam replied.

80– Muhammad Ibn Abdullah Ibn Aftas says: I entered the assembly of Ma’mun; he seated me close to him and asked about my wellbeing. After that he said: May Allah have mercy on ar-Ridha’ as no one was more learned than him. After people paid allegiance to him, one evening, I posed a question to him and in reply to it he mentioned a very strange matter. I asked: May I be sacrificed on you, I see your wellbeing in the fact that you go to Iraq, and I remain in Khorasan as your successor.

The Imam smiled and said: No, by my life! Before I leave for Khorasan, the scroll of my deeds would be wrapped up [allusion to his demise]. There is a halt for us in this place, and I will not leave till my demise approaches, and definitely my end will be in Khorasan only. I said: May I be sacrificed on you, how do you know this? He replied: My knowledge about my place is like my knowledge about your place. I asked: May God bless you, what is the location of my demise? He replied: The distance between me and you is very much; I would pass away in the east and you will die in the west. I said: You are right. Almighty Allah, His Prophet and Aali Muhammad (‘a) are most knowledgeable. After that I tried my best to allure him to Caliphate, official posts and other ranks, but he was not allured and did not accept.

81– Muhammad Ibn Abdullah Ibn al-Hasan Aftas said: One day I was drinking wine with Ma’mun, till he became intoxicated; his friends left, but he retained me. After that he brought out the slave girls and they played musical instruments and sang. Ma’mun said to one of them: If you had only sung for one who is

settled in Tus. The slave girl recited the following dirge:

1– Being quenched with the land of Tus and one from the progeny of the Prophet who is located there, who has left grief and sorrow for us.

2– I mean Abul Hasan, who is the hope of all. He has right on all who express their grief and sorrow. Muhammad Ibn Abdullah says: Ma'mun wept so much that I also started crying. After that he said: Woe be on you, Muhammad, do the people of my house and people of your house consider that it is my duty to appoint Abul Hasan as heir apparent? By Allah, if he had not died, I would definitely have appointed him as my successor [whereas it was Ma'mun himself who got the Imam martyred], but he passed away so soon. May Allah curse the two sons of Hasan; Abdullah and Hamza, who killed him.

Then he said: O Muhammad Ibn Abdullah, by Allah, I am quoting a strange tradition for you. Keep it confidential. I said: Chief of believers, what tradition is that? He replied: When Zahiriya became pregnant with my son, Badr, I went to Imam ar-Ridha' ('a) and said: May I be your ransom, I have received information that Musa Ibn Ja'far, Ja'far Ibn Muhammad, Muhammad Ibn 'Ali, 'Ali Ibn Husayn and Husayn Ibn 'Ali ('a) used to resort to divination<sup>2</sup> and did not make any mistake in it. You are their successor, and their knowledge has come to you, and I am also too much fond of Zahiriya and don't prefer any of my slave girls to her. She has had many miscarriages. Do you have any solution for this?

Imam ar-Ridha' ('a) said: Do not fear miscarriage. Very soon Zahiriya would give birth to a healthy child that would resemble its mother the most and the Almighty Allah has added two things in his creation, and it is that it will have an extra finger in both its hands and feet.

I said to myself: By Allah, this is a good opportunity that if the circumstances proved against his prediction, I will remove him from heir apparenacy. Therefore, I was eager for this delivery till Zahiriya got labor pains. I said to the nurse: After the delivery, bring the newborn to me, whether it is a boy or a girl.

[After sometime] The nurse brought to me a newborn child with the same characteristics and the boy was glowing like the moon. [Seeing this] I decided that I would leave Caliphate and all the matters of governance to him, but he did not accept. I gave my seal ring to him and said: Please take the matters of governance in your control and you have precedence [in Caliphate] and I will not oppose you at all. By Allah, if he had accepted, I would have done that.<sup>3</sup>

82– Like the incident of the Imam with Hababa Walibiyya, owner of the pebble on which Amir al-Mu'minin ('a) placed his seal and said to her: One who places a seal on this pebble is an Imam.

Hababa survived till the Imamate of Imam ar-Ridha' ('a). The Imam placed the seal on that pebble and Hababa witnessed the placing of seals by respected ancestors of Imam ar-Ridha' ('a) and Imam ar-Ridha' ('a) was the last Imam Hababa met.

Hababa passed away after meeting Imam ar-Ridha' ('a) and the Imam gave his own shirt to serve as

her shroud.

83– Same is the incident of Imam (‘a) with Umm Ghanim, the Bedouin lady, who owned a pebble, on which Amir al-Mu‘minin (‘a) had placed his seal; and all Imams till Imam Hasan al-‘Askari (‘a) placed seals on it; her story is also well known.<sup>4</sup>

If for our master, Abul Hasan ar-Ridha’ (‘a) and respected Imams from his descendants, there were only these two evidences and statement of Amir al-Mu‘minin (‘a) to certify their Imamate, it would have been sufficient for one having awakened conscience and justice.

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<sup>1.</sup> Imam ar-Ridha’ (‘a) did not have any issue till he was 47 years of age and that was the reason why some inimical persons and hypocrites took advantage of the circumstances and claimed that the Imam cannot have children, therefore the future of Imamate had become doubtful and it also created doubt in the matter of the Imamate of Imam ar-Ridha’ (‘a). The miracle of this statement is the birth of Imam al-Jawad (‘a) as Imam ar-Ridha’ (‘a) said: No child of our Shi’a was as blessed as this newborn child of mine and with his birth a ray of hope shone on the world of guidance, which became a cause of joy for the Shi’a. Along with it, those who wished against us, the opponents, especially the Waqifiya sect also was not guided by this miracle of ours... Please refer Shevaya Peshwayan, Pg. 530–543.

<sup>2.</sup> But taking out Faal (divination) was a habit of Ma’mun and the Holy Imams (‘a) never followed this method; on the contrary they used to predict the future through the knowledge of the unseen that they possessed. By saying this, Ma’mun shows that he was having so much hatred and jealousy to the Holy Imams (‘a) that he is knowingly and intentionally considering their knowledge of unseen to be divination so that he may deny the divine revelation on the Holy Prophet (S) and degrade his knowledge of unseen to the level of divination. Thus, that which has come from the Holy Imams (‘a) regarding this is the knowledge of unseen and not divination.

<sup>3.</sup> But the practice of Ma’mun is against this absurd claim, because in fact through this practice he shifted the Imam to Tus so that he may eliminate him and end the danger his regime faced from him. On the other hand, he suppressed revolutions and movements of Shi’a and also oppressed the Imam, but the Imam through the help of Allah, was able to render all his plots ineffective. Even the last attack of Ma’mun to eliminate the Imam was not effective – curse of Allah be on him.

<sup>4.</sup> The complete text of this report is mentioned in Al-Kafi, Kitab al-Hujjah, Chapter of that which separates the true and false claim of Imamate, third tradition: Translation Shaykh Muhammad al-Baqir Kamrai, Vol. 2 from Pg. 596 to 601.

[1] [1]

SHARES

## Objections Of The Opponents With Regard To The Birth Of Imam al-Mahdi (‘A)

Objection: It was mentioned in your discourse that we know the death of Musa Ibn Ja’far (‘a), just as we know the death of his father and grandfather. In the same way, one can say: We know that Hasan Ibn ‘Ali al-‘Askari (‘a) did not have a son, just as we know he did not have ten sons, just as we know that the

Messenger of Allah (S) did not have a son, who outlived him.

If you reply to the objection and say that if we knew the former of the two the same way as we know the second, it would be impossible to have a disagreement on the former, just as it is impossible to disagree on the second; your opponent can also say that if we knew about the death of Muhammad Ibn Al-Hanafiyyah, Ja'far Ibn Muhammad ('a) and Musa Ibn Ja'far ('a) in the same manner, we know the death of Muhammad Ibn 'Ali Ibn Husayn [Baqir] ('a), there would not be any dispute in the former just as it is not possible to have a difference on the latter.

Reply: To prove the negation of the birth of an offspring is impossible in any situation. It is not possible to claim that someone, who is not known to have an offspring, does not have an offspring. Such claims are made through likelihoods and conjectures and circumstances indicating that if he had an offspring, it would have been known, and its news would have spread.

However, many a times, prudence dictates that men of wisdom and letters hide their offspring for various considerations. Many kings hide their offspring for fear and for compassion for their progeny. This is observed often in the practice of Persian emperors and kings of antiquity and their stories are famous. People sire sons from their concubines or from their wives they have married secretly, so they reject and ignore their progeny, fearing enmity with their other wives and children.

It is also not uncommon amongst people. Some people marry a woman of low social prominence and class, while being from upper echelons and when they father a son from her, they consider it a challenge to their distinction to attribute it to himself; so they deny their relationship altogether, and some of them pity and offer that child some of their wealth. Sometimes a man of a low rank marries a woman of a noble family, because of her infatuation and without the knowledge of her family, either because her guardian does not exist, as many jurists allow; or the ruler has taken over her affairs and marries her to him. When a son is born from him, though the boy is healthy, she disowns him, because of her pride or because of fear of her guardians or elders.

Many other reasons are conceivable, which we will not mention to avoid lengthening the discourse. Therefore, it is not possible to negate fatherhood altogether. We can know that only when all the aspects are immaculate, and it is known that there is no encumbrance from declaring fatherhood – only then the negation of fatherhood can be known.

Our knowledge that the Messenger of Allah (S) did not have a son, who outlived him is due to our knowledge of his infallibility and his Prophethood, and that if he had a son, he would have made it known, because there was no fear in making it public. Moreover, we know through consensus of Ummah that he did not have a son, who lived after him. The same cannot be claimed with respect to the offspring of Hasan ('a), because Hasan ('a) was interdicted and was practically a prisoner.<sup>1</sup> There was much worry, concern and fear for the offspring, as it had been a known and famed article of Shi'a faith that the Twelfth Imam was going to establish the Order for termination of regimes; therefore, it was

necessary to keep his birth confidential.

So, Imam Hasan al-'Askari ('a) concealed him even from his family members, like Ja'far al-Kazzab, his brother, who was eyeing his inheritance and wealth with greed. Thus, he hid his son and doubts with respect to his birth were caused.

It is not warranted to analogize the negation of having a son to the subject of knowing the death of a person, because when someone dies, the deceased is seen and known, and his death is known through the circumstances and other evidences that compel anyone who sees them into conviction and when he informs someone who has not seen the deceased personally, he would be compelled to conviction as well.

The parallel analogy of the two situations is like the edict of the jurists that witnesses can only testify to prove rights, not to negate them, because negation is not subject to observation, unless it is based on an affirmation. Therefore, the difference of the two situations is clear.[2](#)

If it is said: The merit is the same between the two scenes, for in case of death, many a time it is observed that the man is dying, just as midwives witness the birth of a child. However, not everyone witnesses the death of another man, just as not everyone witnesses the birth of a child.

The best a man may know about the death of another person whom he has not seen die is to be his neighbor, to know of his malady, visit him during his sickness, then learn of his worsening condition, and then hear wailing from his house, while there has been no other sick person there. Then he sees the family of the sick neighbor sit in mourning and observes marks of grief and loss on their faces. Then his inheritance is distributed, and a long time passes while no reason can be thought of that his family would proclaim his death while he is alive.

The same is true with respect to birth, since women witness pregnancy and talk about it. Especially, if she is the honour of a nobleman, people will discuss the condition of such a person. If he courts a concubine, his visits to her will not remain a secret; and when the child is born, people of the house will exude gaiety and jubilation.

People will congratulate them if the family is prominent and news will spread; and according to the prominence of the family, people will know that such and such has sired a baby, specially so when it is known that there is no objective in expressing that a baby has been born to him or not. So, when we consider this, the ordinary behavior is same in both cases; and if Allah should desire to supersede the ordinary behavior, He can do it in either of the two.

It is possible that He may disallow through certain encumbrances, the pregnant woman to be seen and her delivery not to be attended, but by a few who are as trustworthy as themselves in safeguarding their secret.

It is equally possible that a man should become sick, and visitors visit him and when his malady worsens, his death is expected and hope is lost in his life, Allah transfers him to a mountain top and places in his stead a dead person who looks like him. Then through encumbrances He disallows him to be viewed, except by trusted individuals. Then the corpse is buried, and his funeral is attended by all those who expected his death and had lost hope in his life, all thinking that the one, who is buried is the one who was sick.

Many a time, it is possible that a man's pulse and breathing ceases, and then Allah breaks the ordinary norms and takes him away from the people, while he is alive, because a living individual needs pulse and breathing in order to exhale burning gases from around the heart through inhaling cool clean air, to cleanse the heart. It is possible that Allah creates coolness in the air surrounding the heart so it may act instead of the cool air that enters through respiration, and it is possible that He arranges that none of it may burn, for the heat that is produced therein is killed by that coolness.

We would reply: First, we say that no one who believes in occultation has to take recourse to such nonsense, unless he is deprived of proofs and unable to refute a strong doubt. We will discuss this objection on the grounds it has been articulated and will say that the way mentioned for knowing someone's death is not always correct, because sometimes all these elements combine, but the lie is revealed, because the person who displayed all this had a smart objective. He pretended to be sick and goes to his family displaying all that to test those who profess obedience and loyalty to him.

Cases similar to this have happened many times in the lives of kings and philosophers. Sometimes people consider heart attack to be death; then the mistake is revealed. This is also evident in public behavior. Death is only known through observation of cessation of sensation and suspension of pulse that lasts for a very long time. Many other signs, known through experience, can be included, which someone who has experience with the sick and has treated them knows.

Same was the case of Musa Ibn Ja'far ('a), because he appeared before multitudes of people, who cannot fail to discern his condition or be confused by his situation. The suggestion that Allah may take away a person and bring another who looks like him in his place is not at all correct, since this shuts the doorway of reasoning and leads to doubts in observations and that all that we see today is not which we saw yesterday, raising doubts about the death of all the deceased and advancing the belief of extremists (Ghulat) and downgraders (Mufawwidha) who denied that Amir al-Mu'minin ('a) and Imam Husayn ('a) were killed. A line of reasoning that leads to such absurdity has to be specious.

The assertion that Allah causes coldness in the body around the heart, which acts instead of air, is a mere wishful effort of pretending to know medicine. It encourages doubts with respect to the death of all who are dead, as we mentioned. Besides, as per medical principles, the motion of the pulse and veins originates from the heart and fades only with the fading of natural heat. When the pulse ceases, the fading of natural heat is inferred and thus, death of the subject. This is not dependent on inhaling. Therefore, physicians examine the pulse when respiration stops or it is weak. Therefore, his argument

and analogy to the birth of a child is shown to be refutable.

His claim that births of children become well-known is correct only within the supposition he mentions; that the birth be at the house of a nobleman, who has proclaimed expectation of the birth of the child and there is no reason he should hide it. However, if we suppose that for certain reasons, which we mentioned, the nobleman hides the matter and keeps it a secret, it is not necessary that the birth will be known at all, let alone be well-known.

Besides, the Shari'ah allows birth to be proved through the testimony of a midwife and a verdict is issued on the basis of her testimony, whether she is dead or alive. When this is allowed, on what basis the testimony of multitudes who have narrated the birth of the Master of the Age (aj) and have met reliable men who met that sacred entity is rejected? And we will bring the narrations from those who have met him.

The opponent has expressed indirectly that it is possible that a reason may rise, requiring expediency that when the child is born, Allah transfers him to a mountain top or another place, where he can remain unknown and where no one finds out about him. Although since he applies the same analogy to death also, we have already explained the distinction between the two occasions.

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[1.](#) Imam Hasan al-'Askari ('a) spent all his life in Samarra, which was like a big prison for him and under the close surveillance of the regime and all his movements were under observation, so much so that the agents of the Imam maintained secret contacts with the Imam. This harshness of the Bani Abbas rulers on Imam Hasan al-'Askari ('a) is in fact the evidence that the Promised Mahdi ('a) is the son of Imam Hasan al-'Askari ('a) and the aim of their stance was to prevent the birth of Imam az-Zaman (aj) or to eliminate him after he was born, which is mentioned in detail in many books.

[2.](#) For proving the death of people or birth of a child it is possible that testimony may be referred to, because it is an evidential matter; but testimony is not reliable for denial of birth, because it is possible that the parents may, during to different reason, have kept the birth secret and it is that he says: But in this regard (in its background) if there is evidence; it is just as people testify for the right of inheritance for the issues of a deceased as other than them, there is no other issue of that deceased. Thus, under this testimony, negation of birth (absence of other issues) and evidence for inheritance for the issues of the deceased is present. In this way their testimony against the birth of Imam az-Zaman (aj) is not reliable. On the other hand, there are many testimonies and witnesses on the being of Imam az-Zaman (aj) as mentioned in this book many times.

[1] [1]

SHARES

## Refutation Of All Sects, Which Believed In

# Imamate Of Someone Other Than Master Of The Age ('A)

The other groups that have disagreed and professed the Imamate of someone else – such as Muhammadiyya, who believed in the Imamate of Muhammad Ibn 'Ali Ibn Muhammad Ibn 'Ali Imam ar-Ridha' ('a);<sup>1</sup> and the Fathiyya, who believed in the Imamate of Abdullah Ibn Ja'far Ibn Muhammad Imam as-Sadiq ('a) and proclaim the Imamate of Ja'far Ibn 'Ali at this time;<sup>2</sup> and like the denomination that believes that the Master of the Age has been conceived, but is not born yet; and like the ones who believed that he has died and then he will live again; and like those who believed in the Imamate of Imam Hasan al-'Askari ('a) and claimed that his Imamate is certain and the birth of his son has not been proved and that we live in a time with no Imam; their words are very obviously false for a number of reasons.

One of these reasons is their extinction. There is no one left today who believes in these doctrines anymore; and if they had been correct, they would not have perished.

Another reason is that Muhammad Ibn 'Ali al-'Askari died during the lifetime of his father. His death was well-known and traditions regarding it are evident and famous.

Anyone who rejects them is like someone who rejects the death of anyone of his forefathers, peace be on them.

84– Sa'ad Ibn Abdullah Ashari said: Narrated to me Abu Hashim Dawood Ibn Qasim Ja'fari that: I was with Abul Hasan al-'Askari [Imam Hadi] ('a) at the time when his son, Abu Ja'far passed away, Imam ('a) pointed to him emphatically so that we may see his son, who had passed away. I said to myself: This is just how it happened in the case of Abu Ibrahim [Imam al-Kazim ('a)] and Ismail Ibn Ja'far that when Ismail passed away, Imam as-Sadiq ('a) publicly announced his death, so that no one may claim that Ismail or his descendants are Imams.

Thus Imam Hadi ('a) came to me and said: Yes, Aba Hashim, change of destiny occurred (Bada) with regard to Abu Ja'far<sup>3</sup> and Almighty Allah replaced him with Abu Muhammad as He did in the case of Ismail, son of Imam as-Sadiq ('a), after Imam Ja'far as-Sadiq ('a) had declared him to be the Imam after him and appointed him as his successor; just as you said to yourself, although it would be displeasing to the followers of falsehood, my son. Abu Muhammad is my successor, and he is having all that which the Shi'a society is in need of, and he is having the distinctive signs of Imamate, by the grace of God.<sup>4</sup>

In this regard, there are exceedingly numerous clear and unequivocal traditions and reports from the father of Imam Hasan al-'Askari ('a) with regard to him, which we abstain from quoting, as it would prolong this book, although we would mention some of them in the coming pages, if Allah wills.

As for that, which is mentioned under the explanation of the report that: change of destiny (Bada) occurred for Almighty Allah means that Bada was affected in that matter by Almighty Allah<sup>5</sup> and in the same way, in all the instances where it is mentioned that Bada occurred about Ismail, it means that the Bada came into being from Almighty Allah. As people were of the view that Ismail would be the Imam after his father; but when he died, this belief was proved incorrect and the Imamate of Imam al-Kazim (‘a) was fulfilled.

In the same way, people thought that after Imam Hadi (‘a), his son, Muhammad is the Imam; but when he passed away during the lifetime of his father, it disproved their every view and understanding.

As for the saying that Abu Muhammad did not have any offspring and that there is a hidden conceived baby, who will be born: It is invalid, because this suggests that this age is devoid of an Imam of guidance and we have demonstrated the falsity of this. Additionally, we will demonstrate that he sired a famous son, and we will mention the traditions with that respect, which will invalidate this assertion as well.

As for the saying that the situation is confusing and it cannot be decided whether Imam Hasan al-‘Askari (‘a) sired a son or not, and until the birth of his son is established, we will adhere to the Imamate of Hasan; it is also invalidated through our assertion that no time can be without an Imam, because we know Hasan (‘a) is dead, just as we know many other people to be dead, and we will prove the birth of his son as well, so their claim is also falsified.

As for the belief that there is no Imam after Hasan (‘a): It is invalid due to our rational as well as Shari proofs that no time can be devoid of an Imam. The belief that Abu Muhammad passed away and he will come back to life after his death, is also invalid, because it suggests lack of an Imam from the time of his death until Allah brings him back to life.

The argument, which is based on the tradition that “the Master of this Affair will live after he dies” and that he has been named Qa’im, since he will rise after he dies, is invalid, because first the tradition is not reliable, and even if it is reliable, it can be interpreted to mean that he will rise after his name dies, that is, no one mentions him, except those who believe in his Imamate and then Allah will manifest him to all. Besides, we have established that every Imam, who stands in place of a previous Imam, is called the Qa’im.

As for believers in Imamate of Abdullah Ibn Ja’far, namely the Fatahiyya, and that of Ja’far Ibn ‘Ali, their creed is wrong, because an Imam has to be infallible and these two were not.

Their evident actions, which contradict infallibility, are widely known and scholars have narrated them, and they are present in books, and we will not prolong the discourse by quoting them here. Besides, the established principle, which is beyond doubt amongst the Shi’a, is that Imamate shall not pass from one brother to another, after Hasan and Husayn (‘a). Therefore, the Imamate of Ja’far, after his brother, is void.

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1. Abu Ja'far Sayyid Muhammad, son of Imam Hadi ('a) is well known and he was the owner of great status, and his tomb is also located in Raq near Samarrah.

2. Time of Late Shaykh Al-Tusi.

3. Sayyid Muhammad.

4. This report clearly supports the demise of Abu Ja'far Muhammad Ibn 'Ali al-'Askari ('a) and the reason of mentioning this report by the respected Shaykh is to refute one who believes that Muhammad Ibn 'Ali al-'Askari is the same promised Mahdi. But the report is not agreeable with the Shi'a school that he says: Bada (change) occurred with regard to him. While the fact is that it is one of the confirmed principles of the Shi'a school of thought; that Bada implies appearance of a fact after its occultation through another statement and it implies something, which was known to Allah, but not known to others has now been revealed, even though it might have been present in the knowledge of Allah like it is after becoming known, whether before or after Bada.

It is a matter related to God and does not imply change in the intention of Allah; on the contrary it implies the coming out of some reality for others. Therefore, from the aspect of the narrations mentioned in this regard, especially with regard to Ismail, son of Imam Ja'far as-Sadiq ('a) and Muhammad, son of Imam Hadi ('a) it is hinted that although people were unaware of the fact, the Almighty Allah, since the beginning did not intend their Imamate and it was only later that the people came to know about it, so in their view it was a change of destiny.

The Holy Qur'an in Surah Zumar, says: "...and what they never thought of shall become plain to them from Allah." (39:47). In the same way is Surah Raad, which says: "Allah makes to pass away and establishes what He pleases, and with Him is the basis of the Book." (13:39).

On the basis of this Bada is appearance of a thing from the Almighty Allah, which in the view of people was opposite of it. Thus, Bada implies cancellation of the first and the establishment of the second and the Almighty Allah is cognizant of both, and it is the fact that all intelligent people accept. Thus, if we consider that reports about appointment Ismail and Muhammad to Imamate by their fathers, it is not-in-support of Shi'a principles of faith and belief of Bada. But if the hint to Ismail and Muhammad or reasoning through them by the main report, which mentions announcement of their death is interpreted and explained, we will not face any other problem and Allah knows best.

5. The phrase 'from Almighty Allah' denotes that which was concealed from the people was now made clear by Almighty Allah.

[1] [1]

SHARES

## Philosophy And Wisdom Of Occultation

Having established the invalidity of all these beliefs, the only creed that remains is that of Imamate of Ibn al-Hasan ('a) or else it would follow that truth is beyond this Ummah. When his Imamate is proved through this reasoning and we find him hidden from people, considering his infallibility and that the duties of Imamate fall on his person and on his shoulders, we infer that he has not disappeared, but for a reason that has allowed it and a necessity that has compelled him to it, even if we may not know it in detail. This is analogous to the diseases, which afflict children and cattle, and the creation of harmful elements, repulsive faces and ambiguous verses of Qur'an.

When we say: we know that Allah, the Exalted, is All-Wise and it is not possible for Him to do something

that is not wise and valid, we infer that there are aspects of wisdom in these things, though we may not specifically know them. Likewise, we say about the Patron of the Time that we know he has not disappeared, but for a wise matter, which has allowed him to do so, though we may not know in detail.

If it is said: On the basis of his occultation, we question your belief in his Imamate. We say: If you cannot describe the wisdom of his disappearance, it indicates invalidity of your belief in his Imamate, because if it were valid, you should be able to describe the wisdom of his occultation.

We would reply: If it is fair to infer this conclusion from our position, the atheist view must proceed from the position of all the followers of justice that Divine acts, which are seemingly devoid of aspect of wisdom, lead to the conclusion that their doer is not wise, because the atheist says, "If He were wise, you would have been able to explain the aspect of wisdom in His actions." Otherwise, what is the difference between our assertion and the assertion of followers of justice?

If you say: "We first inquire into Divine wisdom and once it is proved through independent proofs, we interpret the acts that are hard to explain on the basis of His wisdom, which has already been proved. Therefore, it does not lead to any contradiction of what we already know. And if the atheists do not accept His wisdom, the discussion will transfer to proving Divine wisdom that has already been proved through independent arguments."

We will say the same here that his occultation is secondary to his Imamate. Knowing his Imamate through independent proofs and realizing his infallibility through other sets of proofs, we interpret his occultation and disappearance on grounds compatible to his infallibility. Therefore, there is no difference between the two areas.

Then the opponent of occultation is asked, "Is it possible that the occultation may have a valid reason that has caused it and a wise explanation that has prompted it or it is not possible?"

If he should say, "It is possible," he will be told, "Then why does occultation lead you to conclude the non-existence of the Imam in (his time despite considering it possible that it may have a reason not incompatible with the existence of Imam? Is it not like the argument of a person, who negates the wisdom of the Creator on the basis of pains and diseases of children, notwithstanding his acknowledgement that their pains and diseases may have a valid explanation that does not violate divine wisdom?"

Or the argument of a person who argues on the basis of the superficialities of 'ambiguous verses'<sup>1</sup> that the Almighty is similar to physical bodies and creates the actions of people, despite his profession that these verses may have valid interpretations that do not violate the principles of wisdom, Divine justice, monotheism and negation of His physicality."

If he should say, "I don't consider this possible." He will be told, "This is utter obstinacy in a subject, which your knowledge does not encompass, and you cannot be certain in a question as such. How do

you say it is not possible? How is this statement different from the assertion of someone, who says that 'ambiguous verses' cannot have valid interpretations that conform to reason, and they must be interpreted literally?

If it is said: "We are able to explain 'ambiguous verses' in detail, and rather, the knowledge of a portion thereof is sufficient for and if more than that is offered, it is merely complimentary." If you can satisfy yourselves with an assertion such as that, likewise, we are capable of providing reasons for validity of occultation and the wise purpose therein that is not incompatible with his infallibility, which we will mention hereafter, and we have elaborated upon it sufficiently in Kitab al-Imamah.

They are further asked, "How can the Imamate of Ibn al-Hasan ('a) be proved and substantiated by succession of rational principles we established, yet it can be said that occultation cannot have a valid reason? Is it not but contradiction? Is it not but parallel to professing monotheism and Divine Justice and at the same time averring that 'ambiguous verses' cannot have an interpretation that conforms to these principles?"

If they say, "We don't accept the Imamate of Ibn al-Hasan," then our discourse with them is with respect to proving Imamate, not the wisdom of occultation, and the proofs of his Imamate ('a) have been fully discussed and there is no reason to repeat them. We say this, because the argument of the wisdom of occultation of the Imam is secondary to his Imamate. However, before his Imamate is proved, there is no justification to discuss the reason of his occultation, as there is no justification to interpret 'ambiguous verses', pains of children and necessity of following religious duties before believing in One God and His justice.

If it is said: Does the inquisitor not have the choice to inquire about the Imamate of Ibn al-Hasan, in order to know its validity, or to inquire about the reason of occultation?"

We would reply: There is no such choice, because a person who doubts the Imamate of Ibn al-Hasan, the discourse with him must be about the explicit narrations of his Imamate and one must provide him proofs of his Imamate. It is not rational to discuss with him the reason of his occultation while he doubts his very Imamate, because the inquiry of the offshoots is not sensible, but after the authentication of fundamentals. We gave preference to inquiry of his Imamate over the inquiry of his occultation and its wisdom, because his Imamate is based on intellectual matters that are beyond skepticism, whereas, the wisdom of occultation may seem obscure and confusing.

Therefore, to discuss the clear and the manifest is worthier than to discuss the perplexing and the complicated. This is parallel to our dialogue with the opponents of religion, where we give preference to the discussion of the prophethood of our Messenger over discussing their claim that their religion has come for eternity. Because the former is clear and manifest and the latter is complex. This criterion is identically present here.

If they should argue back that there is a certain evil aspect involved in occultation, this has already been

answered that aspects of evil are conceivable, such as that occultation is an act of oppression, lie, vanity, ignorance, or that it leads to mischief. And none of these are involved in the occultation of the Imam. Therefore, it should not be claimed that there is an evil aspect involved in it.

If it is said: Why does not Allah bar the people from reaching the Imam and why does not He protect him in a way so he may establish his rule and our grace is materialized for us? Just as we say about the Prophet when Allah sent him, He protected him until he had delivered the Shari'ah, it would be necessary that the Imam's case be the same.

We would reply: Protection is of two kinds. One is not incompatible with conferment of religious duties as it does not compel the subject to forsake the wrong. The other kind of protection leads to such compulsion.

And Allah has provided the first protection, as He has protected the Imam from oppression by forbidding it and by encouraging obedience to him and compliance to his orders and prohibitions and that he may not be disobeyed in any of his orders and that he should be helped in all matters that strengthen his rule and power. All such measures are compatible with conferment of obligations.

If someone disobeys with this regard and does not take necessary measures for this objective to materialize, he has done that on his own, and it is not the act of his Creator.

The other kind of protection is that He literally protects him from his enemies by force and compulsion and by rendering them incapable of oppressing and disobeying him. Therefore, this is not compatible with religious' duties, which require free choice in order to have meaning, and thus, religious obligations must be annulled.

As for the Prophet (S), we say that God must protect him so he may deliver religious laws, because it is not possible to discern religious laws, except through him. However, the Imam is not like him, because as far as the delivery of religious laws is concerned, the public does not have any excuse<sup>2</sup> and all rules they need are indicated by their proofs and it is possible for them to learn them without needing Imam's words. If we suppose that religious duties cannot be known, except through the words of the Imam, then it will be necessary that God Almighty should protect him and manifest him in such a way that no harm can reach him, as in the case of the Messenger (S).

The like of the case of the Imam is that once a prophet has delivered the message and then his security is threatened, it is not necessary for God to protect him, because the excuse of the public has been removed through his delivery and they have a path to discern the grace imposed upon them. However, it is possible that there might be another message that must be delivered in the future, which may require God to protect him as He protected him in the beginning. Thus, we equated the matter between the Prophet and the Imam.

If it is said: Explain it to us anyway – though you are not bound to – the reason of occultation, in a way

that it may be clearer in reasoning and more convincing in demonstration.

We would reply: What one can be certain of to be the reason of the occultation of the Imam is his fear for his life by murder through the threats of the oppressors to him and their disallowance of him to administer the affairs he is responsible to direct and administer. As he fears for his life; it becomes necessary that he goes into occultation and hiding, just like the Messenger (S), who once hid in the mountains and another time in the cave and he had no reason, but the threat of harm against him.

It cannot be suggested that the Prophet (S) went into hiding from his people after he had delivered what he was required to deliver and they did not have any need of him anymore – whereas the discourse with respect to the Imam is contrary – and furthermore, the hiding of the Prophet was not prolonged, whereas ages have passed since the beginning of the occultation of the Imam.

This suggestion is foul, because the reality is not as hinted as the Prophet (S) went into hiding in Sheb Abu Talib and in the cave in Mecca before migration, a time when he had not delivered the entirety of religious laws.

Most religious rules and a considerable portion of the Qur'an descended in Medina. So how did you claim that it was after the delivery? If the matter was as hinted that the delivery was complete before the prophetic occultation, the completion of delivery does not fulfill the need of his administration and leadership, his orders and prohibitions, for no one can say that after delivery of religious laws, no one needs the Prophet's leadership. The opponent does not believe in such a view.

This is a reply to a person, who says that the Prophet (S) had delivered all that our welfare depended on, and what he was going to deliver in the future was not expedient to be delivered presently; and therefore, his occultation was reasonable, whereas, the Imam is not like that according to you, as his active leadership in every instant is a grace to creation, therefore, in no circumstance his occultation is warranted and his aid and protection is necessary, so he may appear and the legitimate reason of not following religious laws by the duty-bound (Mukallaf) be removed.

This is invalid, because we explained that though the Prophet (S) had delivered all that mankind's welfare depended on at that time, his leadership, orders and prohibitions were needed without any dispute amongst scholars. However, despite that, it was permissible for him to go into hiding. Likewise, is the Imam. Besides, Allah's order to the Prophet (S) to hide in the mountains at one time and in the cave the other, is a sort of protection, because it is not full protection, in which He would literally defend him against his enemies through making his enemies weak or strengthening him through angels, because it is possible to conceive harm to the religion stemming from strengthening him through such measures.

Therefore, it is not right for God to do that. And if it should be devoid of any aspect of wrong, and God knows that expediency requires so, He would strengthen him through angels and defend him against his enemies. And when He does not do that, and it is proved that He is All-Wise and that it is incumbent

upon Him to disallow any legitimate excuse on part of the duty-bound (Mukallafin) not to obey the religious laws, we discern that His taking such measures would evoke no benefit, but rather it would be inexpedient.

What we say is that in general it is incumbent on Allah to strengthen the hand of the Imam to facilitate his uprising and his administration of society and to perform that through angels and men. However, when He does not do that through angels, we discern it is because it involves inexpediency. Therefore, this must be rendered through men; and should they not perform that, it is something of their own misdoing not that of the Lord's. Thus, this explication invalidates all criticisms of this sort expressed at this juncture.

If it is permissible for the Prophet (S) to undergo hiding, inasmuch as he was needed, due to the fear of harm, and the blame in this regard is on individuals, who threatened him and forced him to go into hiding, likewise is the occultation of the Imam. To make a distinction in this regard in terms of the length and shortness of occultation, is not correct, because there is no difference between short and brief occultation and lengthy and protracted occultation, since when the blame of hiding does not rest on the person who undergoes hiding, but rather on the ones who have forced him to it, the cause that has prompted the hiding can have a long duration as it can a short one.

If it is said: If it is fear that has forced him to go into hiding, verily his forefathers, according to you, were living under dissimulation (Taqiyyah) and fear from their enemies. Why did not they go into hiding also?

We would reply: Fear from their enemies did not threaten his holy forefathers ('a), as they adhered to dissimulation (Taqiyyah) and ostensibly retracted from the claim of Imamate and denied it from themselves, whereas, the Imam of the Age faces every fear, because he is the one to rise with the sword and raise the call for his leadership and fight his adversaries. Where is similarity between his fear from his enemies and the fear of his forefathers, if there is no scarcity of reflection? Moreover, when anyone of his forefathers ('a) was murdered or died, there was someone qualified for Imamate from their progeny to replace him and fill his position, whereas the case of the Master of the Age is diametrically opposite to this, since it is well-known that no one is to succeed him and take his position. Therefore, the difference between the two instances is clear.

## **What Is The Difference Between A Hidden Imam And An Imam Who Does Not Exist Or One That Exists In The Heavens?**

We have also previously elucidated the difference between the instance that he exists in hiding where no one or few can reach him and the instance of his nonexistence until his capacity of governance is known and then God creates him. Likewise is their objection that what is the difference between his existence in a way that no one can reach him and his existence in the heavens, because we shall say that if he exists in the heavens in a way that the conditions of dwellers of the earth do not remain concealed from

him, the heaven is like the earth in such a case, and if they do remain concealed, such an existence equals his nonexistence.

Then the argument is turned around against them about the Prophet (S) by asking: “What is the difference between the prophetic existence in hiding and his non-existence and his being in the heaven?” Whatever answer they will give to this question is our very answer to them to their question, as we elaborated earlier. They cannot make a distinction between the two cases, saying that the Prophet (S) did not hide from everyone and merely hid from his enemies and the Imam of the Age is hiding from everyone.

Because first, we are not certain that he is hiding from all his devotees, and such incertitude is sufficient in this argument. Furthermore, when the Prophet (S) hid in the cave, he was hiding from his devotees and his enemies and there was no one with him, except Abu Bakr.

And it was possible that he had gone into hiding without anyone, friend or foe, had prudence demanded that.

## **Application Of Divine Penalties During The Occultation Of Imam Al-Mahdi (‘A)**

If it is said: What is the case with the penal codes during occultation? If they are not enforced against criminals, as the Shari’ah has demanded, then it is an abrogation of the Shari’ah; and if they are still in effect, who is going to implement them?

We will say: Rightful punishments remain in the account of people who deserve them. If the deservers are still alive when the Imam appears, he will enforce these punishments against them on the basis of testimonials or their own confessions; and if this is not done, because the deservers have died, then the sin of suspension of punishments rests on the people who threatened the Imam and forced him into occultation.

This does not constitute abrogation of penal codes, however; because a penal code has to be upheld only when there is the power and capacity for upholding it and when there is no encumbrance on the way. Its enforcement is not binding if there is encumbrance. Abrogation is involved when a code is not enforced even when there is power and capacity to enforce it and there is no encumbrance.[3](#)

Such people are asked, “What do you say about the state in which ‘those having a say’ (ahl hal wa aqd) are not able to select an Imam? What is the case of the penalties?” If you say they are not binding, this is abrogation on the same merits you accused us of; and if you say penalties remain enforceable with respect to their deservers; this is our very answer as well.

## **Objections Of Two Senior Sunni Scholars Regarding Application Of Islamic Penalties**

If it is said: Abu ‘Ali<sup>4</sup> has argued that in the conditions in which “those having a say” are not able to select an Imam, Allah performs acts that stand in place of enforcing the penalties and take away the excuse of duty-bound; and Abu Hashim<sup>5</sup> has said that enforcing penalties is a worldly matter and has no relationship with religion.

We say: If we say the same thing that Abu ‘Ali has said, it will not be disadvantageous to our position, because enforcement of penal codes is not the reason for which we consider the existence of the Imam necessary, so when they are not enforced, it could lead to the untenability of the proofs of Imamate. Enforcing penal codes is a religio-legal matter, and we said that it is possible that the obligation of its enforcement loses its imperativeness when the Imam lacks power, or that it may remain pending in the accounts of the criminals. It is also possible that Allah performs acts that replace enforcement of penal codes. If we should accept Abu ‘Ali’s assertion, it will not harm our stance at all.

As for Abu Hashim’s view that penal codes are for worldly benefits, it is unacceptable; because penal codes are obligatory acts of worship, and if they were for sheer worldly benefits, they would not be obligatory. Besides, he believes that enforcing the penalties falls in the category of requitals, and legal penalties are part of Divine punishment, some of which have been brought in this life for certain expediencies. How can he still say that they are for worldly expediencies? Therefore, this argument is invalid.

## **Discerning Truth During Occultation Of The Imam**

If it is said: What is the way of finding the truth during occultation of the Imam? If you say that there is no way, you have led people to confusion, misguidance and doubt in all their affairs; and if you say that the truth is found through its proofs, you will be told that this is a clear admission of lack of need of the Imam through these proofs.

We will say: True propositions are of two types: One is supported by rational arguments and the other is based on narrated proofs. Propositions based on intellectual premises are established and discerned through their proofs, and propositions based on narrations are substantiated through their proofs, which comprise the sayings of the Prophet (S) and the Imams, who have explained the subjects and elaborated them and left nothing unexplained.

However, the case is as we assert: we proved the need of the Imam, because the reason of this need, which is continuous in every time and age, is that he is a grace for us, as discussed earlier, and no one can take his place.

The need of narration is also clear, because though narrations are from the Prophet (S) and forefathers of the Imam ('a), it is possible that the narrators turn away from them, either intentionally or by mistake, and the narration may remain disconnected or through someone who is not reliable. We have discussed this fully in Talkhis al-Shafi and will not prolong the inquiry by bringing it here.

If the opponents say: We suppose that some narrators concealed the Shari'ah and the word of the Imam is needed and the truth may not be known, but through him, and on the other hand, the fear of life from his enemies continues. So, what is the solution?

If you should say that he will appear despite his fear for his life, it follows that his fear for his life does not warrant his occultation in the first place, and thus, he must appear.

If you say that he will not appear and the duties that have not reached the Ummah are not binding, it is an assertion against consensus (Ijma), which says that everything the Prophet (S) has introduced in his Shari'ah and has explained it, is imperative and binding on the Ummah until Judgment Day.

If you say that the duty is still binding, you are suggesting a duty that is beyond our capacity and an obligation to perform a task, which we do not know.

We will say: We have answered this question in Talkhis al-Shafi in detail. In brief, if Allah knows that some narrations pertinent to the binding religious laws have not reached people in a situation of Imam's dissimulation (Taqiyyah) and fear from his enemies, He will annul their imperativeness from the people, who do not have access to them.

However, if consensus proves that religious duties are continuously binding over all people of the Ummah until Judgment Day, it can be inferred that if such an interruption in transmission of narrations occurs, it will be only in a situation when the Imam is able to appear and make declarations and issue warnings.

## **Statement Of Sayyid Murtadha ('A)**

Sayyid Murtadha ('a) lately said that it is possible that there may be many things that have not reached us and are entrusted with the Imam and the narrators have concealed them. However, it does not follow that people are not bound by these religious duties.

Because if the reason of occultation is his fear for his life from those who have threatened him, the ones who have forced him into hiding are ultimately responsible for the missed teachings of the Imam and his leadership, as they forced him into occultation. And should these people stop threatening him, he will appear, and the grace of his leadership will materialize and the teachings he has to offer will manifest. Therefore, he has not caused this occultation of religious teachings.

However, if the enemies do not end the fear and it continues, they are responsible for both cases. This

argument is strong and supported by principles.

## **Reason Of Occultation Of The Imam From His Followers**

A view prevalent among our scholars is that the reason of his hiding from his devotees is his fear that they will spread information about him and discuss their gatherings with him out of happiness, leading to danger from the enemies. This is criticized, because the wise Shi'a cannot fail to discern the harm posed to him and themselves from expressing their gathering with the Imam. So, how can they inform about it while they know the extent of the general harm that is threatening them? If this is possible in the case of one or two individuals, this cannot be said about the community of his Shi'a to whom he is not appearing. Besides, it follows that his Shi'a have lost the occasion of benefiting from him in a way that cannot be made up for, because if his hiding is based on the prediction of something they will do in the future, it is not within their capacity to do something that will facilitate the rise of the Imam. This precipitates the nullification of the religious duties in which the Imam is grace for them.

There is another view that the reason of his hiding from his devotees is due to his enemies; because the subjects, both devotees and enemies, can benefit from the Imam when his reign prevails and he runs the affairs and he is apparent and is exerting leadership without any encumbrance or challenge, whereas, the enemies have obviously barred and prevented him from this.

They have said that there is no purpose in his clandestine appearance to some of his devotees, because the expected benefit of leading the Ummah cannot be fulfilled, but through his appearance and exertion of leadership for all. Therefore, the reason for the Imam's hiding in the way in which it is grace and prudent for all is the same.

They have also said: It is possible to question this assertion by saying that though enemies have prevented him from appearing to exert leadership and administration, they have not, however, barred him from meeting the specific devotees of his he would wish to meet, who believe in obedience to him and adherence to his orders. If there is no benefit in this sort of meeting that is restricted and specific, because he is ordained for all, this suggests that the Imamiyyah Shi'a have not availed any benefit from the demise of Amir al-Mu'minin ('a) until the days of Hasan Ibn 'Ali al-'Askari and until the Qa'im. It also suggests that the devotees of Amir al-Mu'minin ('a) and his Shi'a did not enjoy any benefit from seeing him prior to his assumption of administration and rule.

The asserter of these words has reached where no sensible man would. Besides, even if it is accepted that the Imam can only benefit when he is apparent to all of the subjects and his orders are executed over them, their view loses its tenability from another aspect, namely, it follows that the religious rules for the sake of which the Imam is the grace, will lose their imperativeness. Because if the Imam does not appear to them, probably it is not because of them and nor it is in their capacity to remove the cause of his occultation. Therefore, the religious rules must not be binding for them.

Because if one nation can prevent the grace of another nation of duty-bound, and the duties for which that grace was a grace, remain binding for them, on the same token, it is possible that one duty-bound may prevent another through imprisonment or other similar means, which he cannot remove, and on virtue of which he cannot walk, but the duty of walking shall continue to bind him.

They cannot differentiate between such imprisonment and grace, as the former renders the duty impossible and its occurrence is not imaginable, whereas the absence of grace is not like that.

Because most followers of justice believe that absence of grace is like absence of power and means, and that a duty with respect to someone, who is devoid of required grace is like a duty without power and means of accomplishment and presence of encumbrances, and that a person who deserves a grace and does not receive it, has legitimate excuse not to comply with Divine rulings, just as someone who is imprisoned and restricted has a legitimate excuse not to perform a task that cannot be performed while being incarcerated.

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 devotees. 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.[6](#)

When he knows that he is obliged with religious duties and that his Imam is in occultation from him, he discerns that it is because of himself. This is similar to the view of our scholars that someone who has not contemplated the means of cognition of Allah, the Exalted, and thus, has not reached certitude about Him, he must be certain that this is due to a shortcoming of himself or else religious duties must not be required from him.

Based on this, the strongest reason that can be given is that if the Imam appears and his person is not recognized and identified, it is necessary that he works a miracle to indicate his truthfulness; and it requires reflection to know whether something is a miracle, which can be subject to doubts. Therefore, it is not possible that it be evident from the condition of a person to whom the Imam has not appeared that if he appears to him and shows him a miracle, he may not reflect well and have doubts and believe that he is a liar and spread this information and cause the harm mentioned earlier.

If it is said: What is the fault of the devotee to whom the Imam has not appeared? Because such prediction can be made about him, and how can he reflect on the miracle that will come with the Imam and what can he do to compensate for the cause of occultation?

We will say: The reason for hiding from the devotee is nothing, but the known fact of his shortcoming and his capacity for its recompense, because it is possible that it should be known from the condition of the devotee that when the Imam appears to him, he will not mull over the miracle that will be with the

Imam, which will be a misdoing of his own, leading to lack of discrimination between miracles and ordinary events and a proof and a doubt.

If the devotee was in a better position, he would not have failed the miracle of the Imam. Therefore, he must make up for this shortcoming. No one can say that this is a duty beyond his capacity and reliance on an unknown event in the future, because this devotee does not know his specific shortcoming in contemplation and reasoning, so he could make up for it and prepare himself for it; we believe you are binding him to something that does not legitimately bind him.

That can be the case with regard to a religious duty that is sometimes clear and sometimes confusing with some other duty; and if the capacity with respect to both duties exists, then when the devotee introspects and sees that the Imam does not appear to him and he does not consider the aforementioned wrong reasons of the occultation valid, he realizes that the reason of the occultation is indebted to himself; and when he realizes that the strongest proof is what we mentioned, he discerns that the shortcoming is his own with respect to the miraculous signs and their conditions.

Therefore, he must reflect on it and get rid of doubts and anything causing confusion. Whoever toils in this regard and reflects well, will definitely discover the difference between right and wrong. Man is knowledgeable of himself on occasions as this. It is not possible to do anything beyond, to go to extremes in investigation and research and to find and submit to truth. We mentioned that this case is similar to what we say to our opponents when they see our proofs and do not attain satisfaction.

If it is said: If the case is as you are saying, it would be necessary that he does not know any of the miracles in this condition and this leads to not knowing prophethood and the veracity of the Prophet, which further takes him outside the bounds of not only faith (Iman), but also Islam.

We will say: That does not follow, because it is not impossible to be subject to doubts in certain miracles and not all of them. It is not necessary that if doubts arise with respect to some miracles, they do with respect to all of them.

Therefore, it is possible that the miracle indicating Prophethood should not be subject to doubt and thus he attains certitude that it is a miracle and realizes the Prophethood of the Prophet (S) and the miracle that appears on the hands of the Imam be another matter, in which he could have doubts, and thus, he finds doubts in his Imamate, even if he is a believer in Prophethood.

This is as we say. If someone who believes in the prophethood of Musa ('a) due to his miracles, which prove his Divine mission, does not properly view the miracles shown by Isa ('a) and our Messenger (S), it is not necessary to believe that he did not view these miracles, because it is possible that he may be aware of them and how they indicate their purpose, though he may not know that these are miracles and their indication of their purpose has been unclear to him.

If it should be said: According to this, everyone to whom the Imam has not appeared should be certain

that he is committing a major sin, which is an extension of disbelief (Kufr), because he is guilty, according to what you have presumed him to be, with respect to the occultation of the Imam and his loss of what is beneficial for him; this makes the devotee of the Imam his enemy.

We will say: It is not necessary that the said shortcoming be disbelief (Kufr) or a great sin. He did not believe that the Imam is not his Imam, nor did he threaten his life. He merely failed to understand certain things. Like a cause that this doubt in Imamate will occur from him in future and has not occurred so far. Thus, he is not necessarily a disbeliever, or like a person who considers the Imam a liar or doubts his truthfulness. It is a sin and a mistake that does not negate belief and merits for rewards.

The devotee of the Imam does not go into the same category as his enemy in this case, because the enemy holds an opinion about the Imam, which amounts to disbelief and a major sin, and the devotee is opposite to that. We said that what is “like a cause” for disbelief is not necessarily disbelief at this stage, because if one of us believes that he is an independent cause with respect to other objects, it will be ignorance and mistake, but not disbelief (Kufr).

It may be possible to predict about such a person that if a prophet comes to him and shows a miracle and Allah puts an object into his hand, he will not accept that. Definitely, if he knew it were a miracle, he would have accepted it and his belief about the power of the person would be like a cause for this and this is not disbelief (Kufr).

If it is said: This answer too does not conform to your principles, because your denomination believes that someone who has faith in God, His attributes, the Prophet and Imamate, he cannot commit an act of disbelief (Kufr). If this is the case, how do you explain the reason of the hiding of the Imam from the Shi’a if the Imam appears and manifests miracles, the devotee will doubt in the miracle and will not recognize it and doubts with regard to that is disbelief (Kufr). This is not compatible with the principles of your religion.

We will say: The premise you have mentioned is wrong, because to doubt the miracle that will appear on the hands of the Imam is not inconsistent with belief in the person of the Imam in general. It is inconsistent with the fact that what is generally known and believed in is: he is this specific person or not. And such a doubt is not disbelief (Kufr). If such doubt were disbelief (Kufr), it would be disbelief (Kufr) even if he does not manifest a miracle, because before the miracle is shown, he doubted whether this person was the Imam or someone else. It would be consistent with his belief in the Imamate of the Imam in general, if he doubts his Imamate in general, and that is impossible.

## **[View Of Sayyid Murtadha](#)**

Sayyid Murtadha says: The question of the opponent from us that why the Imam does not appear to his devotees is irrelevant, because if he means that the grace of the devotee does not exist and therefore, his religious duties are not binding, it is not correct.

Because his grace exists, since he knows that he has an Imam, who is in occultation and he expects him to rise any hour and rule over the world. Therefore, he must fear that the Imam may appear and punish him and thus, must abstain from wrong acts and perform his obligations.

Thus, the occultation for him is as if the Imam is in a nearby land. Many a time, the condition of occultation is more so effective in this regard, because in such a case, the Imam can be with him in his land and in his neighborhood and watching him without his knowledge.

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1. Surah Aali Imran, 3:7, says that some verses are ambiguous, that is, they have more than one meaning. And to understand their true meaning it is necessary to refer to the source of Ahl al-Bayt ('a) like the following:

– Surah al-Anfal: "...and you did not smite when you smote (the enemy), but it was Allah Who smote..." (8:17).

– Surah Nur: "Allah is the light of the heavens and the earth..." (24:35).

– Surah Fath: "...the hand of Allah is above their hands," (48:10).

Refer to Talkhis al-Tamhid, Ayatullah Marifat, Vol. 1, Pg. 261 onwards and Kitab Burhan Qur'an, Shahid Mihrab Ayatullah Ashrafi Isfahani, Pg. 285 onwards.

2. It means the command, which had come to them previously through the Holy Prophet (S) has removed all excuses from them. On the basis of this they cannot say, that since the Imam was not present, we did not act on the commands of religion and their excuse was also accepted.

3. That which the respected Shaykh has mentioned in these statements is preface to the debate, which is perfectly appropriate and proper, but it is not the full reply. On the basis of this it is necessary to mention that application of divine laws during the occultation of Imam is left to the jurists having necessary qualifications, who are the general deputies of the Imam and it is obligatory to obey their commands like it is obligatory to obey the Imams; and according to traditional reports, when access to the Imam is not possible, the affairs of religion are entrusted to the great jurists. They are present in our traditional books, like the epistle of the Imam that: "As for the new problems you face, refer to the narrators of our traditions..."

Or the traditions like the necessity of referring to verdicts of the jurists and Shi'a narrators of traditions and they are mentioned in Wasa'il ash-Shi'a, Vol. 27. On the basis of this during the period of occultation, the establishment of laws is the responsibility of Shi'a jurists. And the way of general deputyship and guardianship of the jurist is the way to reply to these objections, but it is only there when it is possible for the jurist to apply the laws of religion and the rulership of the country is in hands of respected jurists, like in case of Iran at present; and there is no obstacle in it. Allah knows best.

4. Abu 'Ali is same Muhammad Ibn Abdul Wahab Ibn Salam Ibn Humran Ibn Laban Jabai, who was a senior Mutazali scholars; he was the leader of scholastic theologians of his time. He was born in 235 A.H. and died in 303 A.H.

5. It is Abu Hashim Abdus Salam Ibn Muhammad Ibn Abdul Wahab Jabai. He was also a senior Mutazila scholar. He was born in 277 A.H. and died in 321 A.H.

6. The Late Allamah Majlisi after mention of this text in Bihar al-Anwar, Vol. 51, Pg. 214, Chapter 12; from Ghaybah an-Numani, says; Whatever the late Shaykh has mentioned in reply to the objection of the opponents that during occultation one whose Imam is hidden from him is deficient and sinner. In this regard we say;

This statement necessitates that no sect is imbued with the attribute of justice during the period of occultation like the Shi'a sect; it is so because the sin, which occurs during the time of the reappearance of the Imam was from their side also; or it was a greater sin or it was a lesser sin, which was persisted on, which was opposed to justice in any case; therefore in such circumstances how is it possible that the reporters of traditional reports and Imams of the congregation should be declared to be honest and their testimony should be acceptable? In spite of that we definitely know that in every period there existed a group, which at no time denied obedience and confession to the Imamate of the Imam.

In the same way, without any doubt, it can be said that in the past there passed many prophets and successors who through the rulers of the time lived in imprisonment and arrests and were denied access to the people; thus, the circumstances of believers and proximate ones of that time are clear and known to all that in fact they were not deficient in

this regard.

On the contrary, we reply that when the Messenger of Allah (S) was concealed in the cave, he was known to Amir al-Mu'minin ('a) and it was a divine grace for Amir al-Mu'minin ('a); therefore, it is not possible and appropriate that Amir al-Mu'minin ('a) should be considered deficient with regard to the occultation of the Messenger of Allah (S), God forbid. The fact is that in reply to the objection maker it should be said that divine grace is not based on corrupted grace till that time there is condition on duty and we know well that if the Almighty Allah reveals to the sinners sign of debasement at the time of committing sins, it would make them near to obedience and away from disobedience, but this matter is having many ills (since through this act a person is exposed), therefore he does not commit such an act.

In the same way, it is possible that the reappearance of Imam az-Zaman (aj) may be disadvantageous for those who confess to his Imamate and Wilayat and it could become the cause for His Eminence to fall into hardships and difficulties; therefore, in such circumstances his reappearance is not a grace for the believers.

The conclusion is that reason commands that grace is necessary on Almighty Allah and the blessed being of Imam ('a). According to the consensus of all scholars and intellectuals the exigency of the existence of Imam ('a) is that he should invite people to good and reform and restrain them from evil and the existence of Imam ('a) is the best exigency for the people. Since it is near to obedience of Allah and it is necessary for them to be infallible. And infallibility should be known only from the Almighty Allah and there should be consensus of all on the infallibility of His Eminence among all others. In this way the blessed existence of Imam az-Zaman (aj) is being proved, but due to the fear of enemies, his occultation is also clear and obvious; that it is because of the deficiency and shortcoming of the people.

But as for the remaining concealed of His Eminence from those who confess to his Wilayat; it is possible that some of them might be deficient and some others are not deficient, but are deprived from some benefits of the reappearance of His Eminence or that the exigency, which is there in occultation for them, they are deprived of benefits because of it. For example, along with the occultation of His Eminence from them, because of some doubts, they have to bear excessive trial and have faith in His Eminence and it is a great reward and recompense for them.

Apart from this, to get benefits and blessings through the existence of His Eminence depends on the existence of the Imam in a way that he should be recognized for his reappearance. Therefore, it is possible that many graces of the Imam reach to the Shi'a and they may not be recognizing the Imam as is narrated from the Imam himself that: His being away from people is same as the sun goes behind the cloud. In addition to this there is divine exigency in all these matters like the occultation of Prophet Musa ('a) and in this kind of occultation also. Otherwise, it is not possible from the Almighty Allah.

[1] [1]

SHARES

## **Concealed Birth Of The Imam Of The Time ('A) Was Not An Extraordinary Event**

We previously mentioned that the concealed birth of the Master of the Age is not extraordinary, as the likes of it have occurred in narrated stories of kings. Scholars of Persia and other biographers of rulers have mentioned similar accounts, such as the well-known story of Kaikhisrau; whose mother was the daughter of Afrasyab, king of the Turks, and concealed his conception and birth, and whose grandfather, Kaikawas, the king of Persia, desired to kill him. So, his mother hid him and his story is famous in history. Tabari has mentioned it in his Tarikh. [1](#)

The Qur'an has spoken of Ibrahim and that his mother gave birth to him in secrecy and how she hid him in a cave until he grew up and then his story unravelled.[2](#)

It mentions the story of Musa ('a) that his mother left him in the river fearing for his life from Fira'wn. This famous, and the Qur'an has mentioned it.[3](#)

The story of the Master of the Age is similar to these.

So how can it be said that it is against the ordinary? Some people have children from concubines that they hide from their wives, until they are at their deathbed and then they confess.

Some people hide their progeny due to their family, fearing that they will kill them in greed for inheritance. These events are not uncommon and they happen often. Therefore, one must not evince wonder in the like of it in the Master of the Age. We have witnessed many events like this and have heard much about them, therefore, we will not prolong the discourse with more examples, because it is clear in the practices of the society. There are many people we have found whose lineage was clarified a long time after their fathers' death. No one knew such a person's lineage until two Muslims testify that his father had confided in them in secrecy due to his fear from his wife and his family; so, they testify afterwards that they can be related to a particular man or woman.

As for the acts of Ja'far Ibn 'Ali, the uncle of the Master of the Age, his rejection of the testimony of the Imamiyyah that his brother, Hasan Ibn 'Ali had a son born in his lifetime, his rejection of his existence after his brother, his usurpation of his brother's inheritance, his behest to the rulers of the time to imprison the concubines of Hasan in order to force them to negate pregnancy to underscore his rejection that his brother had a son, and his declaration (that any Shi'a, who claimed that Hasan left behind a successor was worthy to be killed, these cannot confuse a learned man, because everyone agrees that Ja'far was not infallible like prophets, that had he been so, it would have been impossible for him to reject the truth and uphold the wrong. Rather, he was fallible and able to make mistakes.

The Qur'an has spoken of the wrongs of the sons of Yaqub to their brother Yusuf and how they threw him into (he well and sold him at a very insignificant price. And they were sons of prophet, and some believe they were prophets. If they can perpetrate such a grave error against their brother, how Ja'far Ibn 'Ali cannot utter denials about his nephew in greed of worldly pleasures? Who can consider this impossible, but an obdurate opponent?

If it is said: How Hasan Ibn 'Ali had a son while during his terminal illness, he addressed his final will regarding his trusts and monies to his mother, named Haditha and with patronymic of Umm Hasan, and entrusted his affairs to her? If he had a son, he would have mentioned him in his final will.

We will say: He did that in order to advance the purpose he had in hiding his birth and concealing him from the rulers of the time. Had he mentioned his son and addressed his final will to him, he would have breached his sole purpose. He needed the government officials, yeomen of the king and witnesses of

the judges to refer to her in order to safeguard his trusts and monies and also to maintain secrecy of existence of his son and to protect his life by not mentioning him.

Anyone who thinks that this is the proof of the falsity of the Imamiyyah belief, he is not familiar with practices in the world. Imam as-Sadiq Ja'far Ibn Muhammad did same when he addressed his final will to five people, the first of whom was the ruler of that time, Mansur. He did not exclusively address his son Musa ('a) in order to protect him. He addressed Rabi, the judge of the time, and his concubine Hamida Barbariyya, and he mentioned his son Musa Ibn Ja'far ('a) last in order to hide his position and protect his life. He did not mention along with his son Musa ('a) any other of his sons.

Perhaps it was to exclude the possibility of someone claiming the position of Imamate after him on the basis of his inclusion among addressees of the final will. And had not been Musa ('a) prominent and well known amongst his sons, and his position and relationship to him famous, and his scholarship and erudition well established, and had he been unknown, Imam as-Sadiq ('a) would not have mentioned him in his final will and would have sufficed on the others, as did Hasan Ibn 'Ali, the father of the Master of the Age.

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[1.](#) Tarikhul Umam wa al-Mulook, Vol. 1, Pg. 509 and 516, Abu Ja'far Ibn Jarir Tabari, quoted from Kitab al-Ghaybah, Mariful Islamiya.

[2.](#) Refer to Surah al-Anam, 6:75-79. Tafsir Ayyashi, Vol. 1, Pg. 365; Tafsir al-Qummi, Vol. 1, Pg. 208; Bihar al-Anwar Vol. 12, Pg. 19; it is mentioned in traditions of Imam Muhammad al-Baqir ('a).

[3.](#) Refer to Surah al-Qasas, 28:7.

[1] [1]

SHARES

## The Location Of The Imam is Secret

If it is said: Your assertion that since the birth of the Master of the Age until this day, which is a long period of time, no one knows his location and residence, nor does anyone reliable brings any news about him. This is extraordinary, because everyone else who underwent hiding from an oppressor due to fear of his life or other reasons, he does not go into a very lengthy hiding, and it does not take more than twenty years. Likewise, he does not hide from everyone the place of his hiding and some of his trusted followers and his family does know his location and brings news of his meeting. Your belief is very different from that.

We will say: The case is not as suggested. A number of the companions of Abu Muhammad Hasan Ibn 'Ali ('a) saw him during the lifetime of his father and they were his companions and close devotees after

his father's demise.

They were middlemen between him and his Shi'a and were well known, as we have narrated, and carried religious guidance to the Shi'a and brought his answers to their questions and received their religious dues from them for him. They were persons, who were declared righteous by Hasan Ibn 'Ali ('a) in his lifetime and he had appointed them his trustees and had designated them with overseeing his properties and his affairs, mentioning them by their names and names of their fathers such as Abu Amr Uthman Ibn Sa'id Samman, his son Abu Ja'far Muhammad Ibn Uthman Ibn Sa'id, and others that we will mention in detail soon.

They were wise, trustworthy, extremely reliable and intelligent and men of great noble characters. They were respected by the rulers of the time for their nobility and majesty and honoured for their trustworthiness and famed lofty characters. They were so trustworthy that they would return even their enemies' trusts.

This invalidates the assertion that no one has seen our master.

After the companions of his father, communication was intact with him through the emissaries between him and his Shi'a, whose words were trusted and whose piety and trustworthiness made them reliable. We may bring some of their narratives in this regard in the future.

Narrations from his holy forefathers ('a) had preceded him that the Qa'im (aj) will have two occultations, one of which is longer than the other; and that in the first, communication with him will be established and in the second, it will not be. The events unfolded as predicted by these narrations, enhancing the strength of our arguments.

We will explain this reasoning in the future, God willing. This is not an event so out of the ordinary, as they have suggested. Even if it were so, it is reasonable that Allah may violate the ordinary in the case of hiding a specific person and to conceal him, because it is expedient and wise.

## **Some Examples: Occultation Of Khizr ('A)**

Khizr ('a) is alive since before our time, since the time of Musa ('a) according to the majority of the Ummah until our time. It is a matter of consensus amongst historians that no one knows his place of residence and no one knows if he has any companions, except his story with Musa in the Qur'an<sup>1</sup> and the various narratives that some people think they have seen him as a pious man and after separating from him realized that he was Khizr.

## **Occultation Of Musa ('A)**

There is the story of the hiding of Musa, the son of Imran from his homeland and his flight from Fira'wn and his people, as mentioned by Qur'an.<sup>2</sup> No one found him for a long time, neither did they recognize

him, until God sent him as an apostle and he made the call to follow him and then the friend and the foe recognized him.

## **Occultation Of Yusuf ('A)**

There is the story of Yusuf, the son of Yaqub, to which a Surah of the Qur'an is dedicated and it recounts how he was hidden from his father, an apostle who received revelations day and night, yet the news of his son was hidden from him and his sons, who would meet him and transact with him, but do not recognize him. Years passed like that before Allah revealed his story and united him with his father and brothers. Such an event is extraordinary, and we have not heard the like of it.

## **Occultation Of Yunus ('A)**

There is the story of Yunus, the son of Mata, the messenger of God, with his people and his flight from them when they disputed him for long and violating him did not concern them much. So, he went into occultation from them and from everyone; so much so that no one knew where he was. God hid him in the abdomen of a fish and saved his life for expediency until that period passed, and God returned him to his people and united them. This is also extraordinary and far from the ordinary events we hear, narrated by the Qur'an and agreed upon by all.<sup>3</sup>

## **Occultation Of People Of The Cave**

Likewise, is the story of the "people of the cave" narrated by the Qur'an how their story unfolded and how they hid from their people and fled to save their religion. If the Qur'an had not spoken about it, our opponents would have rejected this in order to facilitate their denial of the occultation of the Master of the Age. However, Allah informed us that they remained three hundred years like that in hiding, in fear, and then Allah brought them back to life and they returned to their people. Their story is well known.<sup>4</sup>

## **Occultation Of The Owner Of The Donkey**

There is the story of the "owner of the donkey,"<sup>5</sup> whose<sup>6</sup> story is narrated by the Qur'an and People of the Book believe that he was a prophet. God made him dead and then brought him back to life. His food and drink did not decay. That was very extraordinary.

If all these events are well known, how can they reject the occultation of the Master of the Age? Except that the opponent may be an atheist, nihilist, negating all these as impossibilities, in which case we will not discuss with him the subject of occultation, but rather our discourse with him will change to the very existence of God and that this is within the bounds of God's infinite power. Our discourse with regard to occultation is with someone who is a Muslim and confesses that this is within the realm of power of God and we are showing similar examples to him.

Similar examples of this, narrated by historians and biographers are many such as in the stories of Persian kings and their hiding from their people for a period in which they do not know their whereabouts and they return to show their purpose from the enterprise. Though the Qur'an has not spoken of this, it is chronicled in history.

Likewise, a number of rulers of Rome and India had hidings and extraordinary events, which we will not mention, because the opponents may reject them as is their habit in order to reject the traditions.

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[1.](#) Refer to Surah al-Kahf, 18:60–82.

[2.](#) Refer to Surah al-Qasas, 28:21 onwards.

[3.](#) Refer to Surah as-Saffat 37:139 and 37:148; Surah Qalam, 68:48 and 68:50.

[4.](#) Refer to Surah al-Kahf 18:9 and 18:26.

[5.](#) Refer to Surah al-Baqarah 2:259.

[6.](#) In Ihtijaj Tabarsi it is narrated from Hisham Ibn Hakam from Imam Ja'far as-Sadiq ('a) that he was Prophet Irmiya ('a). In Tafsir Ayyashi, it is narrated from Abu Basir from Imam Ja'far as-Sadiq ('a). Vol. 1, Pg. 140; in Tafsir al-Qummi same is narrated from Imam Ja'far as-Sadiq ('a), Vol. 1, Pg. 90. With attention to numerous traditional reports, it can be concluded that the 'owner of the donkey' was Prophet Irmiya ('a).

[1] [1]

SHARES

## Reports About Long Lived Persons

If it is said: Your claim of the long life of your Patron [Imam al-Mahdi (aj)] is extraordinary, as according to you, he remains a man of complete intelligence, strength and youthful looks, because he is, according to you, at this time in 447 A.H., a hundred and ninety-seven years old, as his birth was in 256 A.H.

Ordinarily, no man lives this long. How ordinary norms stand violated about him, whereas they are not violated, except in cases of prophets?

We will say: There are two answers for this:

First reason: One is that we don't accept that it is a violation of all ordinary norms. Rather, similar long lives, and lives longer than his, have been recorded, and we mentioned some of them such as the story of Khizr ('a) and the narrative of "the people of the cave" and others. Allah has reported that Nuh ('a) lived fifty short of one thousand years amongst his people.[1](#)

Historians say that he lived longer, and the said period was the duration of his propagation of faith after he was sixty years old.

85– 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.2

## **Stories Of People With Long Lifespans From Arabs And Non-Arabs Are Famous And Chronicled In Books And History**

### **Dajjal**

86– Tradition scholars have narrated that Dajjal is alive and that he was present during the time of the Prophet (S). Dajjal is the enemy of God.

If long life is possible with respect to an enemy of God, because of certain expediencies, how the same cannot be possible about a bosom friend of God? This is but obstinacy.

### **Luqman Bin Aad**

87– Luqman Ibn Aad lived the longest and he lived for 3500 years. It is said that he lived with seven eagles in such a manner that he used to catch an eagle chick and rear it under his care on the mountain till it became old and died. Then he took up another chick and trained it till the seventh eagle, which was named as Labad and it had a longer life span than others.

Therefore, in this regard it is mentioned that the age of so and so was as long as Labad; and Aasha [Arab poet] has also composed the following lines:

When you had taken up seven eagles for yourself – and every time an eagle died, it continued to live in the eagle after him.

It lived for so long that people thought that eagles lived forever. Was it possible to live forever in the past age?

And with the last eagle, when its feathers fell off due to old age, it said: You died and also made Ibn Aad die, and I don't know what you did.

### **Rabi Ibn Zaba**

Rabi Ibn Zaba is among those who lived for a long time; he lived for 340 years and saw the Holy Prophet (S); however, he did not embrace Islam.

It is narrated that Rabi lived till the time of Abdul Malik Ibn Marwan and it is a well-known report that Marwan said to him: Explain how you spent your life. He replied: I lived comfortably as a Christian for two hundred years and lived for one hundred and twenty years during the period of ignorance and sixty years in Islam. Afterwards Abdul Malik said to him: Luck was with you. His story is well known. When he

reached the age of three hundred years, he composed the following poem:

When it is winter, you must warm me up, because winter definitely proves lethal for the aged.

But when the winter goes away, only a thin trouser and cloak is sufficient.

When a person lives for two hundred years, his desires and youth disappear.

### **Mustaughar Ibn Rabia**

Mustaughar Ibn Rabia Ibn Kaab Ibn Zaid Munah Ibn Tameem was also of those who had long life spans. He lived for three hundred and thirty years and composed the following couplets:

I am fed up of life and a long lifespan as I lived for years after years.

After two hundred years, I lived for a hundred years more –I counted years like people count months.

Is that which is to come different from that which has passed? Days continue to repeat and nights with their repetition limit my lifespan.

### **Aktham Ibn Saifi**

Aktham Ibn Saifi from the progeny of Asad Ibn Amr Ibn Tameem lived for three hundred and thirty years. He survived till the time of Islam and also embraced Islam, but he died before he could meet the Prophet. Many reports and sayings are recorded about Aktham Ibn Saifi. For example, the following:

Certainly, a man should spend ninety years of life. If it is extended by a hundred more years, then an ignorant (person) does not become wary of life.

If six and four are subtracted from two hundred, one hundred and ninety remain; it is when nights are also counted.

His father, Saifi Ibn Riyah Ibn Aktham, also had a long-life span. He lived for two hundred and seventy years without any reduction in his mental capacities. He is well known for his forbearance, sagacity and wisdom as mentioned by a poet about him:

Saifi Ibn Riyah, who is the owner of forbearance, more than that he is having kindness and compassion; he knew nothing, which he did not teach to others.

### **Zabira Ibn Sa'id**

Zabira Ibn Sa'id Ibn Sa'ad Ibn Saham Ibn Amr is also included among people with long life spans. He lived for 220 years and no signs of senility were visible in him; although he lived during the period of Islam, he did not accept faith.

Abu Hatim and Rayashi have written on the authority of Atba that he lived for 220 years. His hair had not grayed, and his teeth were also intact.

Qays Ibn Adi, his cousin, has composed the following regarding him:

Who is it that should be safe through the accidents of time after Zabira Ibn Sahmi, who lived for two hundred years?

He took precedence in old age, lived as a youth and died an accidental death.

Thus, O people, gather your provisions as you would die and you have to go away without your families.

### **Duraid Ibn Sama**

Duraid Ibn Sama Jashami lived for 200 years and witnessed the period of Islam, without accepting faith. He was a chief of polytheists during the Battle of Hunain and was at the forefront in fighting the Messenger of Allah (S). He was killed in that same battle.

### **Mohsin Ibn Ghassan**

He was also a person who had a long-life span. He lived for 256 years.

### **Amr Ibn Hamama Doosi**

He is also a long-lived human being, who lived for 400 years. Following is his own composition:

I have become aged, and my age is so prolonged as if I have been stung by snake that is not yet dead.

Thus, death did not destroy me and I was not destroyed? But years of spring and summer passed on me.

I have definitely left behind three hundred years and I hope to live for four hundred years.

### **Harith Ibn Mazaz Jurhami**

Harith Ibn Mazaz Jurhami also lived for 400 years; he composed the following two lines:

As if there was no one on way from Hajun to Safa and in Mecca who was a worshipper, who spent the nights in prayers.

Yes, we are from the worshippers of Mecca, who spend their nights in worship. We make the passage of days and nights old.

## **Abdul Masih Ibn Baqila Ghassani**

Kalbi, Abu Ubaidah and others have said that Abdul Masih Ibn Baqila Ghassani also had a long lifespan, and he lived for 350 years. He lived during the Islamic period, but did not accept Islam; on the contrary he remained a Christian. His engagement with Khalid is well known when the latter came to Hira. Till Khalid asked: How old are you? He replied: Three hundred and fifty years.

Khalid asked: What did you see during this period? He replied: At this place [in the desert of Hira, which was a sea once upon a time] I saw boats anchored near the coast and a woman of Hira carrying a sack on her head and she had only a piece of bread and she was going to Shaam. Now this area has become arid and barren, and this is the practice of God with regard to people and cities. Abdul Masih composed the following couplet:

People are children born from different wombs and when they understand that someone is spending a life of difficulty and poverty, they murder and humiliate him.

When they see wealth and prosperity of someone, they become his blood brothers, and such hypocritical things are written and preserved in the realm of unseen.

## **Nabigha Jodi**

Nabigha Jodi was among the long-lived personalities among the Arabs. His real name was Qays Ibn Kaab Ibn Abdullah Ibn Aamir Ibn Rabia Ibn Joda Ibn Kaab Ibn Rabia Ibn Aamir Ibn Saasa. His patronymic was Abu Laila.

Abu Hatim Sajistani, a prominent scholar of language and poetry says that Nabigha attained an age more than that of Zabyani. He proudly says: I recited the following verses to the Messenger of Allah (S):

Our greatness and nobility has reached to the skies and we hope that it will go beyond them.

The Messenger of Allah (S) asked: "Till where, O Abu Laila?"

I replied: "In Paradise, O Messenger of Allah (S)."

The Holy Prophet (S) remarked: "All right, if Allah so wills."

After that I presented the following couplets to the Messenger of Allah (S):

There is no goodness in forbearance and magnanimity, when they are not accompanied with evil and anger, till purity does not stain the period of forbearance or period of anger.

And there is no goodness in ignorance also, when it is not accompanied with forbearance and severity does not make amends for it with kindness and tolerance.

At that moment the Holy Prophet (S) said: May Allah bless you.

It is said that Nabigha Jodi lived for 120 years without losing any of his teeth.

A person says that his teeth were intact till he was eighty; when he lost a set of teeth, another one grew in its stead. He was best with regard to teeth.

### **Abu Tanihan Qaini**

Among those blessed with a long-life span was Abu Tamhan Qaini, who belonged to the tribe of Bani Kinana Ibn Qain.

Abu Hatim has said that he lived for 200 years and composed the following lines about himself:

Neither prosperity nor the hardships of the age have weakened me; in such a way as if I have crouched to hunt or prey.

Due to the severity of old age, I take such short steps that if they see me, they would think that my legs are tied up in chains; whereas it is not so.

His reports and poetic compositions are well known.

### **Zu Asbah Adwani**

According to Abul Hatim, he attained an age of 300 years. He was an Arab king during the period of Jahiliyya. His reports, poems and judgments are well known.

Zuhair Ibn Janab also had a long lifespan, and he lived for 220 years and participated in 200 battles. He was the leader of his tribe. It is said that he possessed ten extraordinary qualities: He was a chief of his tribe, he was of noble lineage and an eloquent speaker and a poet. He used to visit other kings as a diplomat; he was an accomplished physician, a soothsayer and a brave warrior. He was a wise advisor. In his will, he said to his children:

My sons, indeed, I have become old; I have been given a very long life, I have got good experience and have become an expert. Thus, remember what I say. Lest in times of hardships you are degraded, lest when you are faced with difficult situations you forgive each other [and do not fulfill the desires of others] since for you this matter causes great anxiety and sorrow and brings condemnation of enemies and makes you suspicious of Almighty Allah. Lest you become arrogant in face of hardships and careless and think that you are in security and you ridicule it.

Every nation that took tragedies lightly got involved in them; therefore, take tragedies seriously as in the world, man is a target in such a way that archers have targeted the tragedies, and they shoot arrows in its directions. Arrows are shot at it from right and left and finally the arrows of tragedies injure him.

Statements and poetic compositions of Zuhair are also famous.

### **Duwaid Ibn Nahad**

He is Duwaid Ibn Nahad Ibn Zaid Ibn Aswad Ibn Aslam Ibn Haaf Ibn Qaza–a. Abu Hatim has said with regard to him: He lived for 456 years. His bequests and reports are famous and well known and a sample of his couplets is as follows:

The passage of time has rendered my limbs useless and whatever is improved by this period, another day will corrupt it, because that which it has improved today, tomorrow it would destroy it.

### **Harith Ibn Kaab**

Among the long-lived persons of the world is Harith Ibn Kaab Ibn Amr Ibn Waala Madh–haji. Madh–haj was the mother of Malik Ibn Adad and the reason of her being named thus was that she was born on a hill named as Madh–haj. Abu Hatim says: When the death of Harith approached, he gathered his children and said:

My children, I have reached an age of a hundred and sixty years, but so far, I have neither made peace with any traitor nor befriended any transgressor or infidel, nor flirted with cousins and sisters–in–law. I have never kept a woman of loose character in my house. I have never exposed the secrets of my friends. I follow the religion of Prophet Shuaib (‘a) and except for me, Asad Ibn Khuzaima and Tamim Ibn Murrah, no one in the Arab Peninsula follows this faith.

So, remember my will and live on my religion. Continue to fear the Almighty Allah as He is sufficient for you in every way. Never disobey Him as you would be destroyed and your city and abode would be terrified of your destruction [It is an allusion of divine chastisement]. My sons, be united and never should you fall into discord. Without any doubt, a death of honour is better than a life of degradation and helplessness. What is destined would come to pass. Everything is of two different types.

Thus, time is also of two kinds: A time of prosperity and a time of troubles. People are also of two types: One kind will benefit you and another will harm you. Also remember that you should take in marriage, a woman who is compatible to your status and is chaste. Avoid foolish girls as their issues will be useless. Those who cut off relations will never get peace. There is enmity in discord with the people of your community. That is if you oppose them, they will become inimical to you.

No matter how numerous you may be; if you have no unity, you are in great trouble. Goodness erases evil. To reciprocate evil with evil is to participate in evil. Sins destroy good deeds. Breaking off relations creates sorrow. Disrespect destroys blessings. Disowning of parents leads to destruction. It reduces population and houses are destroyed. Bad behavior cuts off benefits. Mutual enmity causes separations. He had composed the following couplets:

I spent my youth, and I wasted it; and I destroyed one day with another.

I lived with three wives and all of them passed away and I have also become an old man.

My food is less and my getting up is with difficulty and the long-life span has shortened my steps.

I remain awake the nights and observe the stars and contemplate on the hidden and apparent aspects of my life.

These were some examples of Arabs who had the good fortune of having long life spans and their accounts are preserved in books of history.

## **Persians And Non-Arabs With Long Lifespans**

As for the Persians: According to them, in the past, there were some rulers, who got long life spans. Therefore, they have narrated that Zahhak, the owner of two snakes [a couple of snakes perched on his shoulders] lived for 1200 years; or Faridoon the Just, lived for more than a thousand years. In the same way they say: A king initiated the celebration of Meherjan festival (spring feast). He lived for 2500 years after which he disappeared from his people for 600 years.

In addition, there are those mentioned in the history of Iranians and their books, and we will not prolong this book by quoting them.

Thus [with attention to all these long-lived persons] how can it be said that the long lifespan of the Master of the Age (aj) is extraordinary?

### **Yarab Ibn Qahtan**

Similarly, among those who got long lifespan among Arabs was Yarab Ibn Qahtan. His real name was Rabia. He was the first to speak the Arabic language. According to Abai Hasan Nasaba Isfahani and his book, Al Fara wash Shajar (The branch and tree) he ruled for 200 years and he was a Yemenite progenitor. He was as Adnan was in Hijaz with a little difference.

### **Amr Aamir Maziqiya**

He was also a long lived Arab. Isfahani has narrated from Abi Ais Ansari and Sharqi Ibn Qattami that he lived for 800 years. Four hundred years during the lifetime of his father and another four hundred years afterwards, when he was a ruler. His practice was to wear two kinds of garments every day. Every night he tore up his clothes, so that no one else may wear them. That why he is known as Maziqiya (one who tears).

It is said that he was called Maziqiya, because during his reign, people of Azd migrated to various parts of the world. Amr was a king of the Saba kingdom. Soothsayers told him that his country would be

destroyed by the floods of Iram. So, he sold his land and migrated to some other place with his subjects. Therefore, all the tribes of Azd and Ansar are his descendants.

### **Jalhama Ibn Adad Ibn Zaid Ibn Yashjab**

Another long-lived ruler of Arabs was Jalhama Ibn Adad Ibn Zaid Ibn Yashjab Ibn Arib Ibn Zaid Ibn Kahlan Ibn Yarab. He is also known as Lajalmaha Tai and Bani Tai are his descendants. His account is very long.

Yahabir Ibn Malik Ibn Adad was one of his nephews. Each of them lived for 500 years and there was a battle between them regarding a pastureland. Jalhama thought that in this way his whole clan will be destroyed. So, he left that place and traveled a great distance; that is why he began to be called as Tai. He was the owner of two mountains in Tai, named Aja and Salma. He is also having a very lengthy account.

One of them is Amr Ibn Lohi, whose real name was Rabia Ibn Haritha Ibn Amr Maziqiya. According to scholars of Khaza, he was the chief of the Khaza during the battle between Khaza and Jurham. He had initiated the customs of Saiba, Wasila and Haam.<sup>3</sup> He brought the idols of Hubal and Manat from Syria to Mecca. He entrusted Hubal to Khazima Ibn Mudrika and that is why it began to be referred to as the Hubal Khazima. Then he placed Manat on Mt. Abu Qubais and he was the first to bring Nard (a dice game) to Mecca, which people played all the time in Kaaba and its vicinity.

88– It is narrated from the Messenger of Allah (S) that he said: I was shown Hell during my journey of Meraj. I saw a short stature man, Amr Ibn Lahih paying with his baton in Hell. I asked: Who is this?

I was told: He is Amr Ibn Lahih. He defiled the Kaaba as the Jurham tribe had done, till he died.

Amr lived for 345 years and according to historical sources, his descendants reached up to a thousand warriors.

"If our opponent considers this impossible from astrologers and physicists, then the inquiry is about the basis of this question. The world is a creation and it has a Creator, Who has set the ordinary norms of short and long lives and He is capable of lengthening lives and taking lives. If this is clarified, then the inquiry becomes easy.

If our opponent accepts this, but says this is out of the ordinary norms, we have already responded that it is not out of all of the ordinary events. If he says it is out of the bounds of our ordinary events, we will ask: What is wrong with that? If it is said that such events are not possible, except during the times of the prophets, we will say that we dispute this assertion. We believe that extraordinary events can be worked by prophets, Imams and even virtuous servants of God.

The majority tradition scholars and many Mutazalites and Hashawiyya accept this. And if they call them

"Karamat," that is a difference only in words. We have proved the possibility of these events in our books and explained that extraordinary events prove the truth of the person, who brings them forth; and we discern he is either prophet, Imam or a virtuous man. We have responded to all the doubts they raise with this regard in our books and will not prolong the discussion by bringing them here again.

89– I saw a writing of Sharif Ajal Razi Abul Hasan Muhammad Ibn Husayn Musawi dated Sunday, 15th Muharram 331 A.H. in which he has mentioned the account of a long-lived man in Syria, who had crossed the age of 140 years. He says: I mounted my beast and went to him and found him after much endeavor. I met him near my house in Karkh and he was a wonder and had met Imam Hasan al-'Askari ('a), father of Imam al-Mahdi (aj). Therefore, he described the fine qualities of Imam ('a). A wonder that was seen is an incident, which he has written in his own handwriting.<sup>4</sup>

The frailty and feebleness of the body that comes with the passage of time and old age is not something that is inevitable. Allah has set the ordinary pattern that this comes along as time goes by. This is not however necessary, and God is able not to act according to the pattern He has set.

If this is accepted, it is proved that the phenomenon of long lives is possible. We recorded narratives of people, who did not change with the passage of time and their old age. How someone, who believes that Allah will settle the believers forever in Paradise as youths who will never grow old, can reject this?

Those who are our opponents in this regard and are deniers of these things, and they regard this to be the effect of the stars and in this regard are opposed to us, but they are the people of Shari'ah, on the basis of many evidences their claim is invalid. Therefore, in these circumstances, all the causes of doubt are baseless and unreliable.

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<sup>1</sup>. Refer to Surah al-'Ankabut 29: 14.

<sup>2</sup>. The Late Shaykh Saduq in Kamaluddin, Vol. 1, Pg. 161, H. no. 21 has narrated a traditional report from Imam Musa al-Kazim ('a) and it is concluded from that tradition that Salman al-Farsi lived to an age of 500 years. In the book, Nafsur Rahman, Pg. 164, it is narrated from Shafei that Salman al-Farsi lived for 300 years. Some have also said that he lived for more than 400 years. Some also believe that he had met Prophet Isa ('a) and some have said that he was a successor of Isa ('a). Quoted from Al-Ghaybah, Marif al-Islamiya and the book, Salman al-Farsi, Muhammad Ijtihadi.

<sup>3</sup>. These were three absurd customs from the period of Jahiliyya, which were eradicated by the advent of Islam. The Holy Qur'an in Surah Maidah, says with regard to this:

"It was not Allah Who began (false beliefs like those of) a slit-ear female camel, or a female camel let loose for free grazing, or idol sacrifices for twin-births in animals, or stallion-camels freed from work; it is the blasphemers who invent a lie against Allah: But most of them (simply) lack wisdom." (5: 103).

Muhammad Ibn Muslim has narrated from Imam Ja'far as-Sadiq ('a) regarding this verse that the Imam said: When a she camel gave birth to two calves, the people of Jahiliyya used to say that it was as-Salat that is it has carried two pregnancies at the same time. On the basis of this they considered it unlawful to slaughter or eat it. When the calf was born, it was called as Saiba and they considered it unlawful to mount or eat it. They also did not consider it unlawful to mount or eat fat male camel also. The Almighty Allah revealed in this verse that this invalid custom is ignorant and illogical. Wasa'il ash-Shi'a, Vol. 25, Pg. 61

<sup>4</sup>. The late Shaykh Al-Tusi (r.a.) has quoted the incident for the evidence which is beyond the topic of discussion as the

discussion of the book is about the long age of Imam az-Zaman (aj), which is perfectly possible and is not extraordinary.

[1] [1]

SHARES

## Another Proof On The Imamate Of The Imam Of The Time ('A)

Of the proofs proving the Imamate of the Master of the Age and that his occultation is not an impossible phenomenon, are narrations of the two distinct denominations: Ahl al-Sunnah and Imamiyyah: that the Imams after the Prophet (S) are twelve – not more, not less. When this is proved, anyone who is certain of this, will be certain of the Imamate of the Twelve Imams. We profess their Imamate and believe in the existence of Ibn al-Hasan and his occultation, because anyone who disagrees with the Imamiyyah, on anyone of these Imams, their Imams do not remain on this number, but rather, increase. When this specific number is proved through the narrations we will present, our objective will be proved.

On the basis of this we have mentioned some of these reports and about the remaining we give the concerned reference so that this book may not be prolonged inordinately, if Allah wills.

### Reports Of Ahl Al-Sunnah That Imams Are Twelve In Number

90– Among that which is narrated by Abu Abdullah Ahmad Ibn Abdun, alias Ibn al-Hashir is: Narrated to me Abul Hasan Muhammad Ibn 'Ali Shujai, the scribe that: Narrated to us Abu Abdullah Muhammad Ibn Ibrahim, alias Ibn Abu Zainab Nu'mani, the scribe that: Narrated to us Muhammad Ibn Uthman Ibn Allaan Zahabi Baghdadi in Damascus: Narrated to us Abu Bakr Ibn Abu Khaithama that: Narrated to me 'Ali Ibn Jaud that: Zuhair Ibn Muawiyah from Ziyad Ibn Khaithama from Aswad Ibn Sa'id Hamadani that: I heard Jabir bin

Samra say: I heard the Messenger of Allah (S) say: After me, there would be twelve Caliphs and all of them would be from Quraish.

When the Messenger of Allah (S) returned to his house, Quraish arrived and addressed the Prophet: What will happen after that? The Prophet replied: Confusion and discord.

91– It is narrated from the same chains of narrators from Muhammad Ibn Uthman that: Narrated to us Ibn Abi Khaithama that:

Narrated to me Zuhair Ibn Muawiyah from Ziyad Ibn Alaqa, Samak Ibn Harb, Husayn Ibn Abdur Rahman

Kalham from Jabir Ibn Samra that the Messenger of Allah (S) said: After me there would be twelve Caliphs; after that the Prophet mentioned something, which I could not understand. A person in that gathering says: I asked the others [What did the Messenger of Allah (S) say?] They replied: His Eminence said: All of them would be from Quraish.

92- It is narrated from the same chains of narrators from Muhammad Ibn Uthman that: Narrated to us Ibn Awad from Shobi from Jabir Ibn Samra that he said: The Holy Prophet (S) remarked: The people of this religion would be helped against one who intends harm to them till the tenure of the twelve Caliphs.

[When the Prophet said this] People were coming and going and there was a lot of disturbance; at that time the Holy Prophet (S) mentioned some words, which I could not understand. So, I asked my father or brother: What did the Prophet say? He replied: He said: All of them would be from Quraish.

93- It is narrated from the same chains of narrators from Muhammad Ibn Uthman that: Narrated to us Ahmad that: Narrated to us Ubaidullah Ibn Uthman that: Narrated to us Sulaiman Ibn Ahmar that: Narrated to us Ibn Arm from Shobi from Jabir Ibn Samra that: The Messenger of Allah (S) said: The people of this religion would be helped [through the Caliph of God] against those who intend harm to them and this help would continue till the tenure of the twelve Caliphs. Since people were going and coming, I could not make out what the Prophet said after that. So, I asked my father or brother: What did the Prophet say? He replied: AH the twelve Caliphs would be from Quraish.

94- It is narrated from the same chains of narrators from Muhammad Ibn Uthman that: Narrated to us Ahmad Ibn Abi Khaithama that: Narrated to us Yahya Ibn Moin that: Narrated to us Abdullah Ibn Salih that: Narrated to us Laith Ibn Sa'ad from Khalid Ibn Yazid from Sa'id Ibn Abi Hilal from Rabia Ibn Saif that: I was with Shafi Asbahi when he said: I heard Abdullah Ibn Umar say: I heard the Messenger of Allah (S) say: After me, there would be twelve Caliphs.

95- It is narrated from the same chains of narrators from Muhammad Ibn Uthman that: Narrated to us Ahmad that: Narrated to us Affan and Yahya bin

Ishaq Sailhini that: Narrated to us Hammad Ibn Salma that: Narrated to us Abdullah Ibn Uthman from Abi Tufayl that: Abdullah Ibn Umar said to me: O Aba Tufayl, you must consider twelve persons from the descendants of Kaab Ibn Loi<sup>1</sup> as the Caliphs of the Messenger of Allah (S), after whom mischief and bloodshed would occur and people would fight each other [as all those who mention the twelve persons would create a great controversy].

96- It is narrated from the same chains of narrators from Muhammad Ibn Uthman that: Narrated to us Ahmad that: Narrated to us Muqaddami from Asim [bin Umar] Ibn 'Ali Ibn Miqdam Abu Yunus that: Narrated to me my father about the origin of Caliph from Abi Khalid Walibi that: Narrated to us Jabir Ibn Samra that: I heard the Messenger of Allah (S) say: This religion would remain victorious and will not be harmed by those who intend to cause harm to it till the time that twelve Caliphs, all of whom would be from Quraish, rise up [for Imamate].

97– It is narrated from the same chains of narrators from Muhammad Ibn Uthman that: Narrated to us Abdullah Ibn Ja'far Raqqi that: Narrated to us Isa Ibn Yunus from Majalid Ibn Sa'id from Shobi from Masruq [bin Ajda Ibn Malik Hamadani, died 63 A.H.] that: I was with Ibn Masud when a person asked him: Did your Prophet inform you how many his successors would be? Ibn Masud said: Yes, in spite of the fact that you are the youngest, no one other than you asked me this question. I always heard the Messenger of Allah (S) say: After me there will be Caliphs equal to the number of the chiefs of Musa ('a). Allah, the Mighty and the High said: ***“...and We raised up among them twelve chieftains...”*** (5: 12).

98– A group of scholar informed me from Abu Muhammad Harun Ibn Musa Talakbari that he said: Informed me Abu 'Ali Ahmad Ibn 'Ali, alias Ibn Qazib Razi that: Narrated to me some of our scholars from Hanzala Ibn Zakariya Tamimi from Ahmad Ibn Yahya Al-Tusi from Abu Bakr Abdullah Ibn Abi Shaibah from Muhammad Ibn Fudail from Amash from Abu Salih from Ibn Abbas that he said: Jibraeel ('a) descended with a book from Allah upon the Messenger of Allah (S), having twelve golden seals. Then he said: “Surely, Allah the High greets you and orders you to hand over this book to the chosen one from your family after you. He will open the first seal and do according to what is in it.

When he is about to expire, he should hand it over to his successor after him. Thus, the first will hand over to the last, one after the other.” The Holy Prophet (S) did as he was ordered. 'Ali Ibn Abi Talib ('a) opened the first of them (seals) and acted as per its instructions. Then he ('a) handed it over to Hasan ('a), who opened his seal and acted on it. He ('a) handed over to Husayn ('a), who passed it on to 'Ali Ibn Husayn ('a). This went on from one to another till it reached the last one amongst them.

99– It is narrated from the same chains of narrators from Talakbari from Abu 'Ali Muhammad Ibn Hiram from Hasan Ibn 'Ali Quhistani from Zaid Ibn Ishaq from his father that he said: I asked Isa Ibn Musa: Have you met any of the companions of the companions?[2](#)

He replied: I don't know what you are saying, but I was in Kufa, when I heard an old man narrating a tradition from Abdul Khair in Kufa Masjid. He said: Amir al-Mu'minin ('a) said: the Messenger of Allah (S) told me, “O Ali! The rightly guided, infallible Imams from your progeny are eleven.” And so on...

100– Narrated to me a group of our scholars from Abu Muhammad Harun Ibn Musa Talakbari from Muhammad Ibn Ahmad Ibn Abdullah Hashimi that: Narrated to me Abu Musa Isa Ibn Ahmad Ibn Isa Ibn Mansur that: Narrated to me Abul Hasan 'Ali Ibn Muhammad al-'Askari [Imam Hadi] from his father, Muhammad Ibn 'Ali [Imam al-Jawad] from his father, 'Ali Ibn Musa [Imam ar-Ridha] from his father Musa Ibn Ja'far [Imam al-Kazim] from his father Ja'far Ibn Muhammad [Imam as-Sadiq] from his father, Muhammad Ibn 'Ali [Imam al-Baqir] from his father, 'Ali Ibn al-Husayn [Imam as-Sajjad] from his father, Husayn Ibn 'Ali [peace on them all] that Imam 'Ali ('a) said: “Whoever desires to meet Allah, Mighty and Glorified be He, in a state of safety and purity and that the Great Fear should not terrify him, he must befriend you and befriend your sons Hasan, Husayn, 'Ali Ibn Husayn, Muhammad Ibn 'Ali, Ja'far Ibn Muhammad, Musa Ibn Ja'far, 'Ali Ibn Musa, Muhammad, 'Ali, Hasan and the Mahdi, who will be their

last.

In the last era, there will be a group, who will befriend you, O 'Ali. People will hate them, although had they loved them (the Shi'as), it would have been better for them, if they but knew. They (Shi'as) will give preference to you and your sons over their fathers, mothers, brothers, sisters, relatives and kin, blessings of Allah be on them, the best of blessings.

They will be gathered beneath the Standard of Praise (Liwa' al-Hamd), their sins will be overlooked, and their grades will be raised as a reward of their deeds.

Shi'a traditional reports on the topic that Imams are twelve in number Reports narrated through Shi'a sources on this topic are so numerous that they cannot be computed; we mentioned only some of them here:

101- Narrated Muhammad Ibn Abdullah Ibn Ja'far Himyari that a group of scholars informed that Abu Mufaddal Shaibani narrated from his father from Muhammad Ibn Husayn from Muhammad Ibn Husayn from Muhammad Ibn Abi Umair.

Also narrated to us a group of scholars from Muhammad Ibn Yaqub from Muhammad Ibn Yahya from Ahmad Ibn Muhammad from Ibn Abi Umair from Umar Ibn Uzniyya from Aban Ibn Abi Ayyash from Sulaym Ibn Qays that: I heard Abdullah Ibn Ja'far Tayyar [husband of Zainab] say: We were in the company of Muawiyah: I, Hasan, Husayn, Abdullah Ibn Abbas, Umar Ibn Umm Salma and Usamah Ibn Zaid when an argument arose between us; I said to him: I heard the Messenger of Allah (S) say: "I have more authority on the believers than they have on themselves. After me, my brother 'Ali Ibn Abi Talib ('a) has more authority on the believers than themselves.

When 'Ali ('a) is martyred, Hasan Ibn 'Ali ('a) will have more authority on the believers than themselves, followed by my son Husayn ('a), who will have more authority on the believers than themselves. When Husayn ('a) is martyred, his son, 'Ali Ibn Husayn ('a) will have more authority on the believers than themselves. O 'Ali! Soon you will meet him. Then his son Muhammad Ibn 'Ali will have more authority on the believers than themselves.

Thereafter, the Messenger of Allah (S) completed the list of twelve Imams, nine of whom will be from the descendants of Husayn ('a)."

Abdullah Ibn Ja'far continues, I sought testimony from Hasan, Husayn, Abdullah Ibn Abbas, Umar Ibn Umm Salma and Usamah Ibn Zaid and they all verified my statement before Muawiyah.'

Sulaym Ibn Qays says, 'And indeed I heard the same from Salman, Abu Dharr and Miqdad and they in turn heard it from the Messenger of Allah (S).

102- Through the same chains of narrators, it is narrated from Muhammad Ibn Abdullah Ibn Ja'far from his father from Muhammad Ibn Ahmad Ibn Yahya [from Muhammad Ibn Husayn from Abi Sa'id Asfari]

from Amr Ibn Thabit narrated from Abil Jarud from Imam Muhammad al-Baqir (‘a) that he said: The Messenger of Allah (S) said: “O ‘Ali! I, you and eleven of my descendants are the buttons of the earth, its pegs and its mountains. Due to us Allah has prevented the earth from swallowing its inhabitants. When the twelfth of my descendants will pass away, the earth will swallow all its inhabitants, and they will not be given respite.”

103– It is narrated from Ja’far Ibn Muhammad Ibn Malik from Muhammad Ibn Nima Saluli from Wuhaib Ibn Hafas from Abdullah Ibn Qasim from Abdullah Ibn Khalid from Abu Safataj from Jabir Ibn Yazid from Imam Muhammad al-Baqir (‘a) from Jabir Ibn Abdullah Ansari that he said: ‘I came to Fatima (‘a) and a tablet was placed before her with names of the successors from her progeny. I counted up to twelve, one of them was Al-Qa’im (aj), three were named Muhammad and three were named ‘Ali (peace be on them all).’

104– A group of scholars informed me that Muhammad Ibn Yaqub narrates from ‘Ali Ibn Ibrahim Ibn Hashim from his father from Ibn Umair from Sa’id Ibn Ghazwan from Abu Basir from Imam Muhammad al-Baqir (‘a) that he said: "After Husayn (‘a), there will be nine Imams. The ninth of them is their Qa’im.”

105– Muhammad Ibn Abdullah Ibn Ja’far has narrated from his father from Muhammad Ibn Isa from Muhammad Ibn Fadhl from Abu Hamza from Imam Muhammad al-Baqir (‘a) that he said: "Surely Allah sent Muhammad (S) to the Jinn and the humans and He has appointed twelve successors after him. Some have passed, while others are yet to come. The practice continues through each successor. The successors of Muhammad (S) are on the practice of the successors of Isa (‘a) and they are twelve in number. Amir al-Mu’minin (‘a) was on the practice of Masih (‘a).”

106– It is narrated from Abil Husayn that he said: Narrated to me a group of scholars from Abu Muhammad Talakbari from Abil Husayn Muhammad Ibn Ja’far Asadi from Sahal Ibn Ziyad Adami from Hasan Ibn Abbas Ibn Harish Razi from Imam al-Jawad (‘a) that Amir al-Mu’minin (‘a) said to Ibn Abbas: “Surely, the night of power (Laylat al-Qadr) occurs every year. In this night, the affairs of that year descend. For this affair, there are masters after the Messenger of Allah (S).”

Ibn Abbas inquired, ‘Who are they?’

He (‘a) replied, “I and eleven Imams from my progeny, with whom the angels converse (Muhhaddithun).”

107– Muhammad Ibn Abdullah Ibn Ja’far Himyari has narrated from his father from Ahmad Ibn Hilal Abratai from Ibn Abi Umair from Sa’id Ibn Ghazwan from Abu Basir from Imam Ja’far as-Sadiq (‘a) that he said: “Surely Allah chose the prophets from the people and chose the messengers from the prophets and chose me from the messengers and chose ‘Ali (‘a) from me. He granted him (‘Ali) superiority over all the successors. From ‘Ali (‘a) He chose Hasan (‘a) and Husayn (‘a) and from Husayn (‘a), He chose the successors from his descendants. The ninth of them is their Qa’im (aj) and he is their apparent and their concealed.”

108– Narrated to me a group of scholars from Abu Ja'far Muhammad Ibn Sufyan Bazufari from Abu 'Ali Ahmad Ibn Idris and Abdullah Ibn Ja'far Himyari from Abul Khair Salih Ibn Abul Hammad Razi and Hasan Ibn Zarif all together narrate from Bakr Ibn Salih from Abdur Rahman Ibn Saalim from Abu Basir that Imam Ja'far as-Sadiq ('a) said: My father, Imam Muhammad al-Baqir ('a) said to Jabir Ibn Abdullah Ansari: 'I have some work with you. So, when would it be possible for you to give me some time so that I may ask you something?'

Jabir replied, 'Whenever you wish.' Thus, when my father ('a) met him in privacy, he ('a) asked, "O Jabir! Tell me about the Tablet, which you saw with my mother, Fatima, the daughter of the Messenger of Allah (S) and what did she tell you as to what was written in it?"

Jabir replied, 'I hold Allah as witness that I went to visit your mother, Fatima ('a) during the lifetime of the Messenger of Allah (S) to congratulate her for Husayn's birth. I saw in her hand a green Tablet, which I thought to be of emerald, and its writing was as bright as sunlight. I asked her, 'May my parents be sacrificed for you, O daughter of Allah's Messenger (S)! What is this Tablet?' She (S) replied, "This is the Tablet, which Allah, Mighty and Glorified be He, has gifted to the Messenger of Allah (S). In it is the name of my father, the name of 'Ali, the name of my two sons and the names of the successors from my progeny. In turn, my father gave it to me that I may rejoice through it."

Jabir said, 'Thus, your mother Fatima ('a) gave it to me. I read it and copied it.' My father ('a) asked, "O Jabir! Can you show it (the copied manuscript) to me?" He replied in the affirmative.

My father ('a) accompanied Jabir to his house, where he took out a book from a parchment and giving it to my father said, 'I hold Allah as witness that this is what I saw written in the Tablet:

## **Text Of The Tablet Of Fatima (Lawh Fatima)**

### ***In the Name of Allah, the Beneficent, the Merciful***

This is a Book from Allah, the Mighty, the Wise to Muhammad, His light, His ambassador, His veil and His proof. The trustworthy spirit (Jibrael) has descended with it from the Lord of the worlds. O Muhammad! Magnify my names, be grateful for My bounties and do not deny My endowments. Verily I am Allah; there is no god, but Me, the Destroyer of the oppressors, the Degradator of the tyrants and the Establisher of the Day of Judgment. Verily I am Allah, there is no god, but Me. Whoever expects grace from other than Me or fears other than My justice and My punishment, I will punish him in such a way that I will not punish anybody in this manner in the worlds. Hence, worship only Me and rely only on Me. Indeed, I did not raise a messenger, completed his days and terminated his duration, but that I appointed for him a successor.

Certainly, I made you superior over all other Prophets and made your successor superior over all other successors. After him, I honoured you with your two grandsons: Hasan and Husayn. I made Hasan the

mine of My knowledge after the end of the days of his father and I made Husayn the treasure-chest of My revelation, honoured him with martyrdom and sealed it for him with eternal bliss. So, he is the best of the martyrs and the highest of them in grade before Me. I have placed My perfect word with him and the complete proof near him. Through his progeny, I shall reward, and I shall punish.

The first of them is the chief of the worshippers and the adornment of My past friends, then his son (Muhammad), who resembles his grandfather al-Mahmud<sup>3</sup>, the splitter of My knowledge and the mine of My wisdom. Soon, those who doubt concerning his son, Ja'far will be destroyed. He who rejects him has rejected Me. I speak the truth, I will indeed honour the position of Ja'far and make him happy vis-à-vis his Shi'as, his helpers and his friends. After him, I have selected Musa and there will be a blinding, dark corruption so that the spark of My obedience is not terminated, my proof is not hidden, and My friends are not afflicted with misfortune.

Beware! Whoever denies even one of them, he has denied My bounty. Whoever changes one verse from My Book; then indeed he has attributed a lie unto Me. Then woe unto the liars, the deniers with the termination of the duration of My servant, My beloved and My chosen one, Musa. Verily, the one who denies the eighth is as if he has denied all My friends (Imams). 'Ali is My friend, My helper and the one, upon whom I have placed Prophethood's burden of proof and conferred upon him mastership.

An arrogant devil<sup>4</sup> will murder him. He will be buried in a city, which the righteous servant<sup>5</sup> has built, next to the worst of My creatures. I speak the truth; I will soothe his eyes with Muhammad, his son and his successor after him. He is the heir of My knowledge, the mine of My wisdom, the place of My joy and My proof upon My creatures. None shall believe in him, but that Paradise will be his abode and I will allow him to intercede for seventy of his family members, even if all of them are eligible for Hell. I will complete his bliss with his son 'Ali, My friend, My helper, My witness amongst My creatures and My trustee upon My revelation. From him, I will bring forth Hasan, the caller to My path and the treasurer of My knowledge.

Thereafter, I will complete this (chain of Imamate) with his son, M-H-M-D, mercy for the worlds. He will possess the perfection of Musa, the brightness of Isa and the patience of Ayyub. Soon, My friends will be humiliated in his time and their heads will be gifted as trophies like the heads of Turks and Daylamites. They will be killed, they will be burnt, they will live in a state of fear, terror and trepidation. The earth will be colored with their blood and wailing and sobbing will be commonplace among their womenfolk. They are My true friends!

Through them, I will repel all blinding and dark mischief, remove the earthquakes and do away with the burdens and the chains. They are those upon them is the blessing of their Lord and mercy. ***And they are the guided ones. (2: 157).*** Abdur Rahman Ibn Saalim said: Abu Basir says, 'If you do not hear in your time anything, but this tradition, it will suffice for you. Hence, conceal it, except from those who are worthy of it.'

109– Informed me a group of scholar narrating from Talakbari from Abi ‘Ali Ahmad Ibn ‘Ali Raazi Ayadi that: Informed me Husayn Ibn ‘Ali from ‘Ali Ibn Sinan from Musuli Adal from Ahmad Ibn Muhammad Khalili from Muhammad Ibn Salih Hamadani from Sulaiman Ibn Ahmad from Ziyad Ibn Muslim and Abdur Rahman Ibn Yazid Ibn Jabir from Salaam that: I heard Abu Salma, camel keeper of the Prophet, say: The Messenger of Allah (S) said: “When I was taken to the skies, Allah the Mighty, majestic be His praise, said: ***“The Messenger believed on what was revealed to him from his Lord.” (2:285).***

I said: “And the believers (also believed).”

He affirmed, ‘You spoke the truth, O Muhammad. Who did you depute (as your caliph) for your nation?’

I replied, ‘The best of them.’

He inquired, “Ali Ibn Abi Talib?”

I answered, ‘Yes, O Lord.’

He said, ‘O Muhammad! I scanned the earth as it ought to be scanned, chose you from it and derived for you a name from My names. So, I am not remembered in any place, but that you are mentioned with Me. Thus, I am the Mahmud while you are Muhammad. Later, I scanned (again) and chose from it ‘Ali. I derived for him a name from My names. So, I am the Highest (al-A’laa) while he is ‘Ali.

O Muhammad! Surely, I have created you and created ‘Ali, Fatima, Hasan and Husayn from the type of My light. I presented the mastership of you (all) to the people of the heavens and the earths. Then whoever accepted it was a believer before Me and whoever denied it was from the unbelievers before Me.

O Muhammad! If a person from My slaves worships Me, till he is cut into pieces or becomes like a decomposed skin bag, but comes to Me denying your mastership, I will not forgive him unless he confesses to your mastership. O Muhammad! Would you like to see them?’

I replied, ‘Yes, O Lord.’ He ordered me, ‘Look to the right of the Throne.’ I turned and there were ‘Ali, Fatima, 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 the Mahdi. They were flickers of light, standing and praying. The Mahdi was right in the middle of them shining like a brilliant star.’

He declared, ‘O Muhammad! These are the proofs, and he (Mahdi) will avenge the blood of your progeny. I swear by My Might and Majesty, he is the essential proof for My friends and the avenger from My enemies’.”

110– Jabir Ju’fi says: ‘I asked Abu Ja’far [Imam al-Baqir (‘a)] concerning the interpretation of the saying of Allah, Mighty and Glorified be He:

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرُمٌ ذَلِكَ الدِّينُ الْقَيِّمُ فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

***“Surely the number of months with Allah is twelve months in Allah’s ordinance since the day He created the heavens and the earth, of these four being sacred; that is the right reckoning; therefore be not unjust to yourselves regarding them” (9:36).***

My master (‘a) heaved a deep sigh and said, “O Jabir! As for the year, it is my grandfather, the Messenger of Allah (S) and its months are twelve months. They are from Amir al-Mu’minin till myself; and from me to my son Ja’far, followed by his son Musa, then his son ‘Ali, then his son Muhammad, then his son ‘Ali, then his son Hasan and then his son Muhammad, al-Hadi, al-Mahdi. These are the twelve Imams, the proofs of Allah upon His creation and the trustees of His revelation and His knowledge. As for the four sacrosanct<sup>6</sup> months, which are the upright religion, they are the four (of the twelve) who bear one name ‘Ali and they are Amir al-Mu’minin ‘Ali, my father ‘Ali Ibn Husayn, ‘Ali Ibn Musa ar-Ridha’ and ‘Ali Ibn Muhammad Naqi. Acknowledging their Imamate is the upright religion. ‘And do not oppress yourselves’ means believe in all of them that you may be guided.”

III– Informed us a group of scholars from Abu Abdullah Husayn from ‘Ali Ibn Sufyan Bazufari from ‘Ali Ibn Sinan Musali Adal from ‘Ali Ibn Husayn from Ahmad Ibn Muhammad Ibn Khalil from Ja’far Ibn Ahmad Misri from his uncle, Hasan Ibn ‘Ali from his father Abu Abdullah Ja’far Ibn Muhammad from his father, Imam Muhammad al-Baqir (‘a) from his father, the owner of corns<sup>7</sup>, Chief of worshippers, from his father, Husayn, the Pure and the martyr from his father. Amir al-Mu’minin (‘a) that he said: The Messenger of Allah (S) said on the eve of his departure from the world: “O Abul Hasan, bring a scroll and pen and ink.” Then he dictated his will, till he came to the words:

“O ‘Ali, very soon after me there will be twelve Imams and after them there would be twelve Mahdis. And you are the first of the twelve Imams. The Almighty Allah has named you as ‘Ali Murtadha, chief of believers, the great truthful one (who testified to the Prophet), the great discriminator (and through you truth would be distinguished from falsehood) and named you as Ma’mun and Mahdi, these names are not appropriate for anyone else other than you.”

“O ‘Ali, you are my successor and in charge of my Ahl al-Bayt (‘a), whether I am alive or dead. In the same way, you will be my successor on my wives, thus ones you leave in my marriage contract would meet me tomorrow on Judgment Day and I am aloof from one you divorce; and on Judgment Day neither would she see me, nor would I see her.<sup>8</sup>

After me you are the successor and Caliph on my Ummah. When your death approaches, you will transfer my successorship and legateship to my son, Hasan, the righteous and rightful. When his death comes, he would entrust it to my son, Husayn, the pure and the martyr and when his death comes, he would hand it over to the chief of the worshippers and the owner of corns (‘Ali) and when his end comes, he would transfer it to his son, Muhammad al-Baqir and when his last moments approach, he would

entrust it to his son, Ja'far as-Sadiq and when his death comes, he would leave it to his son, Musa al-Kazim and when his death comes, he would leave it to his son, 'Ali (ar-Ridha') and when his end comes, he would give it to his son, Muhammad, the trustworthy (Taqi) and when his death arrives, he would present it to his son, 'Ali (Nasih). And when his death comes, he would transfer it to his son, Hasan (Fazil) and when his death arrives, he would leave it to his son (Muhammad), who is the protector of the Shari'ah of Muhammad. These were the twelve Imams and after them there will be twelve Mahdis. When the last moments of the twelfth Imam will approach, he will hand it over to his son, who is the foremost proximate; and he has three names: My name, name of my father: Abdullah and Ahmad; and third will be Mahdi and he will be the first of the believers.”<sup>9</sup>

112– Informed me a group of scholars from Muhammad Ibn Yaqub from 'Ali Ashari from Husayn Ibn Abdullah from Hasan from Musa Khashshab from Hasan Ibn Sama–a from 'Ali Ibn al-Hasan Ibn Rabat from Ibn Uzniyya from Zurarah that he said: I heard Imam Muhammad al-Baqir ('a) say: Twelve Imams from Aali Muhammad ('a) were all Muhaddath<sup>10</sup> and they were from the descendants of the Messenger of Allah (S) and 'Ali Ibn Abi Talib ('a). Thus, the Messenger of Allah (S) and Imam 'Ali ('a) are their fathers.

113– It is narrated from the same chain of narrators from Muhammad Ibn Yahya from Muhammad Husayn from Masada Ibn Ziyad from Abu Abdullah ('a) and Muhammad Ibn Husayn from Ibrahim Ibn Abu Yahya Madani from Abu Harun Abdi from Abu Sa'id Khudri<sup>11</sup> that he said: I was present when Abu Bakr died, and Umar succeeded him. A Jew from Medina, who was a leader of Jews and whom the Jews considered to be the most knowledgeable person of the time, came to Umar and said: O Umar, I want to embrace Islam at your hands. If you can answer my questions, I would know that you are the most knowledgeable follower of this Book and Sunnah.

Umar said: “I am not having this capability, but I will show you one who is the most knowledgeable about our Book and Prophet's Sunnah and you can ask all you want from him, and it is him.” And he pointed to Imam 'Ali ('a)”

The Jew said: O Umar, if it is as such as you say, what right do you have that people should pay allegiance to you while that person is most knowledgeable of you all? Umar told him to shut up and warned him.

After that the Jew arose and came to 'Ali ('a) and asked: “Are you like Umar has told?” Imam 'Ali ('a) asked: what did Umar say? The Jew explained the situation to him and said: I will ask you some questions and I want to know whether anyone has asked you about them; and whether you are true in your claim that you are the best and the most knowledgeable of nation, so that I may also enter the fold of Islam.

Imam 'Ali ('a) said: Yes, I am as Umar has told you. Ask me whatever you like, and I will answer, if Allah wills.

The Jew said: I will ask you about three, three and one thing.

Imam 'Ali ('a) said: Why don't you say: I'll ask you about seven things?

The Jew said: No, first I will ask you about three and if you give the right answers, I will ask you about another three and if you give the right answers, I will ask you the last one. If you fail to answer the first three, I will keep quiet and not ask you anything else.

Imam 'Ali ('a) said: Ask whatever you like.

The Jew said: Which was the first stone to be placed on the earth, the first tree that has grown on the earth and the first fountain that flowed on the earth?

Amir al-Mu'minin ('a) replied to all three questions.

Then the Jew asked: How many Imams of guidance are there in this nation? In what position Muhammad would be in Paradise? Who would he be with Muhammad in Paradise?

Imam 'Ali ('a) said: This nation has twelve guiding Imams from the progeny of the Prophet of this nation, and they are from my descendants. The position of Muhammad (S) is in the best and the most honoured location of the Garden of Eden. As for those from this nation, who would be in the company of the Messenger of Allah (S) are the same twelve from his progeny and their mother and their grandmother – mother of their mother and their progeny – no one else will share this.

114– It is narrated through the same chain of narrators from Muhammad Ibn Yaqub from some of our scholars from Ahmad Ibn Abi Abdullah Barqi from Abu Hashim Dawood Ibn Qasim Ja'fari<sup>12</sup> from Abi Ja'far the second, Muhammad Ibn 'Ali ('a) that he said: Amir al-Mu'minin ('a) entered Masjid al-Haram accompanied by Imam al-Hasan ('a) and leaning on Salman; and he sat down (in the Masjid).

A man with an elegant appearance and dress nicely entered and saluted Amir al-Mu'minin ('a). His Eminence returned his salutations. He said, "O Amir al-Mu'minin ('a), I wish to ask you about three things. If you give me correct replies, I would know that those who claimed caliphate before you were false and that their world and hereafter are not safe. If you do not reply correctly, I will know that your path is the same as those who preceded you. Amir al-Mu'minin ('a) said: "Ask me whatever you like". He asked: "When a person sleeps, where does his soul go? How does man remember one thing and forgets the other? Whom does a child resemble more, the paternal uncles or the maternal."

His Eminence told Imam al-Hasan ('a): O Abu Muhammad, reply to him. And Imam al-Hasan ('a) replied to him.

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 legate 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 gesturing to Imam al-Hasan ('a), he said, "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) is the Imam after Husayn ('a). And I bear witness that Muhammad Ibn 'Ali ('a) is the Imam after 'Ali Ibn Husayn ('a). And I bear witness that Ja'far Ibn Muhammad ('a) is the Imam after Muhammad Ibn 'Ali ('a). And I bear witness that Musa Ibn Ja'far ('a) is the Imam after Ja'far Ibn Muhammad ('a). And I bear witness that 'Ali Ibn Musa ('a) is the Imam after Musa Ibn Ja'far ('a). And I bear witness that Muhammad Ibn 'Ali ('a) is the Imam after 'Ali Ibn Musa ('a). And I bear witness that 'Ali Ibn Muhammad ('a) is the Imam after Muhammad Ibn 'Ali ('a). And I bear witness that Hasan Ibn 'Ali ('a) is the Imam after 'Ali Ibn Muhammad ('a). After that I bear witness that that person is the Divine Proof, who is the son of Hasan Ibn 'Ali<sup>13</sup>, whose name and patronymic (Kuniyah) 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 al-Hasan ('a), "O Aba Muhammad, go and see where he goes." Imam al-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 al-Hasan ('a) replied "Allah, His Messenger and Amir al-Mu'minin ('a) know better." 'Ali ('a) said, "He was Khizr."

So far, we have only mentioned some reports (on this topic) and if we mentioned all reports narrated through Shi'a on this subject, this book would definitely become very long. We have only mentioned traditions on this subject accepted by both sects of Shi'a and Sunni. If anyone wishes to study all the reports on this matter, he may refer to books on this subject.<sup>14</sup> In that case a large number of reports would create certainty.

If it is said: First prove to us the veracity of these narrations, for they are singularly narrated traditions and do not prove a topic for sure. This is a subject that requires certainty. Secondly, prove to us that these narrations intend the Imams you believe in. The traditions you narrated from your opponents, and the majority of them you narrated through your own sources, if we set aside their disputability, they do not mention the Imamate of your Imams, because they include others. How do you say that your Imams are the ones intended by these traditions?

We will say: The proof of the veracity of these narrations is that the Shi'a Imamiyyah have narrated this through widely related (Tawatur) inordinate numbers of narrators and the reliable chains of narrations thereof are recorded in books of Imamiyyah as proofs of the Imamate of Amir al-Mu'minin ('a).

Besides, the narration by the two different denominations, which have different beliefs, is a proof of the

veracity of the narrations they both agree upon. That is because it is customary that anyone who believes in an idea, which is proved through narration, then he has every motivation to narrate those narrations, and his opponent will have every motivation to invalidate his narrations or to weaken him and reject his narrations.

Such is the practice in praising individuals or criticizing them. When we see that a group averse to this one narrates the same narrations they have narrated, and have not questioned its narration or its content, this indicates that God has undertaken the narration thereof and has forced them to narrate it; and this is a proof of the veracity of the narration.

The proof of the fact that our Imams are intended by these narrations is that when it is proved through these traditions that the Imams are twelve Imams and that they neither exceed this number, nor are they short of it, our creed is proved, because the Ummah is divided into denominations: we, who believe in this number and believe in the Imamate of our Imams, and others who do not believe in this number and their Imamate. If someone should believe in the number and does not believe in their Imamate, he is treading outside the bounds of consensus<sup>15</sup> (Ijma), and any belief outside the bounds of consensus (Ijma) is definitely void.

## **Traditions Of The Holy Imams On The Occultation Of Imam Al-Mahdi**

Also, a proof of the Imamate of Ibn al-Hasan ('a) and his occultation are the widespread and well-known traditions and sayings from his forefathers, peace be on them, which were uttered long before these times.

These traditions state that the Master of the Age will have occultations and they describe its qualities and the disputes and events that will take place during it. They state that he will have two occultations, one of which will be longer than the other, and that in the first one communication will be open with him and in the second, his news will not be coming.<sup>16</sup> The later events unfolded as predicted by the traditions. Had they not been correct, and had his Imamate not been valid, they had not corresponded with events, which happened later, because that cannot happen, but through God's delivery through the tongue of His Messenger.

This path of reasoning is also a measure on the basis of which scholars have previously argued. We only mention a few narrations that carry this meaning, to indicate the veracity of our claim, because complete incorporation of all narrations in this regard will be long and they are present in books of traditions and can be referred there.

115- Of the reports is one narrated by a group of scholars from Abu Muhammad Talakbari from Ahmad Ibn 'Ali Raazi from Muhammad Ibn Ja'far Asadi from Sa'ad Ibn Abdullah from Musa Ibn Umar Ibn Yazid from 'Ali Ibn Asbat from 'Ali Ibn Abi Hamza from Abu Basir from Abu Ja'far Muhammad Ibn 'Ali ('a) with

regard the following statement of Almighty Allah:

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 verse is revealed about Imamate. It implies that if your Imam goes into hiding from you, while you don't know where he is, who will bring you an apparent Imam, who can bring you the news of the heavens and the earth and the orders and prohibitions of Allah, the Exalted?

Then the Imam said: Know that by Allah, this verse has not been actualized as yet, and it will be actualized in the future.

116– Sa'ad Ibn Abdullah has narrated from Husayn Ibn Umar Ibn Yazid from Abil Hasan Ibn Abi Rabi Madayani from Muhammad Ibn Ishaq from Usaid Ibn Thalaba from Umm Hani that she said: I met Imam Ja'far as-Sadiq ('a) and asked him about the verse:

فَلَا أَقْسِمُ بِالْخَنَسِ

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

الْجَوَارِ الْكُنَسِ

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

He replied: “An Imam who will go into hiding, when all who know him will be gone, in the year two hundred and sixty and then he will appear like a blazing meteor in the darkness of the night. If one lives till that time, he would find solace.”

117– Sa'ad Ibn Abdullah has narrated from Ahmad Ibn Muhammad Ibn Isa from Musa Ibn Qasim Bajali and Abu Qatada 'Ali Ibn Muhammad Ibn Hafas from 'Ali Ibn Ja'far from his brother, Musa Ibn Ja'far ('a) that he said with regard to 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).***

He asked: "What are you going to do when you lose your Imam and don't see him?"

118– It is narrated from a group from Abi Ja'far Muhammad Ibn Sufyan Bazufari from Ahmad Ibn Idris from 'Ali Ibn Muhammad Ibn Qutaibah from Fadhl Ibn Shazan from Abdur Rahman Ibn Abi Najran from Safwan from Abu Ayyub from Abu Basir that he said:

Imam Ja'far as-Sadiq ('a) said: "If you hear of a disappearance with regard to your Master, do not reject it."

119– Narrated Muhammad Ibn Ja'far Asadi from Sa'ad Ibn Abdullah from Ja'far Ibn Muhammad Ibn Malik from Ishaq Ibn Muhammad Sairafi from Yahya Ibn Muthanna Attar from Abdullah Ibn Bukair from Ubaid Ibn Zurarah that he said: I heard Abi Abdullah ('a) say: "The Imam will be unseen by the people. Then he will witness those who come for Hajj pilgrimage. He will see them, but they will not see him."

120– It is narrated from Ahmad Ibn Idris from 'Ali Ibn Muhammad from Fadhl Ibn Shazan from Abdullah Ibn Jaballa from Abdullah Ibn Mustanir from Mufaddal Ibn Umar<sup>17</sup> from Imam Ja'far as-Sadiq ('a) that he said: "The man of this matter disappears twice. The first occultation lasts long until some people say that he has died, some say that he has been killed, and others say that he has gone. Till only a few of his companions will remain. None of his children and others would know his location, except a servant, who manages his affairs."

121– Through the same chains, it is narrated from Fadhl Ibn Shazan Nishaburi from Abdur Rahman Ibn Abi Najran from 'Ali Ibn Abi Hamza from Abu Basir from Imam Muhammad al-Baqir ('a) that he said: "The man of this matter must disappear and he is to be in isolation during his disappearance. There is in no loneliness among the thirty and how good an abode 'Tayba' is!"<sup>18</sup>

122– It is narrated from Sa'ad Ibn Abdullah from Hasan Ibn 'Ali Zaituni from Zuhri Kufi from Banan Ibn Hamdawayh that he said: The passing away of Imam 'Ali Naqi ('a) was mentioned before Imam Hasan al-'Askari ('a). He said: "That is so long as I am alive and remaining. However, how would it be like when they miss the one after me?"

123– It is narrated from Ibn Abi Jayyid al-Qummi from Muhammad Ibn al-Hasan Ibn Walid from Muhammad Ibn al-Hasan Saffar from Abbas Ibn Maruf from Abdullah Ibn Hamduya Ibn Baraa from Thabil from Ismail from Abdul Alaa, slave of Saam family 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. Razva and it is 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 it 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 occultation (Ghaybah al-Sughra) and the other, a longer occultation (Ghaybah al-Kubra)."

124– It is narrated from Ahmad Ibn Idris from 'Ali Ibn Muhammad from Fadhl Ibn Shazan from

Muhammad Ibn Abi Umair from Husayn Ibn Abu Alaa from Abu Basir from Imam Ja'far as-Sadiq ('a) that he said: "When His Eminence, Salman al-Farsi entered Kufa, he glanced at it and mentioned all the troubles and events that were to occur in it till he mentioned about Bani Umayyah rulers and the period after them. After that he said: 'When all this is over, you must remain confined to your houses till the reappearance of the master of the affair, the pure one, son of the pure and purifying. The one who has occultation and who is the 'Shareed' and 'Tareed'[19](#)

125- It is narrated from Abu Basir that Imam Muhammad al-Baqir ('a) said: "There is a similarity with Yusuf in the Qa'im." I asked, "And what is that?" He said: "Perplexity and disappearance."

126- A group of scholars has narrated from Abul Mufaddal from Muhammad Ibn Abdullah Ibn Ja'far Himyari from his father from Muhammad Ibn Husayn Ibn Abil Khattab from Musa Ibn Sadan from Abdullah Ibn Qasim from Mufaddal Ibn Umar that he asked Imam Ja'far as-Sadiq ('a) about the Qur'anic interpretation of Jabir and he said: "Do not mention the interpretation of these verses to those with decadent thinking as they would publicize it. Have you not seen the following verse in Qur'an? ***"For when the trumpet is sounded..." (74:8)***. Indeed one of us Imams will be in occultation and when the Almighty Allah wants to show His matter, He will inspire the Imam, and he will reappear and stage an uprising by the permission of Allah."

127- It is narrated from Abdullah Ibn Muhammad Ibn Khalid Kufi from Mundhir from Muhammad Ibn Qabus from Nasr Ibn Sandi from Abu Dawood Sulaiman Ibn Sufyan Mustaraq from Thalaba Ibn Maimoon from Malik Jahni from Harith Ibn Mughira from Asbagh Ibn Nubatah that he said: I came to Amir al-Mu'minin 'Ali Ibn Abi Talib ('a) and found him thoughtful. He was drawing lines on the ground. I said: "O Chief of believers, why do I see you thoughtful and you are making lines on the earth? Is it out of desire for the earth?" He said: "No, by Allah, I have never desired it, nor for what is in the world even for one day. I was thinking about the son, who will be born from my seed – the eleventh from my sons. He is the Mahdi and he would fill up the earth with equity as it will be fraught with oppression and injustice. There will be a perplexity and occultation related to him, in which communities will go astray and communities will be guided."

I asked: "O Chief of believers, how long would this perplexity and occultation last?"

He said: Six days, six months or six years.[20](#)

I asked: "Would this really come to pass?"

He replied: Yes, he has been created. How would you know this, Asbagh! They are the best of this Ummah and companions of the righteous of this Household."

I asked: "What will happen after that?" He said: "Allah will do what He desires, for He has wills, purposes and outcomes."

128– It is narrated from Sa'ad Ibn Abdullah from Abu Muhammad Husayn Ibn Isa Alawi from his father, Isa Ibn Muhammad from his father, Muhammad Ibn 'Ali Ibn Ja'far from his father, 'Ali Ibn Ja'far from his brother, Musa Ibn Ja'far that he said: My father [Imam Ja'far as-Sadiq ('a)] said: "My son, when the fifth descendant of the seventh Imam disappears, then by Allah, by Allah, be cautious about your faith, because definitely there such is a occultation for this Patron until many who believe in this matter turn away from their beliefs. My son, his occultation would be a trial from Allah, by which He will try His creation. If your fathers and grandfathers knew a creed better than this, they would have followed it."

'Ali Ibn Ja'far said: Abul Hasan [Imam Musa al-Kazim ('a)] asked: "My master, who is the fifth descendant of the seventh?" He said: "My son, your intellects are deficient to understand him and you cannot bear it, but if you live, you will see that matter."[21](#)

129– A group has narrated from Abu Mufaddal Muhammad Ibn Abdullah Ibn Muhammad Ibn Ubaidullah Ibn Matlab that he said: Narrated to me Abul Husayn Muhammad Ibn Bahr Ibn Sahl Shaibani Rahni from 'Ali Ibn Harith from Sa'ad Ibn Mansur Jawashini from Ahmad Ibn 'Ali Budaili from his father from Sudair Sairafi that he said: I, along with Mufaddal Ibn Umar, Abu Basir, Aban Ibn Taghlib"[22](#) came to our master, Abu Abdullah Ja'far Ibn Muhammad ('a) and found him sitting on bare earth. He had a Khaibari woolen cloak ringed at the neck, did not have any pockets and had short sleeves.

He was crying like a deeply afflicted and bereaved mother of a child from the depths of a heart that was full of mourning. Grief had appeared in the sides of his face and the change had spread on both his cheeks and tears were rolling on the sides of his visage, as 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 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 moan that faintly leaves my chest from the places of tragedies and past calamities, except that it exemplifies before my eye the greatest and crudest 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. We thought that it was a 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. Why are you weeping and what has caused this mourning?"

Sudair says: Imam as-Sadiq ('a) took a deep sigh that his chest expanded and his grief enhanced and he said: "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 Judgment Day, which Allah, glory to His name, has exclusively imparted to Muhammad and the Imams after him, peace be unto him and them. I saw therein the birth of our Qa'im and his occultation and its protraction and the length of his lifespan and the trials of the believers through him after him in that period and the generation of doubts in their hearts due to the length of his disappearance and apostasy of most of them

from their religion and their desertion of Islam, about which Allah, glory to His name, has said:

وَكُلُّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنْشُورًا

***“And We have made every man’s actions to cling to his neck...” (17: 13).***

...which is Mastership (Wilayah); so emotions overpowered me and grief overwhelmed me.”

We said: "O son of Allah’s Messenger, dignify us and bestow honour upon us by sharing some of what you know from the knowledge.”

He said: “Allah, the Exalted, has bestowed three qualities to the Qa’im of ours, which He gave to three of the apostles. He foreordained his birth like the birth of Musa (‘a); his disappearance like the disappearance of Isa (‘a); and his longevity like the longevity of Nuh (‘a). Moreover, He made the lifespan of His virtuous servant Khizr, a proof of his lifespan.”

I said: “Remove the curtains for us, O son of Allah’s Messenger, from the faces of these concepts.”

He said: “As for the birth of Musa: When the Fira’wn discerned that the demise of his kingdom is near, he summoned the soothsayers, who foretold him about his lineage and that he will be from the Children of Israel. Fira’wn did not cease to have his men rip open the abdomens of pregnant ladies from Bani Israel, until he killed in the pursuit of Musa, twenty and some odd thousand babies. He was unable to murder Musa, for Allah, the Exalted, protected him.

Likewise, when the Umayyads and the Abbasids discovered that the demise of their kingdom and that of their kings and tyrants will be at the hands of the Qa’im from us, they showed enmity to us and took their swords out for the murder of the House of the Messenger of Allah (S) and to cut off his progeny in order to make certain they have killed the Qa’im (aj). However, Allah dislikes not revealing His Command for one of the oppressors until His light is full, even if the pagans may dislike this.

As for the disappearance of Isa: The Jews and the Christians formed unanimity that he has been killed; whereas Allah belied them in His verse:

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا

***“And they did not kill him nor did they crucify him, but it appeared to them so (like Isa) ...” (4: 157).***

Likewise is the disappearance of the Qa’im (aj), since one community denies it for its length – ranging from one misguided person who says, ‘He was never born’; to another who says, ‘He was born and he

died'; to another who rejects faith by saying that our Eleventh was childless; to another who deviates by saying, 'This will increase to thirteen and upwards', and another who sins against God, the Exalted, by saying, 'The spirit of the Qa'im speaks through the body of someone else'.

"As for the longevity of Nuh: When he prayed for the descent of punishment against his people from the heavens, Allah, the Exalted, sent Jibrael, the Trusted Spirit, with seven kernels, and he said: O Apostle of Allah, Allah, the Exalted, says to you, 'They are My creation and My servants. I will not destroy them with a lightning from My thunderbolts until the call has been stressed upon and the proof has become binding. Continue your hard labor in calling your people, for I will reward you for that. Plant these kernels, because your relief and liberation will be at its plantation, outgrowth, and fruition when it reaches fruition. Give this glad tiding to your believing followers.'

When the trees grew and thrived and their trunks and branches developed and spread out and their fruits grew big, he asked Allah, the Exalted, for the fulfillment of the promise. Allah, the Exalted, ordered him to plant the seeds of those trees and retain patience and hard work and continue calling the people. He informed the nations that believed in him; three hundred men of them turned away from him and said: 'If what Nuh is claiming were true, the promise of his Lord would not have been violated.'

Then Allah, the Exalted, continued to order him every time to plant the seeds until they had been planted seven times. Nations of believers continued to lose congregations until there were left only seventy and some odd men. At that time, did Allah, the Exalted, sent a message to him and said: 'O Nuh, now the dawn on your eyes has broken the night as the truth has manifested with clarity and the order of belief has become pure from impurity by the apostasy of everyone who had a wicked disposition.

If I had destroyed the disbelievers and kept those who have apostatized from amongst the believers in you, I would not have fulfilled My early promise to the believers from your people, who were sincere in their belief in Me and had adhered to the rope of your Prophethood that I would make them heirs in earth and empower for them their religion and replace their fear with security, so that worship be pure for Me by the departure of doubts from their hearts.

How could I provide heirship and empowerment and replacement of fear with security, while I know the weakness of belief of the people who apostatized and their wicked dispositions and their evil insides, which were the outcomes of hypocrisy and the initiation of misguidance?

If they had procured from Me the kingdom that will be given to the believers at the time of heirship when I will have killed their enemies, they would have sniffed the smells of its attractions, and it would have strengthened the inner secrets of their hypocrisy, and eternalized the strings of misguidance in their hearts, and they would have faced their brothers with enmity and would have battled them in pursuit of chieftdom and the distinction of commanding and forbidding. And how can the religion's empowerment and commands spread amongst the believers coexist with rise of mischief and occurrence of wars? Never! Build the ark under Our eyes and as We reveal." <sup>23</sup>

Imam as-Sadiq (‘a) said: “Likewise is the Qa’im (aj). The days of his occultation will be prolonged, so truth may become clear and belief may become pure from impurity by the apostasy of everyone from the Shi’a with a wicked disposition, who are feared they are hypocrites when they expect heirship and empowerment and a vast security in the reign of the Qa’im (aj).”

Mufaddal says, I asked. “O son of the Messenger of Allah, the Nawasib<sup>24</sup> believe this verse:

وَوَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ...

***"Allah has promised to those of you who believe and do good that He will most certainly make them rulers in the earth..." (24:55).***

has been 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 are pleased with, empowered through spread of security in the Ummah and 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?"

Then Imam as-Sadiq (‘a) recited this verse:

... حَتَّىٰ إِذَا اسْتَيْئَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا جَاءَهُمْ نَصْرٌ

***"Until when the apostles despaired and the people became sure that they were indeed told a lie, Our help came to them..." (12: 110).***

"As for the virtuous servant of Allah. Khizr: Allah, the Exalted, neither lengthened his lifespan because of apostleship ordained to him, nor for a book sent to him, or for a code of law replacing the previous codes from other messengers before him, or for an Imamate obliging His servants to follow him, or any obedience mandated with respect to him. Instead, since Allah, the Exalted, knew how lengthy He would make the life of the Qa’im (aj) in the days of his occultation and He knew the rejection of His servants with respect to lifespan, He lengthened the lifespan of the Virtuous Servant for no other reason, but to argue on its basis for the lifespan of the Qa’im (aj) and so that the argument of the opponents may cease and people may not have any proofs against Allah.”

There are a large number of reports of the same connotation, but we have mentioned only some of them to avoid prolonging our book.

If it is said: All these narrations are singularly narrated traditions, which cannot be conclusive in a subject as this, as it requires certainty.

We will reply: Our argument is based on the portion of these narrations, which predict an event before its happening and then that event happens as predicted. This is the proof of the Imamate of Ibn al-Hasan, because the knowledge of an event before it happens cannot be known, but through Almighty God. Even if there were not but one tradition and its content corresponded to events later on, that is sufficient.

That is why the predictions of the Qur'an about future events are the proofs of the truthfulness of the Messenger (S) and that Qur'an is from God, the Almighty, inasmuch as it is heard from a single narrator, but it does prove this single narrator's truth on the basis of this argument.

Besides, reports in this regard are narrated in inordinate numbers (Mutawatir) both by the same words and recounting the same concepts. As for the inordinate number of traditions carrying the same wordings, the Shi'a have narrated each such narration by Mutawatir measures.

And this concept has been narrated in inordinate numbers through different words, because the great number of narrations, their different occasions, and their distinct chains, and the remote narrators thereof, prove their veracity, because not all of them can be false. That is why on many occasions the miracles of the Prophet (S) other than the Qur'an, and many other themes in the Shari'ah are proved through Tawatur, though the wordings may be singularly narrated. This is an accepted measure before our opponents in this question. Therefore, they should not abandon and forget it when we come to discuss Imamate.

It is not worthy that close-mindedness leads one to reject self-evident things. This measure is accepted in praising or denouncing men. Therefore, they have argued for the generosity of Hatim and bravery of Amr and other things in the same way, though every instance of Hatim's generosity and Amr's stance in the battles is a singularly narrated incident. This is abundantly clear.

## **Traditional Reports That Confirm The Uprising Of Imam Al-Mahdi**

Of the proofs of the Imamate of Ibn al-Hasan, in addition to what has been mentioned so far, is that there is no dispute between the Ummah that a Mahdi will rise in this Ummah, who would fill the earth with justice and equity as it shall be fraught with oppression and inequity.

When we have established that the Mahdi is from the progeny of Husayn and have invalidated any claimant for this position other than Ibn al-Hasan ('a), it is proved that he is the one intended by these narrations.

130- The following verses of Qur'an prove that the rise of Imam al-Mahdi (aj) is definite in this Ummah: It is narrated from Ibrahim Ibn Salma from Ahmad Ibn Malik Fuzari from Haider Ibn Muhammad Fuzari from Abbad Ibn Yaqub from Nasr Ibn Muzahim from Muhammad Ibn Marwan from al-Kulayni from Abi Salih from Ibn Abbas with regard to the verse:

وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ

***“And in the heaven is your sustenance and what you are threatened with...” (51:22).***

He said “It implies the rise of the Qa’im of Aali Muhammad (‘a).”

131– From the same chain of narrators, it is narrated from Ibn Abbas about the following 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; indeed, We have made the communications clear to you that you may understand” (57: 17).***

“It means that the earth will be enlivened through the Qa’im of Aali Muhammad (‘a) after its death, that is, after the inequity of its rulers. We explained to you the signs, through the Qa’im of Aali Muhammad (‘a), so that perhaps you may understand.”

132– Narrated to us Shareef Abu Muhammad Muhammadi from Muhammad Ibn ‘Ali Ibn Tamam from Husayn Ibn Muhammad Qati from ‘Ali Ibn Ahmad Ibn Hatim Bazzaz from Muhammad Ibn Marwan al-Kulayni from Abu Salih from Abdullah Ibn Abbas that he said with regard to the verse:

وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ

***“And in the heaven is your sustenance and what you are threatened with” (51:22).***

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).***

“It is the rise of the Qa’im. Similar to this is the verse:

وَلِكُلِّ وِجْهَةٍ هُوَ مُوَلِّيهَا فَاسْتَبِقُوا الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

***“...wherever you are, Allah will bring you all together...” (2: 148).***

“It is about the companions of the Qa’im, Allah will bring them together in one day.”

133– Muhammad Ibn Ishaq Muqri narrated from ‘Ali Ibn Abbas Maqanai from Bukkar Ibn Ahmad from

Hasan Ibn Husayn Sufyan Jariri from Amr Ibn Hashim Tai that Ishaq Ibn Abdullah Ibn 'Ali Ibn Husayn said with regard to the verse:

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).**

"This is the verse of the Qa'im from Aali Muhammad ('a) and the following verse is about him:

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

***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).

134– It is narrated from Husayn Ibn Ubaidullah from Abu Ja'far Muhammad Ibn Sufyan Bazufari from Ahmad Ibn Idris from 'Ali Ibn Muhammad Ibn Qutaibah Nishapuri from Fadhl Ibn Shazan Nishapuri from Hasan Ibn 'Ali Ibn Faddal from Muthanna Hannat from Hasan Ibn Ziyad Saiqal that he said: I heard Imam Muhammad al-Baqir ('a) say: "Without any doubt, Imam Qa'im (aj) will not reappear till there is a call from the sky, which the ladies in veils and people of each corner of the world hear. It is about this point that the following verse is revealed:

إِنْ نَشَأْ نُنْزِلْ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ

***"If We please, We should send down upon them a sign from the heaven, so that their necks should stoop to it."*** (26:4).

135– Informed me a group of scholars from Abu Muhammad Harun Ibn Musa Talakbari from Abu 'Ali Razi from Ibn Abi Daram from 'Ali Ibn Abbas Sandi Maqanai from Muhammad Ibn Hashim Qaisi from Sahal Ibn Tamam Basri from Imran Qattan from Qatada from Abu Nazara from Jabir Ibn Abdullah Ansari that he said: The Messenger of Allah (S) said: Mahdi would stage an uprising in the last period of time.

136– Muhammad Ibn Ishaq Muqri has narrated from Maqanai from Bakkar Ibn Ahmad from Hasan Ibn Husayn from Mualla Ibn Ziyad from Alaa Ibn Bashir Muradi from Abu Siddiq Naji from Abu Sa'id Khudri that he said: The Messenger of Allah (S) said: I give glad tidings to you; Mahdi will rise up when people

would be involved in discord and bewilderment. He would fill the earth with justice and equity just as it would be fraught with injustice and oppression in such a way that the inhabitants of the earth and the heavens would be pleased with him.

137– It is narrated from Maqanai from Bakkar Ibn Ahmad from Hasan Ibn Husayn from Talid from Abu Jahaf [from Khalid Ibn Abdul Malik from Matar Warraq from Naji, that is Abu Siddiq from Abu Sa'id Khudri] that he said: The Messenger of Allah (S) said: 'Glad tidings to you, by the presence of Mahdi,' and he repeated this statement thrice. 'When he stages an uprising, people would be involved in discord and instability. He would fill the earth with justice and equity just as it would be fraught with injustice and oppression; and he would make people inclined to worship and his justice would encompass them.

138– It is narrated from Muhammad Ibn Ishaq Muqri from 'Ali Ibn Abbas Maqanai from Bakkar Ibn Ahmad from Hasan Ibn Husayn from Sufyan Jariri from Abdullah Momin from Harith Ibn Hasira from Ammara Ibn Juin Abdi from Abu Sa'id Khudri that he said: I heard the Messenger of Allah (S) say from the pulpit: Mahdi is from my descendants and Ahl al-Bayt ('a). He would stage an uprising in the last period of time. The sky will send down rain for him and the earth would put forth its vegetation for him. He would fill the earth with justice and equity just as others would have fraught it with injustice and oppression.

139– It is narrated from 'Ali Ibn Abbas Maqanai Bakkar Ibn Ahmad from Misbah from Qays from Abu Husayn from Abu Salih from Abu Huraira that he said: The Messenger of Allah (S) said: If a single day remains from the tenure of the world, Allah, the Mighty and the High would prolong that day to such an extent that a man from my progeny will appear; he would fill the earth with justice and equity, just as it would have been fraught with injustice and oppression.

140– It is narrated from 'Ali from Bakkar from 'Ali Ibn Qadim from Fatar from Asim from Zarr Ibn Jaish from Abdullah Ibn Masud that he said: The Messenger of Allah (S) said: If a single day remains from the tenure of the world, Allah, the Mighty and the High would prolong that day to such an extent that a man from my progeny will appear and form a kingdom; his name is same as my name and the name of his father is the name of my father. He would fill the earth with justice and equity, just as it would have been filled with injustice and oppression.[25](#)

141– It is narrated from Maqanai from Ja'far Ibn Muhammad Zuhri from Ishaq Ibn Mansur from Qays Ibn Rabi from Asim from Zarr from Abdullah Ibn Masud that he said: The Messenger of Allah (S) said: The world would not end till a person from my Ahl al-Bayt ('a), who is named as Mahdi, does not become the ruler and leader of my Ummah.

142– It is narrated from Muhammad Ibn 'Ali from Uthman Ibn Ahmad Sammak from Ibrahim Ibn Abdullah Hashmi from Hasan Ibn Fadhl Busrai from Sa'ad Ibn Abdul Hamid Ansari from Abdullah Ibn Ziyad Yamami from Akrama Ibn Ammar from Ishaq Ibn Abdullah Ibn Abi Talha from Anas Ibn Malik that he said: The Messenger of Allah (S) said: "We, the children of Abdul Muttalib are the chiefs of Paradise

dwellers; that is I, ‘Ali, Hamza (chief of the martyrs), Ja’far with two wings, Hasan, Husayn, and the Mahdi.”

143– It is narrated from Muhammad Ibn ‘Ali from Husayn Ibn Muhammad Qati from ‘Ali Ibn Hatim from Muhammad Ibn Marwan from Ubaid Ibn Yahya Thawri from Muhammad Ibn Husayn<sup>26</sup> from his father from his grandfather from Amir al-Mu’minin (‘a) that he said with regard to 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).***

“They are Aali Muhammad (‘a). Allah will raise their Mahdi after their distress, so he will honour them and will disgrace their enemy.”

There are a large number of traditions on this topic, but we have quoted only some of them in order to keep the discussion brief.

## **Mahdi Is From The Progeny Of ‘Ali And Fatima (‘A)**

144– It is narrated from a group from Abi Ja’far Muhammad Ibn Abu Sufyan Bazufari from Ahmad Ibn Idris from ‘Ali Ibn Muhammad Ibn Qutaibah Nishapuri from Fadhl Ibn Shazan from Nasr Ibn Muzahim from Abu Lahia from Abu Qabil from Abdullah Ibn Amr Ibn Aas that he narrated a long tradition, in which the Messenger of Allah (S) says: "...And then will be the rise of the Mahdi, and he is a man from the offspring of this one," pointing to ‘Ali Ibn Abi Talib (‘a). "Through him, Allah will take away lies. Through him time will take away severity. He will remove the disgrace of slavery from your necks." Then he said: "I am the first of this Ummah, Mahdi is the middle of it, and Isa is the last of it. And in between there are calamities and tyrant rulers."

145– It is narrated from Muhammad Ibn ‘Ali from Uthman Ibn Ahmad Sammak from Ibrahim Ibn Abdullah Hashmi from Ibrahim Ibn Hani from Naeem Ibn Hammad Maruzi from Baqiya Ibn Walid from Abu Bakr Ibn Abu Maryam from Fadhl Ibn Yaqub Rakhmi from Abdullah Ibn Ja’far from Abu Malih from Ziyad Ibn Bayan from ‘Ali Ibn Nufayl from Sa’id Ibn Musayyab that Umm Salama, wife of the Prophet said: I heard the Messenger of Allah (S) say: "Mahdi is from my progeny, from the descendants of Fatima."

146– It is narrated from Ahmad Ibn Idris from ‘Ali Ibn Muhammad Ibn Qutaibah from Fadhl Ibn Shazan from Misbah from Abu Abdur Rahman from one who says that it is narrated from Ibn Abbas that Wahab Ibn Munabbah asked him in a lengthy report: "Is he from your progeny?" He said: "No, by Allah, he is not from my progeny. He is from the progeny of ‘Ali (‘a). Bliss be for the one who reaches his time. Through him, Allah will relieve the Ummah’s stress, until he makes the earth full of equity and justice..."

147– It is narrated from Ahmad Ibn Idris from ‘Ali Ibn Muhammad Ibn Qutaibah from Fadhl Ibn Shazan from Muhammad Ibn Sinan from Ammar Ibn Marwan from Munakhal Ibn Jamil from Jabir Ju’fi from Imam al-Baqir (‘a) that he said: "Mahdi is a man from the progeny of Fatima. He is of wheaten complexion."

148– Informed me a group of scholars from Talakbari from Ahmad Ibn ‘Ali Raazi from Muhammad Ibn ‘Ali from Uthman Ibn Ahmad Samat from Ibrahim Ibn Alaa Hashimi from Abi Malih from Ziyad Ibn Bayan from ‘Ali Ibn Nufayl from Sa’id Ibn Musayyab from Umm Salma that she said: I heard the Messenger of Allah (S) say: The Mahdi is from my progeny from the children of Fatima.

149– It is narrated from Ahmad Ibn Idris from ‘Ali Ibn Fadhl from Ahmad Ibn Uthman from Ahmad Ibn Rizq from Yahya Ibn Alaa Raazi that he said: I heard Imam Ja’far as-Sadiq (‘a) say: "Allah will bring forth in this Ummah, a man who belongs to me and I belong to him. Allah will send the blessings of the heavens and the earth through him. The heavens will rain down its drops; and the earth will grow out its seeds: and its beasts and brutes will live in harmony; and it will be full of equity and justice, as it had been replete with oppression and injustice. He will put so many on the sword that the ignorant will say, ‘If he were from the progeny of Muhammad, he would have been merciful.’"

## **Mahdi Is From The Progeny Of Imam Husayn (‘A)**

As for the reports, which say that Imam al-Mahdi (aj) is from the descendants of Imam Husayn (‘a) are traditional reports based on the fact that Imams are twelve and their explanation includes this meaning as the number [of twelve Imams] we mentioned is authentic and in fact it is believed that Mahdi is from the descendants of Imam Husayn (‘a) and this is what we have hinted to make clearer the meaning and more than that which is mentioned before, is the following report:

150– It is mentioned through a group of scholars from Talakbari from Ahmad Ibn ‘Ali Raazi from Muhammad Ibn Ishaq Muqri from ‘Ali Ibn Abbas Maqanai from Bukkar Ibn Ahmad from Hasan Ibn Husayn from Sufyan Jurairi from Fudhail Ibn Zubair that he said: I heard Zaid Ibn ‘Ali Ibn Husayn (‘a) say, "The Awaited Savior is from the progeny of Husayn Ibn ‘Ali, from the children of Husayn and from the heirs of Husayn. Husayn is the victim, about whom Allah said:

...وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيَّهِ سُلْطَانًا...

***"...and whoever is slain unjustly, We have indeed given to his heir..." (17:33).***

His heir is a man from his progeny, from his children. Then he recited:

... وَجَعَلَهَا كَلِمَةً بَاقِيَةً

***“And he made it a word to continue in his posterity...” (43:28).***

...سُلْطَانًا فَلَا يُسْرِفُ فِي الْقَتْلِ...

***“...authority, so let him not exceed the just limits in slaying...” (17:33).***

Zaid (‘a) said: "His authority is in his proof over all God’s creation, so much so that his proof will prevail over all people and no one will have a reason against him."

151– From the same chain of narrators, it is narrated from Sufyan Jurairi that he said: I heard Muhammad Ibn Abdur Rahman Ibn Abi Laila say, “By Allah, the Mahdi will not be, but from the progeny of Husayn (‘a).”

152– From the same chain of narrators, it is narrated from Ahmad Ibn ‘Ali Raazi from Ahmad Ibn Idris from ‘Ali Ibn Muhammad Ibn Qutaibah from Fadhl Ibn Shazan from Ibrahim Ibn Hakam Ibn Zaheer from Ismail Ibn Ayyash from Amash from Abu Wail that Amir al-Mu’minin (‘a) looked at his son, Husayn (‘a) and said: "This son of mine is a master, as the Messenger of Allah named him a master.

Allah will bring forth from his seed, a man with the name of your Apostle – who will be similar to him in his character as well as his looks – in a time of oblivion of the people and death of righteousness and manifestation of injustice. By Allah, if he should not rise, his neck will be struck. The dwellers of the heavens will rejoice his rise. He would fill up the earth with equity, as it will be replete with injustice and oppression.”

153– From the same chains, it is narrated from Ahmad Ibn Idris from ‘Ali Ibn Muhammad Ibn Qutaibah from Fadhl Ibn Shazan from Amr Ibn Uthman from Muhammad Ibn Ghazafar from Uqbah Ibn Yunus from Abdullah Ibn Sharik, who says in a lengthy narration that Husayn (‘a) passed by a group of Umayyads sitting in the Masjid of the Messenger (S). He said: “Behold, by Allah, the world will not end until Allah sends a man from my seed, who will kill from you one thousand and with the thousand another thousand and with the thousand another thousand.”

I asked, “May I be your ransom. They are the sons of so-and-so, and they do not reach this number.” The Imam said: “Look at you! At that time, a man will have from his seed so-and-so many men, and their chief will be from themselves.”

154– From the same chains, it is narrated from Ahmad Ibn Idris from Ahmad Ibn Muhammad Ibn Isa from Husayn Ibn Sa’id Ahwazi. from Husayn Ibn Alwan from Abu Harun Abdi from Abu Sa’id Khudri, who narrated a long tradition, which we will summarize. He says: Said the Messenger of Allah (S) to Fatima: “Dear daughter, we Ahl al-Bayt are given seven things that no one has been given before us.

Our apostle is the best of the apostles. 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 heirs 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 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."

## **Refutation Of Those Who Believe That Mahdi Is Not The Son Of Imam Hasan Al-'Askari ('A) Or A Descendant Of Imam Husayn ('A)**

If it is said: Is it not that some have opposed your beliefs; like those who believe that Mahdi is from the progeny of 'Ali ('a), but not from the progeny of Husayn, instead he is from the progeny of Muhammad Ibn Hanfiyyah?

Among your opponents are Sabaiyya<sup>27</sup> who believe that 'Ali ('a) has not died. Some have said that he is Ja'far Ibn Muhammad, who has not died. Some have said: He is Hasan Ibn 'Ali al-'Askari ('a) and he has not died. Some have said that the Mahdi is his brother, Muhammad Ibn 'Ali, who is alive and has not died. What is your argument to invalidate these claims?

We will say: We have invalidated all of them by proving that the individuals they believe to be alive are dead, and by proving that the Imams are Twelve, and by the rational arguments concluding the Imamate of Ibn al-Hasan through the miracles that prove his Imamate and through the narratives of his birth and his miracles that prove his Imamate.

## **Refutation Of Those Who Believe That Amir Al-Mu'minin ('A) Has Not Passed Away**

The assertion that Amir al-Mu'minin ('a) is alive is of an obdurate person, for the knowledge of his death and martyrdom is more famed than the story of the death of anyone else.

To doubt his death encourages doubting the death of the Prophet and all of his companions. Furthermore, his final will and the prediction of the Prophet (S) that you will be killed and that your beard will be dyed with your blood also invalidates this claim. These are facts that do not require us to bring narrations to prove them.

155- Informed me Abi Jayyad from Muhammad Ibn al-Hasan Walid from Muhammad Ibn Abul Qasim Barqi from Muhammad Ibn 'Ali Abu Samina Kufi from Hammad Ibn Isa from Ibrahim Ibn Umar from Aban Ibn Abi Ayyash from Sulaym Ibn Qays Hilali from Jabir Ibn Abdullah Ansari from Abdullah Ibn Abbas that he said: The Messenger of Allah (S) said to Amir al-Mu'minin ('a) in his will: O 'Ali, soon Quraish would

unite against you and they would come together to oppress and defeat you; thus if you have supporters, you do Jihad against them and if you don't, you must refrain from violence and keep yourself secure; since martyrdom would come to you in future and Almighty Allah would curse the one who assassinates you.

156– It is narrated from Ahmad Ibn Idris from Muhammad Ibn Abdul Jabbar from Safwan Ibn Yahya that he said: Imam Musa al-Kazim (‘a) sent me this will [mentioned above] along another will.

157– Informed us Ahmad Ibn Abdun from Ibn Abu Zubair Qarashi from ‘Ali Ibn al-Hasan Ibn Faddal from Muhammad Ibn Abdullah Zurarah from those who narrated it from Amr Ibn Shimr from Jabir from Imam Muhammad al-Baqir (‘a) that he said: This copy is the will of Amir al-Mu’minin (‘a) to Imam Hasan al-Mujtaba (‘a) and it is also mentioned in Kitab Sulaym Ibn Qays Hilali, which he read out to Aban and Aban also said: I read out this will to ‘Ali Ibn Husayn (‘a) and he (‘a) said: Sulaym has said the truth, may Allah have mercy on him.

[Imam Muhammad al-Baqir (‘a) said:] Sulaym has said: When Amir al-Mu’minin (‘a) made a bequest to his son, Imam al-Hasan (‘a), I witnessed it. The Imam made Husayn (‘a), Muhammad Ibn Hanfiyyah, all his sons and elders of Shi’a and his Ahl al-Bayt witness this bequest and in his address to Imam al-Hasan (‘a), he said: My son, the Messenger of Allah (S) ordered me to make a will in your favour and transfer my books and weapons to you.

After that he glanced at Imam al-Hasan (‘a) and said: My son, you are my successor and inheritor of my blood; if you like you have the discretion to forgive my killer; and if you like you can put him to death; but retaliate one hit only with a single hit and don’t fall into sin.

Thus, he mentioned the rest of the will till the end. When the will of the Imam ended, he said: May Almighty Allah protect you and guard the practice of your Prophet among you. I entrust you to Almighty Allah about you and invoke His peace and blessings for you.

After that the Imam continued: ‘There is no god, except Allah,’ till he passed on the 23<sup>rd</sup> night of Ramadhan, Friday eve in the 40<sup>th</sup> year A.H. due the fatal injury that he had received on the 21<sup>st</sup> of Ramadhan.

158– In another traditional report, it is mentioned that Imam (‘a) was wounded on the eve of the 19th and he passed away on the 21st. Obviously the second report is more accurate.

## **Refutation Of Kaisaniya Belief And Account Of The Demise Of Muhammad Ibn Hanfiyyah**

In this regard and in explanation of refutation of Kaisaniya belief, which is belief in the Imamate of Muhammad Ibn Al-Hanafiyyah and in the same way is the explanation of his demise, which we

explained in this book previously. Therefore, as we mentioned, Mahdi (‘a) is from the descendants of Imam Husayn (‘a), the statement of one who opposes his Imamate would be proved invalid.

Here, we add two more traditional reports with those mentioned before:

159– It is narrated from Husayn Ibn Sa’id from Hammad Ibn Isa from Rabai Ibn Abdullah from Fudail Ibn Yasar that he said: Imam Muhammad al-Baqir (‘a) said: When Imam Husayn (‘a) moved to Iraq, he entrusted his will, books and other matters to Umm Salma, wife of the Holy Prophet (S) and told her: That which I have given to you, when my elder son comes to you, you must hand them over to him. When Husayn (‘a) was martyred, ‘Ali Ibn Husayn, Imam Zayn al-’Abidin (‘a) came to Umm Salma and she handed over to him all that Imam Husayn (‘a) had deposited with her.

160– Sa’ad Ibn Abdullah has narrated from Muhammad Ibn Isa Ibn Ubaid from Yunus Ibn Abdur Rahman from Husayn Ibn Thuwair Ibn Abi Fakhta from Imam Ja’far as-Sadiq (‘a) that he said: After Hasan and Husayn, Imamate will never come to two brothers because after ‘Ali Ibn Husayn, Imamate is only in his progeny, generation after generation.

There is also the incident, which occurred between Imam as-Sajjad (‘a) and Muhammad Ibn Hanafiyya; that they sought judgment from Hajar al-Aswad, as we mentioned before, and thus we would not prolong the book by repeating it.

Refutation of those who stopped at the Imamate of Imam Ja’far Sadiq (‘a) and said that he is the Promised Mahdi As for the Nawusiyya, who express uncertainty after Ja’far Ibn Muhammad (‘a), we explained the invalidity of their belief, as we know that Imam Ja’far as-Sadiq (‘a) passed away and that his son Musa Ibn Ja’far rightly succeeded him and that the Imamate of the Twelve Imams is a proven fact. The fact that he expressly confided a final will, underscores our point.

161– Informed us a group of scholars from Abu Ja’far Muhammad Ibn Sufyan Bazufari from Ahmad Ibn Idris Ahmad Ibn Muhammad Ibn Isa from Hasan Ibn Mahbub from Jamil Ibn Salih from Hisham Ibn Ahmar from Salima, maidservant of Imam Ja’far as-Sadiq (‘a) that she said: I was present at the time of the passing away of Imam Ja’far as-Sadiq (‘a) when the Imam was in a swoon in his last moments. After that he regained his consciousness and gave seventy dinars to Hasan Ibn ‘Ali Ibn Husayn – or the same Hasan Aftas – to give such and such amount to so and so person and such and such amount to so and so person.

I asked: Would you give money to one who attacked you and wanted to slay you? He replied: Don’t you want me to be one, about whom Almighty Allah has said:

وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ

***“And those who join that which Allah has bidden to be joined and have awe of their Lord and fear***

***the evil reckoning.” (13:21).***

Yes, O Salima, Allah, the Mighty and Sublime has created Paradise and purified and made it fragrant in such a way that the fragrance of Paradise reaches up to a distance of two thousand years of travel, but it will not reach to those who are disowned by parents and those who cut off relationships.

162– It is narrated from Abu Ayyub Khauzi that he said: Abu Ja’far Mansur Dawaniqi summoned me in the middle of the night. When I came to him, I found him seated on the throne and a candle was burning before him and there was a letter in his hand. When I greeted him, he passed the letter to me while weeping and saying: This is the letter of Muhammad Ibn Sulaiman, which has informed us that Ja’far Ibn Muhammad has passed away. And he said thrice: Indeed, we belong to Allah and to Him we shall return. Where will a like of Ja’far come into being?

After that he said: Write: I wrote the heading and he continued: Write that if he has appointed anyone in particular as his successor, you must put him to death.

Reply same that Imam Ja’far as-Sadiq (‘a) has willed in favour of five persons, one of them being Abu Ja’far Mansur Dawaniqi, after Muhammad Ibn Sulaiman, his two sons: Abdullah and Musa, and his wife Hamida. When he heard this, he remarked: It is not possible to eliminate them.

## **Waqifiyya And Refutation Of Their Beliefs**

As for the Waqifa, who stop at the Imamate of Musa Ibn Ja’far (‘a), saying that he is the Mahdi, we have invalidated their belief by proving that Imam Musa al-Kazim (‘a) passed away and that his death was a well-known historical reality and that his son, Imam ar-Ridha’ (‘a) was the Imam after him, and this much is sufficient for people of reason.

## **Muhammmadiyya And Refutation Of Their Beliefs**

As for the Muhammmadiyya, who said that Muhammad Ibn ‘Ali al-’Askari is the Imam and that he is alive and has not died, their assertion is invalid on the basis of our proofs of the Imamate of his brother, Hasan Ibn ‘Ali, the father of the Qa’im (aj). Furthermore, Muhammad died in the lifetime of his father<sup>28</sup> and his death was apparent and visible like the death of his father and grandfather. To dispute that would amount to disputing a self-evident reality.

## **Imamate Of Imam Hasan Al-’Askari (‘A)**

163– It is narrated from Sa’ad Ibn Abdullah from Ja’far Ibn Muhammad Ibn Malik from Sayyar Ibn Muhammad Basri from ‘Ali Ibn Umar Naufali that he said: I was with Abul Hasan al-’Askari [Imam Hadi (‘a)] in his house, when Abu Ja’far passed from there. I asked: Is he, our master? He replied: No, your master is Hasan.

164– It is narrated from Harun Ibn Muslim Ibn Sadan from Ahmad Ibn Muhammad Rajaa Turk that he said: Imam Hadi (‘a) said: My son, Hasan is the Imam after me.

165– It is narrated from Ahmad Ibn Isa Alawi from the sons of ‘Ali Ibn Ja’far that he said: I came to Imam Hadi in Sarya<sup>29</sup> and greeted the Imam. At that moment, Abu Ja’far [Muhammad] and Abu Muhammad [Imam Hasan al-‘Askari (‘a)] arrived. We arose and moved to Abu Ja’far with intention to greet and accord respect to him, but Imam Hadi (‘a) said: ‘He is not your master and Imam; he is.’ and he pointed to Abu Muhammad (‘a).

166– Yahya Ibn Bashr Qambari has narrated that Abul Hasan Imam Hadi (‘a), four months before he passed away, made bequest to his son, Hasan (‘a) and I and a group of Shi’a witnessed it.

## **Demise Of Sayyid Muhammad During The Lifetime Of His Father, Imam Hadi (‘A)**

167– Sa’ad Ibn Abdullah Ashari has narrated: Narrated to me Abu Hashim Dawood Ibn Qasim Ja’fari that: When Abu Ja’far passed away, I was present with Imam Hadi (‘a) and previously the Imam had hinted to him. Therefore, I thought and said to myself: This is just how it happened in the case of Abu Ibrahim [Imam al-Kazim (‘a)] and Ismail Ibn Ja’far that when Ismail passed away, Imam as-Sadiq (‘a) publicly announced his death so that no one may say that Ismail or his descendants are Imams.

Imam Hadi (‘a) came to me and said: Yes, Aba Hashim, change of destiny occurred (Bada) with regard to Abu Ja’far<sup>30</sup> and Almighty Allah replaced him with Abu Muhammad as He did in the case of Ismail, son of Imam as-Sadiq (‘a), after Imam Ja’far as-Sadiq (‘a) had declared and mentioned him to be the Imam after him and appointed him as his successor; just as you said to yourself, although it would be displeasing to the followers of falsehood. My son, Abu Muhammad is my successor, and he is having all that which the Shi’a society is in need of and he is having the distinctive signs of Imamate, by the grace of God.

168– Sa’ad and ‘Ali Ibn Muhammad al-Kulayni have narrated from Ishaq Ibn Muhammad Nakhai from Shawiya Ibn Abdullah Jallab that he said: I previously narrated a report from Imam Hadi (‘a) about his son, Abu Ja’far, which proved his Imamate; but when Abu Ja’far passed away from the world, I was so astonished and bewildered that I did not know what to do and I was in a dilemma and I feared writing to the Imam about it. At last, I wrote a letter to the Imam asking him for supplication to Almighty Allah to save us from the hardships imposed on us from the ruler with regard to our youth.

Reply to the letter came with a supplication of the Imam and the difficulty of our youth was also solved. At the end of the letter, the Imam had written: You wanted to ask me about the successor after the death of Abu Ja’far (Muhammad) and you are anxious due to that. Don’t be:

وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ حَتَّى يُبَيِّنَ لَهُمْ مَا يَتَّقُونَ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

***“It is not (attributable to) Allah that He should lead a people astray after He has guided them; He even makes clear to them what they should guard against” (9: 115).***

Your leader after me is Abu Muhammad (al-’Askari), my son. He has everything, which they need. God brings forward whatever He wishes and delays whatever He wishes:

مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلَهَا أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

***“Whatever communications We abrogate or cause to be forgotten, We bring one better than it or like it” (2: 106).***

In this is a clear explanation and convincing proof for one who has a watchful disposition.

Muhammad Ibn al-Hasan [Shaykh Al-Tusi] says: That which was mentioned in the previous report is based on the fact that change of destiny (Bada) occurred about Ismail as well as Muhammad. It means that with regard to the brother of Muhammad, Imam Hasan al-’Askari (‘a), a new matter was revealed from Almighty Allah and this removed doubt about his Imamate, since some Shi’a thought that Imamate was fixed for Muhammad and he was the Imam, as he was elder to Imam Hasan al-’Askari (‘a). They thought in the same way with regard to the Imamate of Ismail Ibn Ja’far and Imam Musa al-Kazim (‘a) not being the Imam.

Hence when Muhammad died, the command of Allah was revealed about him; that is he is not the Imam and that he is not appointed to Imamate, and the same was revealed with regard to Ismail previously. Not that previously a text based on his Imamate was mentioned and after that Allah changed His decision in favour of someone; as such a thing is impossible from Almighty Allah and He is aware of the end of all matters.

169– Sa’ad Ibn Abdullah has narrated from Muhammad Ibn Ahmad Alawi from Abu Hashim Dawood Ibn Qasim Ja’fari that he said: I heard Imam Hadi (‘a) say: The successor after me is Hasan. But how will it be for you with regard to the successor after the successor?

I asked: May I be sacrificed on you, what for?

He replied: Because you will not see his person, nor is it permissible for you to mention him by his name.

I asked: So how are we to mention him?

He replied: The Proof (Hujjah) from Aali Muhammad (‘a).

170– Muhammad Ibn Husayn Ibn Abil Khattah has narrated from Ibn Abi Sahban that he said: When Abu Ja'far Muhammad Ibn 'Ali Ibn Muhammad Ibn 'Ali Ibn Musa ('a) died, a chair or a platform was put for Imam Hadi ('a) and the Imam sat on it. Abu Muhammad, Imam Hasan al-'Askari ('a) also stood beside the Imam. After he completed the funeral bath of Abu Ja'far, Imam Hadi ('a) glanced at Abu Muhammad ('a) and said: "God has made succession (rest) with you from Him. So praise God."

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- [1.](#) He is an ancestor of the Prophet.
  - [2.](#) Tabiin: One who has not met the Holy Prophet (S) but has met a companion of the Holy Prophet (S).
  - [3.](#) A title of the Messenger of Allah (S).
  - [4.](#) Ma'mun Abbasi.
  - [5.](#) Implying Dhul Qarnain ('a) as he was the one who built the city of Khorasan during his rule.
  - [6.](#) Literally, Horom is the pl. of Haram which means prohibited.
  - [7.](#) Safanaat is the plural of Safan which means corn. That is why Imam as-Sajjad ('a) is called 'Zu Safanat' because due to excess worship, he had developed corns in the places of Sajdah.
  - [8.](#) One of the distinctive qualities of the Prophet is that his wives after his passing away cannot marry anyone else as long as they are alive. Even with the death of the Holy Prophet (S) their marriage to him does not come to an end, because dead or alive the Prophet is same and there is no difference in it and the sanctity of the Holy Prophet (S) demands that this should be as such. Therefore, Amir al-Mu'minin ('a) after the Messenger of Allah (S) and according to the bequest of the Prophet was the guardian of the wives of the Prophet.
  - [9.](#) In every grade of righteousness and faith.
  - [10.](#) Those to whom angels speak.
  - [11.](#) Sa'ad Ibn Malik Ibn Sinan was a companion of the Holy Prophet (S) and Imam 'Ali ('a). Imam as-Sadiq ('a) has said regarding him: Indeed, this affair (holy Shi'a religion) came into the fortune of Abu Sa'id Khudri. Translation of Al-Kuni wa al-Alqab, Shaykh Abbas al-Qummi, Vol. 1, Pg. 145, Islamiya Publications.
  - [12.](#) Dawood Ibn Qasim Ibn Ishaq Ibn Abdullah Ibn Ja'far Ibn Abi Talib (r.a.) was a companion of Imam ar-Ridha', Imam al-Jawad, Imam Hadi and Imam Hasan al-'Askari ('a). He also had the honour of seeing Imam al-Mahdi (aj). He was a prominent tradition scholar and commanded a very respectable position. Translation of Al-Kuni wa al-Alqab, Shaykh Abbas al-Qummi, Vol. 1, Pg. 310, Islamiya Publications.
  - [13.](#) In some tradition books like Ilal al-Shara'i, Vol. 1, Pg. 49 it is mentioned 'from the sons of Hasan' which is not in contradiction, because the mother of Imam Muhammad al-Baqir ('a) was the daughter of Imam Hasan ('a) and his father was Imam as-Sajjad ('a). All members of Ahl al-Bayt ('a) are descendants of Imam Hasan and Imam Husayn ('a). On the basis of this, Imam az-Zaman (aj) is from the progeny of Imam Hasan al-Mujtaba ('a) also. Therefore, there is no controversy in this. And perhaps because of the presence of Imam Hasan al-Mujtaba ('a) the saying of that person: "from the descendants of Hasan" is perfectly all right.
  - [14.](#) Kitab al-Ghaybah, Muhammad Ibn Ibrahim Ibn Ja'far Nu'mani, Chapter on the twelve Imams are the Imams as proved from Qur'an and Taurat. And the chapter that Mahdi is the last of the twelve Imams, Pg. 39–49, Alami Publications, Beirut and the chapter of twelve Imams in Ahl al-Sunnah.
  - [15.](#) Ibn Abi Zainab and his book, Al-Ghaybah in the chapter of the twelve Imams in Ahl al-Sunnah has mentioned traditional reports, which may be referred.
  - [16.](#) It means that Shi'a, through the deputies and emissaries of the Imam, used to be informed about the circumstances of the Imam, but in the period of second occultation or major occultation the connection of people to Imam through the emissaries and the deputies was completely over and no other connection remained.
  - [17.](#) With regard to the accepting or rejecting of the report of Mufaddal Ibn Umar varying and contradictory statements of scholar of science of narrators ('Ilm ar-Rijal) have been recorded. The Late Shaykh Al-Tusi in this same book of Ghaybah has quoted reports in his praise, which are mentioned in traditional reports nos. 9–8–297 and he has mentioned the positive statement of the Imams about him. He has considered him to be a companion of Imam Ja'far as-Sadiq ('a) and Imam

Musa al-Kazim ('a).

The Late Ayatullah Khoei in *Mojam Rijal al-Hadith*, after narrating statements regarding Mufaddal Ibn Umar, says: 'Indeed Mufaddal Ibn Umar was a prominent and reliable narrator.'

18. Tayyaba implies Medina; on the basis of this it is concluded that the Imam often returned to Medina and its outskirts and his statement that in presence of thirty persons there is no fear and loneliness. Perhaps it is in the meaning that thirty persons would accompany the Imam in every area and if one of them passes away another takes his place. On the basis of this in every age the Imam is blessed by companions.

19. Tareed (exiled) and Shareed (fugitive) are titles of our Master, His Eminence, Al-Hujjah (aj).

20. It is possible that by six days, six months and six years Imam does not imply the literal meaning; he implies six special periods or stages, which have to be crossed. Or the mention of six days, six months and six years may also denote stages of time as mentioned in Surah Araaf: "Surely your Lord is Allah, Who created the heavens and the earth in six periods of time." (7:54). But it does not mean that this period is necessary, because the Almighty Allah is all powerful, if He likes, He can do this in no time.

21. That which is mentioned above is that 'Ali Ibn Ja'far has narrated from Imam al-Kazim ('a) and he has narrated the statement of Imam as-Sadiq ('a) which he addressed to him. With attention to the text of the report it is seen that the following report is not compatible with the status of Imam al-Kazim ('a). Except that the discourse of the Imam, which is reconciled to be addressed to a group, which was present before the Imam or that this event occurred in the presence of same persons and Imam as-Sadiq ('a) with the aim of keeping it confidential has given this statement to incapable fellows. With this justification the report will be more understandable.

But the Late Abu 'Ali Fadhl Ibn al-Hasan Ibn Fadhl Tabarsi alias Aminul Islam Tabarsi, born 864 A.H. who was the student of the Late Shaykh Al-Tusi in 'Ilam al-Wara', which holds a special rank among the Shi'a and Sunni has narrated this report with this same chain of narrators in another way. It is that the report is of Imam Musa al-Kazim ('a) and is addressed to 'Ali Ibn Ja'far. On the basis of this instead of 'My son', 'My brother is mentioned; there are many minor differences between these two versions, which does not affect its meaning and reasoning.

With attention to the above explanation, it is seen that the text present in 'Ilam al-Wara' is the most accurate. Hence it is possible that errors have crept into Kitab al-Ghaybah during making of copies or later in printing. The text of the report of 'Ilam al-Wara' is as follows: Sa'ad Ibn Abdullah has narrated from Hasan Ibn Isa Ibn Muhammad Ibn Ja far from his grandfather, Muhammad from 'Ali Ibn Ja'far from his brother, Musa Ibn Ja far 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. My brother, it is necessary for the Master of this affair 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. If your fathers and grandfathers knew a creed better than this, they would have followed it. I said: "My master, who is the fifth from the sons of the seventh.

He said: "My brother, your intelligence is beneath understanding him and your dreams are narrower than to carry it.

However, if you live, you will see him.

22. Aban Ibn Taghlib was a companion of the Imam and a prominent narrator of traditions. He witnessed the Imamate of Imam as-Sajjad, Imam al-Baqir and Imam as-Sadiq ('a). Imam al-Baqir ('a) said to him: Sit in the Masjid of Medina and issue verdicts to the people as I like to see persons like you among Shi'a. He died during the period of Imam as-Sadiq ('a) and after the Imam got the news of his demise, he said: By Allah, my heart has become aggrieved because of the death of Aban. Sudair Sairafi was also a companion of Imam al-Baqir ('a) and he also witnessed the period of Imam as-Sadiq ('a). With regard to Mufaddal and Abu Basir also proper justification can be found. *Mojam Rijal al-Hadith*, Ayatullah Khoei, Vol. 1, Pg. 144.

23. Refer to Surah Hud, 11:37.

24. Plural of Nasibi; enemies of Ahl al-Bayt ('a).

25. With regard to the above, a question has appeared that the name of the father of Imam az-Zaman (aj) and the father of the Messenger of Allah (S) is not same; on the basis of this how can this report be applied to Imam al-Mahdi (aj) and considered correct?

In reply it is necessary to pay attention to some points:

First: It is possible that words of 'my father' (Abi) are in fact 'my son' (Ibni). Thus the name of the father of Imam az-Zaman

(aj), Hasan will be same as the name of the son of the Messenger of Allah (S), Hasan Mujtaba (‘a) as the Messenger of Allah (S) has announced that Hasan and Husayn were his sons. It is absolutely clear and does not require any justification. Second: If we accept that it is ‘name of my father’ we would say: that which is well known in Arab language is that the word of ‘father’ in addition to the real father is also applicable to the great grandfather. For example, the Holy Qur’an says in Surah al-Hajj: “the faith of your father Ibrahim” (22:78). or in Surah Yusuf it says: “And I follow the religion of my fathers, Ibrahim and Ishaq...” (12:38). or it is mentioned in the tradition of ascension that Jibraeel said to the Holy Prophet (S): “This is your father, Ibrahim,” whereas Ibrahim (‘a) or Yusuf (‘a) were not the fathers of the Holy Prophet (S). On the contrary they were his ancestors and great grandfathers. But along with this it is also used for father and therefore it is possible that the above report should be of this same kind.

Third: Another point known about the Arabic language is that the word of ‘Ism’ (name) includes agnomen (Kuniyah) and even adjective and the litterateurs have used it in this way; for example, Bukhari and Muslim have mentioned both reports from Sahl Ibn Sa’ad Said that he said: By Allah, the Messenger of Allah (S) named him as Abu Turab and no other name was liked by him as this. Now keeping this point in mind, it should be said: Agnomen (Kuniyah) of the father of Imam az-Zaman (aj) is same as the Kuniyah of the father of Holy Prophet (S) since both are Abu Muhammad. It is necessary to mention that the author of Kashf al-Ghumma, ‘Ali Ibn Isa Irbili in the second volume, Pg. 441–445 has researched this point in detail. Allamah Majlisi also in Bihar al-Anwar, Vol. 9, Pg. 104 after studying the possibilities, has said: To maintain that the word of ‘my father’ (Abi) is in fact ‘my son’ (Ibni) is more apparent and is the best cause. Quoted from Ghaybah, Marifa Islamiya; and Allah knows best.

[26.](#) He is Muhammad Ibn Husayn Ibn ‘Ali Ibn Husayn Ibn ‘Ali Ibn Abi Talib (‘a), grandson of Imam as-Sajjad (‘a) and his agnomen was Abu Abdullah.

[27.](#) Sabaiyya is an extremist sect and they were followers of Abdullah Ibn Saba who said to Amir al-Mu’minin (‘a): You are God and the Imam refuted them and announced aloofness from them. In the view of Shi’a Imamiyyah, anyone who attributes divinity to any member of Ahl al-Bayt (‘a), is a polytheist and is Najis (impure).

[28.](#) He is famous as Sayyid Muhammad, whose tomb is well known in Iraq.

[29.](#) Sariya is a village founded by Imam Musa Ibn Ja’far (‘a) and it was three miles from Medina.

[30.](#) Sayyid Muhammad.

[1] [1]

SHARES

## Miracles Of Imam Hasan al-‘Askari (‘A)

As for the miracles of Imam Hasan al-‘Askari (‘a), which prove his Imamate, they are so many that they cannot be computed. For example, the following:

171– Sa’ad Ibn Abdullah Ashari has narrated from Abu Hashim Dawood Ibn Qasim Ja’fari that he said: I was with Imam Hasan al-‘Askari (‘a) when permission for entry was sought for a Yemenite gentleman. When he entered, we saw that he was tall and he greeted the Imam as the owner of authority.

I said to myself: If I only knew who this man is!

Imam (‘a) said: He is the descendant of the Bedouin lady who possessed the pebble on which my ancestors had placed their seals. After that the Imam (‘a) said: Show that pebble, and he brought it out.

The Imam placed his seal on the part, which was empty. As if we can still read the seal of the Imam and print of His Eminence that he had written: Hasan Ibn 'Ali.

After that the man arose and said: Peace and blessings of Allah be on you, O Ahl al-Bayt ('a); progeny in which some have emerged from others. I testify that your right, like the right of Amir al-Mu'minin ('a) and the Holy Imams ('a) is obligatory; wisdom and Wilayat ends at you. You are the Wall (divine saint) of God, and no one can offer any excuse of ignorance about you.

I asked him what his name was; and he replied: My name is Mahja Ibn Salat Ibn Uqbah Ibn Samaan Ibn Ghanam Ibn Umm Ghanam. And she is the Bedouin lady from Yemen, owner of the pebble for whom Amir al-Mu'minin ('a) placed his seal (on the pebble).[1](#)

172- 'Ali Ibn Muhammad Ibn Ziyad Saymoori said: I came to Abu Ahmad Ubaidullah Ibn Abdullah Ibn Tahir; there was a letter of Imam Hasan al-'Askari ('a) before him and it was written therein: I prayed to Almighty Allah against this transgressor [Mustaeen][2](#) and God's fury would overtake him after three days. On the third day, Mustaeen was divested of Caliphate and killed.

173- Sa'ad Ibn Abdullah has narrated from Abu Hashim Ja'fari that he said: I was imprisoned with Imam Hasan al-'Askari ('a) in the prison of Mu'htadi Ibn Wathiq.[3](#) Imam ('a) said to me: O Aba Hashim, this transgressor wanted to play with divine destiny, but Allah, the Mighty and the High has cut off his life and transferred his kingdom to his successors. I don't have a son at present; but very soon, I will be bestowed with one.

Abu Hashim said: The following morning Turks attacked Mu'htadi and slew him and Motamid succeeded him to the throne. Almighty Allah saved us from the intrigue of Mu'htadi also.

174- A group of scholars has narrated from Talakbari from Ahmad Ibn 'Ali Raazi from Husayn Ibn 'Ali from Muhammad Ibn al-Hasan Ibn Razin that he said: Narrated to me Abul Hasan Musawi Khyberi: My father narrated that he was with Imam Hasan al-'Askari ('a) during many nights in Samarra: One day a mount was brought for the Imam ('a) to take him to the ruler. Imam ('a) was furious at this. A Sunni man came to take the Imam and when the Imam was mounted, he also mounted his beast in a disrespectful manner. He harassed the Imam ('a) and the latter was much disturbed by this.

That day the Sunni man was more audacious to the Imam and spoke to him in a very harsh fashion. They rode on till they came to a fork on the road. Since the road was narrow and many quadrupeds were crossing it, it was not possible for two riders to ride abreast of each other. So he left the road to rejoin the Imam from a shortcut. During this period Imam ('a) called to one of his servants: Go and shroud this man. The servant obeyed the Imam.

When Imam ('a) reached the market and we were also accompanying the Imam, that man entered the road to apprehend the Imam and to harass him through abuses and insult. At the place he entered, road stood a mule, which killed him with a single kick. The Imam's servant shrouded him as the Imam had

ordered, and the Imam continued on his journey and we followed.

175– Sa'ad Ibn Abdullah has narrated from Dawood Ibn Qasim Ja'fari that he said: I was with Imam Hasan al-'Askari ('a) when he said: When the Qa'im (aj) stages an uprising he will order razing of the minarets and maqsoorahs<sup>4</sup> of mosques.

I (the narrator) said: I wondered what it denoted.

The Imam turned to me and said: It means that all these are innovations. Neither were they sanctioned by the Prophet nor his true successors.

176– It is narrated through the same chain of narrators from Abu Hashim Ja'fari that he said: I heard Imam Hasan al-'Askari ('a) say: Among the sins that would not be forgiven is when a person says: If only I were not punished, except for this sin!

I said to myself: This matter is very complicated and it is best for man to be wary of his self in his internal matters in everything. At that moment the Imam glanced at me and said: O Abdul Hashim, you thought right. You must be careful of every incident and matter, because polytheism in people is more concealed than the movement of the ant on a smooth stone on a dark night or on the surface of black floor.

177– Sa'ad Ibn Abdullah has narrated from Ahmad Ibn Husayn Ibn Umar Ibn Yazid that he said: When Motaz<sup>5</sup> ordered that while passing through Kufa with Imam Hasan al-'Askari ('a), they should entrust him to Sa'id, the chamberlain, so that they may take the Imam to the palace of Ibn Hubairah in a way that people introduce one another. Abu Haitham Siyabah wrote a letter to the Imam: May I be sacrificed on you, I have come to know something, which has caused me discomfort and bewilderment. Imam ('a) replied: Deliverance will come to you after another three days. After three days, Motaz was divested of Caliphate.

178– A group of scholars has narrated from Abu Mufaddal Shaibani from Muhammad Ibn Bahr Ibn Sahl Shaibani that he said: Bushr Ibn Sulaiman, Nakhkhas<sup>6</sup>, a slave trader from the descendants of Abu Ayyub Ansari and a sincere Shi'a of Imams 'Ali Naqi and Hasan al-'Askari ('a) and their neighbor at Samarra said: "One day Kafur, the slave of Imam 'Ali Naqi ('a) came to me 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 each coming 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.

And 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. One of the buyers 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 that which my Master, Abul Hasan ('a) 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 said: 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 vacate your heart for my words. I am Malika, the daughter of Yashua, son of the Caesar of Rome. My mother is a descendent of the Disciples of Isa (Hawariyin), and her lineage goes back to Shamun, the successor of Isa. 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, 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 have been 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 in the same night saw in my dream that Isa, Shamun, and a number of the Disciples (Hawariyin) 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 said to him, 'O Ruhallah, I have 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 fulfill 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, Fatima (‘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 Samarra, I came to my Master, Imam ‘Ali 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 tidings 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 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 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).”

179– A group of scholars has informed us from Abu Muhammad Harun Ibn Musa Talakbari that he said: I was in the parlor of Abu ‘Ali Muhammad Ibn Hiam seated on a bench, when an aged man with a cloak on shoulders came to us. He greeted Abu ‘Ali Ibn Hiam and he replied to his greeting as he passed on. Abu ‘Ali asked me: Do you know who that is? No, I replied.

This man is the servant of our master, Abu Muhammad (‘a). Would you like to hear his traditions from Imam (‘a)? Yes, I replied. He said: Do you have anything to give him? I said: I have two dirhams from legal tender. He replied: That is enough.

So, I followed him till I reached him. I said: Abu ‘Ali asks you if can return to us? He replied: Yes. So, we came together to Abu ‘Ali Ibn Hiam. Abu ‘Ali signaled me to give those two dirhams to him, and I gave him the money. That old man said: There was no need of this. After that he took the money. Abu ‘Ali Ibn Hiam said: O Aba Abdullah Muhammad please narrated to us what you saw about Imam Hasan al-‘Askari (‘a).

He said: My teacher is such a righteous person among the Alawites, and I have definitely not seen anyone like him. He mounted a horse, which had black brocade saddle; he mounted his horse Mondays and Thursday and went to the capital at Surre Man Ra. One day when it was his turn to go, a lot of people were present on way to the palace and the lanes and roads were crowded with horses, mules etc. and there was a complete traffic jam.

In such a way that no one can move forward. Due to the crowd there was no possibility to enter. But when my master arrived, all the people and animals became silent, and animals moved to the side and made way in such a way that there was no need of taking precaution of touching the animals. After that he entered the gathering and sat down at the place reserved for him. Even at the time when he wanted to leave Darul Khilafa he called the gate keepers: Bring the mount of Abu Muhammad [Imam Hasan al-‘Askari (‘a)]; again, the people and animals became silent and the animals made way to allow the Imam to mount and depart from there.

One day the Caliph summoned the Imam and it was disturbing to him and he feared jealousy, slander and tale telling of some Alawites and Hashimites against him with the Caliph. He mounted the horse and departed. When he came to the house of the Caliph, he was told that the Caliph has left his seat and gone away; if you like you may wait for him or return. He returned from there and came to the cattle market. The market was noisy and busy, but when he entered the place even the animals fell silent. The Imam sat down with his agent who used to transact on his behalf. Meanwhile they came and sold a refractory horse to him at a very cheap rate.

The Imam said to me: O Muhammad, get up and place the saddle on it. I arose and said to myself: He never orders me to do something that is painful. So, I untied the waist band below the belly of the horse and placed the saddle on it. The horse remained quiet and made no movement. When I wanted to take the horse, the agent thought that it has become tame, so he said: It is not for sale. The Imam told me: Give the horse to him. The agent came to take the horse, but as soon as the horse saw him, it fled in fear.

The Imam mounted his own horse and set out from there. The agent came to us and said: The owner of the horse says: I fear its return, because if your master knows that it is wild and refractory, he may buy it. The Imam said to me: Give him the money. I understood, the agent said: I have sold it. The Imam said to me: Take the horse. I took it up and took it to the stable; and the horse also, through the blessing of my master [Imam Hasan al-'Askari ('a)] did not agitate or trouble me.

When the Imam dismounted, he held the right ear of the horse and recited something in it and then held the left ear and recited something in that as well. I swear by God, he became so tame that even when I cast grain before him, he just fed on his nourishment without any untoward behavior, and it was due to the blessing of my master.

Abu Muhammad has narrated from Abu 'Ali Ibn Hmam that this horse was so wild that it was named as Saul; that is a beast, which kills people and throws down its owner, hits him against the wall and injures him by trampling him under the hooves.

Muhammad, the servant says: My master was the most devout among the Alawites. He never consumed grape extract [wine] and remained seated in his place of worship and performed prostration. I used to sleep, wake up and again go back to sleep. He was still in his prostration.

The Imam ate very less. Figs, grapes, peach and other kinds of fruits were brought for him, but he took one or two of them and said: O Muhammad, take it for your children. I asked: All? He replied: Take all. I have not seen anyone better than him.

This brief sketch was among the proofs and miracles of Imam Hasan al-'Askari ('a) and if we wanted to mention all of them, it would have prolonged the book. In addition to Imamate, His Eminence was the most noble and kind person of his time.

180– A group of scholars has narrated from Talakbari from Ahmad Ibn ‘Ali Raazi from Husayn Ibn ‘Ali from Abul Hasan Ayyadi that he said: Narrated to me Abu Ja’far Amari that Abu Tahir Bulbul performed the Hajj and there he saw that ‘Ali Ibn Ja’far Hammani [representative of Imam Hasan al-‘Askari (‘a)] spending a lot of money. When he returned from Hajj, he wrote a letter to the Imam [apparently to object to so much generosity].

Imam (‘a) wrote in reply: We ordered him to take a hundred thousand dinars for himself; again, we ordered him to take a hundred thousand dinars, but he refused to accept it and left it all with us. People do not have the right to interfere in the matters in which we have not included them.

## **Refutation Of Those Who Believe That Imam Hasan Al-‘Askari Has Not Died And That He Is The Mahdi**

The belief of those who say that Imam Hasan al-‘Askari (‘a) has not died and that he is alive; on the contrary he is the Mahdi, is invalid from the aspect that just as we know about the passing away of his ancestors, we are having information about his martyrdom as well, and the same arguments are applicable in this matter as well [mentioned previously]. In addition to this, those who had such belief are now extinct, whereas if they had been true, they would not have disappeared.

The following traditional reports also prove the martyrdom of Imam Hasan al-‘Askari (‘a):

181– Sa’ad Ibn Abdullah Ashari said: I heard Ahmad Ibn Ubaidullah Ibn Khaqan – and he was the official of the ruler in Qom – say in a lengthy tradition, which we have condensed: When Abu Muhammad, Hasan Ibn ‘Ali (‘a) fell sick, he sent his men to my father and informed about the illness of Ibn ar-Ridha’. Immediately, he mounted a horse and moved towards Darul Khilafa. Then He came back hurriedly, accompanied by five reliable servants of the master of faithful.<sup>7</sup> One of them was Nahrir.

He ordered the servants to keep a vigil on the house of Hasan Ibn ‘Ali and gather information about him from time to time. He called a group of physicians and asked them to visit him regularly. After two days, a person informed that Imam became very weak. My father started out to meet him and stayed with him till morning and then ordered his servants to stay with him. Then he called the chief justice and ordered him to select ten such persons from the community, who were known for their honesty and trustworthiness. The selected persons were thus sent to the house of (Imam) Hasan.

They were ordered to stay there day and night till his demise. After a few days of the month of Rabi I. 260 A.H. passed away, the news spread in entire Samarra that Ibn ar-Ridha’ has passed away. Then he made preparations for the rites of Imam. He closed all the markets. My father, people of Bani Hashim, soldiers, secretaries and other people attended his funeral. The caliph asked Abu Isa Ibn Mutawakkil to offer the funeral prayer. The coffin was prepared, and Abu Isa moved near it and removed the cloth off the face of Imam and addressed the people, “This is Hasan Ibn ‘Ali Ibn Muhammad Ibn ar-Ridha’, who died a natural death and the servants of the master of faithful, and so-and-so judges are

witness to it. Then he covered his face and stood up to offer the funeral prayer. He recited five Takbirs<sup>8</sup> and the bier was ordered to be lifted. The bier was taken from his house, and the Imam was buried near the grave of his father.<sup>9</sup>

## **Refutation Of Belief That Imam Hasan Al-'Askari ('A) Will Come Back To Life After His Demise And Only He Is The Promised Mahdi**

As for the belief that Imam Hasan al-'Askari ('a) will come back to life after his demise and establish the divinely ordained government, arguing on the basis of the tradition from Imam Ja'far as-Sadiq ('a), "He is named Qa'im, because he will rise after his demise."

Their belief is wrong, because it is proved that he has passed away, and the claim that he will come back to life requires proof. If it is possible for them to say that the Waqifa might say that Musa Ibn Ja'far will come back to life after his death. Additionally, it follows that the era will be devoid of an Imam after the demise of Hasan until he comes back to life, which has been proved rationally invalid. The traditions, which assert that should the earth remain without an Imam for an hour, it would perish, invalidate this belief.

182- Sa'ad Ibn Abdullah Ashari has narrated from Muhammad Ibn Isa Ibn Ubaid and Muhammad Ibn Husayn Ibn Abil Khattab from Muhammad Ibn Fadhl from Abu Hamza Thumali that he said: I asked Imam Ja'far as-Sadiq ('a): "Can the earth remain without an Imam?" He replied: "If the earth is without an Imam for a moment, it will indeed cave into itself."

183- A saying of Amir al-Mu'minin ('a), "O Allah, do not leave the earth without a Divine Proof (Hujjah), either apparent and famed or hidden and unknown," proves this.

Even if we accept the reliability of the tradition that, "he will rise after his demise," it could mean that he will rise after his name will die and after he will be in hiding and will not be known, which is possible in the language. Our proof that the Imams are Twelve also disproves this claim. Besides, the followers of this creed have perished, and praise belongs to the Lord. Had they been righteous in their beliefs, they would not have perished.

## **Refutation Of Those Who Believe That There Is No Imam After The Martyrdom Of Imam Hasan Al-'Askari ('A)**

As for those who believe that time remains devoid of an Imam after Imam Hasan al-'Askari ('a), their belief is invalid, because we have proved through rational as well as narrational proofs that time does not remain devoid of an Imam in any condition. Their argument that there were times when there were

no prophets cannot benefit them, since we don't believe that there has to be a prophet in every age and such an assertion does not prove the possibility that an era can be without an Imam. [10](#)

Besides, the followers of this creed have perished as well, and praise belongs to the Lord. Therefore, this belief is also invalid.

## **Refutation Of Believers In The Imamate Of Ja'far Ibn 'Ali [Ja'far Al-Kazzab]**

As for the believers in the Imamate of Ja'far Ibn 'Ali [Ja'far al-Kazzab] after his brother, their belief is wrong, because an Imam has to be infallible and beyond errors and he has to be the most knowledgeable of all of the Ummah in the rulings. However, indisputably Ja'far was not infallible.

The actions manifested by him, which contradict the notion of his infallibility, are more than to be enumerated and we will not prolong the book by chronicling them here. Should a need arise in the future we shall mention some of them. As for his knowledgeability, he did not have any. How can he be an Imam then? Besides the followers of this creed have perished, and to Allah is all praise and gratitude.

## **Refutation Of Those Who Believe That Imam Al-'Askari Did Not Have A Son**

As for the assertion that Imam Hasan al-'Askari ('a) did not have a son, it is invalid, because we proved that the Imams are twelve and this divinely ordained authority is bestowed to them. There are some more reports on this topic, which we mention below:

184– Muhammad Ibn Abdullah Ibn Ja'far Himyari has narrated from his father from Ahmad Ibn Muhammad Ibn Isa Ashari from Ahmad Ibn Muhammad Ibn Abi Nasr from Uqbah Ibn Ja'far that he said: I asked Imam 'Ali ar-Ridha' ('a): "You have reached this stage, but you don't have an issue?" He replied: "O Uqbah Ibn Ja'far, the Imam does not pass away before seeing his descendant [successor]."

185– It is narrated from him from his father from Muhammad Ibn Isa from Hasan Ibn 'Ali Khazzaz from Umar Ibn Aban from Hasan Ibn Abi Hamza from his father from Imam Muhammad al-Baqir ('a) that he said: "O Abu Hamza, the earth does not remain devoid of a scholar from us, Ahl al-Bayt, who may point out if people commit excess in religion and if they are deficient. And Allah does not allow this scholar to leave the world till he has not left a successor from his progeny, who has the same knowledge."

186– It is narrated from Muhammad Ibn Yaqub al-Kulayni directly that Imam Hasan al-'Askari ('a) said when Imam al-Mahdi (aj) was born: "The oppressor presumed that they would kill me and cut off this progeny. So how did they witness the might of Allah?" Then he named him Muammal (the one in whom hopes rest). [11](#)

187– Sa’ad Ibn Abdullah has narrated from Abu Hashim Dawood Ibn Qasim Ja’fari that he said: I was imprisoned with Imam Hasan al-’Askari (‘a) in the prison of Mu’htadi Ibn Wathiq. Imam (‘a) said to me: O Aba Hashim, this transgressor wanted to play with divine destiny, but Allah, the Mighty and the High has cut off his life and transferred his kingdom to his successors. I don’t have a son at present; but very soon I will be bestowed with one.

Abu Hashim said: The following morning Turks attacked Mu’htadi and slew him and Motamid succeeded him to the throne. The Almighty Allah saved us from the intrigue of Mu’htadi also.

## **Refutation Of The One Who Says That The Situation Is Confusing To Him**

As for the one who thinks that the situation is confusing to him and he does not know whether Imam Hasan al-’Askari (‘a) did have a son or not, and that he will adhere to the Imamate of Imam Hasan al-’Askari (‘a) until it is proved that he had a son, his assertion is invalid, because we proved the Imamate of Ibn al-Hasan (‘a) and we proved that the Imams are twelve. Retaining these proofs in mind, one need not be confused, but rather, it is most convincing that Hasan’s son is the Imam. It is further strengthened by our proofs that no Imam passes away until he sires an heir and sees his legatee.

188– Muhammad Ibn Abdullah Ibn Ja’far Himyari has narrated from his father from ‘Ali Ibn Sulaiman Ibn Rashid from Hasan Ibn ‘Ali Khazzaz that once ‘Ali Ibn Abi Hamza came to Imam ‘Ali ar-Ridha’ (‘a) and asked: “Are you an Imam?” “Yes,” said the Imam.

He said: “But I have heard your grandfather say that Imam is only one who has an issue and heir.”

He said: “O Shaykh, have you forgotten? This is not what he said; His Eminence, Ja’far has said something besides this. He said: No one becomes imam [true or false], but that he should have a successor, except for the [false] imam against whom Husayn Ibn ‘Ali (‘a) rose up. He did not have a successor.” He said: “You have said the truth, may I be sacrificed on you. I heard in the same way from your grandfather.”

Our rational and narrational arguments that the earth does not remain devoid of an Imam also invalidates this assertion.

189– And their elicitation of the narration: “Adhere to the first until the next one is possible for you...”<sup>[12](#)</sup>

It is unreasonable, as this is a singularly narrated tradition. Besides, Sa’ad Ibn Abdullah has interpreted it thus, “Adhere to the first one until the second one appears to you.” In this case, it is a proof of the successor (‘a), because it requires to adhere to the first and not to seek the news of the next when he is in hiding and occultation due to dissimulation (Taqiyyah), until Allah gives him permission to appear, and he will be the one whose rule will be manifested and whose person will be famed. Furthermore,

believers in this dogma no longer exist, and praise belongs to the Lord.

## Refutation Of Those Who Say That Imamate Ended With Imam Al-'Askari

As for those who have proclaimed the Imamate of Hasan and said that Imamate has ended like Prophethood, their assertion is worthless, because we have proved through reason and traditions that at no time can the earth remain devoid of an Imam and that the Imams are twelve and that the Qa'im was born after Hasan. Besides, they have also become extinct, and praise be to Allah.

## Refutation Of Ja'far Al-Kazzab's Claim Of Imamate And Evidence That After Imam Hasan And Imam Husayn Imamate Cannot Go To Two Brothers

We also demonstrated the invalidity of the promoters of the Imamate of Ja'far Ibn 'Ali, namely, the Fatahiyya, who believe in the Imamate of Abdullah Ibn Ja'far after the demise of Imam as-Sadiq ('a). And when Abdullah passed away without leaving any son, they came back to the Imamate of Musa Ibn Ja'far and after him proclaimed the Imamate of Hasan Ibn 'Ali. And when Hasan Ibn 'Ali died, they claimed the Imamate of Ja'far. Their belief is false for the reasons we invalidated the Imamate of Ja'far Ibn 'Ali and because there is no disagreement amongst the Imamiyyah that Imamate cannot pass from one brother to another after Hasan and Husayn and we have brought in that regard great many traditions.

190– Narrated Sa'ad Ibn Abdullah from Muhammad Ibn Walid Khazzaz from Yunus Ibn Yaqub from Abi Abdullah ('a) that he said: "Allah does not accept to appoint to it (the Imamate) two brothers after Hasan and Husayn ('a)."

191– Narrated to us Muhammad Ibn Husayn Ibn Abil Khattab from Sulaiman Ibn Ja'far from Hammad Ibn Isa Jehni from Abi Abdullah ('a) that he said: "The Imamate will never come together in two brothers after Hasan and Husayn ('a). It will continue in his (Husayn's) progeny one generation after another."

192– Narrated to us my father and Muhammad Ibn al-Hasan – May Allah be pleased with them – they said: Narrated to us Sa'ad Ibn Abdullah and Abdullah Ibn Ja'far Himyari, all of them from Muhammad Ibn Isa Ibn Ubaid from Yunus Ibn Abdur Rahman from Husayn Ibn Thuwair Ibn Abi Fakhta from Abi Abdullah ('a) that he said: "The Imamate will never be diverted between two brothers after Hasan and Husayn; it proceeds from 'Ali Ibn Husayn, as Allah, the Blessed and Sublime, said: ***"Some of those who are bound by blood are closer (to each other) than others in the Book of Allah."*** (33:6).

Thus, after 'Ali Ibn Flusain ('a) Imamate continued in his generations one after another."

Ja'far Ibn 'Ali was not infallible

Another reason is that there is no disagreement that Ja'far was not infallible, while it is proved that an Imam has to be infallible. His actions contradict his being infallible.

193– It is narrated that when Ja'far was born to Abul Hasan ('a), people congratulated him, but they did not see any signs of joy in him. He was asked about it. The Imam replied, "Take his birth easy; he will misguide many." [13](#)

194– Sa'ad Ibn Abdullah said: Narrated to me a group of scholars including Abu Hashim Dawood Ibn Qasim Ja'fari and Qasim Ibn Muhammad Abbasi and Muhammad Ibn Ubaidullah and Muhammad Ibn Ibrahim Amari etc. who were imprisoned for killing Abdullah Ibn Muhammad Abbasi that: One night Imam Hasan al-'Askari ('a) and his brother, Ja'far came to the prison. And they said:

[The story went like this] One night we were sitting together and talking among ourselves when unlocking of the prison gate was heard and it terrified us. Abu Hashim, who was unwell, told one of us: See what's happening. That person went to the gate, which was open and they were putting two men in the jail, after which they closed and locked the gate again. [My friends] went to them and asked: Who are you? One of them said: We are from the Talibiyin tribe and have been arrested. He again asked: What is your name? He replied: I am Hasan Ibn 'Ali and this is my brother, Ja'far Ibn 'Ali. Our friend said: May I be sacrificed on you, if you feel right, please come to my house [my cell in prison]. He came to us and Abu Hashim and informed us of this. After that the two of them entered.

When Abu Hashim saw them, he got up from the rug he was sitting on and kissed the face of Abu Muhammad and made him sit on it and Ja'far also sat with him. Ja'far called out aloud to his slave girl: Washtana. Abu Muhammad scolded him and ordered: Shut up. The inmates also saw that signs of intoxication were apparent on the face of Ja'far while he sat with them, sleep overcame him, and he went to sleep in that same position.

His shameful actions and sayings that are narrated are more than to be counted and we keep will keep ourselves clean by not mentioning them.

## **Refutation Of Those Who Believe That Imams Are Thirteen In Number**

As for the one who says that the successor has a son and that the Imams are thirteen, their assertion is invalid, because of our proofs that the Imams are twelve. Therefore, this assertion has to be discarded.

Reminder: Besides, all these sects have perished, thanks to God, and there is not a person who would uphold any of these beliefs, and this itself is the proof of their falsity.

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1. Another report of the lady who owned a pebble as narrated previously in traditions 82 and 83.
  2. Mustaeen was a tyrant and cruel Abbaside Caliph and during the period of Imam Hadi ('a) between years 248 and 252 A.H.
  3. Mu'tadi was another tyrant Abbaside Caliph. He was contemporary of Imam Hasan al-'Askari ('a). He ruled from 255 to 256 A.H.
  4. The detached portion of a mosque set aside for communal prayer, and often it enclosed the tomb of the patron saint. (A Dictionary of Modern Written Arabic – Hans Wehr).
  5. Motaz was a cruel and tyrant Abbaside Caliph who ruled from 252 to 255 A.H. He was a contemporary of Imam Hasan al-'Askari ('a).
  6. Nakhkhas means a broker. By profession he acts as an agent in sale and purchase.
  7. Motamid Abbaside the tyrant Caliph, who ruled from 256 to 279 A.H.
  8. Allahu Akbar = God is the Greatest.

9. A few points need to be explained about the above report:

First point: A part of the report, which is about the martyrdom of Imam Hasan al-'Askari ('a) and is the topic of discussion, which proves the death of Imam ('a) is in accordance with authentic Shi'a reports and that is why the Shaykh has also mentioned it over here.

Second point: It is mentioned in the report that the funeral prayer of the Imam was recited by Abu Isa Mutawakkil. Apart from the fact that this statement is rare, the medium of Ahmad Ibn Abdullah Ibn Khaqan was an agent of the Caliph, and no sane person can believe it. Moreover, the funeral prayer of Abu Isa is also in contradiction of many reports, which state that Ja'far al-Kazzab came forward to recite the funeral prayer of the Imam. But Hazrat Al-Hujjah (aj) came out of the house and ordered him to step back. Ja'far retreated and Imam az-Zaman (aj) came forward and recited the funeral prayer of his respected father and after that they took the coffin of the Imam for the apparent funeral prayer.

Third point: Although this report and those reports, which are opposed to it, and are trusted by the Imamite faith, they can be reconciled in such a way that it is possible that the prayer of Abu Isa Ibn Mutawakkil might have been the apparent prayer. But it might have been after Imam az-Zaman (aj) had already prayed in the house. It is so because such incidents had occurred before as well. For example, that funeral prayer, which Ma'mun recited at the coffin of Imam 'Ali ar-Ridha' ('a), whereas it was definitely after Imam al-Jawad ('a) had prayed over him. Or that prayer, which Sandi Ibn Shahik recited on the bier of Imam Musa al-Kazim ('a) as mentioned in some reports. But it was also definitely after the recital of funeral prayers by Imam 'Ali ar-Ridha' ('a).

Fourth point: As was mentioned regarding the martyrdom of Imam Musa al-Kazim ('a), the Abbaside tyrant rulers were themselves trying to get the Imams eliminated and took different steps in this regard; along with it, they tried much to conceal his martyrdom and show that it was natural death so that their deceit may not be exposed and they might not be defamed for eliminating the Imams and pose themselves as sincere and innocent. Thus, through this they used to befool people and especially the Shi'a; therefore, they attended the funeral prayers of the Holy Imams ('a) and the mourning ceremonies and display great sorrow as seen in the case of Ma'mun.

10. It is possible for a period in which there is no prophet as found in case of some prophets, but no period can be without an Imam.

11. The author of Muhajjud Dawat has narrated this report from Nasr Ibn 'Ali Jahzami from Imam Hasan al-'Askari ('a).

12. The original version of this reports is mentioned by Abu Zainab in his Kitab al-Ghaybah and the Late Allamah Majlisi has also narrated from him and its text in Bihar al-Anwar is as follows: Ibn Uqdah has narrated from Qasim Ibn Muhammad Ibn Husayn Ibn Hazim from Abbas Ibn Hisham from Abdullah Jabla from 'Ali Ibn Harith Ibn Mughira from his father that he said: I asked Imam Ja'far as-Sadiq ('a): "Will there be a time, in which the Muslims will not know who their Imam is?" He said: "It is said so." I asked: "What will we do then?" He said: "If that occurs, then keep to the previous one (religion of Islam) until the next one becomes clear to you." Bihar al-Anwar, Vol. 52, Pg. 316.

13. This report is narrated from Fatima Bint Muhammad Ibn Hailham alias Ibn Sabana, for example in Kashf al-Ghumma and Bihar al-Anwar, Vol. 50, Pg. 231.

# Evidence Of The Birth Of The Master Of The Age

We will discuss the birth of Imam al-Mahdi (aj) and its authenticity in two ways:

(1) Rational and

(2) Textual.

As for the part which is rational – it comprises of the fact that when the birth of Imam is proved from different sayings and reports, through which we proved the Imamate of His Eminence; and all the statements, except belief in his Imamate are proved invalid. From the same aspect, even if no report had been recorded about it, we would have known about the correctness of report of the birth of His Eminence.

In the same way, reasoning based on that the Imams are twelve also proved the authenticity of the birth of His Eminence, because the completion of the figure proves validity of this belief.

In the same way, reports which say that the Master of the Age (aj) is having two occultations, is support and verification of the birth of the Imam, because all these secondary matters are based on the validity of the birth of His Eminence.

As for proving the birth of Imam (‘a) through traditional reports, we will soon present some of them, which are mentioned in brief or in detail. After that we would mention the reports of those who saw the Imam. We will mention only some, as to mention them all would prolong the book.

195– A group of scholars has narrated for Abi Muhammad Harun Ibn Musa Talakbari from Ahmad Ibn ‘Ali Raazi from Muhammad Ibn ‘Ali from Hanzala Ibn Zakariya from a reliable person that he said: I have not seen anyone more truthful than Abdullah Ibn Abbas Alawi, even though he has opposed a large number of our issues – he has narrated from Hasan Ibn Husayn Alawi that he said: “I came to Imam Hasan al-’Askari (‘a) at Samarra and felicitated him for the birth of our Master, the Master of the Age.”

196– Narrated Muhammad Ibn Yaqub al-Kulayni from Muhammad Ibn Ja’far Asadi: Narrated to me Ahmad Ibn Ibrahim that: “I went to Lady Hakima, the daughter of Muhammad Ibn ‘Ali ar-Ridha’ (‘a) and the sister of Abul Hasan of Askar (‘a) in the year two hundred and sixty-two. I conversed with her from behind the curtain and asked her about her religion. She named to me the Imams she followed and then she said,

“And Hujjah Ibn al-Hasan Ibn ‘Ali,” and mentioned his name.

I said, "May I be sacrificed for you, do you say this on the basis of observation or on the word of the Infallible?"

She said, "Words of Abu Muhammad, which he wrote to his mother."

I asked, "Where is then the son?"

She said, "He is in hiding,"

"To whom are the Shi'as to turn for guidance?"

"To the grandmother, the mother of Abu Muhammad (a)."

"Who has he emulated in assigning a woman as his deputy?"

"He has emulated Husayn Ibn 'Ali (a). Husayn Ibn 'Ali (a) assigned his sister, Zainab Bint 'Ali in the superfluities. The learning and knowledge coming from 'Ali Ibn Husayn (a) was attributed to Zainab Ibn 'Ali in order to maintain secrecy over 'Ali Ibn Husayn (a)."

Then she said, "You are scholars of narrations. Have you not narrated that the inheritance of the ninth from the sons of Husayn Ibn 'Ali will be divided during his lifetime?"

This report is narrated by Talakbari from Hasan Ibn Muhammad Nahwandi from Hasan Ibn Ja'far Ibn Muslim Hanafi from Abi Hamid Muraghi that he said: I asked Hakima Bint Muhammad, sister of Abu Muhammad Hasan al-'Askari and she replied to me as above.

197- Previously it was narrated that Imam Hasan al-'Askari (a) remarked at the birth of the Master of Affair: The oppressors presumed that they would kill me and cut off this blessed progeny. So how did they witness the might of Allah?" Then he named him Muammal (one in whom hopes rest).

198- Narrated Muhammad Ibn Yaqub from Husayn Ibn Muhammad Ashari from Mualla Ibn Muhammad from Ahmad Ibn Muhammad that: When Zubairi was killed, a letter came from Imam Hasan al-'Askari (a) as follows: "This is the punishment of one who attributes lies to Allah, the Exalted, with respect to His close friends. He presumed that he would kill me while I do not have an offspring. So how did he witness the might of Allah?" He sired a son and named him Muhammad. This was in the year two hundred and fifty-six.

199- It is narrated from Abu Hashim Ja'fari that he said: I said to Imam Hasan al-'Askari (a), "Your majesty prohibits me from asking you, would you give me permission to inquire from you?" He said: "Ask."

I asked: "My master, do you have a son?" He said: "Yes." I said: "If something happens, where should I inquire about him?" He said: "In Medina."

200– Muhammad Ibn Yaqub al-Kulayni has directly narrated from Nasim, maidservant of Imam Hasan al-'Askari ('a) that she said: "When I came to him on the tenth night after his birth and sneezed in his presence, the Master of the Age (aj) said, 'May Allah have mercy on you.' I became very happy; he said, 'May I not give you glad tidings about sneezing?' I said: 'Please do.' He said: 'It is protection from death for three days.'"

201– It is narrated from Muhammad Ibn Abdullah Ibn Ja'far Himyari from his father from Ahmad Ibn Hilal from Umayyah Ibn 'Ali Qaisi from Salim Ibn Abi Hayya from Imam Ja'far as-Sadiq ('a) that he said: "When three names, Muhammad, 'Ali, and Hasan come in consecution, their fourth is the Qa'im (aj)."

202– It is narrated from Muhammad Ibn Yaqub through his chains from Zau Ibn 'Ali Ijli from a man of Fars (whom he named), whom I heard saying: "I reached Surra Man Raa and came to the house of Abu Muhammad ('a). Before I could seek permission to enter, the Imam called me from inside. I entered and greeted him. He asked me: How are you? Then he told me to sit and inquired about the wellbeing of my family. Then he said: How do you happen to come here? I said: I came to serve you. He said: Then stay here only. I began to live in his house with the servants. One day I returned from the market after buying necessary things.

As I was entering, the Imam called me out to stop where I was; that neither should I go out nor come in. Then a maid came out carrying something wrapped in a cloth. Then the Imam called me and also called the maid. When she came back, he told her: Reveal that which you have in your arms. When she removed the cloth, I saw a beautiful child in her arms. I saw his belly on which there was a line of hair from the chest to the navel. The hair was green and not black. The Imam said: This is your Master (after me). Then he told the maid to take him away. After that I did not see the child till the Imam ('a) passed away.

Zau Ibn 'Ali says: I asked this Persian: What was the age of the Qa'im at that time? He replied: Two years. Abdi says: I asked Zau Ibn 'Ali: What would be his age today? He replied: Fourteen years. Abu 'Ali and Abi Abdullah say: At this time his age must be twenty-one years."

203– From the same chains of narrators, it is narrated from Amr Ahwazi that he said: Abu Muhammad ('a) showed me his son and said: "This is your master after me."

204– Ibn Abil Jayyid has narrated from Muhammad Ibn al-Hasan Ibn Walid from Saffar, Muhammad Ibn al-Hasan al-Qummi from Abi Abdullah Mutahhari from Hakima Bint Muhammad Ibn 'Ali ar-Ridha' that she said: "In the year two hundred and fifty-five at mid-Shaban, Imam Hasan al-'Askari ('a) sent for me saying, "Aunt, end your fast (Iftar) with me tonight, for Allah, the Glorious, will make you happy through His favorite (Wali) and His Proof (Hujjah) on His creation and my heir after me." 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.

After I prayed the Isha prayers, I brought the meal and Susan, and I ended the fast. Arranging her and myself in one room, I fell asleep for a short while and then woke up. I was constantly thinking about the promise of Imam Hasan al-'Askari ('a) with regard to the Wali of Allah.

I got up before the regular time I would wake up every night for prayers. I performed the midnight prayers and when I reached the Witr prayers (last part), Susan rose suddenly and went out and made her ablution with great attention and piety. Then she came back and prayed the midnight prayers and reached Witr. It occurred to me that dawn has neared and I rose up to check it. The first dawn had risen. Doubts entered my heart with regard to the promise of Imam Hasan al-'Askari ('a). He called me from his room, "Aunt, do not have doubts. It is almost as if you are witnessing the event at this hour and seeing him, God willing."

Lady Hakima says: I felt embarrassed from Imam Hasan al-'Askari ('a), because of the doubts that had occurred to me. I returned to the room feeling ashamed. Suddenly Susan finished her prayers and came out frightened. I met her at the door and said: "My parents be your ransom, do you feel anything?" She said: "Yes, O aunt. I feel a great happening." I said to her, "May you have no fears, if Allah wills." I took a pillow and threw it at the center of the room and sat her on it. I sat in a position with respect to her in which a woman sits with another for the purpose of delivery. She seized my hand and squeezed it very hard. Then she groaned once and recited Kalimah.

I looked beneath her, and there I was in the presence of the Wali of Allah, bliss of Allah be for him, who was touching the earth with his forehead, palms of hands, knees, and toes. I held him from his shoulders and sat him on my lap. He was clean and without any need of any attention.

Imam Hasan al-'Askari ('a) called, "O aunt, bring my son to me." 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."

The Wali of Allah sought refuge of Allah from the cursed Satan and began:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

***"In the name of Allah, the Beneficent, the Merciful"***

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 مِنْهُمَا مَا كَانُوا يَحْذَرُونَ

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

And may Allah bless His Messenger and Amir al-Mu’minin (‘a).”

He mentioned the Imams one after the other until he reached his father.

Then Imam Hasan al-’Askari (‘a) gave him to me and said: “O Aunt, return him to, ***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.***” (28: 13).

I returned him to his mother while the second dawn had brightened. I performed the Morning (Fajr) prayers and then said my post prayers devotions until sunrise. I bid Imam Hasan al-’Askari (‘a) farewell and returned to my house. After three days passed, I became anxious to see the Wali of Allah. I went to them and started with the room where Susan was. I did not see any trace, nor heard any mention. I did not want to ask, so I came to Imam Hasan al-’Askari (‘a). I felt bashful to begin the conversation with him by asking him.

So, he began and said: “Aunt, he is in the protection of Allah, His safeguard, His curtain and His eye, until Allah gives him permission. So, when Allah hides my person and transfers me, and you see my Shi’a disputing, inform the reliable ones of them. This must remain with you and them as a secret, for Allah hides His Wali. Allah hides him from His creation and veils him from His servants. No one will see him until Jibraeel (‘a) offers him his mount, in order that Allah may fulfill the enterprise that must be fulfilled.”<sup>[1](#)</sup>

205– Musa Ibn Muhammad Ibn Ja’far said: Hakima Bint Imam al-Jawad (‘a) narrated a tradition similar to the above, except with the difference that she said: Abu Muhammad (‘a) said: O Aunt, come on the seventh day. So, when it was morning, I came to greet Abu Muhammad (‘a). I raised the curtain to see my lord and master but was unable to find him. I asked the Imam: My dear, may I be your ransom, where is my master? Imam (‘a) replied: Aunt dear, I have entrusted him to one whom the mother of Musa (‘a) had.

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 and then he invoked blessings on Muhammad and the Holy Imams (‘a) one by one till his father. 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 Fira’wn and Haman and their hosts see from them what they feared” (28:6).***

206– Ahmad Ibn ‘Ali Raazi has narrated from Muhammad Ibn ‘Ali from ‘Ali Ibn Sami Ibn Banan from Muhammad Ibn ‘Ali Ibn Abil Dari from Ahmad Ibn Muhammad from Ahmad Ibn Abdullah from Ahmad Ibn Ruh Ahwazi from Muhammad Ibn Ibrahim from Hakima the like of the previous tradition, however, with this difference that she says: “Imam Hasan al-’Askari (‘a) sent for me on the night of mid-Ramadan of the year two hundred and fifty-five.” “I said to him, O son of Allah’s Messenger, who is his mother? He said: Narjis.” “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...”

Then the saying of the Wali of Allah is narrated and then she says, “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.” Then the tradition continues like the previous one.

207– Narrated to me Muhammad Ibn ‘Ali Ibn Bilal from Hakima an identical tradition. In another narration on the authority of a number of great scholars, it says that Lady Hakima narrated this narrative and mentioned that it was the night of mid-Shaban and that his mother was Narjis. The narrative continues

like the previous one until her saying, “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. I wrapped him in a sheet and carried him to Imam Hasan al-’Askari (‘a). They have mentioned the narrative the same way until his saying, “I bear witness that a god other than Allah is not and Muhammad is the Messenger of Allah and that ‘Ali is rightfully Amir al-Mu’minin (‘a).” Then he mentioned the Imams one by one until himself. He prayed for the relief of his devotees at his hands. Then he stopped.

She says: “Then something like a veil was erected between me and Imam Hasan al-’Askari (‘a) and I did not see my Master. I said to Imam Hasan al-’Askari (‘a), ‘My Master, where is my lord?’ He said: ‘Someone who is worthier than you and us took him.’”

Then they have mentioned the whole narration and added: Forty days later, I came to Imam Hasan al-’Askari (‘a) and there was our Master, the Patron. He was walking about the house. I had never seen a face more beautiful than his, nor heard any tongue more eloquent than his. Imam Hasan al-’Askari (‘a) said: “This is the baby who is dignified before Allah, the Glorified.” I said: “My Master, I see him in this condition, and he is only forty days old.”

He smiled and said: “My aunt, don’t you know that we Imams grow in a day to the extent that others grow in a year.” I arose and kissed his forehead and returned. Then I came back and sought him, but did not see him. I asked Imam Hasan al-’Askari (‘a), “What have you done to our Master?” He said: “Aunt, we have entrusted him to the one mother of Musa entrusted.”

208– It is narrated from Ahmad Ibn ‘Ali Raazi from Muhammad Ibn ‘Ali from Hanzala Ibn Zakariya that he said: “Ahmad Ibn Bilal Ibn Dawood, the scribe, who was a Sunni and a Nasibi, having contempt to Ahl al-Bayt, which he did not hide, narrated this to me. He was my friend and would express his affection to me, as it is in the spirit of the people of Iraq. He would say every time he met me, “I have news for you to rejoice, but I will not give it to you.” I would pretend to care less until one day we were brought together at a secluded spot.

With much fervor, I asked him to tell me about what news he had. He said: Our houses were at Samarra, facing the house of Ibn ar-Ridha’, (meaning the house of Imam Hasan al-’Askari (‘a). For a

very long time, I stayed away from the locality, going to Qazwin and other cities. Then destiny brought me back to Samarra. When I returned, I saw that I had lost all whom I had left behind from my family and relatives, except an old woman who had raised me, and she had a daughter.

She was of the original disposition, veiling, protective and did not know lying. Also, there were some of our cousins who had stayed at the house. I stayed with them for some days and then decided to leave. The old woman said: "Why do you make haste to return after such a long absence? Stay with us, so we may take the pleasure of your stay." I said to her in jest, "I want to go to Karbala." This was a season when great many-people were leaving either for mid-Shaban or the day of Arafa.

"I seek refuge of Allah for you, my son, to blaspheme through this talk of ridicule." She said: "I am going to tell you what I have seen. This happened two years after you left us. I was in this house, sleeping near the main entry hall. My daughter was with me. I was in a condition somewhere between sleep and wakefulness, when entered a man of handsome face, clean clothes, fragrant smell and said: So, and so, someone will come at this hour to you to call you to your neighbor. Do not refuse to go with him and don't be scared.

I was afraid and called out to my daughter, 'Did you notice someone entering the house?' She said: 'No.' I called Allah to my heart and recited some verses and went to sleep. The same man came again and repeated what he had said earlier. I cried out to my daughter. She said: 'No one came. Remember Allah and don't be scared.' I recited some verses and went to sleep again. Then it happened the third time; the man came and said: So, and so, the one who is calling you is here and is knocking the door. Go with him.'

I heard the knock and went to the door. 'Who is this?' I asked. 'Open and fear not,' someone said. I recognized his word and opened the door. It was a servant in a lower garment sheet on him. He said: 'A neighbor needs you for a very important matter. Please come.' He covered my head with the sheet and took me to the house, which I knew. There were sets of curtains fixed in the middle. A man was seated on the side of the curtains. The servant gestured to me with his eye, and I entered. There was a woman in labor and another lady was behind her as if she was delivering her. The woman asked: 'Would you help us in this?'

I helped them in the delivery. It was but a moment that a boy was born. I held him and shouted, 'It is a boy! It is a boy!' I put my head out from the side of the curtains to give glad tiding to the man seated there. 'Don't shout,' someone said. When I returned inside, the boy was not in my hands. The woman who was seated told me, 'Don't shout.'

The servant took my hand and wrapped my head with the sheet and took me out of the house. He took me to my house and gave me a bag and said: 'Don't tell anyone of what you saw.' I entered the house and returned to my bed. My daughter was still sleeping. Waking her up, I asked, 'Did you see me going out and coming back?' She replied: 'No.' I opened the bag at that hour and there were ten dinars in it. I

have not told this to anyone until today when you spoke these words derisively. I narrated this to you to commiserate over you, for these people (Ahl al-Bayt) have a lofty status and high position before Allah, the Glorified, and everything they pray for is fulfilled.”

I was astonished by her narrative but passed on with ridicule and jest. I did not ask her of its time; however, I know for sure that I had left them in two hundred and fifty and some odd year and returned to Samarra in two hundred and eighty-one. The time when the old woman narrated this to me was during the ministry of Ubaidullah Ibn Sulaiman.

Hanzala, the narrator of this report says: I called Abul Faraj Muzaffar Ibn Ahmad, and he also heard this story with me.

209– Muhammad Ibn Yaqub narrates from some of our associates from Abdullah Ibn Ja’far Himyari, saying, I and Shaykh Abu Amr were with Ahmad Ibn Ishaq Ashari al-Qummi. Ahmad Ibn Ishaq made a gesture to me to ask him about the successor. So, I asked him, “O Abu Amr, I want to ask you a question; however, I am not unsure about what I want to ask you, for my faith and my belief is that the earth does not remain without a Divine Proof (Hujjah), unless it is forty days prior to Judgment Day.

And when that happens, the Divine Proof (Hujjah) is raised up and the door of repentance is shut. And it will not benefit any soul has it not already believed and earned good in its belief.<sup>2</sup> They are the wicked of God’s creation and they are the ones that Judgment Day shall stand against them.

However, I desire to increase my certitude, as Ibrahim (‘a) asked his Lord to show him how He brings the dead back to life. ***He said: ‘Do you believe not? He said: Indeed; rather, for my heart to satisfy. (2:260).***

Abu ‘Ali Ahmad Ibn Ishaq has narrated to me from Abul Hasan (‘a). He said: I asked the Imam, ‘With whom should I transact and from whom should I learn and whose word should I accept?’ The Imam said to him, Amari is my trustworthy man. Whatever he delivers to you, he does so from me. And whatever he says to you, he does so from me. So, listen to him and obey him, for he is a trustworthy and honest man.’

Also, Abu ‘Ali narrated to me that he asked Abu Muhammad Hasan Ibn ‘Ali the same question and the Imam said, Amari and his son<sup>3</sup> are two trustworthy men. Whatever they deliver to you, they deliver from me; and whatever they say to you, they say from me. Listen to them and obey them, for they are two trustworthy and honest men.’ These are the words of two Imams of the past about you.”

Abu Amr fell into prostration and tears rolled from his eyes and then he said: “Ask.” I asked, “Have you seen the successor of Imam Hasan al-’Askari (‘a)?” He said: “Yes, by Allah, and his neck is like this,” and he gestured. I said, “I have one more question.” He said: “Bring it forth.” I said: “His name?” He said: “That is forbidden to you to ask for. I am not saying this from myself, nor am I permitted to allow or disallow.

Rather, this prohibition is from the Imam himself (‘a). The ruler’s impression is that Imam Hasan al-’Askari (‘a) passed away without leaving a son and that his bequeathals were divided and taken over by persons not entitled to them. He was patient on that. There is his household, wandering about and there is no one who has the courage to recognize them or offer them something. Should the name come out, search will be on. So, fear God and hold back from that.”

210– It is narrated that a sister of Imam ‘Ali Naqi (‘a) had a slave girl, whom she had raised, called Narjis. When she grew up, Imam Hasan al-’Askari (‘a) entered and looked at her. She said to him, “I see, my Master, you are looking at her.” He said: “I did not look at her, but wondering: Lo, the baby that is dignified before Allah will be from her.” Then he ordered her to seek permission of Imam ‘Ali Naqi (‘a) to offer her to him. She did that and Imam ‘Ali Naqi (‘a) ordered her to do so.

211– ‘Allaan al-Kulayni has narrated from Muhammad Ibn Yahya from Husayn Ibn ‘Ali Nishaburi Daqqaq from Ibrahim Ibn Muhammad Ibn Abdullah Ibn Musa Ibn Ja’far (‘a) from Sayyari from Nasim and Mariya that: "When the Master of the Age fell from the abdomen of his mother, he fell hobbling on his knees, while raising his two forefingers towards the heavens. He then sneezed and said: 'Praise belongs to Allah, the Lord of the Worlds, and may Allah bless Muhammad and his household. The oppressors assumed that the Proof of Allah has expired. Should we be allowed to talk, doubts would disappear.'"

212– It is narrated from Allaan Razi that he said: "The Master (‘a) was born in the year two hundred and fifty-six after Hijrat, two years after the demise of Imam ‘Ali Naqi (‘a)."

213– It is narrated from Muhammad Ibn ‘Ali al-Shalmaghani in the book of Al- Awsiya on the authority of Hamza Ibn Nasr, the slave of Abul Hasan (‘a), who narrates from his father that: "When the Master was born, people of the house felicitated each other and rejoiced. When he grew, I was ordered to buy every day a bone with marrow, and it was said: 'It is for our young Master.'"

214– al-Shalmaghani narrates that Ibrahim Ibn Idris said: Imam Hasan al-’Askari (‘a) sent me a sheep and said: "Offer this as Aqiqah of my son. Eat and feed your family." I did that and met him afterwards, he said: "The son of mine that was born, died."

Later, he sent me two sheep and wrote, "In the name of Allah the Merciful the Compassionate. Offer these two sheep as Aqiqah of your Master. Eat, may Allah bless it for you, and feed your brothers." I did that and saw him afterwards. He did not say anything.

215– It is narrated from Allaan Razi from the servant, Taraif Abu Nasr: “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 Shi’a.”

216– It is narrated from Ja'far Ibn Muhammad Ibn Malik from Muhammad Ibn Ja'far Ibn Abdullah from Abi Naeem Muhammad Ibn Ahmad Ansari that he said: "A group of Mufawweza (extremists) 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 a curtain hung. 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: Here I am, O my master.

The boy said: You have come to the Wali of Allah and proof of Allah with to ask 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 was quiet for some time and then said: You also wanted to ask about the belief of Mufawweza (extremists). So, 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.

***"And you do not please except that Allah please..." (76:30; 81:29).***

Then the curtain, which had moved away by the breeze, returned to its position and I did not dare 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 from there and never saw him again.

Abu Naeem says: I met Kamil and asked him about this tradition and he narrated the same to me.

This report is also narrated by Ahmad Ibn 'Ali Raazi from Muhammad Ibn 'Ali Ibn Abdullah Ibn Ayedh Raazi from Hasan Ibn Wajna Naseebi that he said: I heard Abu Naeem Muhammad Ibn Ahmad Ansari narrate the same.

217– It is narrated from Muhammad Ibn Yaqub from Ahmad Ibn Nadhr that he asked Qambari, a descendant of Qambar senior, servant of Imam 'Ali ar-Ridha' (a): The incident of Ja'far, the liar was mentioned. Qambari scolded him and spoke against it. I asked: No one other than him is eligible for Imamate; have you seen someone else [Master of the Age (aj)]? He replied: Not me, but someone else has. I asked: Who is that? He replied: Ja'far, and he saw him twice, and he is aware of it.

218– It is narrated from Rashiq of Madarai that he said: Motazid<sup>4</sup> sent a messenger to the three of us and ordered us to mount our horses and not to take anything with us, except the prayer mat and reach so and so house in such and such locality of Samarra. "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 Samarra and made way to the house Motazid had specified. On the doorstep was a black servant spinning threads. We asked him who was present there.

He replied: 'The owner.' 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 to our means. At that moment Ahmad Ibn Abdullah, from among us stepped in the water in order to enter the room, but he began to drown. He struggled with all his might to keep himself from drowning till we stretched our hands and pulled him out. He fell down unconscious for some time. Then another member of our group also tried to step in 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 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 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<sup>5</sup> – and he took a great oath – if I ever hear it, I shall cut off your heads. We also did not dare to relate this matter to anyone as long as Motazid was alive.

219– Narrated to me a group of scholars from Abu Ja'far Muhammad Ibn 'Ali Ibn Husayn Ibn Babawayh that he said: Narrated to us 'Ali Ibn al-Hasan Ibn Faraj Muezzin that he said: Narrated to me Muhammad Ibn al-Hasan Karkhi: "Abu Harun – a person belonging to our school of thought – said: "I saw His Eminence, the Master of the Age, while his face shone like a full moon and I saw a line of hair on his navel. When I removed the cover, I saw that he was circumcised. When I asked Abu Muhammad ('a) about it, he said: This is the way he was born and this is the way we all (Imams) are born, but we passed the knife over him just in keeping up with the practice."

220– It is narrated from a group from Abi Mufaddal Shaibani from Abu Naeem Nasr Ibn Isaam Ibn Mughira Fahri alias Qarqaara from Abu Sa'id Muraghi from Ahmad Ibn Ishaq al-Qummi that he asked Imam Hasan al-'Askari ('a) about the Master of this Affair, in reply to which the Imam made a gesture, meaning he is alive and his neck has hardened.

221– Narrated to me Ibn Abil Jayyid al-Qummi from Muhammad Ibn al-Hasan Ibn Walid from Abdullah Ibn Abbas Ibn Abdullah Ibn al-Hasan Ibn 'Ali Ibn Husayn Ibn 'Ali Ibn Abi Talib ('a) from Abul Fadhl Husayn Ibn al-Hasan Ibn Husayn Ibn al-Hasan Ibn 'Ali Ibn Abi Talib ('a) that he said: "I came to Imam Hasan al-'Askari ('a) at Samarra and congratulated him for the birth of his son, Qa'im (aj)."

222– Narrated to me a group from Muhammad Ibn 'Ali Ibn Husayn that he said: Narrated to me Abi Muhammad Hasan and Muhammad Ibn Musa Ibn Mutawakkil from Abdullah Ibn Ja'far Himyari that: I asked Muhammad Ibn Uthman Amari: "Have you the seen the master of this affair?"

He replied: "Yes, and the last time I saw him, he was besides the House of Allah and praying: O my Lord, fulfill the promise that You made to me."

Muhammad Ibn Uthman said: And I saw him holding the curtain of the Kaaba below the spout and praying: O my Lord, take revenge from my enemies.

## **Reports Of Those Who Saw The Imam Of The Time ('A)**

Traditional reports regarding those who saw the Imam but did not recognize him at that time or only realized it later, are so many that they cannot be computed. However, we will mention only some of them here:

223– A group of scholars has narrated from Harun Ibn Musa Talakbari and narrates from Ahmad Ibn 'Ali Raazi that he said: Once a venerable man in Rayy came to Abul Husayn Muhammad Ibn Ja'far Asadi (a representative of Imam al-Mahdi) and narrated two incidents in connection with the Imam and I also heard them, and I think that this occurred before 300 A.H. approximately.

An elderly man narrated from 'Ali Ibn Ibrahim Fadki that Oodi said: "I was performing the Tawaf of the Kaaba. I had completed six rounds and was starting on the seventh, when I saw a young man on the right side of Kaaba and fragrance was coming from him. His awe had affected the people and they had

surrounded him so that they may speak to him. I have not heard anyone speak in a more pleasant way nor seen anyone with a better demeanor. I went there so that I may also get a chance to speak to him, but the crowd pushed me back. I asked the people who he was. People said that he was the son of Allah's Messenger, who comes here for one day every year to meet his special followers and to speak to them.

I called out: My chief, I also want to speak to you, so that you may guide me.

When he heard this, he threw some pebbles towards me, which I picked up. People asked: What did he throw to you? I said: Pebbles. But when I opened my fist, I saw that they were pieces of gold. I began to follow him till I joined him. He said: Now my proof is complete on you, the truth has become manifest, and your blindness is gone. Do you know who I am? I said: No, by Allah.

He said: I am the same Mahdi. I am the Qa'im, who would fill the earth with justice and equity as it would be fraught with injustice and tyranny. Know that the earth is never without Divine Proof and people cannot remain on nature for more than the period Bani Israel remained in the Tiyah desert (for forty years). The time of my reappearance has arrived. What I have said is a trust with you, which you must convey to your Shi'a brothers."

224- From the same chains, it is narrated from Ahmad Ibn 'Ali Raazi from Muhammad Ibn 'Ali from Muhammad Ibn Ahmad Ibn Khalaf that he said: "We went to the Abbasid Mosque, which is at a distance of two stages from Fustat and our servants left us alone. Only a Persian was left with us in the Mosque. I noticed a gentleman in a corner, and he was engrossed in devotions. When it was noon, I prayed the Noon Prayer at the earliest time and invited that gentleman for dinner. He accepted the invitation.

After dinner, I asked him his name, his father's name, nativity and profession etc. He replied: My name is Muhammad Ibn Ubaidullah, I am from Qom, and I am in search of truth since the last thirty years. I have lived in various places during this period and spent around twenty years in Mecca and Medina and studied the traditional reports. In the 29th year, I circled the Kaaba and when I reached the Place of Ibrahim, I prayed there.

After that I dozed a little bit and then I heard someone reciting a supplication that I had never heard before. I was startled to see that it was a young handsome man of medium height who was reading that Dua. Then he came out of the Haram and started Sayy. I followed him, because the Almighty Allah inspired me that he was the master of the age. When he completed the Sayy, he set out from there and I followed him; but as I neared him, I was stopped by a tall black man who said: "What do you want?"

I began to tremble in fear and halted in my steps and that gentleman disappeared. I stood there in bewilderment for a long time. At last, I returned from there condemning my own self, that why I was cowed down by a black. I returned and prayed to the Almighty Allah: I invoke You in the name of Your Prophet, please don't waste my efforts and show me that which will satisfy and me show him to me again.

After some years, I visited the tomb of the Messenger of Allah (S). One day, I dozed sitting between his tomb and pulpit when someone shook my arm. When I opened my eyes, I saw that same black man. He asked: "How are you?"

"All right, but I was angry at you."

"You should not have done that. I was commanded to scold you. You should thank Allah and be pleased that you have seen him; it is enough."

Then he mentioned one of my brothers in faith and asked how he was.

"He is in Barqa."

"You are right."

Then he mentioned another friend of mine, who was a very pious man.

"He is in Alexandria."

He asked about many of my friends and then asked about a stranger: "How was that Nakhfur?"

"I don't know him."

"Yes, how can you know him? He is Roman and the Almighty Allah will guide him and he will come from Constantine to render help."

Then he asked about another person, and I again said that I had no clue who he was.

"He is from the Hayyat area, and he is a helper of my lord and master. Now you may tell your associates that we are hopeful that the Almighty Allah will take revenge from the oppressors and permit us to help the oppressed. I have just conveyed the same message to some of our associates. You must not worry much; continue to obey Allah and the time of reappearance is near, if Allah wills."

[Muhammad Ibn Ahmad Ibn Khalaf says:] I ordered my cashier to bring fifty dinars and requested the aged man to accept them. He said: Brother, Allah has made unlawful for me to take anything that I don't need just as He made it lawful for me to accept from you that which I am in need of.

I asked: Has anyone other than me from the companions of the king heard about your story? He replied: Yes, your brother, Ahmad Ibn Husayn Hamadani, who is exiled to Azerbaijan. He heard it from me and with the hope that he would also see what I saw, sought permission to go for Hajj. He performed Hajj, but that same year he was killed at the hands of Zikruya Ibn Mahruya. We separated and I came back to the boundary.

The following year I went to Hajj and met a man named Tahir in Medina. He was among the

descendants of Husayn, the younger [Imam as-Sajjad ('a)]. It was said that he had some knowledge about this matter [of Imamate]. I went to look for him and befriend him, so that he becomes comfortable with me and is aware of the correctness of my belief. I requested him: O son of Allah's Messenger, I adjure you through the rights of your purified forefathers, please bestow me with knowledge of this matter of [Master of the Age (aj)] and make me like yourself.

As one about whom you are confident has testified to me and informed me that Qasim Ibn Abdullah Ibn Sulaiman Ibn Wahab intends to eliminate me for my religion [of Twelver Shi'a] and has instigated my killing a number of times, but Almighty Allah saved me from his clutches.

Tahir said: O brother, conceal whatever you hear from me in these mountains; those who carry provisions<sup>6</sup> in the darkness of the night to a place they know, see extraordinary things and have restrained us from search and investigation. So, I left him and returned.

225– It is narrated from Ahmad Ibn Abdun alias Ibn Hashir from Abul Hasan Muhammad Ibn 'Ali Shajjai Katib from Abu Abdullah Muhammad Ibn Ibrahim Nu'mani from Yusuf Ibn Ahmad Ja'fari that he said:

"I performed the Hajj in 306 A.H., then stayed in Mecca till 309 A.H. and then moved to Syria. I was on the way when I missed the Morning Prayer. When I descended from the litter to perform it, I saw four persons riding a litter. I was very surprised. One of them asked: Why are you surprised? You have missed your prayer and gone against your religion.<sup>7</sup>

I asked: How do you know about my religion?

He said: You want to see the Master of your Age.

I said: Yes, that is true.

He indicated to one of his companions.

I said: But he is having many signs.

He asked: What sign do you want to see? Do you want to see this she-camel rise up to the heavens along with its litter; or only this litter should rise up to the sky?

I said: Whatever of these happens will be a sign for me.

As soon as I said this, I saw the she-camel rise up to the sky along with the litter.

226– It is narrated from Ahmad Ibn 'Ali Raazi from Muhammad Ibn 'Ali from Muhammad Ibn Abde Rabb Ansari Hamadani from Ahmad Ibn Abdullah Hashmi, a descendant of Abbas that he said:

"One day in Samarra, when His Eminence, Imam Hasan al-'Askari ('a) passed away, I went to his house. When his coffin was brought out of his chamber and placed outside, we were thirty-nine persons

who had come to attend the funeral. Just then a child, who apparently seemed to be ten years old, came out with a sheet on his shoulder and face. As soon as he entered, awe struck us, so that we rose up to welcome him. He stood up and all of us stood behind him. He recited the funeral prayers and then went away. But he did not go back into the room from which he had emerged; he went into another room.”

Abu Abdullah Hamadani says: “I met Ibrahim Ibn Muhammad Tabrizi in Maragha and he also narrated to me the above report of Ahmad Ibn Abdullah Hashmi verbatim.”

227– It is narrated from ‘Ali Ibn Ayez Razi and he has narrated from Hasan Ibn Wajna Nasibi and he from Abu Nuaim Muhammad Ibn Ahmad Ansari that: “We were in Mecca sitting near the spout with a group of thirty Umrah pilgrims among whom were Mahmoodi, Allaan al-Kulayni, Abu Haitham, Abu Ja’far Ahwaal Hamadani, Muhammad Ibn Qasim Alawi comprising 30 persons. Except for Muhammad Ibn Qasim Alawi Aqiqi, none of them was Shi’a. It was the 6th of Dhu ‘l-Hijjah of the year 293 A.H.

A young man approached us wearing Ihram dress and carrying his slippers in his hands. He came among us and due to his awe and majesty we stood up and greeted him with Salaam. He glanced to the left and right and sat down among us. He asked: ‘Do you know what His Eminence, Imam Ja’far as-Sadiq (‘a) used to say in his supplication?’ We asked: ‘What did he recite?’

He said: ‘He used to say: O Allah, indeed I ask You by Your name due to which the sky and the earth stand, and by which it is possible to distinguish between right and wrong. Due to which different and separated people come together and by which there develop differences and dispersion in cohesive groups; and through which are calculated the number of sand particles in the desert, the weight of the mountains and the measure of water in the oceans. Bless Muhammad and the Progeny of Muhammad and widen and ease all my affairs for me.’

Then he stood up and we also followed by way of respect. He began to perform the circuinambulation (Tawaf). As a result of his awe we forgot to ask him who he was. The next day at the same time, he completed the Tawaf and came to us and sat down among us in the same way. Then he glanced to the right and left and asked: ‘Do you know what supplication Amir al-Mu’minin used to recite after the obligatory prayers?’ We asked: ‘What did he recite?’ He said: ‘He used to recite as follows:

O Allah, it is towards You that voices are raised. Supplications are addressed to You alone. Before You only are cheeks placed in submission. Humility and lowliness are shown to You. Your command is honoured in all the matters. O the best of those who are beseeched and One Who is better than all those who bestow. O the true one, O the forgiving one. O one who never breaks His promise. O one who also commands to ask from Him and also promises the fulfillment of supplications. O one who has said: ‘Call upon Me, I will answer you.’ O one who said: ‘And when My servants ask you concerning Me, then surely I am very near; I answer the prayer of the suppliant when he calls on Me, so they should answer My call and believe in Me that they may walk in the right way.’ O one who said: Say: ‘O my servants! Who have acted extravagantly against their own souls, do not despair of the mercy of Allah;

surely Allah forgives the faults altogether; surely, He is the Forgiving the Merciful.’

Then he looked to the right and the left and asked: ‘Do you know what Amir al-Mu’minin used to recite in the prostration of thankfulness (Sajdah ash-Shukr)? ‘Please tell us what he used to say,’ we replied. He said: ‘He used to say:

The weeping of those who weep does not increase anything, except Your generosity and kindness. O one who has the treasures of the heavens and the earth. O one whose mercy is widespread, my sins cannot restrain Your favours from reaching me for which I pray to You. Regarding my affairs, do what befits You. You are powerful over every type of punishment and You have complete right upon all of them. I have no argument to support my case in Your court and neither have I an opportunity to present excuse.

I present my sins to You and confess of having committed them, so that You may forgive them and You are the best of those who know. I dissociate myself of all the sins that I have committed and all the mistakes I made and all the evils deeds I have committed. My Lord, forgive me and have mercy on me and overlook all that You know – for You are the most powerful and kind.’

After that he arose and began to circle the Kaaba. We also rose up to pay respect. The next day he again came to us at the same time and like the previous day we welcomed and greeted him. He sat down in our company and glanced at the right and left. Then he said: ‘Ali Ibn al-Husayn, Chief of those who prostrate (Sayyid as-Saajidin) used to recite this at this place in prostration (so saying he pointed to the Black Stone):

‘Your slave is at Your threshold, your destitute is at Your door, You are asked for those things over which none, except You have power.’

Then he looked to the right and the left and glanced at Muhammad Ibn Qasim Alawi from among us and said: ‘O Muhammad Ibn Qasim, you are, if Allah wills, on the right path.’

Then he arose and entered the circling of the Kaaba. There was none among us that had not learnt by heart the supplications he had recited, but we forgot to ask him about himself every day.

Mahmoodi asked us: ‘Do you know this man?’ ‘No,’ we replied. He said: ‘By Allah, he is the Master of your time.’ We asked: ‘How do you know, O Abu ‘Ali?’ He said: I prayed to my Lord for seven years to let me have the glimpse of the Master of the Age.’

Abu ‘Ali said: [After seven years] In the afternoon [Asr] at Arafah I saw that same gentleman supplicating. I asked: Who is this supplication from? He replied: From the people. I asked: From which people? He replied: From Arabs. I asked: ‘From which Arab clan?’ He said: ‘From the most noble and high clan.’ I asked: ‘Which is that?’ He replied: ‘Banu Hashim.’ I asked: ‘From which branch of Banu Hashim?’ He said: ‘That which is foremost in giving counsel and worthy of praise in its loftiness.’ I asked:

‘From which of these persons?’ He said: ‘From those who split the heads, fed the poor and prayed in the dead of the night when the people slept.’

I said to myself that he was an Alawite and that is why I was inclined to him. Then he disappeared suddenly from my sight and I don’t know where he went. I asked those around him whether they knew that Alawite gentleman. ‘Yes,’ they replied, ‘He comes with us every year on foot to perform Hajj.’ I told them that I didn’t see the effect of walking in him. Then I returned to Muzdalifah in grief and sorrow. That same night I saw the Holy Prophet (S) in dream. He said: ‘O Ahmad, you have seen what you desired.’ I said: ‘My master, who was he?’ He replied: ‘The one you saw yesterday in the afternoon (Asr) was the Imam of your time.’

Abu Nuaim, the narrator of this tradition says: When I heard this from Abu ‘Ali Mahmoodi, I scolded him why he did not inform us about it. Abu ‘Ali said: I also forgot it when you were talking to him.

Also, a group has narrated from Harun Ibn Musa Talakbari from Abu ‘Ali Muhammad Ibn Hiram and he from Ja’far Ibn Muhammad Ibn Malik Kufi from Muhammad Ibn Ja’far Ibn Abdullah that Abu Nuaim Muhammad Ibn Ahmad Ansari has narrated the same lengthy tradition.

228– It is narrated from a group of scholars from Talakbari from Ahmad Ibn ‘Ali Raazi from ‘Ali Ibn Husayn from a man from Qazwin from Habib Ibn Muhammad Ibn Yunus Ibn Shazan Sanani that he said: “I came to ‘Ali Ibn Ibrahim Ibn Mahziyar Ahwazi and asked him about the progeny of Abu Muhammad (‘a) and he replied: “Brother, you have indeed asked me about a great matter. Listen, I performed twenty Hajjs hoping to meet Imam al-Mahdi (aj), but I was not successful. One night I dreamt that a caller was saying: O ‘Ali Ibn Ibrahim, the Almighty Allah has permitted me to perform the Hajj.

I could not understand that statement that night, but in the morning, when I got the import of it, I began to wait eagerly for the Hajj season.

When the Hajj season arrived, I prepared for the journey and set out to Medina. When I reached Medina, I inquired from the people about the descendants of Imam Hasan al-‘Askari (‘a), but could not get any information. I was very much worried and at last set out for Mecca. On the way, one day at Juhfa I headed for Ghadeer, which is at a distance of four miles from Juhfa. I reached there and prayed in the Masjid and after that I supplicated the Almighty Allah very fervently; but the aim was not fulfilled there also. So, I went to Asfan<sup>8</sup> and thus passing each stage in turn, reached Mecca. I stayed there for some days and was engrossed in Tawaf and other devotions.

One night, when I was doing the Tawaf, I noticed an extremely handsome and fragrant young man walking about and doing the Tawaf of the Kaaba. Some feelings arose in my heart; I moved towards him and touched him. He asked: Where do you belong to? I said: Iraq. He asked: Where in Iraq? I said: Ahwaz. He asked: Do you know Ibn Khazib? I said: May Allah have mercy on him; he has passed away. He also expressed regret and said: May Allah have mercy on him; he used to spend the nights in worship and was a sincere supplicant. Do you know ‘Ali Ibn Ibrahim Mahziyar also? I said: I am ‘Ali Ibn

Ibrahim. He said: O Abul Hasan, may Allah keep you in health. Where is the sign that you received from Imam Hasan al-'Askari ('a)? I said: It is with me. He said: All right, take it out. When I took it out and he saw it, he was moved by it.

After that he said: O Mahziyar, the order for you is that you go on your way and make preparations. When a part of the night has passed, you should come to the pass of Bani Aamir. You will find me there.

Thus, I returned to my lodging and when it was past midnight, I prepared my mount, loaded my belongings and sat astride the animal to set out for the pass of Bani Aamir. On reaching there, I found that same youth calling out for me, saying: O Abul Hasan, come this side. I turned my mount in that direction. When I reached him, he greeted me and said: Follow me, brother.

We set out from there making conversation, passing the mountains of Arafat and finally reached the mountains of Mina. The dawn was about to break when we were between the hills of Taif. That youth asked me to dismount and recite the Midnight Prayer.

I performed the Midnight Prayer, and he asked me to recite the Witr Prayer; which I also performed. Then he said: Recite the dawn recitations and perform the prostration of thanks, which I also completed.

After that he mounted and asked me also to mount my beast. Then we set out from there till we reached the mountain peaks of Taif. He asked: Can you see anything?

I replied: Yes, I can see a sand dune on which a woolen tent is fixed through which light is filtering and this sight is pleasing to me.

He said: That is our destination. Then he said: All right brother, move on. He started and I followed him till we came down from the mountains and he said: Now dismount from your beast as even tyrants have to show humility here, and leave the rein free.

I asked: Who is there to take care of my beast?

He said: This is the sanctuary of Imam Qa'im (aj) and none, but a believer can enter and neither will anyone leave it, except for a believer.

I left the rein and the two of us began to walk till that youth reached the tent entrance asking me to wait outside. He returned after a few moments and asked me to enter. When I entered, I saw a person dressed in waist cloth, with a sheet covering him. 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.

When I noticed His Eminence, I greeted him and he replied to me and asked me about the people of Iraq.

I said: Master, the people of Iraq are living a life of disgrace and they are the most degraded of all.

He said: O Ibn Mahziyar, one day you will rule them just as they are ruling you today and that day, they shall be humiliated.

I said: Master, you are very remote from your country and this will take a long time.

He said: O Ibn Mahziyar, my father, His Eminence, Abu Muhammad (‘a) has told me not to live in the community on which the Almighty Allah is infuriated and that which is failure in the world as well as the hereafter; and a painful chastisement is reserved for them.

He also told me to live in inaccessible mountains away from habitations. Allah is your helper, live in dissimulation till the Almighty Allah allows me to reappear. I asked: When will this reappearance be? He replied: When you would be denied access to Kaaba. When the sun and the moon come together and will be surrounded by planets and stars.<sup>9</sup> I asked: Son of the Messenger of Allah, when will this come about? He replied: In so-and-so year, when Dabbat al-Ardh will appear between Safa and Marwah. Who would be having the staff of Prophet Musa (‘a), the ring of Prophet Sulaiman (‘a). He will usher people to the field of gathering.

The narrator says: I stayed there for some days, after which I was ordered to return. I came back to my lodge and then set out from Mecca to Kufa. My servant was present to serve me on the way and throughout the journey I was in absolute comfort. May the Almighty Allah bless Muhammad and his Purified Progeny.”

229– It is narrated from a group of scholars from Ja’far Ibn Muhammad Ibn Quluwayh etc. from Muhammad Ibn Yaquh al-Kulayni from ‘Ali Ibn Qays from some official of Sawad that he said: “I saw Nasim in Sarmanra that he broke the door of the house of Imam Hasan al-‘Askari (‘a) and a person came out of the house and seeing him with the axe, asked: What are you doing in my house? Nasim said: "Ja’far thinks that your father has passed away without leaving any issue. I am sorry if this is your house; I will leave immediately.” And he came out.

‘Ali Ibn Qays said: A servant of the house came to me and I asked him about it. He said: Who told you about it? I said: An official of Iraq. He said: Nothing remains a secret from the people.

230– It is narrated from the same chains from ‘Ali Ibn Muhammad from Muhammad Ibn Ismail Ibn Musa Ibn Ja’far – he was the oldest leader of the family of Muhammad in Iraq – who said: "I (Muhammad Ibn Ismail Ibn Musa) saw the son of Hasan Ibn ‘Ali Ibn Muhammad al-‘Askari (‘a) between the two mosques (Mecca and Medina). He was a youth.”

231– It is narrated from the same chains from the servant of Ibrahim Ibn Abda Nishapuri that he said: “I was standing with Ibrahim on Safa Mountain when a youth came and stood over Ibrahim. He took hold of his book of rituals of Hajj and told him about some matters.”

232– It is narrated from the same chains from Ibrahim Ibn Idris that he said: "I saw him after the passing away of Abu Muhammad al-'Askari ('a) when he had grown up; I kissed his hand and his head."

233– It is narrated from the same chains from Abu 'Ali Ibn Mutahhar that he said: "I saw him," and he went on to describe him.

234– It is narrated from Ahmad Ibn 'Ali Raazi from Abu Dharr Ahmad Ibn Abi Surah, same is reported by Muhammad Ibn al-Hasan Ibn Abdullah Tamimi and he was a Zaidiyyah; that he said: "Once I went to Heer and saw a handsome youth praying there. After that the two of us reached Mashra. He asked: O Abu Surah, where are you headed?"

I said: To Kufa.

He asked: But with whom?

I said: With other people.

He said: No, you will travel with us.

I asked: What do you mean: 'with us'?

He replied: With me.

Thus, the two of us set out from there and when we reached the graveyard of Masjid Sahla, he said: That place is near your destination, if you want, you may proceed.

He also said: You should go to Ibn Raazi 'Ali Ibn Yahya, who will give to you some money, which is with him.

I asked: Why would he give me anything?

He replied: You mention the amount, where it is placed and with what it is covered.

So, I asked: Who are you?

He replied: I am Muhammad Ibn al-Hasan al-'Askari.

I asked: What if he refuses to give me anything in spite of the signs?

He said: I am behind you.

Ibn Abi Surah says: When I went to Ibn Raazi and mentioned the signs, he gave that amount to me. I told him that he had said that he was behind me.

Ibn Raazi said: After this sign there is no need of any verification as other than the Almighty Allah, no

one had any knowledge of it.

235– In another report it is added that Abu Surah said: That young man asked about my well-being and I mentioned my precarious finances. We continued our journey till we reached Nawawis at dawn. When we sat down at a spot, he dug in the sand with his fingers and water appeared. He performed ablution and prayed thirteen units of prayer. Then he said: Go to Abul Hasan ‘Ali Ibn Yahya, convey my greetings to him and say that a person has told him to give you a hundred dinars from the seven hundred dinars that are buried at such and such place.

So, I went to his place immediately, knocked at his door and a maid called out from inside: Who is there?

I said: Tell your master that Abu Surah has come to meet him.

I heard Abul Hasan remark: What does Abu Surah have to do with me?

But in spite of that he came out and I narrated the whole story to him. He went inside and brought a hundred dinars and gave them to me. Then he asked: Did you shake hands with the Imam? Yes, I said.

He took my hand and rubbed it on his face and eyes.

Ahmad Ibn ‘Ali says that Abdullah Ibn al-Hasan Ibn Bashir Khazzaz has also narrated the same report to Muhammad Ibn ‘Ali Ja’fari.

236– It is narrated from Muhammad Ibn Yaqub directly from Zuhri that he said: “I made great efforts and spent a lot to meet Imam al-Mahdi (aj). Thus, I went to Amari and remained in his service. After a long time, I expressed to him the wish to see the Master of the Age (aj). He said: There is no way you can meet him. When I continued to insist, he said: Come tomorrow at early dawn. So I came to him next morning and found a young man in his company dressed as a trader and carrying some trading goods below his arms.

I came near to Amari and he gestured to me. I moved towards that gentleman and asked him whatever I wanted. He replied and when he was about to go inside Amari said: If you want to ask him anything, ask him now; you will never see him again.

As I was about to ask him something, he said the following and entered the room without listening to me: “Accursed, accursed is the one who delays the Maghrib Prayer [10](#) so much that stars become visible. Accursed, accursed is the one who delays the Morning Prayer so much that stars disappear.”

237– Ahmad Ibn ‘Ali Raazi has narrated from Muhammad Ibn ‘Ali from Ubaidullah Ibn Muhammad Ibn Jaban Dahqan from Abu Sulaiman Dawood Ibn Ghassan Bahrain that he said: “Abu Sahl Ismail Ibn ‘Ali Naubakhti told me that Imam M-H-M-D Ibn Imam Hasan al-’Askari (‘a) was born in Samarra in 256 A.H. His mother was Saiqal; his patronymic is Abul Qasim and the Messenger of Allah (S) had

mentioned the same patronymic and said: His name will be same as mine, his patronymic will be same as mine and his title will be Mahdi. He will be the Divine Proof, the Awaited one and the Master of the Age.

Ismail Ibn 'Ali further says: When Imam Hasan al-'Askari ('a) was in his fatal illness, I was present with him. He summoned his servant, Aqeed, who was a Nubian black. Prior to this he was in the employ of Imam 'Ali Naqi ('a). It was he that had brought up Imam Hasan al-'Askari ('a). Imam ('a) told him: "O Aqeed, boil for me some mastic water." Aqeed obeyed and after the water was procured, Saiqal, the mother of Imam al-Mahdi (aj) brought it to His Eminence.

His Eminence took hold of the vessel, but his hands shook so much that the bowl clattered against his teeth. The Imam let go of the vessel and said to Aqeed: "Go inside the house where you will find a boy in prostration. Bring him to me."

Abu Sahl says: Aqeed said: When I went inside to bring that boy I saw that the boy was in prostration and had raised his index finger to the sky. I saluted him. He shortened his Prayer. I said respectfully: "The master has called you." At that moment his mother arrived and taking his hand brought him to his father.

Abu Sahl says: When the boy came to His Eminence, he saluted him. I saw that his face was glowing like a pearl; he had short hair and wide teeth. When the eyes of Imam Hasan al-'Askari ('a) fell on him, he wept and said: "O master of my family, give me this water, so that I may proceed to my Lord." The young master complied and taking up the bowl of mastic water brought it to the lips of his father, so that he may drink it. Imam Hasan al-'Askari ('a) said: "Prepare me for the ritual prayer." That child kept a towel before the Imam and made ablution for him by washing his face and hands in turn. Then he rubbed his head and both feet. The Imam said: "My son, I give you glad tidings that you are the Master of the Time and the Proof of Allah on the earth. You are my son and successor. You are born from me and you are M-H-M-D the son of Hasan son of 'Ali son of Muhammad son of 'Ali son of Musa son of Ja'far son of Muhammad son of 'Ali son of Husayn son of 'Ali Ibn Abi Talib ('a) and you are from the progeny of the Holy Prophet (S) and the last of the Purified Imams ('a).

And the Messenger of Allah (S) gave glad tidings about you and informed about your name and patronymic. This was told to me by my father from his purified forefathers – blessings of Allah be on Ahl al-Bayt. Indeed, our Lord alone is worthy of praise and glorification."

Imam Hasan Ibn 'Ali al-'Askari ('a) spoke these sentences and passed away at that very moment. May Allah bless them all.

238– It is narrated from Abul Husayn Muhammad Ibn Ja'far Asadi that he said: Narrated to me Hasan Ibn Muhammad Ibn Aamir Ashari al-Qummi that: 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 Sauqul Lail Street. It was a

fortunate chance that the house was a property of Ummul Mu'minin Lady Khadija (S) and which was now known as Darul ar-Ridha' and was occupied an old lady. When I came to know that the house was called Darul ar-Ridha', I asked that old lady how she was related to the owner of the house and why it was called Darul 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 dare 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,<sup>11</sup> 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 al-Mahdi (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 Fatima ('a).

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 Fatima ('a). 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 have been 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 al-Mahdi (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: Allahumma Salli ‘ala Muhammad wa Aali Muhammad wa Baarik Alaa Muhammad wa Aali Muhammad ka Afzali maa Sallaita wa baarakta wa tarahamta alaa Ibrahima wa aali Ibrahima innaka hameedum Majeed. (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 slip of 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 note 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 Kaaba.

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 al-Mahdi (aj) for me is as follows:

“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 fulfill 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 fair play, 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, Fatima, the bright and beautiful, Hasan, the agreeing, Husayn, the refined, and all the rest of the closely connected appointed guardians, the favorite 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.”

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<sup>1</sup>. Refer to Surah al-Anfal 8:42.

- [2.](#) Refer to Surah al-'Anam, 6: 158.
- [3.](#) Abu Amr Uthman Ibn Sa'id Amari and his son, Muhammad Ibn Uthman were the first and the second special deputies of Imam az-Zaman (aj); but they were representatives of Imam Hadi and Imam Hasan al-'Askari ('a) as well.
- [4.](#) Motazid Abbaside was the nephew of Motamid and he came to the throne in 279 A.H. after the death of Motamid; he was a tyrant Abbaside ruler.
- [5.](#) Motazid Abbas implies: If I hear anyone say that, I am not from Bani Abbas if I don't strike off his head.
- [6.](#) Saying of Tahir that: I have seen the extraordinary things of some..., implies that only those can see the extraordinary things; who look at them or hear them secretly and those who conceal secrets as all those who are taught the secrets are told to keep them confidential.
- [7.](#) It means that it is not strange that we four persons are on a single litter, what is strange is that you, in spite of being a Shi'a, have omitted the Prayer.
- [8.](#) Asfan is a province two stages away from Mecca to Medina.
- [9.](#) Since the next sentence has mentioned Dabbat al-Ardh, it is possible that the Imam meant by sun, moon and stars to be the Messenger of Allah (S), Amir al-Mu'minin ('a) and Ahl al-Bayt ('a). On the basis of this the statement of the Imam denotes Rajat (Return).
- [10.](#) The word of 'Isha' has come in the tradition, which shows that it is a misprint because the time of Maghrib is from when the redness in the sky starts becoming visible and after which stars appear, which is the implication of Imam, and Isha is not implied.
- [11.](#) It is possible that sister here implies Narjis Khatun from the aspect that both were slave maids.

[1] [1]

SHARES

# Miracles Of The Master Of The Time During His Occultation

With regard to the display of miracles from His Eminence, the Master of the Age (aj) during occultation, which prove his Imamate are numerous to the limit that they cannot be computed. However, we will mention only a few of them here.

## Miracles Of The Imam During Occultation

239- A group of scholars has narrated from Abul Qasim Ja'far Ibn Muhammad Quluwayh from Muhammad Ibn Yaqub directly from Muhammad Ibn Ibrahim Ibn Mahziyar that he said: After the martyrdom of Imam Hasan al-'Askari ('a) doubts overwhelmed me, especially about who would be the Imam after him. This was while a huge amount of Khums had been deposited with my father; so, he carried them and boarded a ship. I went with him to accompany 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 goods 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 goods over, or else, distribute them as alms.

I went to Iraq and rented a house by the river. I had remained there but a few days that a messenger brought a letter to me saying: O Muhammad, you have brought this and this in such and such parcels; recounting all of the goods that were with me of which I did not know myself. I gave them to the messenger. I remained there 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."

240– It is narrated from the same chains from Hasan Ibn Fadhl Ibn Zaid Yamani that he says: "I wrote a letter about two issues and wanted to write about a third issue as well, but did not, fearing he will not like it. The answer came, explaining the two issues and the third, which I had kept to myself."

241– It is narrated from the same chains from Badr, the slave of Ahmad Ibn al-Hasan, from his father that he said: "I arrived at the mountain region. In those days I was not a believer in Imamate, but loved them overall. Until Yazid Ibn Abdul Malik died, and he bequeathed in his malady that Shahriul Samand (a breed of horse), his sword and his belt should be given to his lord.<sup>1</sup> I was afraid if I did not give Shahriul Samand to Idhkutakain, he would chastise me. I valued the beast, sword and the belt for seven hundred dinars and took them on my account and did not tell anyone. Then a letter came from Iraq ordering me, "Send the seven hundred dinars that you owe us for the price of Shahriul Samand, the sword and the belt."

242– It is narrated from the same chains from 'Ali from those who narrated it that he said: "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. Reply 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. He named the first as Ahmad and the other Ja'far. They were born as the Imam had predicted."

243– It is narrated from the same chains from 'Ali Ibn Muhammad Ibn Abi Aqil Isa Ibn Nasr that he said: "'Ali Ibn Ziyad Saymoori wrote and requested for a burial shroud. The Imam wrote back: "You will need it in the year two hundred and eighty." He died that year and the Imam sent him a burial shroud before his demise."

244– It is narrated from Muhammad Ibn Yaqub from 'Ali Ibn Muhammad that he said: "A prohibition came forbidding visitations to the graveyard in Kadhimiyya and the Shrines. A few months later, the minister called Baqitani said to him, "Tell the people of Bani Furat and village of Bars not to visit the graveyard at Kadhmain, because the caliph has ordered that anyone who comes there must be watched and arrested."

## Epistles Issued From Imam Al-Mahdi ('A)

245– Informed me a group of scholars from Abu Muhammad Talakbari from Ahmad Ibn 'Ali Raazi from Husayn Ibn 'Ali al-Qummi that he said: Narrated to me Muhammad Ibn 'Ali Ibn Banan Talhi Aabi from 'Ali Ibn Muhammad Ibn Abduh Nishapuri: Narrated to me 'Ali Ibn Ibrahim Raazi that he said: A reliable Shaykh said in Baghdad that: Ibn Abi Ghanim Qazwini along with some Shi'a people had a difference of opinion regarding the successorship of His Eminence, Imam Hasan al-'Askari ('a). So much so that Qazwini denied the existence of His Eminence, the Awaited Imam ('a). However, others stressed that the successor of His Eminence was present and he is His Eminence, Imam al-Mahdi (aj). They wrote a letter to the Awaited Imam and related their discussion with Qazwini. His Eminence replied as follows:

In the Name of Allah, the Beneficent, the Merciful. May the Almighty Allah keep you and us safe from the mischiefs and may He bestow you and us with certainty and may He also protect you and us from bad consequences. Information regarding doubt and denial of a group from you in religion and matter of guardianship (Wilayat) has reached us. Our sorrow and anger is for you and not for our own selves, as the Almighty Allah is with us, therefore except for Him, we are not needful of anyone else, and the truth is with us. Therefore, I am not afraid if someone turns away from us. And we are the first creations of our Lord and (other) creatures and people were created afterwards. And you, O people! Why have you fallen into doubt and bewilderment? Have you not heard the statement of Almighty Allah:

...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).**

Don't you know that it has come in traditional reports that unforeseen events had befallen the past and would befall the remaining Imams? Have you not seen how in all the times, the Almighty Allah had made a refuge for you to seek protection in? He appointed torches of guidance from the time of Adam ('a) till Imam Hasan al-'Askari ('a) that you may obtain guidance and direction, in such a way that whenever a guide went away, another one took up his place and torch.

When the Almighty Allah took away Imam Hasan al-'Askari ('a), do you think He has rendered His religion invalid and severed His relation with the creatures? Never! Till the Day of Judgment and the time of the issue of Allah's command, which is not in favour of the people, it cannot be thus.

Indeed, His Eminence, Imam Hasan al-'Askari ('a) passed away with success and good fortune like his respected forefathers and in such a condition that his knowledge and will is present with us. And his successor would perform his functions. And except for an unjust criminal, no one has any dispute with us in this matter. And except for a denier disbeliever, no one claims this divine position of ours. And if it would not have rendered the command of Allah to be subverted and His secret had not been exposed,

our right upon you would have become so clear that your intellects would have been amazed and your doubts and uncertainties would have disappeared.

However, what Allah has willed, predestined and written would surely happen and nothing except that. Then fear Allah and submit to our affair, and leave this matter with us. And do not persist in seeking that which Allah has concealed; and don't get deviated to the left and right. And make our right and illuminated path as the aim. Indeed, I wish for your well-being and Allah is witness upon you and me. If I had no affection for you and had not desired mercy and goodness for you, I would not have said anything to you.

It is by way of trial and divine test for us that a misguided oppressor, without any right has become a prisoner of his selfish desires and usurped the right of others.<sup>2</sup> Like the daughter of the Messenger of Allah, it is obligatory that I should be patient and, in the end, the ignorant and tyrant would see the consequences of his deeds. May Allah Almighty protect you and us from perditions, calamities and evils. And Allah is having authority and power on them and blessings and mercy of Allah be upon all the successors, saints and believers. And may Allah bless Muhammad, the Prophet, and his progeny and peace be upon them.

246– It is narrated through the same chains of narrators from Abul Husayn Muhammad Ibn Ja'far Asadi from Sa'ad Ibn Abdullah Ashari that he said: Narrated to us Shaykh Saduq from Ahmad Ibn Ishaq Ibn Sa'ad Ashari that an associate of his came and said that Ja'far Ibn 'Ali has sent him a letter introducing himself and claiming that he is the Qa'im after his father and that he is in possession of all the sciences that people need.

Ahmad Ibn Ishaq says that when I read Ja'far Ibn Ali's letter, I wrote a letter to the Imam of the Time ('a) and also enclosed Ja'far's letter. The following reply came from the Imam:

In the name of Allah, the Beneficent, the Merciful. May Allah keep you safe and in health. I received your communication and also the letter that you had enclosed. I went through it; there are many contradictions and mistakes in it. If you had read carefully, you would also have realized this. Praise be to the Lord of the worlds in which no one else has any share that He favored and blessed us. Allah, the Mighty and Sublime does not want anything, except to complete the truth and to destroy falsehood and He will witness what I am saying. The day in which there is no doubt, He will ask us about that in which we differ.

The Almighty Allah has not appointed the writer of this letter as an Imam on anyone of us nor made it obligatory to obey him. Let me explain in detail, so that it is sufficient for you.

Ahmad Ibn Ishaq, may Allah have mercy on you. Almighty Allah did not create anyone in vain and neither did He leave it free after creation. On the contrary, He created them from His power, gave them ears, eyes, hearts and brains. Then He sent prophets to them as givers of glad tidings and warners, so that they may command them to the obedience of Allah and restrain them from His disobedience; that

they inform them about their creator of which they are ignorant; and He sent scriptures and angels to them to maintain a difference between them and common people and that their excellence over them is proved. Then He gave miracles and a number of signs to them. Thus, He cooled the fire for some of them and made them as His confidante (Khalil).

To some He spoke and made his staff a serpent. Some of them enlivened the dead and cured the lepers through Allah's permission. To some He gave the knowledge of the language of birds. He gave something from everything to them. Then He sent Muhammad (S) as the mercy for the worlds and completed His favours on him and concluded His prophethood on him and made him the Prophet for the whole universe. Thus, the truths expressed by him are clear to all and all are aware of the miracles shown by him.

After that the Almighty Allah captured the soul of the Messenger of Allah (S) and transferred this matter to his cousin, brother, successor and legatee, 'Ali Ibn Abi Talib ('a). Then the matter of guidance went to his successors one after another, so that through them they may keep His religion alive and complete His light and He kept a clear difference between them and their brothers and cousins, so that the Divine Proof and Imam can be differentiated from common people by keeping the Imams pure from all sins and pure of every defect and appointed them as trustees of His treasure and bearers of His secrets and helped them through miracles and proofs. And if this had not been there, all the people would have been equal and all would have claimed Imamate. No difference would have remained between right and wrong and the ignorant and the knowledgeable.

That false claimant has made a false claim on the Almighty Allah and I don't know how he can prove the veracity of his claim. Can he prove it through the knowledge and jurisprudence of the religion of Allah? By Allah, he does not even know what is lawful and what is unlawful, what is right and what is wrong; what is clear and what is ambiguous. He does not even know the limits and times of prayers. Can he prove his Imamate through piety?

The Almighty Allah is a witness that he left obligatory prayers for forty days in order to learn black magic. You should know that he has wine cups and other tools of sinful activities. Can he prove his claim from some miracles? If it is so, let him bring some miracle or any other evidence of Imamate. The Almighty Allah says in the Holy Qur'an: "Ha Mini. The revelation of the Book is from Allah, the Mighty, the Wise. We did not create the heavens and the earth and what is between the two save with truth and (for) an appointed term; and those who disbelieve turn aside from what they are warned of.

قُلْ أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَاوَاتِ اتُّنَوِي بِكِتَابٍ مِنْ قَبْلِ هَذَا أَوْ أَثَارَةٍ مِنْ عِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ

***"Say: Have you considered what you call upon besides Allah? Show me what they have created of the earth, or have they a share in the heavens? Bring me a book before this or traces of***

**knowledge, if you are truthful” (46:4).**

وَمَنْ أَضَلُّ مِمَّنْ يَدْعُو مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْفِيَاةِ وَهُمْ عَنْ دُعَائِهِمْ غَافِلُونَ

**“And who is in greater error than he who calls besides Allah upon those that will not answer him till the day of resurrection and they are heedless of their call?” (46:5).**

وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ

**“And when men are gathered together, they shall be their enemies, and shall be deniers of their worshipping (them)” (46:6).**

May Allah give you divine opportunity (Taufeeq), ask him that which I have told you and test him and ask him interpretation of any verse of Qur'an or ask him a question about Daily Prayers, so that you may find how much he knows and what defect he has.

The Almighty Allah has secured truth with those who are deserving of it and has placed it at its center. And He cannot accept that after Imam Hasan and Imam Husayn ('a) the post of Imamate should go to two brothers. And when Allah the Mighty and Sublime permits us to speak the truth, the truth will come out and falsehood will be destroyed. I ask for Allah's help; He is sufficient for us and the best of the helpers. May Allah bless Muhammad (S) and Aali Muhammad ('a).

247– Informed me a group of scholars from Ja'far Ibn Muhammad Quluwayh and Abi Ghalib Zurari etc. from Muhammad Ibn Yaqub al-Kulayni from Ishaq Ibn Yaqub that he said: “I asked Muhammad Ibn Uthman Amari to write to the Imam a letter containing questions that were difficult for me. The Imam sent the following reply:

“May the Almighty Allah keep you on guidance. You asked about those of our family and cousins. You should know that no one is related to the Almighty Allah. Anyone who denies us is not from us and his end will be same as the son of Prophet Nuh ('a). As for the matter of my Uncle, Ja'far and his sons; it is same as the matter of the brothers of Yusuf ('a). Barley wine is unlawful (Haram). There is no problem in turnip extract. We only accept the monies sent by you so that you may be purified. Now whoever likes, should send it, whoever likes may not. The provision that the Almighty Allah has bestowed is better than whatever you send us.

As for the reappearance and advent, it solely depends on the will of Allah and those who fix a time for it are liars.

As for the saying of those who think that Imam Husayn ('a) has not been slain is a kind of disbelief, denial, deviation and misguidance. 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 on you, and I am Allah's proof on them."

As for Muhammad Ibn Uthman Amri, may Allah be pleased with him and his father, he is trustworthy and reliable one of mine and his writing is my writing.

As for Muhammad Ibn 'Ali Ibn Mahziyar Ahwazi, then very soon, Allah would reform his heart and remove his doubt.

As for the money that you sent for me, it is not acceptable to me, except that which is pure. And the compensation for a singing girl is unlawful.

As for Muhammad Ibn Shazan Ibn Naeem; he is a Shi'a of Ahl al-Bayt ('a).

As for Abul Khattab Muhammad Ibn 'Ali Zainab Ajdaa; he and all his associates are accursed and you don't cultivate the company of those who harbor their belief; and my forefathers and I are aloof from them.

As for those who are in possession of our funds, in such a way that they consider them lawful for themselves and spend them; they have in fact devoured (Hell) Fire.

As for Khums, it is lawful for our Shi'a till the time of reappearance, so far as their children are pure and not involved in sinful activities.

As for the funds that are sent to us and after which they fell into doubts and became regretful of having paid to us, then anyone who wants, we would return to him, and we are not needful of the money of those who harbor doubt with regard to Allah.

As for the cause of occultation, the Almighty Allah has said:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءٍ إِن تُبَدَّ لَكُمْ تَسْؤُكُمْ

***"O you who believe! Do not put questions about things, which if declared to you may trouble you..." (5: 101).***

Each of my forefathers in his time was compelled by the oath of allegiance to the tyrant ruler and when I reappear, I would not be having the allegiance of any tyrant on my neck.

As for how people would benefit from me during my occultation, it is like getting benefits from the sun concealed by clouds. I am the security for folks of the earth just as stars are security for inhabitants of the heavens. Therefore, do not ask what you are not in need of and do not put yourself into undue trouble. And pray more for an early reappearance; as in it lies your success. Peace be on you, O Ishaq

Ibn Yaquub and peace be on all those who follow the guidance...”

248– Informed us Husayn Ibn Ibrahim from Abul Abbas Ahmad Ibn ‘Ali Ibn Nuh from Abu Nasr Hibalullah Ibn Muhammad Katib that: Narrated to me Abul Hasan Ahmad Ibn Muhammad Ibn Tarbak Rahawi that: Narrated to me Abu Ja’far Muhammad Ibn ‘Ali Ibn Husayn Ibn Musa Ibn Babawayh or Abul Hasan ‘Ali Ibn Ahmad Dalali al–Qummi that: Some Shi’a people differ whether Allah had delegated creation and sustenance to the Imams (‘a) or not.

Some say: It is impossible and not allowed for Him to do that, since only Almighty Allah can create bodies; whereas some say: Allah, the Mighty and the High has made the Holy Imams (‘a) capable for this matter and delegated them, therefore they create and sustain by the permission of Allah. In any case, there arose a great dispute regarding this matter.

Meanwhile someone said: Why don’t we refer to Abu Ja’far Muhammad Ibn Uthman Amari [special deputy of Imam] and ask him about it, so that the true belief becomes clear, since he is channel of access to Imam al–Mahdi (aj)?

All gave consent for referring to Abu Ja’far and accepted his invitation. On the basis of this they wrote the question and sent it to him, so that he may get its reply from Imam (‘a). The following epistle was issued in reply:

Indeed, it is Allah, the Mighty and the High, who has created the bodies and distributed sustenance in such a way that He is neither having a body nor has transmigrated into a body. There is nothing, which resembles Him and He is the hearer and the Wise. And as for the Imam (‘a), they request Almighty Allah and Allah, the Mighty and the High creates. They beg from Him and Almighty Allah bestows sustenance. That is Almighty Allah fulfills their request due to the greatness of their right.

249– Through the same chain of narrators, it is narrated from Abu Nasr Hibtullah Ibn Muhammad Ibn Umm Kulthum Bint Abi Ja’far Amari that he said: Some people from Bani Naubakht, including Abul Hasan Ibn Kathir Naubakhti and Umm Kulthum Ibn Abi Ja’far Muhammad Ibn Uthman, may Allah be pleased with them, narrated to me that in a certain time, religious dues from Qom and its peripheries sent for the Master of the Age (aj) were brought to Abu Ja’far.

When the messenger reached Baghdad and delivered to Abu Ja’far what he had brought and then bid him farewell and was about to return, Abu Ja’far said, “There is one thing remaining, which you have been entrusted with.” “Where is it?” “Nothing is remaining with me, my master. I have submitted everything to you,” replied the messenger. “Something is remaining with you.

So, return to your belongings and search and remember what all was given to you,” said Abu Ja’far. The messenger left and for many days tried to remember, search and think. He did not recall anything, nor did anyone who was with him, reminded him of anything.

He came back to Abu Ja'far and said: "Nothing given to me remains with me that I have not brought to your eminence." Abu Ja'far said, "It is said that you have two Sardani garments, which were given to you by a certain man," mentioning his name and his father's name. "Where are they?"

The messenger said: "Yes, by Allah, O my master, I totally forgot about them, and I do not even remember where I have put them."

The man left and searched and opened everything he had with him and asked all he had carried something for, to look for those garments, but they were not to be found anywhere. He returned to Abu Ja'far and told him about the mishap. Abu Ja'far said, "You are ordered to go to so-and-so, the cotton seller, to whom you carried two loads of cotton in the cotton market. Open one of them having such and such writing. The two garments are on its side."

The messenger was amazed by the prediction of Abu Ja'far and went ahead to the spot and opened the load that he had told him of and there they were: two garments on the side, inserted into the cotton.

He took them and brought them to Abu Ja'far and said: "I forgot them, because when I tied the goods, they were left outside by mistake, so I put them on the side of the cotton load to keep them safe."

Explanation: After the incident, the man narrated to others what he had seen and what Abu Ja'far had informed him of; that it is an astonishing incident, which none, but an apostle or an Imam ordained by Allah, knows as they are the knowers of unseen and know what the chests hide. This was when the man previously did not know who Abu Ja'far was and he was only sent as a courier or messenger, just like merchants use trustworthy persons to transfer goods or cash among themselves.

Additionally, they did not give him any letter or a list of items given to him for Abu Ja'far, because the issue was very sensitive at the time of Motazid and it is said that blood was dripping from the swords of Abbasides. Such activity was a secret amongst very special people, who were qualified for such confidentiality. A person carrying goods to Abu Ja'far would not know his position and actual duty. He would be only asked to go to such and such place and deliver those things to such and such person, without being told anything else. Such a courier would not be given a letter lest the purpose of his delivery could be traced; that it was meant for the Twelfth Imam.

250– A group of scholars informed me from Abu Ja'far Muhammad Ibn 'Ali Ibn Husayn that he said: Narrated to us 'Ali Ibn Ahmad Ibn Musa Daqqaq and Muhammad Ibn Ahmad Sinani and Husayn Ibn Ibrahim Ibn Ahmad Ibn Hashim Moddab from Abul Husayn Muhammad Ibn Ja'far Asadi Kufi that it is mentioned that they sent some questions to Imam al-Mahdi (aj); the following reply was received through Shaykh Abu Ja'far Muhammad Ibn Uthman Amari (q.s.): As for a question you asked about the Prayer at the time of sunrise and sunset; its reply is as follows: It is said that the sun rises and sets between the two horns of Shaitan; so what is better than Prayer that it may rub the nose of Shaitan on the earth? Therefore, pray at this time and rub the nose of Shaitan (disgrace him).

251– Abu Ja'far Ibn Babawayh says that in a report that is based on the fact that if someone intentionally omits a fast during Ramadhan, all three penalties become obligatory on him and he has to fulfill all of them: I, on the basis of the reply of Imam al-Mahdi (aj) to the question of Abul Hasan Asadi, which was received through Shaykh Abu Ja'far [Muhammad Ibn Uthman Amari] rule that all three penalties<sup>3</sup> are applicable on one who breaks the fast through unlawful coition or through unlawful food.

252– A group of scholars informed me from Abu Muhammad Harun from Abu 'Ali Muhammad Ibn Himam that Abu 'Ali said: The following was etched on the ring of Abu Ja'far Samman [Second special deputy of Imam]: "There is no god except Allah, the true and manifest king." I asked him about its reason and he replied: Abu Muhammad, Imam Hasan al-'Askari ('a) narrated from his respected forefathers that Lady Fatima ('a) had a ring with a cornelian.

When the last moments of the lady approached, she handed it over to Imam al-Hasan ('a), when his martyrdom approached, he transferred it to Imam Husayn ('a) and Imam Husayn ('a) said: I want to engrave something on it that I saw in dream of Prophet Isa Ibn Maryam ('a), peace be on the prophet and his progeny. I asked him: O Spirit of Allah, what shall I engrave on this ring? He replied: Inscribe: "There is no god except Allah, the true and manifest king," as it is the first sentence of Taurat and last sentence of Injeel.

253– A group of scholars informed me from Abu Muhammad Hasan Ibn Hamza Ibn 'Ali Ibn Abdullah Ibn Muhammad Ibn al-Hasan Ibn Husayn Ibn 'Ali Ibn Husayn Ibn 'Ali Ibn Abu Talib that: Narrated to us 'Ali Ibn Muhammad al-Kulayni that he said: Muhammad Ibn Ziyad Saymoori wrote in a letter to the Master of the Age (aj) for a shroud as a blessing. Reply came: You will need it in year eighty– one. Muhammad Ibn Ziyad passed away in the year the Imam had mentioned and the shroud was delivered to him a month before that.

254 – A group of scholars informed me from Ahmad Ibn Muhammad Ibn Ayyash that he said: Narrated to me Ibn Marwan Kufi that: Narrated to me Ibn Abi Sura that: "I was in Karbala on the eve of Arafa. I left following the land route. As I reached Masnath, I sat over a hill to rest and then got up and started walking. A man came from behind the road and asked, "Would you like to have company?" I said: "Definitely." We walked together and made conversation. He asked me about my situation; I told him that I was in hardships and did not possess anything. He said: "When you reach Kufa, go to Abu Tahir Razi and knock at his door. He will come out with blood of slaughter on his hands. Tell him, 'You are asked to give me the bag of dinars that is with the man of the bedstead.'" I much wondered at his words. Then he separated from me and went his way. I don't know where he went.

I reached Kufa and went to Abu Tahir Muhammad Ibn Sulaiman Razi. I knocked on his door, as he had asked me to. Abu Tahir emerged and on his hands was blood of slaughter. I said, "You are asked to give me the bag of dinars, which are with the man of the bedstead." He said: "Of course, you are heard and obeyed." He went back and brought out the bag and gave it to me. I took it and went away."

255– A group of scholars informed me from Abu Ghalib Ahmad Ibn Muhammad Zurari that he said: Narrated to me Abu Abdullah Muhammad Ibn Zaid Ibn Marwan that: Narrated to me Abu Isa Muhammad Ibn ‘Ali Ja’fari and Abul Husayn Muhammad Ibn ‘Ali Ibn Raqqam that: Narrated to us Abu Sura<sup>4</sup> that: Abu Ghalib said: I saw a son of Abu Sura. Abu Sura was a prominent member of Zaidiyyah sect and he said: I stayed the day of Arafa there and when it was the time of Isha prayers, I stood up to pray. I rose and began by Surah Hamd. Suddenly, a young man of tremendous beauty, who had a summer cloak on him, also began with the same Surah and finished before me or I did before him. Later we left together from the door of the shrine. When we reached the banks of Euphrates, the young man said, “You want to go to Kufa, so go ahead.” I went ahead by the way of Euphrates and the young man took the land trail.

Abu Sura continues: Feeling sorry for separating from his company, I began following him. He said, “Come.” We went together up to the foundation of the fortress of Masnath. We slept there. When we woke up, we were at the heights, at the mountain of Khandaq. He said, “You are facing hardships and have a family to support. Go to Abu Tahir Razi. He will come out to you, while his hands are drenched in blood of slaughter. Say to him a young man who had these qualities says that the bag having twenty dinars, which one of your brothers has brought, is yours. Take it from him.” Abu Sura says, I went to Abu Tahir Ibn Razi, as the young man had said and described the young man to him. He said: “Praise belongs to Allah, and you saw him.” He went inside and brought out a bag of dinars. He gave them to me and I returned.

Abu Abdullah Muhammad Ibn Zaid Ibn Marwan, who is also one of the Shaykhs of the Zaidiyyah, says, I recounted this narrative to Abu Husayn Muhammad Ibn Ubaidullah Alawi, when we had halted at the land of Herr. He said: This is true. A young man came to me and I recognized a sign in his face. When the people left, I asked him, “Who are you?” He said: “I am the messenger of the successor (‘a) to one of his brothers in Baghdad.” I asked, “Do you have the means for travel?” “Yes, in the house of the Talhayayn.” I said, “Go and bring them.” I sent a servant with him. He brought his luggage and means of travel and stayed with me that day. He ate with me and talked about many secrets and confidential matters.

I asked him, “What Road are you taking?” “I will disembark at this height and then go to the valley of the sands; then I’ll go to the tents and purchase mounts and ride to the successor (‘a) to the west.”

Abu Husayn Muhammad Ibn Ubaidullah said: Next day he rode his beast and I rode along with him. We went to the archway of the house of Salih. He crossed the channel by himself and I was watching him until he reached Najaf and then he disappeared from my eyes.

Abu Abdullah Muhammad Ibn Zaid says, I recounted these two narratives to Abu Bakr Muhammad Ibn Abi Darram Yamami, who is a Shaykhs of Hashawiyya.<sup>5</sup> He said: This is true.” After that he said: A few years ago, the nephew of Abu Bakr Ibn Nakhali Attar, who was a Sufi and who intermingled with Sufis, came to me. I asked: Who are you and from where have you come? He replied: I am a traveller, and I

am on a journey since last seventy years. I asked: What is the most extraordinary thing that you have seen? He replied: I stayed in a rest house in Alexandria. There was a Masjid in the centre of the caravanserai, which was used by travellers. An Imam of congregation was also present there and he was a young man. He lived in his special quarters from where he emerged to lead them in prayers and returned to his room immediately.

When I had stayed there for a long time and observed this practice of that young man who was extremely pure and clean and who also had a cloak upon him, I said: I would like to be present in your service. Please give me an opportunity. He replied: It is your honour; you may do so. Thus I started cultivating his company till I became very much attached to him. One day I said to him: May Almighty Allah give you honour, who are you?

He replied: I am the owner of truth.

I said: My master, when will you reappear?

He replied: Presently, time is not ripe for the reappearance. A period still remains for it. Thus, I always remained engrossed in the service of the Imam and he also continued his practice of simply leading congregational prayers without interfering in anything else, which did not concern him, till he said one day: I need to go on a journey. I asked: I will accompany you. After that I requested him: My master, when will your reappearance take place? He replied: The sign of the coming of my kingdom is that there would be confusion and discord, and too much of mischief.

At that time, I will come to Mecca and would be in Masjid al-Haram till people say: Appoint an Imam for us, and a long discussion will take place in this regard; till a person will rise from them and look at me. He would say: People, this man is the Mahdi, look at him and pledge allegiance to him.

They would all pledge allegiance to me between Rukn and Maqam, while before that they would have despaired of my life and reappearance.

We set out from there till we reached the seashore. He intended to cross the sea. I asked: Master, by Allah, I fear the sea. Imam ('a) said: Are you afraid when I am with you? I replied: No, but I cannot dare. So, Imam ('a) mounted the sea [walked on the surface] and I returned from there.

256– A group narrated from Abu Abdullah Ahmad Ibn Muhammad Ibn Ayyash from Abu Ghalib Zurari that he said: "I reached Kufa. I was a young man and one of our brothers [whose name Abu Abdullah had forgotten], was with me. This was during the period of Shaykh Abul Qasim Husayn Ibn Rauh, when he went into hiding and appointed Abu Ja'far Muhammad Ibn 'Ali known as al-Shalmaghani, who was at that time a righteous man and had not evinced heresy and blasphemy, which he later did. People visited him and met him, because he was a comrade of Shaykh Abul Qasim Husayn Ibn Rauh and his emissary amongst the people with regard to their needs and necessities.

My friend said to me, "Do you wish to meet Abu Ja'far and make a covenant with him, for he is the appointed man today amongst this congregation?" I wanted to ask him to request a Dua from the Imam of the Age?" I said: "Yes." We went to him and saw a group of our faithful brethren there with him. We offered him our greetings and sat there. He turned to my comrade and asked, "Who is this young man?" He said: "A man from the house of Zurarah." He turned to me and asked, "Which Zurarah?" I said: "My master, I am from the children of Bukair Ibn Ayyin, brother of Zurarah." He said: "This is a majestic household, dignified in this Order." My comrade turned to him and said: "Our master, I want to request a Dua." He said: "Yes." When I heard this, I also desired to request the same. I intended in my heart not to disclose it to anyone the condition of my wife, the mother of my son Abul Abbas.

She and I had many differences, and she was very angry at me, while I was greatly fond of her. I said in my heart that I will ask him a Dua for this problem that has been troubling me much. So, I said: "May Allah prolong the life of our Master, I have a wish as well." al-Shalmaghani said: "What is your wish?" I said: "I want a Dua for relief from a problem that has troubled me." al-Shalmaghani took the paper that was in front of him on which he registered people's requests and wrote, "And the man from Zurarah has a request for Dua about a matter that has troubled him." Then he folded the paper. We rose and left. After a few days, my friend said to me, "Shouldn't we go to Abu Ja'far and ask him about the requests we made?" I went with him and we entered al-Shalmaghani's place. As we sat down, he took out a paper that had many requests on it, which had been answered at their sides. He turned to my friend and read to him the answer of his query.

Then he turned to me as he was reading, "As for the man from Zurarah and the condition between the husband and wife, may Allah rectify their relationship." I was overwhelmed by this great incident. We got up and left. My friend said to me, "You are overwhelmed by this?"

I said: "I am amazed." "By what?" I said: "It was a secret that no one, but God and me knew and he informed me about it." He said: "Are you doubting the capacity of the Imam? Tell me what the story is?" I told him what had happened and he was also much amazed. Then we returned to Kufa and I went to my house. My wife, who had been angry at me and was living with her family, came and sought my pleasure and apologized to me. She remained very agreeable to me and never disagreed with me until death separated us.

257- A group narrated this story from Abu Ghalib Ahmad Ibn Muhammad Ibn Sulaiman Zurari with his permission. And Abu Faraj Muhammad Ibn Muzaffar wrote by his dictation in the house of Abu Ghalib, in the market of Abu Ghalib on Sunday, when five days were left from Dhul Qada of year three hundred and fifty-six, saying, I was married to a woman, who was the first woman I had married. I was young man and my age was less than twenty years. I copulated with her at her father's place and then she stayed there for years. I tried much to convince them to let her move to my place, but they would not listen. The woman became pregnant from me during this time and gave birth to a girl, which lived for a while and then died. I was neither present at her birth, nor when she died, and never saw her, because

of the strained relationship between me and my in-laws.

Then again, we agreed to let her move to my house. So, I went to them, but they again declined. I again made the woman pregnant. I demanded them to bring her to my house, as agreed. They again refused and our relationship soured. I moved away from them. She gave birth in my absence to a girl. We remained in this strained condition for many years. I did not go to bring her. Then I went to Baghdad. My friend at that time in Baghdad was Abu Ja'far Muhammad Ibn Ahmad Zajjawzaji and he was like an uncle or father to me. I stayed at his house in Baghdad and complained to him about my strained relationship with my wife and in-laws. He asked me to write a letter and ask for a Dua.

So, I wrote a letter and mentioned in it my condition and my sour relations with my wife's family and their refusal to let my wife come to my house. I and Abu Ja'far took the letter to Muhammad Ibn 'Ali, who was at the time a contact between us and Husayn Ibn Rauh, who was the Representative at that time. We gave him the letter and asked him to send it. He took the letter from me, but the answer did not come for a long while. I met him and told him that I was very uncomfortable with the delay in answer to my letter.

He said, "It should not make you uncomfortable." He hinted to me that if the answer comes soon, it is from Husayn Ibn Rauh, and if there is a delay, it is from the Divine Proof (Hujjah) ('a). I left.

After a while – which I do not remember how long, but it was not very long – Abu Ja'far Zajjawzaji called me one day. I went to him. He took out a section of a letter and said, "This is the answer of your letter. If you like to copy it, copy it and then return it to me."<sup>6</sup>

I read the letter, which said: "May Allah set right the differences of the husband and the wife." I copied these words and returned the letter to him. We went to Kufa. God made the woman's heart soft to me with no effort. She lived with me for many years and I had many children from her. At times I was very rough to her and did things that would require much forbearance from any woman to bear, but she did not utter a word of disagreement, nor did her family, until time separated us from one another."

The narrators say, Abu Ghalib said: Long before this, once I wrote a letter requesting that my orchard and property be accepted. It was not my belief at that time to seek the pleasure of God, but rather I had a desire for courtship with the Naubakhtis, because of the wealth, power and prestige they enjoyed. No reply came to me. I insisted on making my request. A reply came to me, "Choose someone and transfer the property into his name, because you will need it." I transferred the property to Abul Qasim Musa Ibn al-Hasan Zajjawzaji, the nephew of Abu Ja'far, because I had confidence in him and his piety.

Not many days passed that Bedouins took me prisoner and looted the property I owned. All my grains, animals and instruments worth a thousand dinars were gone. I remained in their captivity for some time until I bought my freedom for a hundred dinars and fifteen hundred dirhams. I became indebted to the couriers for another five hundred dirhams. I came out from the captivity and sold the property for this sheer need.

258– It is narrated from Husayn Ibn Ubaidullah from Abul Hasan Muhammad Ibn Ahmad Ibn Dawood al-Qummi from Abu ‘Ali Ibn Himam that he said:

Muhammad Ibn ‘Ali al-Shalmaghani Azaqari challenged Shaykh Husayn Ibn Rauh to a Mubahila (imprecation contest), saying, “I am the companion of the Imam and have been ordered to manifest my knowledge, which I have manifested expressly and implicitly; so come to my Mubahila.” The Shaykh replied, “Whoever of us dies first, is the one who bears the anathema.” Azaqari died first, as he was killed, crucified and Ibn Abi Aun was taken with him. This was in the year three hundred and thirteen.

259– Ibn Nuh says: Narrated to me my grandfather Muhammad Ibn Ahmad Ibn Abbas Ibn Nuh from Abu Muhammad Hasan Ibn Ja’far Ibn Ismail Ibn Salih Saymoori that he said: When Shaykh Abul Qasim Husayn Ibn Rauh sent the letter of the Imam that cursed Ibn Abi Azaqir, he sent it from where he was in jail in the house of Muqtadir Abbaside to our Shaykh, Abu ‘Ali Ibn Himam in Dhul Hijja of the year three hundred and twelve. Abu ‘Ali copied the letter and told me that Abul Qasim has suggested to the Imam not to make this epistle public; as he was in the hands of the supporters of Muqtadir in their prison, but he was ordered to disclose it and not to fear and assured that he will be safe. Thus, he was freed from the prison a short while after that. Praise be to Allah.

260– Shaykh Al-Tusi says: I found in an old book written in Ahwaz in Muharram of three hundred and seventeen. It narrated on the authority of Abu Talib Jurjani: While I was in Qom, there began a discussion amongst our people about a man who had negated his son to be from his seed. They sent a man to Shaykh Siyanatullah, as I was present before him.

The messenger handed to him the letter, but he did not read it and told him to go to Abu Abdullah Bazufari for the answer. I went with the messenger. Bazufari said to him, “The boy is his son and he copulated with his mother in such and such day in such and such time. Tell him to name his son Muhammad.” The messenger returned and the matter was clarified to all and the boy was named Muhammad.

261– Ibn Nuh said: Narrated to me Abu Abdullah Husayn Muhammad Ibn Surah al-Qummi when he met us in Hajj that: Narrated to me ‘Ali Ibn al-Hasan Ibn Yusuf Saigh al-Qummi and Muhammad Ibn Ahmad Ibn Muhammad Sairafi alias Ibn Dallal etc. from the teachers of people of Qom that ‘Ali Ibn Husayn Ibn Musa Ibn Babawayh was married to the daughter of his uncle, Muhammad Ibn Musa Ibn Babawayh, and did not have offspring from her.

He wrote to Abul Qasim Husayn Ibn Rauh and asked him to request the Imam to pray for him that Allah gives him jurist (Faqih) sons. Reply came, “You will not have children from her. You will have a Dailami slave girl and you will sire two jurist (Faqih) sons from her.”

The narrator says that a man had at that time recounted that Abul Hasan Ibn Babawayh has three sons. Muhammad and Husayn are very adept jurists and they learn what other people of Qom cannot. They have a brother whose name is Hasan. He is the middle brother and has devoted himself to worship and

piety and does not mix with people. He is not a jurist.

Whenever the two sons of Abul Hasan narrate something, people are amazed by their learning and they say, "This is by the blessing of the Imam." This is a very well-known matter in Qom.

262– Ibn Nuh said: I heard Abu Abdullah Ibn Sura al-Qummi say: I heard this story from a person named Sarwar, whom I met in Ahwaz. He was a religious and scholarly man, but I forgot the year in which I met him. He said: I was dumb and unable to speak a single word. When I was thirteen or fourteen, my father and uncle took me to Shaykh Abul Qasim Ibn Rauh and requested him to beseech to the Imam that through his blessings, the Almighty Allah may open my tongue.

Shaykh Abul Qasim Husayn Ibn Rauh said: You have been commanded to go to the tomb of Imam Husayn (‘a). We came back from there and decided to travel to Karbala. We performed the ritual bath for Ziyarat. Meanwhile my father and uncle called out: Sarwar. I replied to them in a clear tone: Here I am. They said: How strange! You talked? Yes, I replied.

Abu Abdullah Ibn Sura said: Sarwar was a man who never spoke in a loud or a harsh tone; on the contrary he possessed a soft tone.

263– Narrated to me Muhammad Ibn Muhammad Ibn Nu‘man (Shaykh Al-Mufid) and Husayn Ibn Ubaidullah from Muhammad Ibn Ahmad Safwani that:

“I had seen Qasim Ibn Ala, who lived for a hundred and seventeen years, and till he was eighty, his eyesight was intact. He had met our Master Abul Hasan al-‘Askari and Abu Muhammad al-‘Askari (‘a). At eighty, he lost his eyesight. However, it was returned to him seven days before his death.

This happened when I was staying with him in the town of Ran in Azerbaijan. Letters were constantly coming from our master, the Master of the Age (aj) through Abu Ja‘far Muhammad Ibn Uthman Amari and after him through Abul Qasim Husayn Ibn Rauh, blessed be their souls. Then for two months the letters stopped. This made him angry.

We were eating with him one day, when the doorman came, bringing the joyous news and said that the messenger of Iraq, the only name by which he was identified with, has come. Qasim became much happy and turned to Qibla and prostrated. A short old man, who bore marks of messengers, wearing an Egyptian dress and special shoes and having a bag over his shoulder, came in.

Qasim arose and hugged him and took off the bag from his shoulder. He asked for a basin and water, washed his hands and led him to sit on his side. We ate and washed our hands.

The man rose and took out a letter that was longer than half of page. Qasim looked at the letter, kissed it and handed it over to a transcriber called Ibn Abi Salama.

Abu Abdullah took the letter, broke its seal, and read it. As he read it, Qasim sensed something. He

asked: “Abu Abdullah; is everything all right?” He replied, “It is alright.” “Watch it you. Is there anything written about me?” “Not something you dislike.” “Then what is it?” “It the news of your final departure, forty days after the arrival of this letter. And seven garments are sent to you.” Qasim asked, “With my faith secure?” He replied, “With your faith secure.” He laughed and said: “What else can I hope for after this age?” The messenger took out three undergarments, one red Yemeni cloak, two shirts, and a turban. Qasim took them. He also had a garment that our Master Imam ar-Ridha’ Abul Hasan (‘a) had given to him.

Qasim had a friend called Abdur Rahman Ibn Muhammad Sunaizi, who was a Sunni and had very strict religious views. There was a very strong affinity between him and Qasim in ordinary matters and Qasim loved him very much. Abdur Rahman had undertaken some toils to reconcile Abu Ja’far Ibn Hamdun Hamadani and his son-in-law, the son of Qasim.

Considering this, Qasim asked two of our Shaykhs who were staying with him – Abu Hamid Imran Ibn Mufliis and Abu ‘Ali Ibn Jahdar – to read this letter to Abdur Rahman Ibn Muhammad, “because I love him to be guided and I hope that Allah will guide him by reading this letter.” The two Shaykhs replied, “La ilaha illa Allah. Many Shi’a cannot bear the content of this letter. How do you expect that Abdur Rahman Ibn Muhammad will?” Qasim replied, “I know that I am disclosing a secret that is not permissible for me to disclose. However, due to my love for Abdur Rahman Ibn Muhammad and my desire that Allah, the Exalted, may guide him to this faith, it is that I want you to read this letter to him.”

When that day passed, and it was Thursday and thirteen days were left from Rajab, Abdur Rahman came and greeted Qasim. Qasim took out the letter and asked his guest to read it, “and look for yourself.” Abdur Rahman read the letter and when he reached where Qasim’s death had been predicted, he threw the letter from his hand and said to Qasim, “Abu Muhammad, fear God. You are a pious man, you are wise. Allah says:

...وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ...

***“...and no one knows what he shall earn on the morrow; and no one knows in what land he shall die...” (31:34).***

And He says:

عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا

***“The Knower of the unseen! So He does not reveal His secrets to any.” (72:26).***

Qasim laughed and said: “Read the next verse also:

....إِلَّا مَنْ ارْتَضَىٰ مِنْ رَسُولٍ

***“Except to him whom He chooses as an apostle...” (72:27).***

And my Master is a well-pleased messenger.” Qasim said: “I know what you are saying. Mark today’s date. If I outlive the date predicted in this letter, my creed is false and if I die on that date, then you assess your condition.” Abdur Rahman noted the date and left.

Qasim got a fever seven days after the arrival of the letter. On that day, his malady worsened. He was lying on his bed on the side of the wall. His son Hasan, who was an alcoholic and was married to the daughter of Abu Ja’far Ibn Hamadan Hamadani, was sitting.

Qasim’s sheet was covering his face, as he was lying in one side of the room. Abu Hamid was sitting on one side, as Abu ‘Ali Ibn Jahdar and I and a group of other men of the locality were crying. Suddenly, Qasim rose and sat resting on his hands on his back and said, “O Muhammad, O ‘Ali, O Hasan, O Husayn, O my Masters, be my intercessors before God, the Exalted.” He said this again and then a third time.

When he reached the third time, saying, “O Musa, O ‘Ali,” his eyelid popped open like children crack windflowers. His eyes opened and he rubbed them with his sleeves. A soupy fluid came out from his eyes. Then he glanced at his son and said: “O Hasan.” He looked at each one of us and was saying, “O Abu Hamid, O Abu ‘Ali.” We crowded around him and looked at his perfect eyeballs. Abu Hamid asked, “Can you see me?” as he was pointing at each of us.

The news spread amongst the people and Ahl al-Sunnah. Individuals from Ahl al-Sunnah started coming and examining him. The judge, Abu Saib Ataba Ibn Ubaidullah Masudi, who was the chief justice at Baghdad, came and met Qasim and asked, “What is in my hand?” as he was showing him a ring the stone of which was turquoise. He brought the ring near. Qasim told him what it had and said it has three lines.

The judge brought it closer, but he could not read the lines. People left as they were amazed at him and talking about him. Qasim said to his son Hasan, “Allah will grant you a great position, so accept it with gratitude.” Hasan said: “Father, I accept it.” Qasim said: “How?” “As you order me father.” He said: “Give up drinking.” Hasan said: “You are right father. I will give it up and many other things you don’t know about.” Qasim raised his hands to the sky and said: “God, cast Your obedience into Hasan’s heart and prevent him from sins.” He said this three times.

Then he asked for a paper and wrote his final will in his own hands. He endowed the orchards and properties he owned to our Master. Amongst the things he confided in his final will to his son Hasan, was “My son, if you become eligible for this position [meaning representation from the Master], your livelihood should be from the half of my bequethals in Farjida. The rest of them will belong to my Master.

If you were not eligible for this, seek your goodness from a venue that Allah desires." Hasan accepted his final will.

Qasim died on the fortieth day after dawn. Abdur Rahman received the news of his departure with great grief and he was running in the streets barefoot and bare head, screaming, "O my master!" People viewed his actions as odd and asked him, "What are you doing?" He said, "Quiet. I have seen what you have not." Abdur Rahman became a Shi'a and forsook his previous creed. He left his orchards and properties as endowments.

Abu 'Ali Ibn Jahdar gave Qasim his funeral bath as Abu Hamid poured water. Qasim was shrouded in eight dresses, with the shirt of his Master Abul Hasan ('a) on his body and the other seven that came from Iraq over them.

A short while after that, a letter of consolation came to his son from our Master ('a), at the end of which was a Dua for him, "May God cast His obedience into your heart and may He prevent you from sins," the Dua his father had prayed for him. At the end it stated, "We made your father an Imam for you and his actions an example for you."

264– It is narrated through the same chain of narrators from Safwani that he said: In 307 A.H. Hasan Ibn 'Ali Wajna Naseebi arrived with Muhammad Ibn Fadhl Mosuli, who was a Shi'a, but who didn't believe in the deputyship of Husayn Ibn Rauh. So, he said: The amount paid to Abul Qasim is not rightful [it is not a legal expense and it does not reach the rightful].

Hasan Ibn 'Ali Wajna said to Muhammad Ibn Fadhl: Fear Allah, because the authenticity of deputyship of Abul Qasim Husayn Ibn Rauh is like the authenticity of deputyship of Abu Ja'far Muhammad Ibn Uthman Amari.

One day both of them arrived in Baghdad and stayed at the house of Zahri. We also went to meet and welcome them. One of our senior teachers and elders, Abul Hasan Ibn Zafar or Abul Qasim Ibn Azhar was also present there. An argument arose between Muhammad Ibn Fadhl and Hasan Ibn 'Ali.

Muhammad Ibn Fadhl said: What proof do you have in support of the deputyship of Husayn Ibn Rauh?

Hasan Ibn 'Ali Wajna said: I will get you such a proof that it would definitely convince you.

Muhammad Ibn Fadhl had a huge register with green pages and its cover was black. He recorded his accounts in it. Hasan Ibn 'Ali took the register and cut out a page half of which was white and said to Muhammad Ibn Fadhl: Sharpen a quill for me. Muhammad sharpened a pen for him and both of them decided on a matter, which I don't know what it was, but Abul Hasan Ibn Zafar was informed about it. Hasan Ibn 'Ali Wajna took the pen and pretended to write the matter, which they had decided, but nothing showed on the paper.

When the paper was full, but apparently it was white and blank, he placed the seal and gave it to the

black servant of Muhammad Ibn Fadhl and sent it to Abul Qasim Husayn Ibn Rauh. Ibn Wajna remained with us there. When it was time for Zuhri prayer we prayed there only. After the prayers the messenger returned and announced: He said: Go, the reply will follow. Food was served. We were eating when the reply arrived written on that same sheet of paper. Each of the issues mentioned in that letter were replied systematically [about which no one except those two knew].

Seeing this, Muhammad Ibn Fadhl slapped his face and lost all appetite. After that he said to Ibn Wajna: Come with me. Ibn Wajna arose and joined him till they came to Abul Qasim Husayn Ibn Rauh and weeping and wailing said: Master, forgive me; may Almighty Allah forgive you. Abul Qasim said: Allah, the Mighty and the High will forgive us and you, if Allah wills.

265– Narrated to us a group of scholars from Abu Ja'far Muhammad Ibn 'Ali Ibn Husayn Ibn Babawayh that he said: Narrated to us Abu Muhammad Hasan Ibn Muhammad Ibn Yahya Alawi, the nephew of Tahir, in Baghdad on the side of the cotton market in his house that: Abul Hasan 'Ali Ibn Ahmad Ibn 'Ali Aqiqi came to Baghdad in the year two hundred and ninety eight and went to 'Ali Ibn Isa Jarrah, who was at that time the minister, to seek help about something he had lost. He asked the minister for help.

But he said, "You have a big family in this region. If we go to them, they will give us everything we ask for." This took very long or he gave this answer. So, Aqiqi said, "I will ask someone who can fulfil my need." 'Ali Ibn Isa asked, "And who is that?" He said: "Allah, the Exalted." Saying this, he left angrily. He said: I went out as I was saying, "To God is the call of help from every calamity and in Him is relief from every tragedy."

As I went away, a messenger from Husayn Ibn Rauh came and I confided my misgivings to him. The messenger brought it to the attention of Husayn Ibn Rauh. He then came with a hundred dirhams, whole in number and weight, a scarf, some anointments for the deceased and some burial shrouds. He said: "Your master is extending his greetings to you and is saying, 'When a grief or hard event challenges you, touch this scarf against your face, for this is the scarf of your master. And take these dirhams, anointments and burial shrouds. Your need will be fulfilled tonight.

When you reach Egypt, Muhammad Ibn Ismail will be dead ten days before your arrival and you will die after him. So, this will be your burial shroud, this, your scent and this, your gear." I took the items and put the event into my memory. The messenger left.

Once I noticed that the torch at my door was alight and someone was knocking the door. I asked my servant, "Look, what is it?" He said: "It is alright. It is the slave of Hamid Ibn Muhammad Katib, the cousin of the minister." He brought him to me. He said: "The minister wants to see you. My master Hamid is asking you to ride to him." I rode and passed by the streets gates and reached the street of the weight-makers.

I saw Hamid waiting there for me. When he saw me, he held my hand and we rode to the minister. The minister said: "O Shaykh, Allah has fulfilled your need." He apologized to me and gave letters that were

written and sealed and he had made them ready for me. I took the letters and left.

Abu Muhammad Hasan Ibn Muhammad says, Abul Hasan 'Ali Ibn Ahmad Aqiqi narrated this to us in Nasibayn and said: These anointments did not come, but for my aunt. [He did not mention her name.] That is the news of my death was given. Husayn Ibn Rauh had told me: You will own agricultural land and after that he wrote my request.

So, I went to him, kissed his forehead and eyes and said: "Master, show me the burial shrouds, the anointments and the dirhams." He took out the shrouds. There was an embroidered cloak in them weaved at Yemen, three garments from Khurasan and a turban.

The anointments were in a sack. He took out the dirhams. I counted them. They were one hundred. I said: "Master, give me one dirham from them, I will make a ring out of it." He said: "How can that be? Take anything else you want?"

I begged and entreated that I wanted a dirham from those dirhams. I kissed his head and his eyes. He gave me a dirham, which I fastened in my handkerchief and then put it in my sleeve. When I went to the inn, I opened the long sack which I had and put the handkerchief, in which the dirham was tied, in the long sack. I put my books and notebooks over it. I stayed some days and then came back to get the dirham. The sack was tied as it had been, but nothing was in it.

Different thoughts were ravaging through my head. I went to the door of Aqiqi and said to his servant, Khair, "I want to see the Shaykh." He took me inside.

He asked: "What is happening?" I said: "My master, the dirham which you gave me, I did not put it in my sack." He called for his sack and took out the dirhams and counted them: they were one hundred by number and weight. There was no one with me, who I would suspect of wrongdoing. I asked him to give it back to me.[7](#)

But then he went to Egypt and took possession of his agricultural lands. And as predicted Muhammad Ibn Ismail had died ten days before him and then he died and was shrouded in the burial shrouds he was given.

266– Narrated to us a group of scholars from Abu Ja'far Muhammad Ibn 'Ali Ibn Husayn Ibn Musa Ibn Babawayh and Abu Abdullah Husayn Ibn 'Ali, his brother that: Narrated to us Abu Ja'far Muhammad Ibn 'Ali Aswad that:

'Ali Ibn Husayn Ibn Musa Ibn Babawayh ('a) asked me after the death of Muhammad Ibn Uthman Amari to ask Abul Qasim Ibn Ruh to ask our Master of the Age (aj) to pray that Allah gives him a son. I asked him that and he delivered the request. Then he informed me after three days that the Imam has prayed for 'Ali Ibn Husayn and that he will sire a blessed son that Allah will bestow him a son and there will be other sons after him.

Abu Ja'far Muhammad Ibn 'Ali Aswad says, I requested him for myself to pray that may Allah give me a son. He did not give me a reply and said: "This cannot happen." 'Ali Ibn Husayn had his son Muhammad that year and after him other sons and no son was born to me.

Saduq ('a) says, Abu Ja'far Muhammad Ibn 'Ali Aswad would often say to me when he saw me coming to the sessions of our Shaykh Muhammad Ibn al-Hasan Ibn Ahmad Ibn Walid ('a) and my love for books of knowledge and learning, "It is not surprising that you are fond of knowledge; you are born through the Dua of the Imam ('a)."

267– Abu Abdullah Ibn Babawayh [Shaykh Saduq] said: I started teaching when I was less than twenty years of age. Many a time, Abu Ja'far Muhammad Ibn 'Ali Aswad would attend my sessions and when he observed my promptness in answering questions regarding codes of practice (Fiqh), he would be much astonished by my young age and would say, "No wonder you were born through the Dua of the Imam ('a)."

268– Narrated to us a group of scholars from Muhammad Ibn 'Ali Ibn Husayn Ibn Musa Ibn Babawayh that: Muhammad Ibn 'Ali Ibn Matil said:

There was a woman called Zainab from the people of Aba. She was married to Muhammad Ibn Abdil Abi. She had three hundred dinars.

She came to my uncle, Ja'far Ibn Muhammad Ibn Matil and said: "I want you to give this money to Abul Qasim Ibn Ruh." My uncle sent me with her to translate for her. When I came to Abul Qasim, he addressed her in an eloquent tongue: "Zainab, chuna, chun bada, kulia, Junista."<sup>8</sup> It meant, "Zainab, how are you and how did you stay and what is the news of your children?" She did not need my translation. She gave the money and came back.

269– Narrated to me a group of scholars from Abu Ja'far Muhammad Ibn 'Ali Ibn Husayn Ibn Musa Ibn Babawayh that he said: Narrated to me Muhammad Ibn Ibrahim Ibn Ishaq Taliqani that: "I was in the company of Shaykh Abul Qasim Husayn Ibn Rauh (q.s.) with a group of people including 'Ali Ibn Isa Qasri, when a man stood up and said: 'I wish to pose some questions to you.' He (Ibn Rauh) replied, 'You may ask.' Then he asked questions that we have mentioned elsewhere.

Muhammad Ibn Ibrahim Ibn Ishaq says that the reply of Husayn Ibn Rauh was so astonishing that the next day he went to him to ask him whether it was his own reply or he had learnt it from the Infallible Imam ('a). Husayn Ibn Rauh told him: "O Muhammad Ibn Ibrahim! I never say anything on my own, even in the most difficult circumstances. Rather the source of everything is the favours I have received from the Proof of Allah and heard from him..."

270– It is narrated from a group from Abu Abdullah Husayn Ibn 'Ali Ibn Musa Ibn Babawayh that he said: A group of my associates, who were in Baghdad in the year in which the Karamathians<sup>9</sup> raided the pilgrims of Mecca, and the year in which meteoroids fell, narrated that my father ('a) wrote to Shaykh

Abul Qasim Husayn Ibn Rauh, may Allah sanctify his tomb, seeking permission to go for Hajj.

Reply came, "Don't go this year." My father returned a reply, saying, "It is an obligatory pledge. Is it permissible for me not to go? The answer came, "If you must perform, then be in the last caravan."

My father travelled with the last caravan and his life was saved. All the people in other caravans ahead of him were killed.

271– Narrated to me a group of scholars from Muhammad Ibn 'Ali Husayn that he said: Narrated to us Abu Muhammad Ammar Ibn Husayn Ibn Ishaq Usrooshini that: Narrated to us Abul Abbas Ahmad Ibn al-Hasan Ibn Abi Salih Khujandi that: "After he had been fascinated with the search and investigation into the matter of Imamate after the Eleventh Imam and had left his homeland to find out what to do. He also wrote a letter to the Master of the Time ('a), through Husayn Ibn Rauh complaining about his bewilderment as it had affected his whole life and begged for a reply, which would accord him comfort and peace of heart. He himself says: An epistle was issued to me from Imam ('a): 'Whoever searches, he seeks; and whoever seeks, he leads [my enemies] on [and divulges my location to people]; and whoever leads on, [it is as if] he destroys [me]; and whoever destroys [me], [it is as if] he worships a deity other than Allah.'

On seeing that epistle I gave up the search, my heart got peace and I returned to my hometown happily, thanks be to Allah.

272– A group of scholars narrated to me from Abu Ghalib Ahmad Ibn Muhammad Zurari that he said: There was great discord between me and my wife, mother of my son, Abul Abbas. This continued to such a limit that I became extremely hateful of her. I wrote a letter to Imam ('a) through Abu Ja'far asking for a Dua. There was delay in reply. After some days Abu Ja'far saw me and said: Reply to your letter has arrived. I went to meet him. He opened a scroll and was sorting when I saw that on one the following was written: "As for the matter between husband and wife; Almighty Allah has rectified their relationship."

After that we had a perfectly amicable life and even when I intentionally tried to provoke my wife, she was not at all angered.

This is the account of Abu Ghalib in exact words or close to it.

Ibn Nuh said: I thought that Ibn Ghalib, on the basis of that which Ibn Ayyash has narrated, wrote a letter through Abu Ja'far Ibn Abi Azaqir, before he became deviated, and was cursed by the Imam, but a friend who was with me heard this and said that Abu Ja'far implies Abu Ja'far Zajuzaji – may Allah be pleased with him – and not Ibn Abi Azaqir and the letter was also sent to Kufa. As Abu Ghalib himself told us: We met Abul Qasim Husayn Ibn Rauh before he was appointed as the deputy of the Imam and went with him to meet Abu Ja'far al-Shalmaghani, but we were unable to find him.

Ibn Nuh said: These two stories were not put into writing by us in order to remember and retell them, but another person wrote them down, although Abu Ghalib has narrated these incidents often in such a way that I heard from him a number of times. All praise and glorification is for Almighty Allah and benedictions be on Muhammad and his Purified Progeny.

273– A group of scholars has narrated from Abu Ja'far Muhammad Ibn 'Ali Ibn Husayn that he said: Narrated to me Muhammad Ibn Ibrahim Ibn Ishaq Taliqani that: "I was in the company of Shaykh Abul Qasim Husayn Ibn Rauh (q.s.) with a group of people, including 'Ali Ibn Isa Qasri when a man stood up and said: 'I wish to pose some questions to you.' He (Ibn Rauh) replied, 'You may ask.' He asked, 'Please tell me if Husayn ('a) is the Wali (saint) of Allah?' He replied at once, 'Yes.' He asked, 'Is it possible for Allah to give power to His enemy over this friend?'

Husayn Ibn Rauh said, "Pay attention to what I am saying and remember it. You should know that the Almighty Allah does not speak to the people directly. But He sends some prophets to them. If He had sent non-humans as prophets, they would not have gathered near him, they would have shunned him. That is why the prophets were from human beings. They ate like humans and walked the streets and bazaars. People used to say: You are like us and we are like you. We do not accept that you are a prophet, but that you present some miracle. If you show a miracle, we would know that you have a special distinction from Allah, which we don't have.

Thus, the miracles of the prophets are the greatest proof of the veracity of their claims. Therefore, some of them after warnings and completion of proof, presented the miracle of the Hood and storm and the arrogants were drowned. Some were such that when thrown into the fire, it became cool and comfort for them. For some of them the sea split and the enemies drowned in it. The Almighty Allah turned the dry staff into a python. Of them were such through whose hands the Almighty enlivened the dead and for some split the moon and in the same way gave speech to animals like camel and wolf, etc.

In other words, the divine prophets presented such miracles that people were not capable of performing them.

The wisdom of the Almighty was such that the prophets, though they possessed miracles, sometimes they were victorious and sometimes suffered defeat. If they had always been victorious and had never suffered defeat and calamities the people would have mistaken them for being gods and considered them all- powerful. Thus, the prophets, despite their miracles were sometimes victorious and successful and sometimes vanquished, therefore the people did not perceive them to be omnipotent and realized that there was a power above the prophets; that is the creator and nourisher of the Universe? They were compelled to confess to Him and obey His prophets, who are the proofs of Allah over the people. Anyone who saw their propagation, warnings and signs decided and confessed that it was truth and worth obedience.

In this way they secured their salvation and those who deviated from this and became inimical to the

divine messengers fell into everlasting chastisement. So: that he who would perish might perish by clear proof, and he who would live might live by clear proof.” Muhammad Ibn Ibrahim Ibn Ishaq says that the reply of Husayn Ibn Rauh was so astonishing that the next day he went to him to ask him whether it was his own reply or he had learnt it from the Infallible Imam (‘a). Husayn Ibn Rauh told him: “O Muhammad Ibn Ibrahim! I never say anything on my own even in the most difficult circumstances. Rather the source of everything is the favours I have received from the Proof of Allah and heard from him...”

So far, we have mentioned some reports and traditions, which prove the Imamate of the son of Imam Hasan al-‘Askari (‘a), his holy existence and occultation. These reports mention unseen matters and prophesize future events in an extraordinary manner, such that no one had any knowledge about them, except that Allah, the Mighty and the High may have bestowed him through the knowledge of His Prophet and these reports reached him through one whose veracity was testified beyond any doubt. Like for example, Husayn Ibn Rauh. If his veracity had not been there, he would not have been as such [that he would not have had knowledge of unseen], because these miracles are never possible through liars.

The conclusion is that when the veracity of the deputies of Imam (‘a) is proved, it also proves the existence of one through whom they are getting these blessings.

However, we have not quoted everything recorded in this regard lest the book becomes lengthy, though it is mentioned in other books.

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[1.](#) Idhkutakain Ibn Satakin Turk was a commander of Mu‘htadi Abbasi (Tarikh Tabari, Vol. 9, Pg. 465, Darut Turath, Beirut)

[2.](#) From the context of such sentences, it can be concluded that the implication of Imam (‘a) was Ja‘far al-Kazzab; on the basis of this Abi Ghanim Qazwini was a supporter of Ja‘far al-Kazzab.

[3.](#) That is he should fast for sixty days, feed sixty poor persons and free a slave.

[4.](#) Abu Surah was a prominent Zaidiyyah leader. It is mentioned in the report that Abu Ghalib the narrator, says: I have seen the son of Abu Surah, but later he says: Abu Surah said: On the basis of this it is possible that Abu Ghalib has narrated from Abu Surah and he has narrated from Abu Surah.

[5.](#) Some have denoted Ahl al-Hadith from Hashawiyya as they have become inclined to comparison and corporeality; there are three reasons for naming them as such.

A) Since they believed in corporeality, therefore they are Mahshu (‘solid’).

B) They are attributed to Hasha which means the edge of the gathering. Since they were present in the lectures of Hasan Basri and uttered inappropriate things, he also ordered that they should be taken to the edge of the gathering.

C) In narrating traditions, they didn’t consider any condition necessary; as a result of which they included nonsensical matter also into Islamic traditions. And Hashu is in the meaning of extra matter.

Hashawiyya openly ascribed to belief in corporeality of God: that is He is having organs, voice, he comes down and goes up, he moves and changes his location. They have attributed false sayings to the Messenger of Allah (S) regarding this and most of these reports are taken from Jews and with regard to Qur’an, they believed that even its words and sounds are eternal and divine.

[6.](#) An important point made clear from this report is that whenever the special deputies of Imam az-Zaman (aj) got reply to a query, they used to only show the original letter of the Imam to the questioner and ask him to make a copy of it if he wanted and to return the original. This was to make sure that the letter should not be misused to create deviation.

[7.](#) The same incident has been quoted in the book of Kamaluddin and it is mentioned in this regard that Aqiqi refused and

did not give the dirham and in the first report also the year of this incident is mentioned as 298 A.H.

[8.](#) In the marginal notes of the version published by Marifa Islamiya, which is a really comprehensive book and it has presented the controversy of abrogation in a nice way. It is mentioned that in the manuscripts in the Library Astan Quds Razavi and Library of Madressa Faiziya Qom the above text is: Chuni chun badi, which in relation to the above version is clearer and more eloquent and is more correct than our version.

In Bihar al-Anwar which has quoted from Kamaluddin that: 'Chuna, chuwaida. Kawaida, chun Ikhna' in which chuni means: How are you?; Chun badi (chun bada) means how were you before? Kubia means: How are your children, family? Chunista or chun asta means: How are you all etc. this is Dari language which originated from Persian, which is itself taken from a special pronunciation and till the seventh century was the language of the majority of the people of Iran and this is why Dari was spoken as Persian and then changed to a completely new language today.

[9.](#) Qaramata is an Ismailiya sect, which believed that after Imam as-Sadiq ('a), Muhammad Ibn Ismail, grandson of Imam Ja'far as-Sadiq ('a) is the Mahdi, he is alive and he has not died. This sect has now become extinct and no trace of it remains.

[1] [1]

SHARES

## Causes Of Delay In Reappearance Of The Master Of The Affair

There is no reason for delay in his reappearance, except danger to his life, which is an obstacle in his reappearance. Its proof is that if there had been some other cause, his remaining in occultation would not have been correct and it is because of this that His Eminence had to bear different kinds of problems and hardships. That is why the ranks and levels of recognition of the Imams of guidance and the divine prophets are very great and lofty; due to which they bear even the great difficulties and hardships for the sake of Almighty Allah.

If it is said: Why the Almighty Allah did not prevent his killing with the help of angels and other unseen means?

The reply is that the prevention of his killing by the Almighty Allah is of two kinds: One is that this obstacle should either be in negation of religious duties or not opposed to it. And that obstacle, which is not opposed to religious duties, is that opposition to Imam ('a) should be prohibited; his obedience and following should be ordered and help should be rendered to him and to say that it is obligatory for people to obey him. All these commands and prohibitions are also issued by Almighty Allah, but becoming an obstacle by Allah for one who intends to kill the Imam is opposed to religious duties and logical contradictions appear in it. It is so, because religious duties are aimed at earning divine rewards, but Allah's being an obstacle is opposed to this and on many occasions, compulsive prevention by the Almighty Allah may have some evil for the people, which in fact cannot be expected from Allah.

One of our senior scholars said that the instance of malaise in the reappearance of the Imam and the instance of exigency in his occultation is not impossible and improbable; on the contrary it is very much possible. But this statement is not correct, because from this statement, the obligatoriness of messengership would become invalid [that is if this is accepted, it would be right to say that the sending of prophets is not right]. In the same way, the result of accepting this statement would be that messengership and prophethood is a divine grace, but it can be changed depending on circumstances. [That it is possible for prophethood to be necessary at a time and unnecessary at another; whereas prophethood and messengership is necessary and obligatory at all times.] However, becoming an obstacle of the Almighty Allah between the Imam and people as we have mentioned [that is through occultation of the Imam] there is no problem in it and it is also not impossible, that it should be said that there is an evil in this occultation, but from this occultation the obligatoriness of appointment of the Imamate does not end and it is also not in contradiction to Imamate.

If it is said: But is it not true that the forefathers of the Imam were alive and visible to people and despite this there was risk to their lives, but the circumstances of that time were not that people should have not access to them.

We would reply: The circumstances of the forefathers of Imam al-Mahdi (aj) were different, because they acted according to dissimulation (Taqiyyah) with the rulers of their times and acted with them in such a way that even the rulers knew that they would not stage an uprising and the Holy Imams ('a) also did not see any exigency in staging an uprising. On the contrary, the circumstances of the lives of the Holy Imams ('a) show that these personages were also in anticipation of the Mahdi and those who had faith in their Imamate also did not cause any loss to the regimes of their times [it was so, because the Holy Imams ('a) were not commanded to stage an uprising].

But the matter of Imam al-Mahdi (aj) is not like this. It is so, because it is known from the circumstances of the Imam that he would stage an armed uprising and finish off the tyrant regimes from the world and subdue all the tyrant rulers and wave the standard of justice and equity on the whole world and destroy injustice and oppression. Thus, if someone is having this quality then certainly the rulers of his time would be terrified and be inimical to him and would pursue him and send spies to observe all his movements; and they would be terrified of this all the time.

In such circumstances, Imam ('a) needs to keep himself away and in occultation from the people, till the time of his reappearance; from those from whom he perceives danger, whether they are friends or enemies.

In addition to what is mentioned, the forefathers of Imam al-Mahdi (aj) were apparent and not in occultation, because if death or martyrdom occurred for them, they knew well that after them one of their issues would be the successor, but such a thing is not there for Imam al-Mahdi (aj).

It is so, because if an event like martyrdom occurs before the uprising, there is no one who can be his

successor; therefore, it was necessary for Imam al-Mahdi (aj) to be in occultation and circumstances of Imam ('a) are completely different from those of his forefathers and this matter is absolutely clear.

If it is said: How can we understand that it is time of his reappearance and the danger to his life is no more? Can it be through divine revelation, whereas there is no revelation on Imam ('a)?

Or through definite knowledge, which does not require contemplation and consideration? It is also clear and obvious that it is opposed to religious duty. Or through Amara<sup>1</sup> and a sign, which becomes a conjecture for him? It is also harmful to the life of the Imam, and it casts his life into danger. We would reply: We have two replies for this objection: Firstly, Allah, the Mighty and the High through the means of knowledge and explanation of the Messenger of Allah (S) and the respected fathers of Imam ('a) have informed us that the period of occultation is a period of fear and the time when this fear will be dispelled is the time of reappearance and He has informed about this to the Imam. The Imam ('a) also with regard to that which he was informed and that which was ordered to him is following his respected forefathers and the Messenger of Allah (S), but due to exigencies this matter was concealed from us, but the Imam himself, since he is cognizant of these matters, he does not need to refer to Amara and the signs.

Secondly, if we suppose that Imam ('a) acts according to his conjecture at the time of reappearance, it is possible that it is very much possible that the conjecture of Imam ('a) is helped through Amara and signs that he has received the necessary power for rulership. So, at that time, he would reappear and the Imam ('a) is also aware of it that when he gains strong conjecture, it would be the time of his reappearance.

On the basis of this, strong conjecture is a condition of reappearance and it makes reappearance necessary. Thus, in jurisprudence we say that the order of the judge is issued on the testimony of a witness, or that on the basis of Amara and conjecture it is commanded to pray in all four directions. And this matter is absolutely clear, praise be to Allah.

On the basis of this principle, traditional reports are mentioned, which help in our claim and we mention a few of them over here so that we may develop more interest in this topic, if Allah, the Almighty wills.

274– Husayn Ibn Ubaidullah has narrated from Abu Ja'far Muhammad Ibn Sufyan Bazufari from Ahmad Ibn Idris from 'Ali Ibn Muhammad Qutaibah from Fadhl Ibn Shazan Nishapuri from Hasan Ibn Mahbub from 'Ali Ibn Raab from Zurarah that he said: There would be two occultations for Imam Qa'im (aj). We asked: What for? He replied: Because he fears for his life.

275– It is narrated that there is similarity between Imam al-Mahdi (aj) and Prophet Musa ('a). I asked: What is it? He replied: Continuous fear and hiding from the enemies and rulers till Almighty Allah accords him permission to stage an uprising; and that He helps and supports him. For the same reason the Messenger of Allah (S) took refuge in Sheb Abi Talib and Cave of Thawr; also the seclusion of Amir al-Mu'minin ('a) at his house while demanding his rightful share was also as such.

276– Sa’ad Ibn Abdullah has narrated from Muhammad Ibn Husayn Ibn Abil Khattab from Safwan Ibn Yahya from Abdullah Ibn Muskan from Muhammad Ibn ‘Ali Halabi from Abi Abdullah Imam Ja’far as-Sadiq (‘a) that he said: The Messenger of Allah (S) kept his prophethood concealed for five years and remained underground due to fear. He did not publicize his message, whereas ‘Ali (‘a) and Lady Khadija (S) were present with him. After that Allah, the Mighty and the High commanded him to announce that which he had been ordered to and to publicize his messengership.

277– Sa’ad has narrated from Ahmad Ibn Muhammad Ibn Isa and Muhammad Ibn Husayn Ibn Abil Khattab from Hasan Ibn Mabub from ‘Ali Ibn Raab from Ubaidullah Ibn ‘Ali Halabi that: I heard Imam Ja’far as-Sadiq (‘a) say:

After divine revelation descended on the holy being of the Holy Prophet (S), he stayed in Holy Mecca for thirteen years. For three years of this period, he propagated Islam secretly and did not openly announce his prophethood till Almighty Allah commanded him to announce it. After that he publicized it.

278– Ahmad Ibn Muhammad Isa Ashari has narrated from Muhammad Ibn Sinan from Muhammad Ibn Yahya Khathami from Zaris Kinasi from Abu Khalid Kabuli in the tradition, which we have condensed: I asked Imam Muhammad al-Baqir (‘a) to pronounce the name of the Qa’im, so that I may recognize him through his name. The Imam said: Aba Khalid, you have asked about a thing and about one such that even if his children had recognized him, they would also have become jealous and have cut him into pieces.[2](#)

279– Narrated to us Sa’ad Ibn Abdullah from a group of our companions from Uthman Ibn Isa Kilabi from Khalid Ibn Najih from Zurarah Ibn Ayyan that he said: I heard Abi Abdullah (‘a) say: “There is occultation for the Qa’im before his reappearance.” I asked: “Why is it so?” He replied: “He is fearful.” And he pointed towards his belly, implying that the Qa’im fears for his life. Then he said: “O Zurarah; and he is that awaited one and he is the one in whose birth they shall doubt. Thus, some will say: His father died heirless and some will say: He was in the womb of his mother when his father died. Some others will allege that he was born two years before the passing away of his father. And he is the Awaited one; but the Almighty Allah likes to test the Shi’a. It is the time when people of falsehood will fall in doubts.”

Zurarah says; I asked: “If I am able to live till that period, what action I should perform?”

He replied: “O Zurarah if you live till that time you must recite the following supplication: ‘O Allah, introduce Yourself to me. For if You don’t introduce Yourself to me, I will not recognize Your Prophet...and so on.[3](#)

280– Sulaym Ibn Qays Hilali has narrated from Jabir Ibn Abdullah Ansari and Abdullah Ibn Abbas that they said: The Messenger of Allah (S) said in his bequest to Amir al-Mu’minin (‘a): O ‘Ali, soon Quraish would unite against you and they would come together to oppress and defeat you; thus if you have supporters, you should do Jihad against them and if you don’t have any supporters, you must refrain from violence and keep yourself secure; since martyrdom would come to you later.

## Test Of Shi'a During The Period Of Occultation Of The Imam

As for the reports that are recorded about the test of the Shi'a during the period of occultation, and that life will be difficult on them and informing them of the obligation of being patient in this hardship; the reason for issuing these reports is to inform about hardships and trouble that would be caused, and not that the Almighty Allah has concealed the Imam to cause these difficult circumstances. How can the Almighty Allah do this whereas that which is caused by the oppressors and tyrants is injustice and sin, therefore how can the Almighty Allah intend this?

On the contrary, the cause of occultation, as we have mentioned, is fear and these reports have informed about that which will occur during occultation and that which would befall the believers during this time and that their being patient in it would be rewarded and that they should remain attached to their faith till the Almighty Allah eases their circumstances. I will only mention a few reports that are recorded about it.

281– Narrated to us Husayn Ibn Abdullah from Abu Ja'far Muhammad Ibn Sufyan Bazufari from Ahmad Ibn Idris from 'Ali Ibn Muhammad Ibn Qutaibah from Fadhl Ibn Shazan Nishaburi from Ibn Abi Najran from Muhammad Ibn Mansur from his father that he said: "Some of us were talking about the Qa'im in the presence of Imam Ja'far as-Sadiq ('a); he turned to us and asked: "What are you talking about? How far! How far! That, which you anticipate, will not be until you are tested. How far! That, which you anticipate, will not be until your good and bad are not separated. How far! That, which you anticipate, will not be until you are sifted. That, which you anticipate, will not be, except after despair. That, which you anticipate, will not be until he, who is to be wretched, becomes wretched and he, who is to be fortunate, becomes fortunate."

282– Sa'ad Ibn Abdullah Ashari has narrated from Muhammad Ibn Husayn Ibn Abil Khattab from Hasan Ibn 'Ali Ibn from Thalaba Ibn Maimoon from Malik Jahni from Asbagh Ibn Nubatah that he said: I came to Amir al-Mu'minin 'Ali Ibn Abi Talib ('a) and found him thoughtful. He was drawing lines on the ground. I said: "O Chief of believers, why do I see you thoughtful and making lines on the earth? Is it out of desire for the earth?" He said: "No, by Allah, I have never desired it, nor for what is in the world even for a day. I was thinking about the son, who will be born from my seed – my eleventh descendant. He is the Mahdi and he will fill the earth with equity as it will be full of oppression and injustice. There will be perplexity and occultation regarding him, in which communities will go astray and communities will be guided."

283– It is narrated from Ahmad Ibn Idris from 'Ali Ibn Muhammad Ibn Qutaibah from Fadhl Ibn Shazan from Ahmad Ibn Abi Nasr Bazanti that he said: Imam Musa al-Kazim ('a) said: "By Allah, that to which you look forward to, will not come about, except after you are distinguished and subjected to a test till, except for a few, none of you Shi'a will remain ...then he recited the following verse: ***"What! do you think that you will be left alone while Allah has not yet known those of you who have struggled hard ..."*** (9: 16) ...and those who are patient.

284– It is narrated from Sa'ad Ibn Abdullah from Husayn Ibn Isa Alawi from his father from his grandfather from 'Ali Ibn Ja'far from his brother, Musa Ibn Ja'far that he said: "You must continue to protect your religion for the sake of Allah, till the fifth descendant of the seventh Imam does not go into occultation. You must not lose it in any case. Occultation is definite for the master of this affair and it will be such occultation that even those who have faith in it will recant it. It will be a time of a tough examination from the Almighty Allah."<sup>4</sup>

285– Ahmad Ibn Idris has narrated from 'Ali Ibn Muhammad Ibn Qutaibah from Fadhl Ibn Shazan from Ibn Abi Najran from Amr Ibn Masawir from Mufaddal Ibn Umar Ju'fi from Imam Ja'far as-Sadiq ('a) that he said: "Do not protest! By Allah! Your Imam shall be hidden from you for a long time. You will be tried and examined during that to such an extent that some shall say: He has died or he has gone into some cave, while believers will be shedding tears for him. The hearts of the people will be shaken up by calamities like a ship is tossed in the waves of the stormy sea. None shall get deliverance, except those from whom Allah has taken oath, on whose hearts He has inscribed faith and whom He has helped with His mercy. At that time twelve standards will arise and all of them will be alike, thus it will not be known, which the standard of truth is."

I began to weep, so the Imam asked: O Abi Abdullah why do you weep? I replied: Master, why shouldn't I weep when you say that twelve standards will arise and all of them will be alike, thus how do we know what the standard of truth is? The Imam said: Look at the sun, on which army it is shining. I said: Master, this same sun? "Yes," he replied, "O Abi Abdullah, have you seen this sun? I said: Yes. Imam said: I swear by Allah, our matter (Wilayat) is clearer than this sun."

286– Muhammad Ibn Ja'far Asadi has narrated from Abu Sa'id Adami from Muhammad Ibn Husayn for Muhammad Ibn Abi Umair Abi Ayyub from Muhammad Ibn Muslim and Abu Basir that he said: We heard Abi Abdullah ('a) say: "It will not take place till two-third of the human population does not perish." He was asked: "If two-third perishes, who will remain?" He replied: "Are you not satisfied that one-third will remain?"

287– It is narrated from Jabir Ju'fi that he said: I asked Imam Muhammad al-Baqir ('a): "When will you come to power?"

He replied: "It's a pity that it will not be so till you are all sieved like grain is sieved to separate it from chaff. And then you are sieved again and again, till there does not remain any impurity and only the clean grain is left."

288– It is narrated from Muhammad Ibn Abdullah Ibn Ja'far Himyari from his father from Yaqub Ibn Yazid from Hammad Ibn Isa from Ibrahim Ibn Umar Yamani from a man 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. In the same way one believes in our matter in the morning and recants it in the evening or believes in it in the evening and

when morning comes, he recants it...”

289– It is narrated from Muhammad Himyari from his father from Ayyub Ibn Nuh from Abbas Ibn Aamir from Rabi Ibn Muhammad Musalli that he said: Imam Ja’far as-Sadiq (‘a) said to me: “By Allah, people will be broken up like glass, however glass can be joined together again. By Allah, people will be broken up like earthen pots; which if once broken cannot be joined again.<sup>5</sup> By Allah, you people shall be crushed; by Allah, you shall be sieved, like wheat is sieved from the chaff.”<sup>6</sup>

290– Narrated Ja’far Ibn Muhammad Ibn Malik Kufi from Ishaq Ibn Muhammad Ibn Abu Hashim from Furat Ibn Ahnaf that he said: Amir al-Mu’minin (‘a) mentioned the Qa’im (aj) and said: “He will go into hiding, so the ignorant will say that Allah does not have any need of Aali Muhammad (‘a).”

291– It is narrated from Ja’far Ibn Muhammad from Muhammad Ibn Husayn Ibn Abil Khattab from Muhammad Ibn Ismail Ibn Yazid from Abdullah Ibn Abdur Rahman Asim from Abdur Rahman Ibn Siyabah from Imran Ibn Mitham from Abaya Ibn Rabi Asadi that he said: I heard Amir al-Mu’minin (‘a) say: “How would you be when you are left without an Imam of guidance or a visible standard, when some of you turn away from the other with disdain?”

292– It is narrated from ‘Ali Ibn Yaqtin that he said: Imam Musa al-Kazim (‘a) said to me: “O ‘Ali, the Shi’a have been brought up with hopes since two hundred years.”<sup>7</sup>

Yaqtin said to his son, ‘Ali: “What is the matter?! What had been said (by the infallible Imams) to us occurred, but what had been said to you did not – he meant the fate of the Abbasids.”

‘Ali said: “What had been said to you and what had been said to us were from the same source, but the time of your matter came, and it occurred as it was told to you whereas the time of our matter has not come yet; so, we justified that by hopes and wishes. If it was said to us that this matter would occur after two hundred or three hundred years, our hearts would have become hard and most people would have apostatized, but they said to us that it is near in order to attract the hearts of people and to make them feel that deliverance was near.”

293– It is narrated from al-Shalmaghani in Awsiya that Abu Ja’far Marwazi narrated that: Ja’far Ibn Muhammad Ibn Umar and a number of others came to Askar and were present there during the time Imam Hasan al-’Askari (‘a) was alive. Amongst them was ‘Ali Ibn Ahmad Ibn Tanin. Ja’far Ibn Muhammad Ibn Umar wrote a letter asking permission to enter the tomb. ‘Ali Ibn Ahmad said to him, “Do not write my name. I am not seeking permission.” Ja’far Ibn Muhammad did not write his name and the reply came, “Enter you and the one who did not seek permission.”

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<sup>1</sup>. Amara implies a proof, which is not informative, on the contrary it creates a strong doubt, but it is not hundred percent true like the testimony of a witness.

<sup>2</sup>. This report proves the encompassing knowledge of Imam (‘a) about the events and beliefs of people in future that most

people are hateful to the Imam and the descendants of Lady Fatima Zahra ('a).

[3.](#) The Dua continues as follows: 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.' (Kafi, Vol. 1, Pg. 337)

[4.](#) Following report no. 128 the complete discussion is given; therefore, it should be referred there.

[5.](#) Broken glass can be remade after powdering it. Some Shi'a are such that during the period of occultation, they have doubts but the path of their return is open, but some people are like clay pot, because if it is broken it cannot be remade in any way. It means that some doubters would never be guided and they will not return to the right path.

[6.](#) It is in fact the grain, which had not been able to grow properly; therefore, it is separated from the complete wheat grains.

[7.](#) Hope for the reappearance from the declaration of prophethood till the martyrdom of Imam Musa al-Kazim ('a) in 183, which is a period of around 200 years.

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SHARES

## Reports Of The Emissaries Of Imam ('A) During The Period Of Occultation

Before we begin discussion about the Special Deputies of the Imam during the period of occultation, we would mention some reports in brief, which are restricted to each of the Imams and which are related to the management of their affairs.

In the same way, we will also mention reports about those who were praised and who followed the right path as well as those who were condemned and who did not follow a right faith, so that we may become conversant with the circumstances of their lives.

294– It is narrated in some reports that they said: “Our servants and our caretakers are the most evil of Allah’s creation.”

This statement is not meant to be general and all inclusive. They have said so, because these individuals included non-Shi'a and traitors,[1](#) as we shall explain.

295– Muhammad Ibn Abdullah Ibn Ja'far Himyari narrates on the authority of his father from Muhammad Ibn Salih Hamadani, saying, I wrote to the Master of the Age (aj) that my family was abusing and rebuking me with the tradition narrated from your forefathers ('a), “Our servants and our caretakers are the most evil of Allah’s creation.”

The holy Imam wrote back, “Regards to you.[2](#) Do you not read what Allah, the High, has said?

...وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقُرَى الَّتِي بَارَكْنَا فِيهَا قُرًى ظَاهِرَةً وَقَدَّرْنَا فِيهَا السَّيْرَ

***“And We made between them and the towns, which We had blessed (other) towns to be easily seen...” (34: 18).***

## **Approved Emissaries**

### **Humran Ibn Ayyin**

296– Husayn Ibn Ubaidullah narrates from Abu Ja’far Muhammad Ibn Sufyan Bazufari from Ahmad Ibn Idris from Ahmad Ibn Muhammad Ibn Isa from Hasan Ibn ‘Ali Faddal from Abdullah Ibn Bukair from Zurarah that he said: I spoke about Humran Ibn Ayyin and Imam Muhammad al–Baqir (‘a) said: By Allah, he would definitely never apostatize. Then he paused for some time and then said: Yes, Humran would definitely never apostatize and become a heretic.

### **Mufaddal Ibn Umar**

297– It is narrated through the same chain of reporters from Ahmad Ibn Idris from Ahmad Ibn Muhammad Ibn Isa from Husayn from Sa’id from Muhammad Ibn Abu Umair from Husayn Ibn Ahmad Minqari from Asad Ibn Abi Alaa from Hisham Ibn Ahmar that he said: I came to Abu Abdullah Imam as–Sadiq (‘a) and wanted to ask him about Mufaddal Ibn Umar. Imam (‘a) was working on his field and he was perspiring excessively. He started the conversation and said: Yes, by the God, except whom there is no god, I swear that only Mufaddal Ibn Umar Ju’fi is the man. Yes, by the God, except whom there is no god, I swear that only Mufaddal Ibn Umar Ju’fi is the man [having manly qualities]. Imam (‘a) repeated this more than thirty times and I also counted up to thirty. After that Imam (‘a) said: Indeed, he is father after the father.

298– It is narrated from Hisham Ibn Ahmar that he said: I carried monies for Imam al–Kazim (‘a), but he said: Hand it over to Mufaddal Ibn Umar. I took it back to Ju’fa locality and placed it before the house of Mufaddal.

299– It is narrated from Musa Ibn Bakr that he said: I was in the company of Imam Musa al–Kazim (‘a) and I never saw anything being brought for the Imam, but that it came to Mufaddal and many a times saw people bring something that the Imam did not accept; on the contrary he said: Deliver it to Mufaddal.

### **Mualla Ibn Khunais**

He was a servant of Imam Ja’far as–Sadiq (‘a) and because of that Dawood Ibn ‘Ali had him eliminated. He was an approved and praised person in view of Imam (‘a) and he departed from the world with belief in Wilayat of the Imam and his circumstances are well known in Islamic history.

300– It is narrated from Abu Basir that he said: When Dawood Ibn ‘Ali had Mualla Ibn Khunais eliminated and had his body suspended in public view, it was a great tragedy for Imam Ja’far as–Sadiq (‘a), which aggrieved him much. So he said to the killer of Mualla: O Dawood, why have you got my friend and manager of the monetary affairs of my family, killed? By Allah, he is more honourable than you before Almighty Allah. It is a lengthy tradition [but we have just quoted according to our purpose].

301– In another traditional report, it is mentioned that the Imam said: “Know that by Allah, he has entered Paradise.”

### **Nasr Ibn Qabus Lakhmi**

302– It is narrated that he was the representative of Imam Ja’far as–Sadiq (‘a) for twenty years and during this period no one came to know that he is an agent of the Imam. He was a very religious and noble man, although Abdur Rahman Ibn Hajjaj was also the representative of Imam Ja’far as–Sadiq (‘a) and he passed away during the period of Imam ‘Ali ar–Ridha’ (‘a).

### **Abdullah Ibn Jundab Bajali**

He was the representative of Abu Ibrahim Imam al–Kazim (‘a) and Abul Hasan Imam ar–Ridha’ (‘a) and as mentioned in reports, he was a pious gentleman, and he held a position of great respect in the view of those two Imams.

303– One of those reports is that which Abu Talib al–Qummi has narrated: I came to Imam al–Jawad (‘a) in the last period of my life and had the honour of meeting the Imam. I heard him say: Allah, the Mighty and the High may give a good recompense on my behalf to Safwan Ibn Yahya, Muhammad Ibn Sinan, Zakariya Ibn Adam and Sa’ad Ibn Sa’ad; they have indeed fulfilled their covenant [of Wilayat], and Zakariya Ibn Adam was of those who had his Wilayat.

And from the blessed being of Imam al–Jawad (‘a) it is mentioned about Zakariya Ibn Adam that His Eminence said: I remembered that which has been decreed with regard to Zakariya Ibn Adam, may widespread mercy be on him on the day he was born, the day he passed away and the day he would be resurrected on Judgment Day. He lived a life of awareness and faith and suffered hardships for the sake of truth and observed patience and rose up for that, which is made obligatory on him by Almighty Allah and His Messenger and he departed from the world while he was faithful to his covenant and he did not break it and he did not change his duties [and distorted Islamic laws]; on the basis of this, Allah, the Mighty and the High rewarded his pure intention and struggle.

### **Muhammad Ibn Sinan**

304– ‘Ali Ibn Husayn Ibn Dawood says: I heard from Abu Ja’far, the second, Imam al–Jawad (‘a) that he mentioned Muhammad Ibn Sinan in a positive way, saying: “Because of the fact that I am pleased with him, Almighty Allah is (also) pleased with him. He did not at all oppose me or my father.” [He was

always in the service of Ahl al-Bayt (‘a)]

### **Abdul Aziz Ibn Mu’htadi Al-Qummi Ashari**

305– The following epistle was issued from Imam al-Jawad (‘a) about him: Praise be to Allah, I have received the amount and noticed that you have borne some of the expenses yourself. Almighty Allah would forgive your and their sins and would be merciful to us and you.

Another epistle was issued with regard to him that Almighty Allah has forgiven your sin and has been merciful to us and you and because I am pleased with you, Almighty Allah is also pleased with you.

### **‘Ali Ibn Mahziyar Ahwazi Was Also Praised**

306– A group of scholars has narrated from Talakbari from Ahmad Ibn ‘Ali Raazi, from Husayn Ibn ‘Ali from Abul Hasan Balkhi from Ahmad Ibn Mandar Iskafi from Alaa Nadari from Hasan Ibn Shammun that he said: I read the following letter, which was in the writing of Imam al-Jawad (‘a) regarding ‘Ali Ibn Mahziyar. The following is the text of the letter:

In the name of Allah, the Beneficent, the Merciful. O ‘Ali, may Allah give you a good reward and may He settle you in His Paradise. May Allah keep away the degradation of the world and the hereafter away from you and may He raise you on Judgment Day with us. O ‘Ali, I tested you in well wishing, obedience and service and also examined you on that which Almighty Allah has made obligatory on you. If I say that I have not seen a similitude of you, I hope I would have stated the truth. May Almighty Allah reward you by admitting you into the Firdos Paradise. Your position and status as well as your service during summer and winter and during night and day is not concealed from me. I beseech Allah, the Mighty and the High that when He gathers people on Judgment Day, may He bestow His widespread mercy on you and reward you with that which you like. Indeed, Almighty Allah is the one who listens to the supplications.

### **Ayyub Ibn Nuh Ibn Darraj**

307– Amr Ibn Sa’id Madayani, a follower of Fathi sect, said: I came to see Imam Hadi (‘a) in a village of Syria. At that time Ayyub Ibn Nuh entered and stood before Imam (‘a), who ordered something to him and he went away from there. Imam (‘a) looked at me and said: O Amr, if you want to see an inmate of Paradise, you should look at this man.

### **‘Ali Ibn Ja’far Hammani**

He was an accomplished man with a pleasing personality and was a representative of Imam Hadi and Imam Hasan al-‘Askari (‘a).

308– Ahmad Ibn ‘Ali Raazi has narrated from ‘Ali Ibn Mukhallad Ayyadi that he said: Narrated to me Abu

Ja'far Amari that: Abu Tahir Muhammad Ibn 'Ali Ibn Bilal had the honour of performing Hajj and saw that 'Ali Ibn Ja'far [Hammani] is spending a lot of money. When he returned, he mentioned this to Imam Hasan al-'Askari ('a) in a negative tone. Imam ('a) wrote in reply: We ordered him to take a hundred thousand dinars for himself; again, we ordered him to take a hundred thousand dinars, but he refused to accept it and left it all with us. People do not have the right to interfere in matters we have not included them.

[After sometime 'Ali Ibn Ja'far] came to Imam Hasan al-'Askari ('a) and the Imam told him to take three hundred thousand Dinars.

### **Abu 'Ali Hasan Ibn Rashid**

309– Ibn Abi Jayyid has narrated from Muhammad Ibn al-Hasan Ibn Walid from Saffar from Muhammad Ibn Isa that he said: Imam Hadi ('a) wrote to the

Shi'a of Baghdad, Madayan, Sawad and the surrounding areas: I have appointed Abu 'Ali Ibn Rashid as successor to Husayn Ibn Abde Rabb and the representatives before him; and their obedience is my obedience. I have written this letter in my own handwriting.

310– Muhammad Ibn Yaqub has directly narrated from Muhammad Ibn Faraj<sup>3</sup> that he said: I wrote to Imam Hadi ('a) asking about 'Ali Ibn Rashid, Isa Ibn Ja'far [bin Asim] and Ibn Band.

Imam ('a) wrote back: You have mentioned Ibn Rashid, who lived a righteous life and departed as a martyr. And they condemned Ibn Band and Asimi, but Ibn Band was clubbed to death and Ibn Asim was also lashed three hundred times on the Baghdad Bridge and thrown into the Tigris and he passed away.

These were some who were praised and approved by the Imams, though we have not mentioned all the companions of the Imams who were as such, because they were well known and their descriptions are present in different books. That is why their mention here as well was not necessary.

## **Emissaries Condemned By The Imam**

### **Salih Ibn Muhammad Ibn Sahal Hamadani**

311– 'Ali Ibn Ibrahim Ibn Hashim has narrated from his father that he said: I was in the presence of Imam Muhammad Taqi ('a) when Salih Ibn Muhammad Ibn Sahal Hamadani, who was the trustee of the affairs of Imam ('a) entered and asked the Holy Imam ('a): May I be sacrificed on you, I have spent ten thousand dirhams [from the monies I should have brought to you]. Will you make them lawful for me? Imam ('a) said: It is lawful. When he went away Imam al-Jawad ('a) said: One of you misappropriates and spends the money, from the share of Aali Muhammad ('a), the poor, deprived and the stranded travellers; he disputes about it and spends from it then asks me: Please make it lawful for me! Do you or he think that I would say 'No'? By God, on Judgment Day Allah would ask them very difficult questions.

‘Ali Ibn Abi Hamza Bataini, Ziyad Ibn Marwan Qandi and Uthman Rawasi These three were representatives of Abul Hasan Musa Ibn Ja’far (‘a) and were having a large amount of the Imam’s funds in their possession.

When Imam al-Kazim (‘a) passed away, they, in greed of the Imam’s funds did not accept that he is martyred and did not believe in the Imamate of Imam ar-Ridha’ (‘a) as we mentioned previously and its repetition again would prolong the book unduly.

### **Faras Ibn Hatim Ibn Mahuya Qazwini**

312– Abdullah Ibn Ja’far Himyari said: Imam Hadi (‘a) wrote the following letter in his own handwriting addressed to ‘Ali Ibn Umar Qazwini: Have certitude in that through which you worship the Almighty Allah, whose inward is with me.

With regard to one about whom you asked and that is Faras; may Allah curse him. Concentrate your efforts to curse and be inimical to him and put in this matter more efforts than it is possible.

I am not saying that you worship Almighty Allah through incorrect issues and I don’t order you an incorrect belief. Thus, try more to curse and to be inimical and to oppose him. Keep my companions away from him and refute his orders and dogmas and announce to the Shi’a on my behalf that I am indeed going to ask you about it in the court of the Almighty Allah. Thus, woe be on one who is disobedient and is a denier of mastership (Wilayat).

I have written this letter in my own handwriting on Tuesday eve, eve of the 9th Rabiul Awwal, 250 A.H. I have relied on Almighty Allah and am extremely thankful to Him.

### **Ahmad Ibn Hilal Abartai**

313– Muhammad Ibn Yaqub al-Kulayni said: An epistle was issued from Imam al-Mahdi (aj) to Amari, which is quite lengthy and we have shortened it. It is mentioned in that epistle as follows: We are aloof from Ibn Hilal, to whom Almighty Allah may never have mercy on and we are aloof from all those who don’t express their disdain about him. Thus inform Ishaqi and his townspeople and all those from you who have asked about him or who ask about the following matter, which I am informing you of.

There are many people like Abu Tahir Muhammad Ibn ‘Ali Ibn Bilal and others by whose mention we would not prolong the book since they are famous and well known and they are mentioned in other books as well.

## **Special Emissaries Of The Imam**

First: Abu Amr Uthman Ibn Sa’id Amari

Second: Abu Ja'far Muhammad Ibn Uthman Ibn Sa'id Amari

Third: Abul Qasim Husayn Ibn Ruh

Fourth: Abul Hasan 'Ali Ibn Muhammad Samari

### **Abu Amr Uthman Ibn Sa'id Amari**

He was the first emissary during the period of occultation, who was appointed to this position by Imam Hadi and Imam Hasan al-'Askari ('a). He was a trusted elder of the society. His name was Abu Amr Uthman Ibn Sa'id Amari, may Allah have mercy on him. He belonged to the Asadi tribe, but was named as Amari.

314– Abu Nasr Hibtullah Ibn Muhammad Ibn Ahmad Katib Ibn Bint Abu Ja'far Amari has narrated that: Abu Amr was from the Asadi tribe, but was called after his grandfather, Ja'far Ibn Amari. A group of our scholars have said that Imam Hasan al-'Askari ('a) said: In one person two names, Uthman and Abu Ja'far cannot come together and Imam ('a) ordered his agnomen to be discarded; on the basis of this he began to be called as Amari and some have called him al-'Askari as well, due to the fact that people from Askar province were also present in Samarra. Some called him as Samman (oil dealer) as he traded in that commodity and through this concealed his deputyship.

Shi'a people sent the obligatory payments to Imam Hasan al-'Askari ('a) through Amr. Due to the tyrannical rule of Abbasides he resorted to Taqiyyah and concealed the monies and letters in oil containers and conveyed them to the Imam in this secret way.

315– A group of scholars narrated to me from Abu Muhammad Harun Ibn Musa from Abu 'Ali Muhammad Ibn Himmam Iskafi that he said: Narrated to us Abdullah Ibn Ja'far Himyari that: Narrated to us Ahmad Ibn Ishaq Ibn Sa'ad al-Qummi that: On a certain day, I came to Abul Hasan 'Ali Ibn Muhammad ('a) and said: "O my master, many a time I go away and then come to your vicinity, yet I am still not able to get access to you every time I come. So whose word should we accept and whose order should we obey?"

The Imam ('a) said: "This is Abu Amr. He is trustworthy and honest. He is the trustworthy man of the past and my man of trust in my lifetime and after my death. Whatever he says to you, he says it from us; whatever he delivers to you, he does so from us."

When Imam Hadi ('a) passed away and the Imamate was transferred to his son, Imam Hasan al-'Askari ('a), I came to him one day and mentioned what his respected father had said. Imam Hasan al-'Askari ('a) also said: "This is Abu Amr. He is trustworthy and honest. He is the trustworthy man of the past and my man of trust in my lifetime and after my death. Whatever he says to you, he says it from us; whatever he delivers to you, he does so from us."

Abu Muhammad Harun said: Abu 'Ali said: Abul Abbas Himyari said: We would often discuss this narration and extol the eminence of Abu Amr.

316– A group of scholars narrated to us from Abu Muhammad Harun from Muhammad Ibn Hiram from Abdullah Ibn Ja'far that: In a certain year, after the demise of Imam Hasan al-'Askari ('a), we performed Hajj. I went to Ahmad Ibn Ishaq at Baghdad and saw Abu Amr with him. I said: "This Shaykh," pointing to Ahmad Ibn Ishaq, "and he is a trustworthy and admirable man before us, has narrated to us," such and such. I narrated to him all of the narrative, which we mentioned above on the account of the eminent position of Abu Amr. I said: "You are now someone whose word and truthfulness is not dubitable. I beseech you for the sake of Allah and the sake of the two Imams who have declared you trustworthy, have you seen the son of Abu Muhammad, who is the Master of the Age?"

He wept and then said: "You cannot inform anyone with this regard as long as I am alive." I said: "Sure so." He said: "I have verily seen him and his neck is like this." He wanted to say that he has the most beautiful and wholesome of the necks. I asked, "And the name?" He said: "You have been all forbidden from that."

317– Ahmad Ibn 'Ali Ibn Nuh Abul Abbas Sairafi narrates that: Narrated to us Abu Nasr Hiblullah Ibn Muhammad Ibn Ahmad, alias Ibn Barinatul Katib that: Narrated to me some prominent scholars of Shi'a traditions that: Abu Muhammad Abbas Ibn Ahmad Saigh said: Narrated to me Husayn Ibn Ahmad Khasibi that: Narrated to me Muhammad Ibn Ismail and 'Ali Ibn Abdullah Husnian, that the two men said: We came to Abu Muhammad Hasan ('a) at Samarra. There was a group of his devotees and Shi'a in his presence when Badr, his servant, entered and said: "O my master, there is a group, streaked in dust and with uncombed hair, at the gate." The Imam said: "They are a group of our Shi'a from Yemen."

The narration is long. The two narrators say: Hasan ('a) said to Badr, "Go and bring Uthman Ibn Sa'id Amari." It was not long that Uthman entered. Our master Imam Hasan al-'Askari ('a) said, "O Uthman go, for you are the representative and reliable and entrusted man with respect to God's money. Take from these Yemeni gentlemen the religious dues they have brought." Then the two narrators continue their narrative until they say: Then we all said: "O our Master, by Allah, Uthman is best of your Shi'a. You increased our knowledge with respect to his position in your service and that he is your representative and reliable man in God's money." He said: "Yes, and bear witness for me that Uthman Ibn Sa'id Amari is my representative and that his son Muhammad is the representative of my son, your Mahdi."

318– It is narrated from Abu Nasr Hiblullah Ibn Muhammad Ibn Ahmad Katib Ibn Bint Abu Ja'far Amri (q.s.) from his teachers that when Imam Hasan Ibn 'Ali al-'Askari ('a) passed away, Uthman Ibn Sa'id attended his funeral and served in all his rituals of shrouding, anointing and burial. He was ordered to be the caretaker in superficialities, and superficialities cannot be rejected, but through the rejection of the reality of things because of their appearances.

Epistles arrived from Master of Age (aj) regarding Islamic commands and prohibitions and replies to

queries of Shi'a about that which they were in need of, through Uthman Ibn Sa'id and his son, Abu Ja'far Muhammad Ibn Uthman in same handwriting in which they came during the period of Imam al-'Askari ('a). Thus, the Shi'a always trusted the honesty of these two gentlemen till Uthman Ibn Sa'id passed away and his son, Abu Ja'far performed his last rites. After that all responsibilities of the father were transferred to the son and all Shi'a were confident of his integrity since clear directions had come from Imam ('a) regarding his honesty and also command for Shi'a to refer to him, whether during the time of Imam al-'Askari ('a) or after his martyrdom and even during the time of his father, Uthman.

319- Ja'far Ibn Muhammad Ibn Malik Fuzari Bazzaz has narrated from a group of Shi'a scholars including 'Ali Ibn Bilal, Ahmad Ibn Hilal, Muhammad bin

Muawiyah Ibn Hakim and Hasan Ibn Ayyub Ibn Nuh in a famous lengthy traditional report in which all say:

We gathered before Abu Muhammad Hasan Ibn 'Ali ('a) to ask him about the Hujjah (Imam) after him. There were forty men in the gathering.

Uthman Ibn Sa'id Ibn Amr Amari rose and said: "O son of Allah's Messenger, I want to ask you about a great subject, which you know better than me." "Sit down, O Uthman." Uthman rose to leave. The Imam said: "No one leaves." None of us left. It was an hour that Imam called Uthman. Uthman rose on his feet.

The Imam said: "Shall I inform you why you have come?" They said: "Yes, O son of Allah's Messenger." He said: "You came to ask me about the Divine Proof (Hujjah) after me." They said: "Yes."

Suddenly, there came a boy, as he were a piece of the moon and more similar to Imam Hasan al-'Askari ('a) than all the people. The Imam said: 'This is your Imam after me and my caliph over you. Obey him and do not disperse after me, lest you will perish in your religion. Behold, you will not see him after this day until ages pass. So, accept from Uthman what he says and obey his order and accept- his word, because he is the caliph of your Imam and the affairs are in his hands.'

320- Abu Nasr Hibtullah Ibn Muhammad Ibn Ahmad says in a narration: The tomb of Uthman Ibn Sa'id is on the western side of Baghdad in the Maidan Street. It is in the beginning of the famous place known as the gate of Hubla, in the gate of the Mosque on the right side. The tomb itself is opposite the mosque.

Shaykh Al-Tusi says: I saw his tomb in that place. A wall was erected at its face at which the mosque's Mihrab (niche) stood. On its side is a gate that goes to the tomb in a dark and small room. We used to enter that room and visit him every month. Such was my practice during my stay in Baghdad, from year four hundred and eight, until four hundred and thirty and something. Then the Chief Abu Mansur Muhammad Ibn Faraj tore down that wall and manifested the tomb to view and built a sepulchre over it. It is under a ceiling and anyone who desires can enter and visit it.

The neighbours seek blessing by visiting him and believe that he is a virtuous man. They often say he is the son of the woman who raised the Doyen of the Martyrs Husayn (‘a) and do not know the reality about him. This condition continues until this day of ours, which is the year 447.

### **Abu Ja’far Muhammad Ibn Uthman Ibn Sa’id Amari**

When Abu Amr Uthman Ibn Sa’id died, his son Abu Ja’far Muhammad Ibn Uthman stood in his place, as the representative of the Qa’im (aj) on the virtue of clear instructions of Imam Hasan al-’Askari (‘a) and the instructions of his father.

321– A group of scholars narrated to me on the authority of Abul Hasan Muhammad Ibn Ahmad Ibn Dawood al-Qummi and Ibn Quluwayh from Sa’ad Ibn Abdullah, saying, the Veracious Shaykh Ahmad Ibn Ishaq Ibn Sa’ad Ashari narrated to us, and then he mentions the account, which we mentioned earlier.<sup>4</sup>

322– A group of our scholars narrated to me from all eminent personages of Abul Qasim Ja’far Ibn Muhammad Ibn Quluwayh, Abu Ghalib Razi and Abu Muhammad Talakbari, who all narrate from Muhammad Ibn Yaqub al-Kulayni, who narrates from Muhammad Ibn Abdullah and Muhammad Ibn Yahya, who narrate from Abdullah Ibn Ja’far Himyari, saying: I and Shaykh Abu Amr were with Ahmad Ibn Ishaq Ashari al-Qummi. Ahmad Ibn Ishaq made a gesture to me to ask him about the successor.

So, I asked him, “O Abu Amr, I want to ask you a question; however, I am not unsure about what I want to ask you, for my faith and belief is that the earth does not remain without a Divine Proof (Hujjah), unless it is forty days prior to Judgment Day. And when that happens, the Divine Proof (Hujjah) is raised up and the gateway of repentance is shut. And it will not benefit any soul has it not already believed and earned good in its belief. They are the wicked of God’s creation and they are the ones that Judgment Day shall stand against. However, I desire to increase my certitude, as Ibrahim (‘a) asked his Lord to show him how He brings the dead back to life. He said: ‘Do you believe not? He said: Indeed; rather, for my heart to satisfy.

Abu ‘Ali Ahmad Ibn Ishaq has narrated to me from Abul Hasan (‘a). He said: I asked the Imam, ‘With whom should I transact and from whom should I learn and whose word should I accept?’ The Imam said: Amari is my trustworthy man. Whatever he delivers to you, he does so from me. And whatever he says to you, he does so from me. So listen to him and obey him, for he is a trustworthy and honest man.’

Also, Abu ‘Ali narrated to me that he asked Abu Muhammad Hasan Ibn ‘Ali the same question and the Imam said: Amari and his son are two trustworthy men. Whatever they deliver to you, they deliver from me; and whatever they say to you, they say from me. Listen to them and obey them, for they are two trustworthy and honest men.’ These are the words of two Imams of the past about you.”

Abu Amr fell into prostration and tears rolled down his eyes and then he said; “Ask.” I asked, “Have you seen the successor of Imam Hasan al-’Askari (‘a)?”

He said: "Yes, by Allah. And his neck is like this," and he gestured. I said, "I have one more question."  
He said: "Bring it forth."

I said: "His name?" He said: "That is forbidden to you to ask about. I am not saying this from myself, nor am I permitted to allow or disallow."

Rather, this prohibition is from the Imam himself (‘a). The ruler’s impression is that Imam Hasan al-‘Askari (‘a) passed away and did not leave a son behind and that his bequeathals were divided and taken over by persons who were not entitled to. He was patient on that. There is his household, wandering about and there is no one who has the courage to recognize them or offer them something. Should the name come out, search will be on. So, fear God and hold back from that."

al-Kulayni said: A Shaykh from our scholars, whose name I forgot, said that Abu Amr was asked in the presence of Ahmad Ibn Ishaq the same question and he gave a similar answer.[5](#)

323– A group of our scholars narrated to us from Muhammad Ibn ‘Ali Ibn Husayn Ibn Musa Ibn Babawayh from Ahmad Ibn Harun Fami, saying, Muhammad Ibn Abdullah Ibn Ja’far Himyari narrated to us from his father Abdullah Ibn Ja’far, saying, A holy letter came out to Shaykh Abu Ja’far Muhammad Ibn Uthman Ibn Sa’id Amari, may Allah sanctify his soul, consoling him for his father (‘a). One section of the letter reads: "We belong to Allah and to Him do we return, we submit to His command and are pleased with His destiny. Your father lived fortuitously and died praiseworthy. May Allah have mercy on him and take him to the company of his Imams and his masters (‘a). He was always dedicated to their cause and diligent in what would take him near Allah, the Exalted, and the Imams. May Allah beautify his visage and forgive him his shortcomings."

Another segment of the letter reads: "May Allah increase upon you the reward and may He adorn for you the grief. This tragedy has struck you and us. His separation has left you in fright and us too. May Allah please him in his eternal abode. Of the best of his fortuitousness was that Allah gave him a son like you, to stay behind him and take his place and perform his tasks and seek mercy for him."

I say, all praise belongs to Allah, for hearts are pure and pleased at your position and at what Allah has bestowed you. May Allah help you, strengthen you, empower you and grant you success. May He be your Guardian, Protector and Guide, and Allah is sufficient for you."

324– A group of our scholars narrated to me from Harun Ibn Musa from Muhammad Ibn Himam, saying: Abdullah Ibn Ja’far Himyari said: When Abu Amr passed away, letters continued to arrive with the same handwriting through which we used to receive on the virtue of Abu Ja’far taking his father’s place.

325– On the authority of the same chain of narration from Muhammad Ibn Himam, who says: Muhammad Ibn-Hamawayh Ibn Abdul Aziz Razi recounted to me in the year two hundred and eighty that Muhammad Ibn Ibrahim Ibn Mahziyar Ahwazi recounted that a letter came to him after the demise of Abu Amr stating, "And his son, may Allah protect him, has always been our man of trust during the

lifetime of his father. He is to us like his father and in his place. He orders to our command and according to our command he acts. May Allah cherish him. Pay heed to his word and let this assertion of ours be known.”

326– A group narrated to us from Abul Qasim Ja’far Ibn Muhammad Ibn Quluwayh and Abu Ghalib Razi and Abu Muhammad Talakbari, all of whom narrate from Muhammad Ibn Yaqub on the authority of Ishaq Ibn Yaqub, who says: I asked Muhammad Ibn Uthman Amari to deliver a letter of mine, in which I had asked about some queries that had baffled me.

The answer in the handwriting of our Master the Patron of the House came stating, “As for Muhammad Ibn Uthman Amari, may Allah be pleased with him and his father before him: he has my full trust and his letter is my letter.”

327– It is narrated from Abul Abbas that: Hibatullah Ibn Muhammad Ibn Bint Umm Kulthum Bint Abi Ja’far Amari narrated to me from his teachers, who said: The Shi’a always believed in the uprightness of Uthman Ibn Sa’id. His son Abu Ja’far Muhammad Ibn Uthman performed his funeral bath and took the charge and assumed leadership. The Shi’a were all unanimous on his uprightness, trustworthiness and honesty, due to the explicit narrations pronouncing his honesty and uprightness and commanding the people to refer to him during the lifetime of Hasan (‘a) and after his death during the lifetime of his father, Uthman Ibn Sa’id.

The Shi’a did not dispute his uprightness nor did they doubt his honesty. The letters came out through him to the Shi’a in their important matters during his life. They were in the same handwriting as they were during the lifetime of his father, Uthman. The Shi’a did not know anyone else, but him in this position. Nor did they turn to anyone else, but him. Many signs and miracles of the Imam, which appeared through him, have been narrated.

He spoke of the events to the Shi’a that increased their faith in this regard and they are well-known before them. We will bring some of them and will not prolong the discourse through their repetition, because this much is sufficient for the fair-minded investigator.

328– Ibn Nuh says: Abu Nasr Hibatullah Ibn Bint Kulthum Bint Abi Ja’far Amari said: Abu Ja’far Muhammad Ibn Uthman Amari had a number of books. He had written them on the subject of jurisprudence on the basis of his learning from Abu Muhammad Hasan (‘a) and the Patron (‘a) and from his father, Uthman Ibn Sa’id, who had procured his knowledge from Abu Muhammad and from ‘Ali Ibn Muhammad (‘a). They included books titled: The Books of Drinks. Kabira, mother of Kulthum, daughter of Abu Ja’far mentioned that the books reached Abul Qasim Husayn Ibn Rauh at the time of the final will to him and remained in his possession. Abu Nasr says: I suspect she said that they reached afterwards to Abul Hasan Saymoori.

329– Abu Ja’far Ibn Babawayh says: Muhammad Ibn Uthman Amari narrated that 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.

330– A number of scholars narrated to me on the authority of Muhammad Ibn 'Ali Ibn Husayn that he said: Narrated to us my father and Muhammad Ibn al-Hasan and Muhammad Ibn Musa Mutawakkil from Abdullah Ibn Ja'far Himyari that: I asked Muhammad Ibn Uthman ('a): "Have you seen the Master of this Affair?" "Yes," he said: "and the last time was at the Sacred House of God as he was saying: O Allah, fulfil for me what You promised."

He said: "I saw him, Divine bliss be for him, clinging to the curtains of the Kaaba at the spout (Mustajaar) as he was saying, O Allah, avenge Your enemies through me."

331– Through the same chain of narration from Muhammad Ibn 'Ali from his father, who said: 'Ali Ibn Sulaiman Razi recounted to us on the authority of 'Ali Ibn Sadaqah al-Qummi, who said: A letter came to Muhammad Ibn Uthman Amari without any inquiry from him and commanded him to inform the people who were inquiring about the name of the Imam to either be silent and attain Paradise or either talk and be condemned to the Fire. For if they discern the name, they will spread it, and if they discover the place, they will lead others to it.

332– Ibn Nuh narrates from Abu Nasr Hibtullah Ibn Muhammad, who narrates from Abu 'Ali Ibn Abi Jayyed al-Qummi, who narrates from Abul Hasan 'Ali Ibn Ahmad Dallal al-Qummi, who said: I came to Abu Ja'far Muhammad Ibn Uthman ('a) on a certain day to offer him my greetings. He was there and in front of him was a square frame of oak and an inscriber who was inscribing on it and writing verses of Qur'an and names of the Holy Imams on its sides. I asked him, "What is this tablet for, my master?" He said: "This is for my grave; it will be in it." He said either, "I will be placed over it" or, "I will be raised over it." Then he said: "I am done with it, and every day, I descend into it and recite a part of Qur'an and come back." Abu 'Ali Ibn Abi Jayyed al-Qummi says, I also think he said: Abu Ja'far Ibn Uthman ('a) took my hand and showed his tomb to me. He told me that on such and such day of such and such month of such and such year, I will go towards Allah, the Exalted, and will be buried here, and this frame of oak will be with me."

When I came out from his place, all his providential sayings came true. I was constantly watching his state.

It was not long that he became ill and then died on the very day of the month and the year he had confided in me; and he was buried there.[6](#)

Abu Nasr Hibatullah says: I heard this narration from someone other than Abu 'Ali and in the same way Umm Kulthum Bint Abi Ja'far has also narrated it to me.

333– Another group of scholars from Abu Ja'far Muhammad Ibn 'Ali Ibn Husayn ('a) narrated to me on the authority of Muhammad Ibn 'Ali Ibn Aswad al-Qummi that Abu Ja'far Amari dug a tomb for himself and levelled it with a tablet. I inquired about it. He mentioned some reasons to the people. Then I asked

him about it. He said: "I have been ordered to gather my affairs." He died two months after that. May Allah be pleased with him and may He please him.

334– It is narrated from Abu Nasr Hibatullah that: I found in the handwriting of Abu Ghalib Zurari that Abu Ja'far Muhammad Ibn Uthman Amari died at the end of Jamadi al-Awwal of the year three hundred and five.

Abu Nasr Hibatullah Ibn Muhammad Ibn Ahmad has mentioned that Abu Ja'far Amari died in the year three hundred and four and that he undertook this duty for about fifty years.

People would carry their religious dues to him and letters to them would come with the same handwriting that they came during the lifetime of Hasan ('a) addressing their important and vital issues of religious as well as worldly life and responding their queries with astonishing answers. May Allah please him and He be pleased with him.

Abu Nasr Ibn Hibatullah says: Abu Ja'far Muhammad Ibn Uthman's grave is near that of his mother in the street of gate of Kufa in the place where his houses and quarters were; which is now in the middle of the desert. May Allah sanctify his soul.

### **Abul Qasim Husayn Ibn Rauh**

335– Narrated to me Husayn Ibn Ibrahim al-Qummi that: Narrated to me Abul Abbas Ahmad Ibn 'Ali Ibn Nuh that: Narrated to me Abu 'Ali Ahmad Ibn Ja'far Ibn Sufyan Bazufari that: Narrated to me Abu Abdullah Ja'far Ibn Muhammad Madayani, known as Ibn Qazda in the cemetery of Quraish that:

It was my practice that when I carried religious dues that were in my hands to Shaykh Abu Ja'far Muhammad Ibn Uthman Amari I would say to him something no one else said its like. This money, the amount of which is such and such, belongs to the Imam ('a). He would say, "Yes, leave it."

I would return and say, "Tell me it belongs to the Imam." And he would say, "Yes, it belongs to the Imam ('a)," and then he would take it. The last time I saw him, I went to him with four hundred dinars. I talked to him as my custom was. He said, "Take it to Husayn Ibn Rauh."

I paused and said: "You will take it from me like every time." He turned me down like a stranger to my words and said: "Go, may Allah keep you well, and give them to Husayn Ibn Rauh." As I saw anger on his face, I moved and climbed on my mount. I had gone some distance that I had doubts, so I returned and knocked on the door.

The servant came and asked, "Who are you?" I told him my name. He went inside and sought permission for my entry and came back, turning me down. I said: "Go and ask permission for me. I must see him." He went inside and told him about my return. He had gone to the women's quarters. He came out and sat over a bunk, while his feet were on the ground. He was wearing Arabian slippers, whose

beauty was due to good looks of his feet.

He asked, "What prompted you to return? And why didn't you do what I told you to?" I said: "I did not dare do what you asked me to."

He called on me as he was angry, "Go, may Allah keep you well, for I have raised Abul Qasim Husayn Ibn Rauh to my position and have assigned him my chair." I asked, "By the order of the Imam?" He said: "Go, may Allah keep you well. It is as I told you." I did not have any option, but to leave. I went to Abul Qasim Ibn Ruh. He was in a narrow house. I related to him what had happened. He was pleased and thanked Allah, the Exalted. I gave him the dinars. I kept submitting all my religious dues to him after that.

336– The narrator<sup>7</sup> says: I heard from Abul Hasan 'Ali Ibn Bilal Ibn Muawiyah Mahlabi that he said about the life of Ja'far Ibn Muhammad Ibn Quluwayh that he heard from Abul Qasim Ja'far Ibn Muhammad Ibn Quluwayh that he said on the authority of Ja'far Ibn Ahmad Ibn Matil al-Qummi that Muhammad Ibn Uthman Abu Ja'far Amari had about ten people in Baghdad who were his deputies. Abul Qasim Ibn Ruh was one of them. All of them were closer to him than Abul Qasim Ibn Ruh so much so that when he needed something or had a task, he would have it fulfilled through someone else, because Ibn Ruh did not have that kind of proximity to him. When Abu Ja'far was to pass away, the choice was his and he had the authority to make his final will.

337– Our teachers (Shaykhs) have reported saying: We did not have any doubt that if something should happen to Abu Ja'far, no one will take his place, but Ja'far Ibn Ahmad Ibn Matil or his father, for he was Abu Ja'far's confidant and was at his house mostly. It was known that towards the end of his life, Abu Ja'far did not eat any food that was not prepared at the house of Ja'far Ibn Ahmad Ibn Matil and his father, due to an incident that had occurred. His food was at the house of Ja'far and his father.

Our scholars did not doubt that if something happened, the position will be handed to him. When he passed away and Abul Qasim was selected, they submitted to him and did not reject him. They were all with him and at his service just as they were with Abu Ja'far. Ja'far Ibn Ahmad Ibn Matil continued to serve Abul Qasim as his deputy until his death as he served Abu Ja'far Amari. Anyone who criticizes Abul Qasim in fact criticizes Abu Ja'far and finally criticizes the Divine Proof (Hujjah).<sup>8</sup>

338– A group of scholars narrated to us from Abu Ja'far Muhammad Ibn 'Ali Ibn Husayn Ibn Babawayh, saying Abu Ja'far Muhammad Ibn 'Ali Aswad said: I used to carry religious dues procured as endowments to Abu Ja'far Muhammad Ibn Uthman Amari, which he would take from me. One day, I took some money to him. It was during his last days, two or three years prior to his demise. He ordered me to give them to Abul Qasim Ruh ('a).

I always asked Abul Qasim for receipts, so he complained to Abu Ja'far about it, and he ordered me, "Don't insist on receipts and everything that reaches Abul Qasim is as if it reaches me." After that, I took the dues to him and would not ask for receipts.

339– It is narrated through the same chain of narrators from Muhammad Ibn ‘Ali Ibn Husayn from ‘Ali Ibn Muhammad Ibn Matil from his uncle, Ja’far Ibn Ahmad Ibn Matil that he said: When death approached Abu Ja’far Muhammad Ibn Uthman Amari, I was sitting near his head and asking him questions and talking to him. Abul Qasim Ibn Ruh was near his feet. He turned to me and said: “I have been ordered to confide my final will to Abul Qasim Husayn Ibn Rauh.”

I rose from his head side and took Abul Qasim’s hand and made him sit him in my place and I sat at his feet.

340– Ibn Nuh said: Abu Abdullah Husayn Ibn ‘Ali Ibn Babawayh met us in Basra in Rabiul Awwal of the year three hundred and seventy–eight. He said: I heard the Alawi lady of Saffar and Husayn Ibn Ahmad Ibn Idris mentioning the following narrative that they were present in Baghdad during that year and witnessed this matter [mentioned in the above report].

341– Also, a group narrated to us on the authority of Abu Muhammad Harun Ibn Musa that: Narrated to me Abu ‘Ali Muhammad Ibn Hiram that Abu Ja’far Muhammad Ibn Uthman Amari, may Allah sanctify his soul, called us before his demise. We were the elite of the Shi’a and senior members of community. He said, “If the incident of death befalls me, the command is with Abul Qasim Husayn Ibn Rauh Naubakhti. I have been ordered to place him in my position after me. Refer to him and rely on him in your affairs,”

342– Husayn Ibn Ibrahim narrated to me from Ibn Nuh from Abu Nasr Hibtullah Ibn Muhammad that: Narrated to me my uncle, Abu Ja’far Abdullah Ibn Ibrahim and others that when the condition of Abu Ja’far Amari worsened, he gathered some personages of the Shi’a. There was Abu ‘Ali Ibn Hiram, Abu Abdullah Ibn Muhammad Katib, Abu Abdullah Baqitani, Abu Sahl Ismail Ibn ‘Ali Naubakhti, Abu Abdullah Ibn Wajna and other senior individuals of the denomination. They came to Abu Ja’far and said: “If something happens, who will take your place?” He said, ‘This, Abul Qasim Husayn Ibn Rauh Ibn Abi Ja’far Naubakhti will take my place and will be the emissary between you and the Master of the Affair. He will be his representative, and he is a reliable and honest man. Refer to him in your affairs and trust him in your vital matters. I have been ordered to that and I conveyed the message.”

343– Through the same chain of narration from Hibatullah Ibn Muhammad Ibn Bint Umm Kulthum Bint Abi Ja’far Amari on the authority of Umm Kulthum, daughter of Abu Ja’far: Abul Qasim Husayn Ibn Rauh was the representative of Abu Ja’far for good many years. He was watching over his properties and would deliver his secret messages to chiefs of the Shi’a, like Aali Fural. He was his intimate deputy, so much so that Abu Ja’far would discuss with him things that happened between him and his concubines, thanks to his proximity to him and his affinity with him.[9](#)

She said: He would give him every month thirty dinars as stipend. This was in addition to what he received from the ministers and chiefs of Shi’a, such as Aali Furat and others, due to his prestige, position and respectability before them. The Shi’a had a very majestic impression about him due to his

intimacy with my father and the latter's statements endorsing his trustworthiness, excellence, piety and all other qualities that he bore from this creed.

So, the affairs were facilitated for him during the lifetime of my father until the final will explicitly pronounce him for that position. No one disputed his authority and no one doubted it. Except someone who must have been ignorant about my father first. Besides, I do not know anyone from the Shi'a who has questioned his position. Hibatullah says: I heard this from many members from the Naubakht, such as Abu Husayn Ibn Kibriya and others.

344– A number of scholars narrated to me on the authority of Abul Abbas Ibn Nuh, saying: I discovered the first letter that came from Abul Qasim with the handwriting of Muhammad Ibn Nafis, amongst the things he wrote in Ahwaz: "We know him, may Allah let him know all that is good, and His pleasure, and may He render him fortuitous by success. We came across his letter. He is our man of trust on the position he is. He is before us in the position and rank that please him. May Allah increase His favours upon him; He is the All-Mighty Guardian. And praise belongs to Allah; there is no partner for Him. And may Allah bless His Messenger Muhammad and his House and greet them with many greetings."

This letter arrived on Sunday, when six nights were left from Shawwal of the year three hundred and five.

345– A group of scholars has narrated from Abul Hasan Muhammad Ibn Ahmad Ibn Dawood al-Qummi that he said: "I found the following in the manuscript of Ahmad Ibn Ibrahim Naubakhti, dictated by Abul Qasim Husayn Ibn Rauh. It was mentioned behind the book that contained replies to questions sent from Qom and it was asked if the replies were written by the Faqih (Imam Qa'im) or Muhammad Ibn 'Ali al-Shalmaghani? The reason of this query is that people say: al-Shalmaghani says: I have written replies to these questions, so it was mentioned behind it:

In the name of Allah, the Beneficent, the Merciful. We were informed about this letter and its matter and all these are our replies. Not a single letter belongs to the condemned, deviated and the deviating one. Before this, some points reached you through Ahmad Ibn Hilal and other people like him, but all of them also apostasied like al-Shalmaghani and may Allah send chastisement on them.

The inquirer wrote at the end: I have had this verified before also. Thus, in its reply it was mentioned that the epistle that was verified to you if you have received the same from those people, there is no harm in it; and it is correct." And regarding some scholars of Ahl al-Bayt ('a), it is an old practice that they were asked in the same manner about someone who was condemned by Allah. So, they replied that knowledge is with us and whoever denies it may continue to do so. How does it affect you? If you receive some traditional report through him, which has been verified by your authorities, you must thank Allah and accept it and that in which you doubt or that traditional report, which has reached you through a trustworthy authority, you must refer to us about it. We will inform you whether it is right or wrong. And there are many names of the Almighty Allah. His praise and glorification is majestic and He is sufficient

for us in all matters and He is the best of the helpers.

Ibn Nuh has said that first of all Abul Husayn Muhammad Ibn 'Ali Ibn Tamam has narrated that he quoted this epistle from the manuscript that was in the possession of Abul Hasan Ibn Dawood and when he came, I read out that copy to him and he also said that the same copy was sent by the people of Qom to Husayn Ibn Rauh and its reply arrived written on its back by Ahmad Ibn Ibrahim Naubakhti and this copy was obtained from Abul Husayn Ibn Dawood.

### **Questions Of Muhammad Ibn Abdullah Ibn Ja'far Himyari**

In the name of Allah, the Beneficent, the Merciful. May the Almighty Allah grant you honour and help you and may He continue to send His blessings and increase blessings on you. May He send you the best care and if some harm is going to reach you, may it come to us. People want to compete with each other in seeking proximity and honour, but whoever you accept is acceptable and whoever you reject will be degraded. We seek Allah's refuge from this. May Allah bless you. May the Almighty Allah support you. Our city also has a group of generous and responsible citizens, who compete with each other for divine proximity. And may the Almighty Allah support him.

Some people received his letter in which he ordered that they should help Sa'ad<sup>10</sup> and 'Ali Ibn Muhammad Ibn Husayn Ibn Malik, who is known as Baduka and the Khatan<sup>11</sup> [son-in-law] of Sa'ad; his name was not among those whom he has indicated. Therefore, he is aggrieved due to this and has requested me to mention his displeasure to you. If his name is absent because of some sin of his, he should seek forgiveness of the same and if it is due to some other reason, he should mention it and seek means of solace.

Epistle: We correspond only with our regular correspondents.

[continuation of the letter] May Almighty Allah bless you, you have made me habituated to your kindness, thus you and jurisprudents before you are more eligible that the Almighty Allah should increase your honour. I have some questions. Please ask him on my behalf.<sup>12</sup>

It is narrated to us from Imam al-Kazim ('a) that he was asked: An Imam of the congregation was leading the prayers and during the prayers something happened to him and he died. So what should the people do?

Epistle: He will be moved to the rear and a person from the followers will step forward and complete the prayer and the one who has touched the deceased Imam will perform the bath (Ghusl) of touching the dead. Those who moved him to the rear should only wash their hands and if no invalidator has occurred, the same Imam will complete the prayers with the people.<sup>13</sup>

Question: Also it is narrated from Imam Musa al-Kazim ('a) that one who touches a corpse when it has yet to cool down, he should wash his hands and if he has touched it after it has cooled, the bath (Ghusl)

of touching the dead (Mayyit) becomes obligatory on him and this Imam of congregation will definitely have some warmth remaining and thus he will be touched in that condition only, so only washing of the hands will be required. And most probably he will be lifted along with his clothes so how can bath (Ghusl) of touching the dead become obligatory on him?

Epistle: When the dead is touched while warmth remains in it, one just has to wash the hands and that is all.

Question: If a person reciting Prayer of Ja'far Tayyar forgets the recitation in standing, sitting, bowing or prostrating; and recalls it later; should he recite it at that point? Or leave it and go ahead?

Epistle: When he has forgotten in some of these conditions and he recalled it in the same prayer, he should do it when he remembers.

Question: A husband of a woman has died; can she participate in his last rites?

Epistle: Yes, she can.

Question: Can she visit the grave of the husband during Iddah (waiting period)?

Epistle: Yes, but she must spend the nights at her home.

Question: Can she go out of her house to fulfil an obligatory duty or she must stay the period of Iddah at home?

Epistle: She may fulfil any duty incumbent on her. On the contrary, even if she has a need she can leave the house; but she must spend the nights at her home.

Question: It is narrated from Imam Musa al-Kazim ('a) regarding the rewards of reciting the Qur'an during obligatory prayers that he said: I am surprised at one who does not recite Surah al-Qadr in his prayer. How can his prayer be accepted and it is mentioned in another report that the prayer of one who does not recite Surah al-Ikhlās in it cannot be purified. It is mentioned in another report that one who recites Surah al-Humazah will be rewarded equal to the world.

Now the question is: Is it allowed to recite Surah al-Humazah and leave the other chapters, whereas it is mentioned in traditional reports that his prayer will not be accepted or his prayer will not be purified?

Epistle: The reward mentioned in traditional reports for recitation of Surahs is correct, but if one leaves them and recites Surah al-Ikhlās and Surah al-Qadr, about which report has come down, he will get the reward of the Surah he has recited and also he will get the reward of the Surah he has left. It is also allowed to leave other Surahs, although his prayer will be correct; only that he should have left it for a preferable deed.

Question: When is the farewell to the month of Ramadhan? There is difference of opinion among our

associates. Some say that the supplication of the farewell to the month of Ramadhan should be recited on its last night. Some say it should be recited after sighting the moon of Shawwal.

Epistle: The Amaal of Ramadhan are performed in its nights, therefore the supplication of farewell to the month of Ramadhan will be on its last night, although if one fears that there would be deficiency, one should recite on last two nights.

Question: ***“Most surely it is the Word of an honoured messenger...” (81: 19).*** It implies the Messenger of Allah (S).

***“The processor of strength, having an honourable place with the Lord of the Dominion” (81:20).***

***“One (to be) obeyed, and faithful in trust” (81:21).***

And what the power is and what that being is and where it is? [14](#)

May Allah, the Mighty and Sublime exalt your honour, please ask these questions to a trustworthy jurisprudent and inform me and also write in detail about Muhammad Ibn Husayn Ibn Malik so that he may be satisfied and pray for the well-being of the world and the hereafter from me and the brothers.

Epistle: May the Almighty Allah gather the good of the world and the hereafter for you and your brothers. May Allah maintain your honour, help you and be kind to you and may He complete His favour on you and if some harm is to reach you, may it come to me instead. And praise be to Allah, the Lord of the worlds and may Allah bless Muhammad and his progeny, all of them.

346– In another book, a letter [15](#) is mentioned containing the following questions, which were written to a special envoy of Imam al-Mahdi (aj):

Question: May the Almighty Allah continue your respect and honour; ask the Faqih (Imam Qa'im) following questions and inform me:

When a worshipper gets up after reciting the first Tashahud to recite the third Rakat, is it obligatory for him to recite the Takbir? Because some of our scholars say that it is not obligatory, on the contrary he is allowed to say Bihawliilaahi Quwwatihi aqoomo wa aqud.

Reply: There are two traditions in this connection: the first is that when the worshipper lifts his head from Sajdah he recites the Takbir, then he sits and then he stands up; thus he does not need to recite the Takbir for standing up after sitting. The same is with the case of the first Tashahud. One can choose any of the options.

Question: Also please inquire if one can pray wearing a ring of Hadid? [16](#)

Reply: It is detestable (Makruh).

Question: A person bought a sacrificial animal on behalf of a person who was not present as the latter had told him to sacrifice in Mina on his behalf; but when he wanted to slaughter the animal, he forgot the name of that person and he remembered it only after the sacrifice; is it a proper procedure for the person who delegated the ritual?

Reply: There is no problem; the sacrifice was complete.

Question: There are some Majusi weavers among us who eat carrion and don't perform bath (Ghusl) of Janabat; can we pray in the clothes weaved by them without purifying them?

Reply: There is no problem in it.

Question: A person is reciting Midnight Prayers in dark; when he goes into Sajdah, his forehead falls on something other than the place of prostration; that is the floor etc. Now when he raises his head, he finds the Turbah; does he have to count that Sajdah?

Reply: Till he does not sit upright, he can raise his head to search for the Turbah.

Question: A person who is wearing Ihram removes the covering of the canopy, but leaves the frame. Is it allowed?

Reply: There is no problem if he leaves the frame. One of the things a person in Ihram has to avoid is shade. Thus, if he rides a camel with a canopy or a bus with roof, he has to pay the Penalty (Kaffarah) of sacrificing a sheep, but if the covering of the canopy or the bus is removed, leaving the frame and walls, there is no problem in it.

Question: If a person wearing Ihram shades himself with a sack or with something else to protect himself or his seat from getting soaked in rain, is it allowed for him to do so?

Reply: If he does this on the way with canopy, the Kaffarah is obligatory on him. The penalty of a goat is due to the fact that the person has shaded himself from rain and to shade oneself is an omission for a person in Ihram.

Question: Is it necessary for a person doing Hajj as proxy, to mention the name of the one whose Hajj he is doing at the time of Ihram? Is it obligatory that he must make separate sacrifice for himself as well as whose Hajj he is performing?

Reply: It is not necessary to recite it in detail and one sacrifice is sufficient on behalf of the one whose Hajj he is performing.

Question: Is it permitted for man to tie up the Ihram with a sheet of fur?

Reply: There is no problem; righteous and decent people [17](#) have dressed (been Muhrim) in it.

Question: Is it permitted for man to keep with himself an iron knife or an iron key while praying?

Reply: It is allowed.

Question: A man goes for Hajj with a group of Sunnis and they do not put on the Ihram at Maslakh. Whether this man is allowed to delay his Ihram till Dhat al-Arq<sup>18</sup> so that he becomes Muhrim with them at that place?

Reply: It is necessary to become Muhrim from the Miqat and say the Thalbiya softly and when he reaches the Miqat with them, he should make it obvious.

Question: How is wearing leather slippers, because people say that it is Makruh to wear them?

Reply: It is permissible and there is no problem.

Question: A man is a treasurer in endowments and he is careless. He considers as permissible for himself the endowments, which are under his control, and he does not abstain from them. Often when I enter his office and he is present or I enter his house and he is present, he invites me to eat and if I don't eat at his place, he would become inimical to me and say: such and such has not considered my food lawful. Now please tell me if it is allowed for me to eat with him and then later pay Sadaqah for it. And how much Sadaqah should I pay? Or whether it is allowed for me to accept a gift from him?

Reply: If this man is having other property in addition to the endowments he holds and has other occupations as well, you may eat with him and accept his gifts. If it is not so, you must neither eat at his place nor accept any gift from him.

Question: A man is a Shi'a and considers Mutah and temporary marriage permissible and also believes in the Rajat (return) and all his family members are united. This man has made a vow that he would neither take a second wife nor do Mutah. And he has spent 19 years with this vow. Now if he breaks his vow, does he become liable for a penalty or sin?

Reply: It is Mustahab (recommended) for him to do Mutah at least once for obedience of Allah, so that the sin of the vow is removed from him.

[This letter is followed by the discourse of Husayn Ibn Rauh as follows:] Thus if you consider it proper, may Almighty Allah strengthen your honour, ask these questions from Imam ('a) and leave their explanation for me and write to me the command in each issue and leave your favour on me. May the Almighty Allah deem you as the channel of all good and may He issue it through you. If you do this, you would have performed a preferred and a rewardable act.

May Almighty Allah give you a long life, may He preserve your respect and good fortune and complete His bounties on you and may He increase His favours on you. May He deem me your ransom in every calamity and may He fix my death before you. All praise is from the Lord of the worlds and exceeding

benedictions be on His Messenger, Prophet Muhammad (S) and his family.

Ibn Nuh said: I have prepared this copy from two ancient scrolls, which contained letters and epistles.

### **Excellence Of Husayn Ibn Rauh Continued**

In the view of Sunni and Shi'a scholars, Abul Qasim Husayn Ibn Rauh was the most intelligent personage of his time, although he acted on dissimulation (Taqiyyah).

347– Abu Nasr Hibatullah Ibn Muhammad says: Both Abu Abdullah Ibn Ghalib and Abul Hasan Ibn Abi Tayyib said: I did not see anyone wiser than Shaykh Abul Qasim Husayn Ibn Rauh. I saw him one day in the house of Ibn Yasar. He had a great position before the Sayyid<sup>19</sup> and the caliph. The Ahl al-Sunnah people also revered him. Abul Qasim attended that place due to dissimulation (Taqiyyah) and fear. I remember him. Two men were arguing; one was claiming that Abu Bakr was the best of the people after the Messenger of Allah ('a) and then Umar and then 'Ali; while the other contended that 'Ali was better than Umar. Their debate took long. So, Abul Qasim said: "What the companions are unanimous upon is that the Siddiq comes first, then after him the Faruq,<sup>20</sup> and then after him Uthman, owner of the two lights, and then 'Ali, the Successor. Narrators of traditions uphold this. This is the correct belief before us."

Everyone there was perplexed by these words. Members of Aide Sunnat group were raising him over their heads from gaiety and were praying for him and cursing those who were "accusing him to be a Rafidi."

Laughter was all the while overwhelming me. I tried to withhold it and control myself from laughing by putting my sleeve into my mouth, but then I feared that they will discern who I am, so I left. The Shaykh looked at me and noticed that. When I arrived at my house, there was a knock on the door. I came out and saw Abul Qasim Ibn Ruh on his mule. He had come to me on his way home.

He said: "Abdullah, may Allah do you favours, why were you laughing and almost cheering me; as if what I said was not true before you."<sup>21</sup>

I said: "It is true before me." He said: "Fear God, Shaykh. I will not forgive you if you consider this word of mine great." I said: "My master, someone who is a companion of the Imam and his representative, if he says a word as such, is it not awkward and laughable?" He said: "By your life, if you say this again, I will desert you." He bid me farewell and left.

348– Abu Nasr Hibatullah Ibn Muhammad said: Abul Hasan Ibn Kibriya Naubakhti narrated to us that: Shaykh Abul Qasim discovered that his doorman had cursed Muawiyah. He ordered that he should be removed from his post. For a long time, the doorman was asking him to reinstate him, but by Allah, he did not. Someone from the houses took him and gave him employment. All of this was due to dissimulation (Taqiyyah).

349– Abu Nasr Hibatullah said: Abu Ahmad Ibn Daranawayh Abras, whose house was at the gate of stationers said: I and my brothers used to visit Abul Qasim Husayn Ibn Rauh and transact with him. He was very polite and had great manners. When we visited him, we would be nine or ten people, nine of us against him and perhaps one of us unsure about him. When we would leave him, nine of us would be seeking proximity to God through his love, while one of us may be unsure about him. That was because he would discuss the qualities of the companions according to our narrations and narrations we did not have, which we would write down, because he was a very nice person.

350– Husayn Ibn Ibrahim narrated to me from Abul Abbas Ahmad Ibn ‘Ali Ibn Nuh on the authority of Nasr Ibn Hibatullah Ibn Muhammad Katib Ibn Bint Umm Kulthum, daughter of Abu Ja’far Amari that the tomb of Abul Qasim Husayn Ibn Rauh was in Naubakhti area near which is a gate where the house of ‘Ali Ibn Ahmad Naubakhti stood, which led to another gate and towards the bridge of Shawk. May Allah be pleased with him.

Abu Nasr said to me that Abul Qasim Husayn Ibn Rauh died in Shaban of the year three hundred and twenty–six. I have narrated inordinate number of traditions from him.

351– Narrated to me Husayn Ibn Ubaidullah from Abu Abdullah Husayn Ibn ‘Ali Ibn Sufyan Bazufari that he said: Narrated to me Shaykh Abul Qasim Husayn Ibn Rauh that: Our scholars had differences especially with regard to the matter of predestination etc. Before Abu Tahir Bilal<sup>22</sup> 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 (aj) 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 (aj) 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. [On the contrary, they are mediums of divine grace for the people by the permission of Allah].

352– Narrated to me a group of scholars from Abu Abdullah Muhammad Ibn Ahmad Sufwani that he said: Narrated to me Shaykh Husayn Ibn Rauh: Yahya Ibn Khalid administered twenty poisoned dates to Musa Ibn Ja’far (‘a) and this led to the martyrdom of the Imam. The Messenger of Allah (S) and the Holy Imams (‘a) did not pass away from the world, except through martyrdom by sword or poison; and it is narrated from Imam ar–Ridha’ (‘a) that he was poisoned; as well as his son and his grandson.

353– A theologian famous as Turk Harawi [Budail Ibn Ahmad] asked Husayn Ibn Rauh: How many

daughters did the Messenger of Allah (S) have? Husayn Ibn Rauh said: Four. The inquirer asked: Which of them is most superior? He replied: Fatima ('a). He asked: How is she the most superior, whereas she was the youngest and she lived for the least time with the Holy Prophet (S)?

Husayn Ibn Rauh said: Because of two qualities, which Almighty Allah bestowed to her, because of His grace on her and in order to make her status clear to all: One is that Fatima is the sole inheritor of the Messenger of Allah (S) and no son of the Prophet shared this, (as all expired during lifetime of Prophet). Secondly Allah, the Mighty and the High placed the progeny of the Messenger of Allah (S) only in her being and the survival of the generations of the Prophet was through her and not through anyone else. And Almighty Allah gave these two excellences to her exclusively due to her precedence in sincerity and because He knew about her pure intention and conscience.

Harawi says: I have not seen anyone giving a better or more brief and more useful reply to this question.

354– Abu Muhammad Muhammadi narrated to me from Abu Husayn Muhammad Ibn Fadhl Ibn Thammam, saying, I heard Abu Ja'far Muhammad Ibn Ahmad Zakkuzaki say the following as he mentioned to us Kitab al-Taklif, which we believed that only people who exaggerated about the position of the Imams carried. We heard him in the beginning, when we started writing a tradition that: "Everything that Ibn Abi al-Azaqir al-Shalmaghani has in Kitab al-Taklif, would go to the emissary of the Imam, Shaykh Abul Qasim Husayn Ibn Rauh who would show it to him and then narrate it. When it was authenticated, the emissary of the Imam, Shaykh Abul Qasim Husayn Ibn Rauh ordered us to make copies of it.

Abu Ja'far says: I wrote it into tablets with my hands.

Ibn Thammam says, I said: My master, pass it to me, so I may copy it from your handwriting.

He said: I have lost it. Ibn Tammam says: Then I found its copy somewhere else and wrote it down after I had heard this story.

355– Abu Husayn Ibn Thammam says: Abdullah Kufi, the servant of Shaykh Husayn Ibn Rauh said: The Shaykh was asked about the books of Ibn Abi Azaqir after he was denounced and the Imam had cursed him. He was asked, "How are we going to act according to his books? Our houses are full of them." He said: "I will tell you the same thing, which Abu Muhammad Hasan Ibn 'Ali ('a) said when he was asked about the books of Aali Fadhdhal. They asked, 'How should we act on their books? Our houses are full of them. '

The Imam said: Take what they have narrated and discard what they have opined."

356– Abul Hasan Ayadi asked Abul Qasim Husayn Ibn Rauh, "Why is it abominable to have temporary marriage with a virgin?" He said: "The Prophet (S) said: 'Modesty is part of faith.' There are conditions between you and her and when you convince her to enjoy, she loses her modesty and faith goes away."

He asked, "If he does it, is he a fornicator?" "No," replied the Shaykh.

357– Husayn Ibn Ubaidullah narrates on the authority of Salama Ibn Muhammad that: Shaykh Husayn Ibn Rauh sent the book of Kitab al-Tadib to Qom and wrote to a group of jurists about it and asked them to examine the book and see whether there was anything disagreeable in it.

They wrote to him, "All of it is correct and there is nothing in it to be differed with, except the assertion with respect to the amount of fitra to be half of a saa (a cubic measure) of food and food before us is the like of barley from every one saa."

358– Ibn Nuh says: I heard a group of our scholars at Egypt mention that Abu Sahl Naubakhti was asked how this position reached Shaykh Abul Qasim Husayn Ibn Rauh and not him. He said: "They are more knowledgeable about who they have chosen. I am a man who meets the adversaries and have debates with them. If I should know his place, as knew Abul Qasim, and was pressed in my debates for proofs, perhaps I would lead up to his place.

As for Abul Qasim, even if the Divine Proof (Hujjah) were to be under his cloak, and he were cut by scissors, he would not remove his cloak." Or he said something like this.

359– Muhammad Ibn 'Ali Ibn Ibn Abi al-Azaqir al-Shalmaghani mentioned in the beginning of Kitab Ghaybah, which he wrote, "As for the dispute between me and this man, may Allah increase his success, no one can interfere in it, except one whom I involve, because I am the victim and it is my right."

360– In another section, he says, "Someone upon whom the favours of God are great, many proofs bind him and he must speak the truth in what hurts and what pleases him. It is not permissible for me, between me and Allah, but to speak the truth about this man. This man is appointed to a duty from which the public are not allowed to turn away. The command of Islam applies to him like it was applied to other believers."

361– Abu Muhammad Harun Ibn Musa says: Abu 'Ali Junaid said to me, Abu Ja'far Muhammad Ibn 'Ali al-Shalmaghani said, "I did enter into this contest against Abul Qasim Husayn Ibn Rauh, but I knew what I was entering into. We were fighting each other for this position like dogs fight each other over a corpse."<sup>23</sup> Abu Muhammad said: "The Shi'a did not pay attention to these words and were unanimous in praying for his chastisement and despising him."

### **Abul Hasan 'Ali Ibn Muhammad Saymoori**

After Shaykh Abul Qasim Husayn Ibn Rauh, Abul Hasan 'Ali Ibn Muhammad Saymoori succeeded to the post of the deputyship of Imam al-Mahdi (aj) and with his death ended the special deputyship of Imam ('a). Only these four were channels of contact with the Imam of the Time ('a).

362– A group of scholars narrated to me on the authority of Abu Abdullah Muhammad Ibn Khalilan, who narrates on the authority of his great grandfather, saying: The successor – Mahdi (‘a) was born on Friday. His mother is Raihana, and she is called Narjis, Saiqal and Susan. She was called Saiqal (shining), because of the luminous pregnancy.[24](#)

He was born eight days before Shaban of the year two hundred and fifty–six.

His representative was Uthman Ibn Sa’id; and when he died, Uthman Ibn Sa’id appointed Abu Ja’far Muhammad Ibn Uthman; and Abu Ja’far appointed Abul Qasim Husayn Ibn Rauh; and Abul Qasim appointed Abul Hasan ‘Ali Ibn Muhammad Saymoori. And when it was the time of final departure of Saymoori, he was asked to appoint a successor. He said: “To Allah belongs the Order and He is its Sustainer.”

The full occultation is the one that began after the demise of Saymoori.

363– Muhammad Ibn Muhammad Ibn Nu’man Husayn Ibn Ubaidullah narrated to me from Abu Abdullah Ahmad Ibn Muhammad Safwani, saying, Shaykh Abul Qasim confided his final testimony to Abul Hasan ‘Ali Ibn Muhammad Saymoori and appointed him at his duty. So, he undertook Abul Qasim's task.

When his time came, the Shi’a gathered before him and asked him about the representative after him and that who was going to carry his duties after his demise. He did not express anything in that regard and mentioned that he has not been ordered to appoint anyone after him for this position.

364– A group of scholars narrated to me from Abu Ja’far Muhammad Ibn ‘Ali Ibn Husayn Ibn Musa Ibn Babawayh from Abul Hasan Salih Ibn Shuaib Taliqani (‘a) that he narrated in the Dhul Qada of the year three hundred and thirty–nine that: Narrated to us Abu Abdullah Ahmad Ibn Ibrahim Ibn Mukhallad that: I was present in Baghdad in the companionship of scholars of narration, may Allah bless them. Shaykh Abul Hasan ‘Ali Ibn Muhammad Saymoori, may Allah sanctify his soul, said without being questioned with this respect, "May Allah have mercy on ‘Ali Ibn Husayn Ibn Babawayh al–Qummi." The scholars noted the date of that day. Later, the news came that Ibn Babawayh had passed away on that very day. Abul Hasan Saymoori died after that in the mid–Shaban of the year three hundred and twenty–nine.

365– It is narrated from a group of scholars from Abu Ja’far Muhammad Ibn ‘Ali Ibn Husayn Ibn Babawayh that Abu Muhammad Hasan Ibn Ahmad Mukattib said: I was in Baghdad in the year in which Shaykh Abul 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 permission of Allah, high His

name is, and that shall be after a long time, hardening of the hearts and the earth being replete with inequity.

Individuals from my Shi'a<sup>25</sup> will claim to have seen me. 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 by Allah, the High, the Great.”<sup>26</sup>

We transcribed copies of the holy letter and left him. 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.

366– It is narrated from a group of our scholars from Abu Abdullah Husayn Ibn ‘Ali Ibn Babawayh from a group of scholars of Qom, amongst them, ‘Ali Ibn Babawayh, narrated: A group of scholars of Qom, amongst them ‘Ali Ibn Ahmad Ibn Imran Saffar and his relative, the lady of Saffar and Husayn Ibn Ahmad Ibn Idris, said: We were present in Baghdad during the year in which ‘Ali Ibn Husayn Ibn Musa Ibn Babawayh passed away. Abul Hasan ‘Ali Ibn Muhammad Saymoori, may Allah sanctify his soul, would often ask us of the news of ‘Ali Ibn Husayn (‘a). We would answer him that letters are coming that he is well. This continued until came the day on which Ibn Husayn died. He asked us about Ibn Husayn and we gave him a similar answer.

He said: “May Allah reward you in the event of the demise of ‘Ali Ibn Husayn. He just died at this hour.” We recorded the hour, day and the month. After seventeen or eighteen days, news came that he had died in the very hour, which Shaykh Abul Hasan had mentioned him.

367– Husayn Ibn Ibrahim narrated to me from Abul Abbas Ibn Nuh from Abu Nasr Hibatullah Ibn Muhammad Katib that the grave of Abul Hasan Saymoori is in the street known as Khalanji on the quarter of the gate of Muhawwal, near the banks of the stream of Abu Attab.

He mentioned that he died in the year three hundred and twenty-nine.

## **False Claimants Of Deputyship Of Imam Who Are Also Clearly Condemned By The Imams**

The first of them is the one known as Shari.

### **Abu Muhammad Alias Shari**

368– A group of scholars narrated to us from Abu Muhammad Talakbari on the authority of Abu ‘Ali Muhammad Ibn Hiam, saying, Shari's patronymic was Abu Muhammad. Harun said: I think his name was Hasan and he was from the companions of Abul Hasan ‘Ali Ibn Muhammad and then after him from

the companions of Hasan Ibn 'Ali. He is the first to claim a position that Allah did not assign to him and he was not qualified for it. He blasphemed Allah and his Proofs (Hujjah), peace be on them, and attributed to them what is not worthy of them and they are disdainful thereof. The Shi'a cursed him and turned away from him in dislike.

Harun says: Then words of disbelief and sacrilege were uttered by him.

All such claimants, first, attribute lies to the Imam and claim that they are his representatives, calling the weak to believe in them through such pervert claims. Then they graduate up to the claims of self-deification, like the words of Hallaj as expressed by Abu Ja'far al-Shalmaghani and his like. On all of them be the constant curse of Allah.

### **Muhammad Ibn Nasir Numairi**

369– Ibn Nuh, Abu Nasr Hibatullah Ibn Muhammad said: Muhammad Ibn Nasir Numairi was from the companions of Abu Muhammad Hasan Ibn 'Ali ('a). And when Abu Muhammad was transferred to his eternal abode, Muhammad claimed the position of Abu Ja'far Muhammad Ibn Uthman, that is, he claimed that he was the deputy of the Imam of the Age. He claimed "Babiyya," that is, to be a gateway to the Imam. Allah disgraced and humiliated him through blasphemy and ignorance, which he manifested, and through the curse of Abu Ja'far Muhammad Ibn Uthman and his dislike and denunciation of him. He claimed this position after Shari.

370– Abu Talib Anbari says: When Muhammad Ibn Nasir manifested his heresies and blasphemy, Abu Ja'far took the oath of damnation against him and made his disdain for him known.

Ibn Nasir heard that and came to Abu Ja'far to soften his heart and apologize. Abu Ja'far did not give him permission to enter and barred and turned him away empty-handed.

371– Sa'ad Ibn Abdullah said: Muhammad Ibn Nasir Numairi claimed that he was an apostle, a prophet and that 'Ali Ibn Muhammad ('a) had sent him. He believed in reincarnation and exaggerated about the position of Abul Hasan ('a) and deified him. He believed in the permissibility of marrying blood relations of prohibited degree (Mahrams) and same sex marriage. He believed that sodomy was an act of humility, meekness and modesty on the part of the receiver and that it was an occasion of pleasure and delight for the active partner, and that Allah does not disallow any of such things.

Muhammad Ibn Musa Ibn al-Hasan Ibn Furat supported the authenticity of these reports.

372– It is narrated on the authority of Muhammad Ibn Nasir Abu Zakariya Yahya Ibn Abdur Rahman Ibn Khaqan, that he clearly saw him with a boy over his back. He said: I met him and rebuked him for that. He said: "It is of the pleasures and humility for Allah and abstinence from arrogance."

373– Sa'ad says: When Muhammad Ibn Nasir was inflicted by the malady in which he died, he was

asked, "To whom does this order belong?" He said as his tongue was heavy, weak, and stuttering, "Ahmad." It was not known who this Ahmad was. His followers divided into three groups after him. One group said that it was his son, Ahmad. Another maintained it was Ahmad Ibn Muhammad Ibn Musa Ibn Furat. Another group believed that it was Ahmad Ibn Abi Husayn Ibn Bushr Ibn Yazid. Their group disintegrated.[27](#)

### **Ahmad Ibn Hilal Karkhi**

374– Abu 'Ali Ibn Hiram said: Ahmad Ibn Hilal was from the companions of Imam Hasan al-'Askari ('a). The Shi'a were unanimous on the deputization of Abu Ja'far Muhammad Uthman on the account of clear instructions of Hasan ('a) during his lifetime. And when Hasan ('a) passed away, the Shi'a said to Ibn Hilal, "The community is with him. Will you not accept the leadership of Abu Ja'far Muhammad Ibn Uthman and refer to him, when the Imam, whose obedience is obligatory, has clearly assigned him as his representative?"

He said, "I have not heard the Imam mention him as his representative.

I do not deny the deputization of his father [meaning, Uthman Ibn Sa'id], though. However, if I were certain that Abu Ja'far were the representative of the Master of the Age, I would not defy him." They said: "If you have not heard, others have." He said: "You follow what you have heard." He did not profess the authority of Abu Ja'far, so the Shi'a beseeched damnation for him and manifested their disdain for him.

Then the holy letter came through Abul Qasim Ibn Ruh with oath of damnation for him and denounced him amongst others who were damned.

### **Abu Tahir Muhammad Ibn 'Ali Ibn Bilal**

His story and what happened between him and Abu Ja'far Muhammad Ibn Uthman Amari, may Allah lighten his visage, is well-known. He seized the goods of the Imam, which were in his hands and refused to deliver them, and claimed that he was the representative. The community turned away from him and invoked damnation for him and the famous letter came from the Master of the Age (aj).[28](#)

375– Abu Ghalib Zurari says: Abul Hasan Muhammad Ibn Muhammad Ibn Yahya Maadhi said: One of our men followed Abu Tahir Ibn Bilal after the dispute had occurred. Then he turned away from him and returned to our group. I asked him about the reason.

He said: One day, I was with Abu Tahir. His brother Abul Tayyib and Ibn Khizr and a group of his followers were present when a servant entered and said: "Abu Ja'far Amari is on the door." The party was terrified. I asked him what was happening? He said to the slave, "He comes in." Abu Ja'far came in and the party and Abu Tahir stood for him. He sat at the presidency of the session and Abu Tahir sat humbly before him.

Abu Ja'far remained silent until his awe silenced them. Then he said: "Abu Tahir, I call on you by the oath of Allah, did not the Master of the Age (aj) order you to deliver to me the goods, which are in your hands?" He said: "By Allah, yes." Abu Ja'far rose and left. A mortal silence had seized the party. When they regained their bearings, his brother Abul Tayyib said: "From where did you see the Master of the Age?" He replied, "Abu Ja'far took me to one of his houses. He appeared to me from the heights of his house and ordered me to deliver the goods, which I am holding, to Abu Ja'far." Abul Tayyib asked: "How did you know he was the Master of the Age?" "His awe and imposing charisma overwhelmed me and I was overtaken by apprehension from him," he said: "I did not know he was the Master of the Age (aj)." This was the reason of my disassociation from them.

### **Husayn Ibn Mansur Hallaj**

376– Husayn Ibn Ibrahim narrated to us from Abul Abbas Ahmad Ibn 'Ali Ibn Nuh, from Abu Nasr Hibatullah Ibn Muhammad Katib Ibn Bint Kulthum Bint Abi Ja'far Amari, saying, When Allah desired to unveil the affair of Hallaj and manifest his humiliation and to disgrace him, he thought that Abu Sahl Ibn Ismail Ibn 'Ali Naubakhti ('a) was a person that could be deceived by his hoax and taken by his fraud. So, he sent after him.

Due to his sheer ignorance, he assumed that Abu Sahl is like the other weaklings in the matter of faith and reckoned that he could be drawn and tricked through his lunacies, and that by commanding Abu Sahl's loyalty, he will be able to draw yet more followers on the virtue of Abu Sahl's position in the view of people and his respectability in knowledge and literature. Hallaj sent a message to him, "I am the representative of the Master of the Age (aj)." Through such a message he would first draw the ignorant people and then proceed to other claims.

He stated, "I have been ordered to correspond with you and avail you with the help you desire, so your soul may find strength and you may not have doubts in the creed."

Abu Sahl wrote back, "I will ask you a rather minor thing in comparison to the signs and proofs that have been manifested on your hands. I am a man who is fond of women and love to have playful talks with them. I have a number of concubines, but I cannot copulate with all of them. Age and grey hair has created a distance between me and them. I need to dye my hair and beard every Friday, which is a severely laborious work, in order to conceal it from them, lest my condition will be revealed to them and my proximity from them will change to distance and my union into separation. I want you to remove this need of mine of dyeing and suffice me its labor and make my beard black. I will obey you and come to you and believe in you. I will be a preacher of your faith, considering my ingenuity in this matter and your help in that regard."

When Hallaj got this message, he realized that his call to him had been a blunder. He did not reply and did not send him any messenger. On the other hand, Abu Sahl made Hallaj the subject of his talks and jests. He would make jokes of him before everyone. He spread this incident to every young and old, and

this led to the revelation of Hallaj's blasphemous enterprise and the disassociation of the community from him.

377– A number of scholars narrated to me from Abu Abdullah Ibn 'Ali Ibn Husayn Ibn Musa Ibn Babawayh that Ibn Hallaj went to Qom and wrote to the relatives of Abul Hasan, the father of Shaykh Saduq, calling them and Abul Hasan, saying, "I am the messenger of the Imam and his representative."

The narrator says: When the letters reached my father, he tore them and said to the messenger, "How free are you for such misguidance!" The man, who I think said was his cousin, said: "The man has made a call to himself. Why did you tear his letters?" People laughed and made jests at him. My father went to his store with his disciples and servants.

When he entered his store, everyone arose for my father, except one man sitting there. My father did not know him. As my father sat and took out his register of accounts and his pen and ink, as is the custom of the merchants, he asked one of the people who were present about the man sitting there. He told my father about him. The man heard that my father had asked about him, so he came to my father and said: "You inquire about me while I am present?" My father said: "Sir, observing respect and reverence, I did not ask yourself directly." He said: "You tear my letter while I am watching you?" My father asked, "So you are the man then."

Then he called his servant, "By his feet and his hind! Kick the enemy of Allah and His Messenger out of the house." Then he said to him, "You claim miracles? May Allah curse you." The slave grabbed him from his hind and kicked him out. We did not see him in Qom afterwards.

### Ibn Abi Azaqir

378– Husayn Ibn Ibrahim narrated to me from Ahmad Ibn 'Ali Ibn Nuh from Abu Nasr Hibatullah Ibn Muhammad Ibn Ahmad Katib, son of Bint Umm Kulthum Bint Abi Ja'far Amari saying, Lady Umm Kulthum (the daughter of the second deputy of the Imam of the Age) narrated to me, Abu Ja'far Ibn Abul Azaqir was a respectable man before the progeny of Bistam. That is because Abul Qasim Husayn Ibn Rauh had conferred much esteem and respect on him in front of the people. After his apostasy, Ibn Abul Azaqir would tell every lie, mischief and heresy to the progeny of Bistam, falsely quoting Shaykh Abul Qasim all the time. The house of Bistam would accept that from him and believe in him, until this came to the knowledge of Abul Qasim and he denied that and called attention to the enormity of the blasphemy and prohibited the progeny of Bistam from listening to him and ordered them to damn and denounce him. However, they did not listen and persisted on following Ibn Abi Azaqir.

That was because he would tell them, "I have manifested the secret I had been sworn to secrecy. Therefore, I am being punished to be castigated from position of proximity, because this is a great position that only an Archangel or a great apostle or a tested believer can bear."

He would thus magnify his position and importance in their eyes. When Abul Qasim was informed of

this, he wrote to the Bistams to curse him and express their disdain for him, his followers and devotees. When they received the letter, they showed it to him, but he wept profusely and said: "This message has a very profound secret dimension. The curse is banishment.

The meaning of his word, May Allah curse him, is May Allah banish him from punishment and Fire. Now you know my position." He touched the ground with his cheeks and said: "You must keep this matter a secret."

The lady said: I informed Shaykh Abul Qasim what the mother of Abu Ja'far Ibn Bistam had said one day when we were visiting her and she had received me with reverence and veneration, so much so that she fell on my feet to kiss them. I did not let her do that. I said: "Easy, my mistress, this is too much." I fell on her hands, and she cried. Then she said: "How would I not do that to you, while you are my mistress, Fatima?" I asked, "How is that?"

She said: "The Shaykh," meaning Abu Ja'far Muhammad Ibn 'Ali "has confided a secret in us." "And what is the secret?" I asked her. "He asked us to hide it and I fear if I reveal it, I will be chastised." I gave her my most solemn promises that I will not reveal it to anyone, while maintaining in my heart an exception for Shaykh Abul Qasim Husayn Ibn Rauh. She said: "The Shaykh Abu Ja'far told us that the spirit of the Messenger of Allah (S) has transferred into you father," meaning Abu Ja'far Muhammad Ibn Uthman ('a). "And the spirit of Amir al-Mu'minin 'Ali ('a) has transferred into the body of Abul Qasim Husayn Ibn Rauh; and the spirit of our mistress Fatima ('a) has transferred into you. So how may I not revere you, O our lady?"

I said: "Easy! Do not do this, for this is false, my lady." "This is a great secret and we have been sworn not to reveal this to anyone. For Allah's sake! For Allah's sake! May I not deserve punishment!" She beseeched me, "My lady, if you hadn't insisted, I would not have disclosed this to you or anyone."

Lady Umm Kulthum said: When I returned from her, I went to Shaykh Abul Qasim Ibn Ruh and recounted the event to him. He trusted my word and had confidence in my truthfulness. He said: "My daughter, beware not to go to this woman after this, and don't accept any letter from her if she writes to you; or a messenger if she sends you one. Do not meet her after she said this. It is blasphemy against Allah and disbelief, which this accursed man has planted and strengthened in their hearts to pave way to the belief that Allah, the Sublime, has unified with him and has diffused into his body, as Christians say about Isa ('a) and this amounts to the claim of Hallaj, may Allah curse him.

I disassociated myself from the Bistams and stopped visiting them. I did not accept any pretence they offered, nor met their mother afterwards. Then this drift began in the children of Naubakht. Shaykh Abul Qasim approached and wrote to each and every one of them to curse Abu Ja'far al-Shalmaghani (Ibn Abil Azaqir) and express disdain for him and anyone who follows him, is pleased with his word, or converses with him, let alone loves him.

Then the holy letter from the Master of the Age (aj) came, having damnation for Abu Ja'far Muhammad

Ibn 'Ali, denunciation for him and anyone who followed him, abided by him and was pleased with his word and maintained his service after learning about this holy letter.

There are many ugly stories and repulsive incidents about him that are not worthy of our book. Ibn Nuh and others have recorded these events.

What led to al-Shalmaghani's murder was that when Abul Qasim Ibn Ruh expressed his curse and made his farce public and denounced him and ordered all Shi'a to do the same, Ibn Abil Azaqir no longer was able to continue his trickery. In a gathering in which the chiefs of the Shi'a were present, and everyone was reporting his damnation and denunciation from Shaykh Abul Qasim, he said: "Bring me and him together, so I may hold his hand and he may hold my hand and we will see whether a fire does not descend from the heavens and sets him ablaze. Otherwise, everything he has said about me is true." The news reached Razibillah, because this was in the house of Ibn Muqillah. He ordered his arrest and execution. Thus, he was killed and the Shi'a got relief from his mischief.

379– Abul Hasan Muhammad Ibn Ahmad Ibn Dawood said: Muhammad Ibn 'Ali al-Shalmaghani, alias Ibn Abi Azaqir – curse of Allah be on him – believed that whoever is in opposition to the Wali of Allah is better than the Imam; therefore, this belief means that any excellence and precedence is not counted for the Wali, but through the criticism and ridicule of his opponent. In such a way that whoever heard the ridicule of that Wali, would immediately run after the Imam and the Wali; in this way the opponent and rival of the Wali is better and superior to Wali and Imam, because the expression of excellence of Wali is possible only in this way.

Other beliefs of his and his followers were that they believed that this manner of religion and religiosity continues from the time of the first Adam to the time of the seventh Adam, because they had faith in seven worlds and seven Adams; so much so they reached up to Musa and his opponent, Fira'wn; and Muhammad and 'Ali ('a) and their opponent Abu Bakr and Muawiyah.

But with regard to the opposite of Wali and Imam, their belief is that some of them said: The opposite and opponent should be considered as ones Wali and he should be compelled to take up opposition. Thus, the people of the Zahir<sup>29</sup> said: 'Ali Ibn Abi Talib ('a) himself appointed Abu Bakr to Caliphate and some said: It is not so; on the contrary the opposite and rival is eternal and is always with the Wali.

Another belief of that group is that they say that with regard to Imam Qa'im (aj) that which the people of Zahir say that he is the son of the eleventh Imam and that he would stage an uprising one day, it implies that it is Iblis (we seek the refuge of Allah), because the Almighty Allah said:

So, the angels made obeisance, all of them together, but Iblis (did it not); he refused to be with those who made obeisance.<sup>30</sup>

After that the Holy Qur'an said about Iblis: ***"I will certainly lie in wait for them in Thy straight path" (7: 16).***

Therefore, this verse proves that when the Satan was commanded to prostrate, he staged an uprising and arose against Almighty Allah and after that he sat in ambush. Therefore, according to Zahiraya sect, the Qa'im who would stage an uprising (Allah's refuge!) implies the same Qa'im who was commanded to prostrate before Adam ('a) and he refused; and he is Iblis.

A poet of that group (may Allah curse them all) has composed some couplets in this regard:

O one who curses the opposite and rival, which is from Adi tribe [that is Umar Ibn Khattab], do not curse him. Opposite of anything is not except Wali and Zahir<sup>31</sup>; that is (we seek refuge of Allah) opposite is the apparent Wali and Wali is the inner aspect of the opposite.

Praise is only for creator of the universe who fulfills His promise and my condition is not like that of a pigeon.

And in the same way one who is not like a barber; and I have defeated Mahdi in debate and discussion about religious faith.

Yes, I have also overlooked him for the excellence and merit of servitude; higher than the status of one who was not a Majus.

It is because according to my faith, Allah is One without any change of circumstances and in this way is one with every unity (unconditionally).

O supporters of the Hashemite family you have become imbued with every luminosity and darkness.

And O deniers of the family of Kisra and family of Sasan; who is a favourite from the aspect of Ajami and Farsi, like the group of Bani Loih remained concealed among the Arabs.

380– Safwani says: I heard Abu 'Ali Ibn Himam say, I heard Muhammad Ibn 'Ali Azaqiri al-Shalmaghani say: The truth is one, but it changes its bubble. One day it is in white, one day in red and one day in blue.

Ibn Himam says: This was the first I heard from his words, for this is the belief that Allah diffuses into people's bodies.<sup>32</sup>

381– A group of scholars narrated to us from Abu Muhammad Harun Ibn Musa from Abu 'Ali Muhammad Ibn Himam that Muhammad Ibn 'Ali al-Shalmaghani Avas never a representative of Abul Qasim, nor was a link to him. Abul Qasim had not appointed him to any position for any reason. Whoever says that he was a Shi'a scholar and then went stray and expressed these blasphemies, disbelief and heresy, is wrong.

The holy letter came through Abul Qasim, condemning him to damnation and denouncing him, his followers, companions and believers.

382– Husayn Ibn Ibrahim narrated to me from Ahmad Ibn ‘Ali Ibn Nuh from Abu Nasr Hibatullah Ibn Muhammad Ibn Ahmad, saying Abu Abdullah Husayn Ibn Ahmad Hamidi Bazzaz said: I heard Ruh Ibn Abul Qasim Ibn Ruh say:

When Muhammad Ibn ‘Ali al-Shalmaghani prepared the book of Kitab al-Taklif, Shaykh Abul Qasim said: “Bring it, so that I may see it.” They brought him the book, and he read it from beginning to end. He said: “There is nothing therein, but he has narrated from the Imams in two or three instances, in the narration of which he has lied about them. May Allah curse him.”

383– A group narrated to me from Abul Hasan Muhammad Ibn Ahmad Ibn Dawood and Abu Abdullah Husayn Ibn ‘Ali Ibn Husayn Ibn Musa Ibn Babawayh, saying: From the mistakes of Muhammad Ibn ‘Ali in the religion in the segment of testimonials is that he narrated from the Seventh Imam (‘a) that he said: “When your faithful brother has a right over another man, and he denies this right, and your brother does not have witnesses against him, but one person and he is a reliable witness, you turn to the witness and ask him about his testimonial. When he testifies to you, you testify along with him to the judge according to his testimony, so the right of a Muslim man is not trespassed.”

The word is from Ibn Babawayh. He said: “This is a lie he has made and we don’t know of any such narration.”

In another occasion he says, “He has lied.”

### [Epistle Condemning Ibn Abi Azaqir](#)

384– A group of scholars narrated to us from Abu Muhammad Harun Ibn Musa, saying: Muhammad Ibn Himam said: In the Dhul Hijja of the year three hundred and twelve, a letter came through Shaykh Abul Qasim Husayn Ibn Rauh about Ibn Abul Azaqir. The ink was still wet and had not dried.

A group of scholars narrated to us on the authority of Ibn Dawood saying, the holy letter came through Husayn Ibn Rauh about al-Shalmaghani. He sent a copy thereof to Abu ‘Ali Ibn Himam in the Dhul Hijja of three hundred and twelve.

Ibn Nuh said: Abul Fath Ahmad Ibn Zakka, the ally of ‘Ali Ibn Muhammad Ibn Furat said: Abu ‘Ali Ibn Himam Ibn Suhail informed us about the holy letter that came in Dhul Hijja of three hundred and twelve.

Muhammad Ibn al-Hasan Ibn Ja’far Ismail Ibn Salih Saymoori said: Shaykh Husayn Ibn Rauh sent it from the house of Muqtadir to our Shaykh Abu ‘Ali Ibn Himam in the Dhul Hijja of three hundred and twelve. Abu ‘Ali dictated the letter to me and told me that Abul Qasim is no longer bound not to express denunciation of al-Shalmaghani. He is in the hands of the people and their captive. He was ordered to denounce and not to fear and will be safe. He was released soon after that. All praise belongs to Allah.

## Text Of The Epistle

Reminder: There are minor differences in different versions of this epistle and while translating it, we have reconciled them. The opening lines of the epistle quoted through someone other than Saymoori are as follows: Inform our brothers, may the Almighty Allah make them succeed, about whose faith you are assured...

Following is mentioned in the report of Saymoori: "May Allah prolong your life, and may He let you know all good, and may He eventuate your actions with a good end.

In the report of Ibn Dawood it is mentioned: Let everyone from our brothers know, whose religiosity you trust and whose sincerity you are confident to know, may Allah make you all fortuitous:

The epistle continues, which is same in all versions as follows: Muhammad Ibn 'Ali known as al-Shalmaghani,[33](#) may God hasten His punishment to him and may He respite him not, has abandoned and deserted Islam. He has blasphemed the religion of Allah and made claims that amount to disbelief and denial of the Creator. He has weaved lies and falsehood. He has spoken dishonestly and committed a grave sinister act.

Those who associate with God are liars; they have trodden far in misguidance and have sustained a palpable loss. We have turned away with repulsion from this person to Allah, the High, and to His Messenger and household, unto them be the blessings of Allah and His peace, mercy and grace. We have, in public and private, in secrecy and in open, and in every time and condition, invoked continuous damnations of God for him and for anyone who follows him and pledges allegiance to him, or hears this word of ours and remains steadfast in his devotion to him. Let them know that we shun him. After 'Let them know' Saymoori has mentioned 'may Allah enhance your honour' and Ibn Dawood has instead mentioned 'we shun his friendship'.

Harun says: The last sentence was as follows: Inform that we shun him and stay away with disdain from this person. Ibn Dawood and Harun say: After that is the sentence: We shun him like we had previously shunned others like them.

Saymoori in place of this sentence has narrated as follows: 'On the basis of that which we previously did with regard to those like him and condemned them', and Ibn Zaka has quoted like Saymoori.

The blessed epistle continues as follows and is same in all versions: [We curse him] He is like Shari, Numairi, Hilali, Bilali and others. The practice of Allah, the Mighty and the High is that He accepts our supplication or curse. And Ibn Dawood and Harun have said: After 'practice of Allah' it is mentioned 'majestic His praise is' but the words of 'practice of Allah' is mentioned in all versions. After that it is mentioned 'the practice of the Almighty Allah with this, prior to this and after this, is beautiful to us. In Him we have trust, from Him we seek help, and He is sufficient for us in all our affairs and He is the best caretaker.'

Harun says: Abu 'Ali took this epistle and read it out to all the elders of society. After that he made copies of the same and sent to all the towns. Due to this, it became well known among Shi'a and all of them reached consensus in cursing him. He was killed in 323 A.H.[34](#)

Abu Bakr Baghdadi nephew of Abu Ja'far Muhammad Ibn Uthman Amari and the incident of Abi Dalf Majnun

385– Abu Abdullah Muhammad Ibn Muhammad Ibn Nu'man has narrated from Hasan Ibn Bilal Malhabi, saying, I heard Abul Qasim Ja'far Ibn Muhammad Ibn Quluwayh say: We knew Abu Dalf, the transcriber, may God not forgive him, to be blasphemous. Then he expressed exaggeration about the Imams and then went crazy and was put in chains. Then he was released. He was ridiculed wherever he went. The Shi'a knew him for a very little time. They are disdainful of him and whoever promotes him. We sent someone to Abu Bakr Baghdadi when it was said that he had made such claims. He denied that and took oaths. So, we took him on his word, but when he went to Baghdad, he turned to this person and distanced himself from the community and was appointed his successor. We had no doubt that he was on his path. So, we cursed him and denounced him, because we believe that whoever claims this position after Saymoori, is a denier; he is evil, misguided and leads astray.

386– Abu Amr Muhammad Ibn Muhammad Ibn Nasr Sakari says: When Ibn Muhammad Ibn al-Hasan Ibn Walid al-Qummi went to him on behalf of his father and the community and asked him that it was said that he had claimed to be a deputy of the Imam, he denied. He said: "I do not have any such position, nor have I made any claims." I [Abu Amr Muhammad Ibn Muhammad Ibn Nasr Sakari] was present at this conversation [in Basra in his gathering], in which he did not make any claim.

387– Ibn Ayyash mentioned: One day I was with Abu Dalf. We mentioned Abu Bakr Baghdadi. He said: "Do you know how our master, the Shaykh, may Allah bless his soul, was great?" He made Abu Bakr Baghdadi higher than Abul Qasim Husayn Ibn Rauh and others. I said: "I don't know."

He said: "Because Abu Ja'far Muhammad Ibn Uthman mentioned his name before the name of Abul Qasim Husayn in his final will." I said to him, "On this account, then Mansur must be higher than our master Imam Abul Hasan Musa ('a)." He said: "How?" I said: "Because Imam as-Sadiq ('a) mentioned Mansur's name before his successor in his final will."

He said: "You are biased about our master and you hate him." I said: "All of the creation hates Abu Bakr Baghdadi and dislike him, except only you." We were about to start fighting and hold each other's collars.

Abu Bakr Baghdadi's ignorance and lack of nobility is well-known. Abu Dalf's stories of madness are more than to be accounted for. We will not engage our book with them. Ibn Nuh has mentioned some of them.

388– Abu Muhammad Harun Ibn Musa has narrated from Abul Qasim Husayn Ibn Abdur Rahim that Abu

Abdur Rahim sent me to Abu Ja'far Muhammad Ibn Uthman Amari for something that was between me and him. I went to him as many of our scholars were present there. They were discussing some traditions from the Imams. At this, Abu Bakr Muhammad Ibn Ahmad Ibn Uthman known as Baghdadi, the nephew of Abu Ja'far Amari came. When Abu Ja'far saw him, he said: "Stop. This man who is coming is not one of you."

389– It is narrated that he became the deputy of Yazidi at Basra and remained at his service a long while and collected large amounts of money. This was reported to Yazidi, who arrested him and confiscated the money and gave him a blow at the top of his head, so hard that fluids of his brain came to his eyes. Abu Bakr died in this way.

390– Abu Nasr Hibatullah Ibn Muhammad said that Abu Dalf was in the beginning a Mukhammas<sup>35</sup> and known for that, because he had been raised and taught by the Kharkhis, who were Mukhammas. No Shi'a doubted that. Abu Dalf used to believe in that and acknowledge that. He would say, "Our master, the virtuous Shaykh converted me from the creed of Abu Ja'far Karikhi to the valid faith," meaning the belief of Abu Bakr Baghdadi.

Abu Dalf's madness and the stories of the perfidy of his beliefs are more than to be recounted. We mentioned some accounts of the stories of the emissaries and gateways during the period of occultation, because their validity presupposes the Imamate of the Master of the Age and their representation and miracles worked by them are clear proofs of the Imam they followed. The reason we mentioned this is that no one can say: What is the use of recounting their stories when the inquiry is focused on occultation?

## **Appointees Of The Four Special Deputies Of The Imam**

During the period of the special deputies of Imam al-Mahdi (aj) there were reliable individuals for whom the emissaries and deputies of the Imam have issued epistles.

### **Abul Husayn Muhammad Ibn Ja'far Asadi**

391– Abul Husayn Ibn Abi Jayyed al-Qummi narrated to us from Muhammad Ibn al-Hasan Ibn Walid from Muhammad Ibn Yahya Amir from Muhammad Ibn Ahmad Ibn Yahya from Salih Ibn Abi Salih, saying: Some people asked me in the year two hundred and ninety to accept religious dues. I refused that request and wrote a letter, seeking instructions. The answer came, "In Ray is Muhammad Ibn Ja'far Arabi. He should deliver it to him, for he is from our men of trust."

392– Muhammad Ibn Yaqub al-Kulayni has narrated from Ahmad Ibn Yusuf Shashi, saying: Muhammad Ibn al-Hasan Katib Marwazi said: I sent to Hajiz Washsha two hundred dinars and wrote to the Gharim ('a)<sup>36</sup> about it and then I received a receipt. The Imam had mentioned that I owed one thousand dinars and had sent only two hundred dinars to him. He had said: "If you desire to act through someone, you

must refer to Abu Husayn Asadi at Ray.” Then after two or three days, the news of Hajiz’s death came. Ahmad Ibn Yusuf says, I informed Muhammad Ibn al-Hasan of Hajiz’s death. He became much grievous, so I said to him: “Grieve not, for you have two signs in the holy letter to you, one is the Imam’s statement that the money owed is one thousand dinars and the second is his command to you to refer to Abu Husayn Asadi, as he knew the imminent death of Hajiz.”

393– It is narrated through the same chain of narration from Abu Ja’far Muhammad Ibn ‘Ali Ibn Naubakht who said: I intended to go for Hajj and made preparations for this purpose. A message came, “We dislike that.” I became much anxious and grievous. I wrote, “I remain submissive and obedient. However, I am sad for missing the Hajj.” A holy letter came: “Grieve not, for you will perform Hajj next year.”

Next year, I sought permission and the answer came in positive. I wrote, “I am leaving Muhammad Ibn Abbas behind, and I am certain of his piety and honesty.” The answer came, “Asadi is the best caretaker. If he should arrive, do not choose anyone over him.” Asadi came and I left him as my caretaker.

394– Muhammad Ibn Yaqub narrated from Ali Ibn Muhammad from Muhammad Ibn Shadhan Nishapuri that: Five hundred dirhams short of twenty were deposited before me.

I did not like it to be short of this amount, so I weighed another twenty dirhams from my money and sent the amount to Asadi. I did not inform him that I had completed it from my own money. The answer came: “The five hundred, of which twenty were yours, reached us.”

Asadi died in the Rabiul Aakhir of the year three hundred and twelve. He was honest, he never changed, and he was not mentioned disrespectfully.

### **Ahmad Ibn Ishaq, Ibrahim Ibn Muhammad Hamadani And Ahmad Ibn Hamza Ibn Yasi**

395– Ahmad Ibn Idris narrates from Ahmad Ibn Muhammad Ibn Isa from Abu Muhammad Razi, saying: I and Ahmad Ibn Abi Abdullah were at Askar when a messenger came from “the man” and said: “Ahmad Ibn Ishaq Ashari, Ibrahim Ibn Muhammad Hamadani and Ahmad Ibn Hamza Ibn Yasa are all trusted men.”

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[1.](#) Some persons were such that they resorted to dishonesty with Ahl al-Bayt (‘a) and distorted the Islamic laws and this became the reason of oppression on the believers and Imams (‘a) as a result of which the Islamic law was publicized widely all over the lands. On the basis of this the evil enemies were exposed and their enmity to Ahl al-Bayt (‘a) became known to all. Like the tyrant rulers of Bani Abbas and Bani Umayyah, who through oppression, usurped the rulership from the Imams of Ahl al-Bayt (‘a) and in this way they unwillingly helped in the propagation of Shi’ism.

[2.](#) But in many versions: ‘Woe be on you’ is mentioned, which also means the same thing.

3. Muhammad Ibn Faraj was a companion of Imam Hadi ('a) and in this report also he has asked about Abul 'Ali Hasan Ibn Rashid, who was a companion of Imam al-Jawad ('a) and this question and answer occurred after the death of Ibn Rashid. Hence the pronoun of 'written to' applies to Imam Hadi ('a). Refer to Mojām Rijāl al-Hadīth, Ayatullah Khoei, Vol. 17, Pg. 2-131.

4. In tradition no, 247 it came in the communication of the Imam that as for Muhammad Ibn Uthman, the Almighty Allah is pleased with him and his father, he was reliable in our view, and his statement was our statement.

5. Tradition no. 209 is same with minor differences.

6. This report is one of the miracles of Abu Ja'far, which shows his lofty status, may the Almighty Allah be merciful on him.

7. 158 It is possible that it denotes the narrator of the previous report, especially Abul Abbas Ahmad Ibn 'Ali Ibn Nuh, who is more prominent than others and in the same way it is possible for him to be Ibn Hashir since the author of Mojām Rijāl al-Hadīth in Vol. 11, Pg. 283 has written that he has narrated from 'Ali Ibn Bilal Ibn Muawiyah Ibn Mahlabi.

And 'Ali Ibn Bilal Ibn Muawiyah Ibn Mahlabi is a reliable scholar and narrator of traditions among Shi'a. Refer to: Mojām Rijāl al-Hadīth, Ayatullah Khoei, Vol. 11, Pg. 283.

8. Other similar reports are mentioned in this book and also in other books like Kamaluddin, Chapter of Epistles. It can be concluded that deputies other than Husayn Ibn Ruh were more proximate; but in spite of that Abu Ja'far transferred the special deputyship to him. This was in sensitive circumstances and the regime of that time was in pursuit of the Imam and his special deputies; at the same time all activities of the deputies were closely monitored.

Therefore, they used to be very precautions about it. The exigencies of Shi'a society demanded that Abu Ja'far Muhammad Ibn Uthman should declare that Husayn Ibn Ruh does not have any contacts at all so that persons who were presently unable to gauge the sensitivity of the circumstances should not pay attention to Husayn Ibn Ruh. On the basis of this it was fitting for deputyship and on one side their acceptance of this without any protest showed that among the special companions, Husayn Ibn Ruh was already known as the next special deputy.

9. This matter is concerned with the time of Muqtadar Abbasi when the family of Furat were in charge of ministries, therefore they accorded respect to Husayn Ibn Rauh, but later when the circumstances of Shi'a changed, even Husayn Ibn Rauh had to remain in the prison of Muqtadar Abbasi for a period, the details of which may be referred to in books.

10. The Late Allamah Majlisi has said that the Arabic letter of 'Sa'ad' (S') was the attribute of one whose help was promised and on the basis of dissimulation, his name was not mentioned.

11. The word of Khatan is used in the meaning of son-in-law, father of wife, father-in-law and brother-in-law; therefore, it is very much possible that 'Ali Ibn Muhammad Ibn Husayn Ibn Malik could be the father or brother of his wife or his son-in-law; although it is mostly used for son-in-law.

12. The addressed one in this statement is the emissary of the Imam, Husayn Ibn Rauh, and if the Imam is addressed in it, it is due to dissimulation.

13. If the followers remove the prayer leader from the Mihrab, this act will make the prayer invalid, the place of the Imam can be taken and prayers can be completed with others.

14. This question has not been replied perhaps because it required no reply; because the questioner is not of level to understand it. In this way, the Imam has followed the practice of the Prophet and his ancestors. Moreover, it is mentioned in traditional reports that it is not obligatory to reply to all questions, because it might not be in the interest of the questioner. The late al-Kulayni has narrated from Muhammad Ibn Washa that he said: "I asked ar-Ridha' ('a) and said to him: 'May I be made your ransom! (What about) So question the people of Remembrance, if you do not know? He said: We are the People of Remembrance, and we are the ones who must be questioned. I said: So you are the ones who must be questioned, and we are the ones who must question you?' He said: 'Yes.' I said: Is it your duty to answer us? He said: No. It is up to us. if we wish, we shall do (it), and if we wish, we may not do (it). But have you not heard the words of Allah, the Blessed, the Sublime: "This is Our gift, bestow or withhold without reckoning... (38:39)"

Al-Kafi. Vol. 1, Pg. 210, Chapter of the People of Remembrance, Tradition 3.

15. Letter from Muhammad Ibn Abdullah Himyari addressed to the emissary of the Imam, Husayn Ibn Rauh, but the reply is from Imam Zainana ('a) issued through Husayn Ibn Rauh.

16. Hadid is a very hard gemstone, which Arabs called as Hadidi (Hadid means iron), because of its black color and hardness. Finger ring is made of Hadid.

- [17.](#) The style of the replies that the Imam has compared it to the act of righteous perhaps denotes Ahl al-Bayt ('a) as their act is proof and evidence, but the Imam has not mentioned more than this by way of precaution.
- [18.](#) It is a place between Mecca and Medina and is one of the two Miqats from where the pilgrims tie the pilgrim garb (Ihram). It is around 100 kms from Mecca. It is called Wadi Aqiq, it is Miqat for the people of Iraq and the first place in the direction of Iraq is named as Maslakh and in the middle of it is Umrah and its last part is known as Dhat al-Arq. Shi'a tie up the Ihram from Maslakh and Ahl al-Sunnah from Dhat al-Arq and because of Taqiyyah tying of the Ihram is delayed till here.
- [19.](#) In another version, instead of Sayyid, Sayyida is mentioned and it denotes the mother of Mutawakkil Abbaside.
- [20.](#) Siddiq (truthful) and Faruq (discriminator) are the two distinctive qualities of 'Ali ('a) which Ahl al-Sunnah have attributed to Abu Bakr and Umar respectively, whereas according to clear statements of the Holy Prophet (S) they are in favour of Imam 'Ali ('a); but the word of successor clarifies that Imam 'Ali ('a) is the real successor of the Prophet.
- [21.](#) From the turmoil in the society about Husayn Ibn Rauh regarding this matter we can well understand that his proximate one never gave up dissimulation lest the blood of the Shi'a is shed as a result of it.
- [22.](#) Abu Tahir Bilal is Muhammad Ibn 'Ali Ibn Bilal, who was mentioned in the account of the representatives. Two points are noteworthy in the report: A) The saying of Husayn Ibn Rauh that he is a representative of the Imam shows his status in view of Husayn Ibn Rauh. B) Another point is the sentence: 'the period' hints that he deviated later and claimed deputyship of the Imam and usurped the funds of the Imam in his possession and did not accept the second deputy of the Imam, Muhammad Ibn Uthman and claimed that he was himself the deputy of the Imam. This made him liable to the curse of the Imam and an epistle came in his condemnation. This matter can be further studied in Mojam Rijal al-Hadith of Ayatullah Khoei, Vol. 16, Pg. 309.
- [23.](#) From this report and the previous report, it is seen that Husayn Ibn Rauh, in addition to the dangers related to his post also had to confront the false claimants of deputyship; that is why he had to maintain dissimulation and absolute secrecy about the location of Imam az-Zaman (aj) and indeed the period of his deputyship was much harsher and full of perils than the periods of other deputies.
- [24.](#) The respected author has mentioned her name as Saqil, but some others have proved that the name of Saiqal is more reliable, but both are from the same root word and it S-Q-L that is shining. Saqil is in the meaning of something that has been polished therefore she is called as Saqil, but it is mentioned in some traditions that she is Saiqal as in the meaning of cleaned, because Narjis ('a) due to the pregnancy was in all aspects clean and the birth of her child became the cause of the cleaning of all the filth of the world and would be so in future also.
- [25.](#) In some versions, it is mentioned: Soon individuals will come to my Shi'a and claim to have seen me.
- [26.](#) This report proves that after Saymoori, no one will be a special deputy of the Imam and all who claim to visit the Imam and maintain contacts with him and get orders from him or that they have been appointed to do his work or that they invite people to follow them as the special deputy of the Imam are definitely liars. So, this does not denote casually meeting the Imam as many sincere scholars have seen or met him as mentioned in previous chapters.
- [27.](#) If we see these reports with the intention of gaining lessons from them, we would realize that even the closest companions of Ahl al-Bayt ('a) turned into their deadly enemies because they misguided the people with regard to Wilayat and what a shameful act they committed that one is shameful to even write about it. There is no doubt that it was only due to their following of base desires that they became eligible of the curse of Ahl al-Bayt ('a). And it is our duty not to follow every Tom, Dick or Harry.
- [28.](#) The text of this epistle is mentioned in Tradition 344.
- [29.](#) Zahiriya are followers of Dawood Ibn 'Ali Isfahani and they are called as Zahir and the Zahiriya sect is attributed to him. It is so because they acted only on the apparent meaning of Qur'an and Sunnah.
- [30.](#) Refer to Surah al-Hijr, 15:30 and 15:31.
- [31.](#) Ahl al-Zahir are the followers of Dawood Ibn 'Ali Isfahani who are known as Zahiris and the Zahiriya sect is related to this person, because he only paid attention to the Zahir (apparent aspect) of Qur'an and traditions.
- [32.](#) Hululiya believe that Muhammad and 'Ali ('a) have neither been born nor anyone is born from them, on the contrary the Almighty Allah has reincarnated in them. According to Shi'a belief, they are polytheists (Mushrik) and impure (Najis).
- [33.](#) [Ibn Abi al-Azaqir] This sentence is mentioned in the report of Ibn Dawood.

[34.](#) As was seen by the respected readers, the Late Shaykh has narrated an epistle, which has reached him through four channels and the reporters of that epistle are as follows:

1– Abu Muhammad Harun Ibn Musa 2– Ibn Dawood 3– Ahmad Ibn Zaka 4. Muhammad Ibn Husayn Ibn Ja'far Ibn Ismail Ibn Salih Samiri.

Each of these reports is according to this copy and the great discrepancy, which exists between the texts is because of excessive multiplication and not because of forgetfulness of reporters, which has become included in the text of the epistle. But if the discord through which the meaning and connotation does not change does not cause any harm to the report that it should be considered as weak. Therefore, such disparities in traditions are not harmful and on the other hand, because of the imprisonment of Husayn Ibn Rauh it was not possible to show that report to him and get it corrected, whereas all have quoted from Ibn Himmam, but as was mentioned before, because this epistle is very important, it was propagated and copied everywhere in excess and reached to the people. But after eliminating all these textual differences, there are many points in it on which there is consensus of all. Regarding which the Shaykh himself said that there is consensus on this and despite so many differences it can be narrated and it is as follows:

“Muhammad Ibn ‘Ali known as al-Shalmaghani has abandoned and deserted Islam. He has blasphemed the religion of Allah and has made claims that amount to disbelief and denial of the Creator. He has weaved lies and falsehood. He has spoken dishonestly and has committed a grave sinister act. Those who associate with God are liars, they have trodden far in misguidance and have sustained a palpable loss. We have turned away with repulsion from this person to Allah, the High, and to His Messenger and household, unto them be the blessings of Allah and His peace, mercy and grace. We have, in public and private, in secrecy and in open, and in every time and condition, beseeched continuous damnations of God for him and for anyone who follows him, pledges allegiance to him, or hears this word of ours and remains steadfast in his devotion to him. Let them know that we shun him and stay away from him. [We curse him] He is like Shari, Numairi, Hilali, Bilali and others. The practice of Allah, the Mighty and the High is that He accepts our supplication or curse. The practice of the Almighty Allah with this, prior to this and after this, is beautiful to us. In Him we have trust, from Him we seek help, and He is sufficient for us in all of our affairs, and He is the best caretaker.”

In this epistle, the following four names are mentioned:

- 1– Regarding Sharii traditional reports has passed in 366/1/
- 2– Numairi: Muhammad Ibn Nusair Numairi, who was mentioned in 367/1/
- 3– Hilali: Ahmad Ibn Hilal Karkhi was mentioned in the chains of reporters of traditional report no. 107 and also as Ahmad Ibn Hilal Abartani in 371/6.
- 4– Bilali: Abu Tahir Muhammad Ibn ‘Ali Ibn Bilal was mentioned in traditional report no. 372/7.

[35.](#) Makhmasa is a heretical (extremist) sect and their belief is based on two theories: One is that the five persons: Salman, Abu Dharr, Miqdad, Ammar and Amr Ibn Umayyah Zamri are holy personalities, who have been appointed as agents by the Almighty Allah to act as His representatives in controlling the universe. Salman is their leader. According to another view, they believe that Divine Being has incarnated into the Folks of Blanket. In any case, they have gone out of the pale of Shi'a Twelver faith and have become apostates and heretics.

[36.](#) Gharim denotes Imam (‘a). It is a confidential title of the Imam az-Zaman (aj).

[1] [1]

SHARES

## Long Lifespan Of The Imam (‘A)

We have previously, through authentic reports, narrated that the holy birth of Imam al-Mahdi (aj)

occurred in 256 A.H. and his holy father passed away in 260 A.H. Thus, the Imam was four years old at that time.

However, the age of the Imam till the time of his reappearance and advent is a number, which requires calculation with the reports that are recorded about the age of the Imam at the time of reappearance [like reports, which say that he would appear like a man of forty] are differently worded, have no contradiction with reports, which will be mentioned in this section.

396– It is narrated from Imam Muhammad al-Baqir (‘a) that the age of Imam al-Mahdi (aj) would not be more than forty years. He would be extremely strong, powerful and energetic.

There are numerous traditional reports resembling this one, which differ in words as well as meaning.

Explanation: Supposing the traditional report is correct, we would say: the Imam will reappear in the form of a young man of around forty and not that he would be aged forty at the time of his reappearance.

Thus, in case of acceptance of this justification all the reports would mean this only.

This point is further supported by the following reports:

397– It is narrated from Muhammad Ibn Himam from Ja’far Ibn Muhammad Ibn Malik from Umar Ibn Tarqan from Muhammad Ibn Ismail from ‘Ali Ibn Umar Ibn ‘Ali Ibn Husayn from Imam Ja’far as-Sadiq (‘a) that he said:

“Indeed, the Master of the Age will be aged like Prophet Ibrahim (‘a); (that is he lived to be a hundred and twenty years), but he will look like a thirty-year- old young man.”

398– It is narrated from Muhammad Ibn Himam from Hasan Ibn ‘Ali from Aquli from Hasan Ibn ‘Ali Ibn Abu Hamza from his father from Abu Basir from Imam Ja’far as-Sadiq (‘a) that he said: “When Imam Qa’im (aj) reappears, people will refuse to believe in him and he will approach them as a young man. However, the believer from whom the Almighty Allah has taken a covenant in Alam adh-Dharr (in the initial stage of creation) will believe immediately.”

399– It is mentioned in another report that: There is a similarity between Prophet Yunus (‘a) and Imam al-Mahdi (aj); and it is that he would return from his occultation as a young man. [1](#)

400– It is narrated from Imam Ja’far as-Sadiq (‘a) that he said: Do not deny that Almighty Allah has prolonged the lifespan of the Master of this affair, because Allah, the Mighty and the High has prolonged the life of Prophet Nuh (‘a) before. [2](#)

Reminder: Even if these reports had not been there – just supposing these reports did not exist, even then it is known that prolonging the lifespan of the Imam is within the power of Allah and in this matter, there is not the least difference of opinion between members of this Ummah, and companions and supporters of all religions and laws have accepted this matter. Only the materialists and astrologers have

opposed this belief.

401– Christians have narrated: Some of their ancestors lived for seven hundred years and some even exceeded this.

402– It is narrated that Abu Ubaidah Moammad Ibn Muthanna Basri Teemi said: It was the quality of Bani Ghitfan that it was the most famous of the Arab tribes. Among its members was Nasr Ibn Dahman who was considered to be an elder and noble person of his tribe. He lived for 190 years and became extremely aged and weak, but after this period, his youth returned and his hair became black and no wonder was seen in Arabs like him.

Previously we have mentioned reports of persons who had long lifespans and that will suffice. Hence, it is meaningless to be astonished by the matter of longevity. Moreover, historians have stated that Zulaikha, wife of Aziz of Egypt, regained youth after old age and Prophet Yusuf (‘a) married her and her story is well known.[3](#)

Reports, which mention that the Imam of the Age will pass away or would be martyred and after that he would become alive again

403– It is narrated from Fadhl Ibn Shazan from Musa Ibn Sadan from Abdullah Ibn Qasim Hadhrami from Abi Sa’id Khurasani that he said: I asked Imam Ja’far as-Sadiq (‘a), “Why is he named as Qa’im?”

He said: “Because he will rise after his name dies. He will establish a mighty enterprise. He will rise up by the command of Allah, the Glorified.”

404– It is narrated from Muhammad Ibn Abdullah Ibn Ja’far Himyari from his father from Yaqub Ibn Yazid from ‘Ali Ibn Hakam, from Hammad Ibn Uthman from Abi Basir that he said: I heard Imam Muhammad al-Baqir (‘a) say: “The similitude of our Order in the Divine Book is the similitude of the owner of the donkey; Allah made him die for a hundred a years and then raised him up again.”[4](#)

405– It is narrated by Himyari from his father from Ja’far Ibn Muhammad Kufi from Ishaq Ibn Muhammad from Qasim Ibn Rabi from ‘Ali Ibn Khattab on the authority of the Muezzin of the red mosque: I asked Imam Ja’far as-Sadiq (‘a), “Is there in the Book of Allah a similitude for the Qa’im?”

He said: “Yes, the verse of the owner of the donkey, Allah made him die for a hundred years and then raised him up again.”

406– It is narrated from Fadhal Ibn Shazan from Ibn Abi Najran from Muhammad Ibn Fuzail from Hammad Ibn Abdul Karim that Imam Ja’far as-Sadiq (‘a) said: “When the Qa’im rises, people will say, ‘Flow this can be? His bones have decayed a long time ago.’”

These traditions and the like have to be interpreted on the grounds that “his name will die” and many people and not all will believe that “his bones have decayed,” and then Allah will raise him as He raised

the owner of the donkey after his real death.

This is the sound interpretation of these narrations. Moreover, singularly narrated traditions, which do not convey certitude, are not trusted with respect to something that is rationally known and reasoning has led to it and is supported by inordinate number of traditions. It is necessary not to rule anything on such an occasion and adherence to what is already known. We interpreted these traditions, while setting aside the disputability of their authenticity, as is done in similar situations. Like as follows:

407– It is narrated from Fadhl Ibn Shazan from Abdullah Ibn Jabla from Salma Ibn Junah Ju'fi from Hazim Ibn Habib from Abu Abdullah Sadiq (‘a) that he told Hazim Ibn Habib: "O Hazim, there will be two occultations for the master of this affair and he would reappear in the second of the two. And if someone comes to you and says that he has touched his grave, do not testify for him (accept him)."

408– Muhammad Ibn Abdullah Himyari narrated from his father from Muhammad Ibn Isa from Sulaiman Ibn Dawood Minqari from Abi Basir that he said: I heard Abu Ja'far say: "In the master of this affair, there are four points of similarity with four prophets. Resemblance with Musa, resemblance with Isa, resemblance with Yusuf and resemblance with Muhammad (peace be on them all). The resemblance with Musa is that he shall be fearing and awaiting, the resemblance with Yusuf is imprisonment, the resemblance with Isa is that it would be said regarding him that he has died, while he would not be so and the resemblance with Muhammad is armed uprising."

409– Fadhl Ibn Shazan has narrated from Ahmad Ibn Isa Alawi from his father from his grandfather that Amir al-Mu'minin (‘a) said: "The Master of this Affair is from my offspring. He is the one about whom it will be said: He has died, killed, perished, no rather gone to some unknown place."<sup>5</sup>

## **Time Of Reappearance Of The Imam (‘A)**

We are not aware of the exact time of the reappearance of the Imam (‘a); on the contrary he is hidden from us, till Almighty Allah accords him permission to reappear.

410– The Holy Prophet (S) said: "Even if only a day remains from the tenure of the world, Allah, the Mighty and Sublime, would prolong it enough to allow a man from my progeny to appear. Then he would fill up the earth with justice and equity just as it would be fraught with injustice and oppression."

411– Narrated to me Husayn Ibn Ubaidullah from Abi Ja'far Muhammad Ibn Sufyan Bazufari from ‘Ali Ibn Muhammad from Fadhl Ibn Shazan from Ahmad Ibn Muhammad and Ubais Ibn Hashim from Kiram from Fuzail<sup>6</sup> that he said: I asked Imam al-Baqir (‘a): "Is there a fixed time for reappearance?" He said: "The time-fixers have lied, they have lied, they have lied."

412– Fadhl Ibn Shazan has narrated from Husayn Ibn Yazid Sahaf from Mudhir Jawwaz from Imam Ja'far Sadiq (‘a) that he said: "One who fixes (predicts) the time of the reappearance, has lied. Neither have we fixed a time for it in the past nor would we do so in future."

413– It is narrated from the same chains from Abdur Rahman Ibn Kathir that he said: I was with Imam Ja'far as-Sadiq ('a) when Muhzim Asadi entered and asked: May I be sacrificed on you, please tell me when the reappearance is? It has been delayed too much.” Abu Abdullah ('a) said: “O Muhzim, the ill-wishers have told lies, the hasteners will perish and the believers will be saved and will be with us.”

414– It is narrated from Fadhl Ibn Shazan from Ibn Abi Najran from Safwan Ibn Yahya from Abu Ayyub Kharraz from Muhammad Ibn Muslim from Imam Ja'far as-Sadiq ('a) that he said: “One who fixes the time of reappearance for you, do not pay attention to his falsification, because we have not specified its time for anyone.”

415– It is narrated from Fadhl Ibn Shazan from Umar Ibn Aslam Bajali from Muhammad Ibn Sinan from Abul Jarud from Muhammad Ibn Bashir Hamadani from Muhammad Ibn Al-Hanafiyyah in a tradition condensed as follows that he said: “The rule of Bani so-and-so will continue till a fixed time. When they get peace and security they will think that their kingdom will never decline. Meanwhile, suddenly a divine command will arrive and no king will be able to remain in power.

Thus, the Almighty Allah says:

حَتَّىٰ إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازَّيَّنَتْ وَظَنَّ أَهْلُهَا أَنَّهُمْ قَادِرُونَ عَلَيْهَا أَتَاهَا أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا...  
كَأَنَّ لَمْ تَغْنِ بِالْأَمْسِ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ

***“...until when the earth puts on its golden raiment and it becomes garnished, and its people think that they have power over it, Our command comes to it, by night or by day, so We render it as reaped seed-produce, as though it had not been in existence yesterday; thus do We make clear the communications for a people who reflect” (10:24).***

The narrator says: I said: May I be your ransom, is some time fixed for the arrival of divine command?

He replied: No, because the knowledge of Allah dominates the knowledge of those who fix the time. The Almighty Allah promised thirty nights to Prophet Musa ('a) and then increased ten nights; but neither Prophet Musa ('a) was aware of it, nor Bani Israel. Thus when the time expired, they said that Prophet Musa ('a) has deceived us; and began to worship the calf.

Hence, when famine and deprivation increase and people begin to deny each other, you should expect the arrival of divine command day and night.”

## **Reports Apparently Contradicting The Above Traditional Reports**

416– It is narrated from Fadhl Ibn Shazan from Muhammad Ibn 'Ali from Sadan Ibn Muslim from Abu Basir that he asked the Imam ('a): [7](#) “Is there a fixed time for reappearance; so that we can sit quietly till that time?”

He replied: “It was fixed; but you people publicized it and it was postponed.”

417– It is narrated from Fadhl from Hasan Ibn Mahbub from Abu Hamza 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 Thabit,<sup>8</sup> 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 وَيُنْثِتُ 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 Thumali says that when he asked Imam Ja’far as-Sadiq (‘a) about it, he also verified that it was true.

418– It is narrated from Fadhl from Muhammad Ibn Ismail from Muhammad Ibn Sinan from Abu Yahya Tamtaam Salmi from Uthman Nawa that he said: I heard Imam Ja’far as-Sadiq (‘a) say: “Initially this task was entrusted to me; but later on the Almighty Allah postponed it and kept it in my progeny.”

## **Justification Of These Reports**

The explanation of these reports is that we say: 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.<sup>9</sup>

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 Imamiyyah and Mutazila.

Also reports in which the word of ‘Bada’ is mentioned, are also due to the same interpretation and it is clear that the meaning of ‘Bada’ is abrogation of something in which change is justified and possible, or that its conditions have changed, in case that informing about it is Takweeni (providential) as the literal meaning of ‘Bada’ is appearance. Thus, it is possible that one of the acts of Almighty Allah has become apparent for us whereas we had imagined it’s opposite or that we were aware of it, but did not know its conditions and of such kind are the following reports:

419– Among such reports is the report of Muhammad Ibn Ja’far Asadi narrating from ‘Ali Ibn Ibrahim from Rayan Ibn Sult that he said: I heard Imam ar-Ridha’ (‘a) say: Allah, the Mighty and the High did not send any prophet, but to prohibit wine, to confess in Bada from Almighty Allah and that He can do whatever He likes; and that He has advised the use of incense.

420– Sa’ad Ibn Abdullah has narrated from Ahmad Ibn Muhammad Ibn Isa from Ahmad Ibn Muhammad Ibn Abi Nasr from Imam ‘Ali ar-Ridha’ (‘a) that he said: ‘Ali Ibn al-Husayn, Imam Zayn al-‘Abidin (‘a) and before him Amir al-Mu’minin (‘a); and Imam Muhammad al-Baqir and Imam Ja’far as-Sadiq (‘a) have said: With attention to the blessed verse: ***“Allah makes to pass away and establishes what He pleases, and with Him is the basis of the Book” (13:39).***

How can we inform about the future? And as for one who says that ‘the Almighty Allah has knowledge of everything after it occurs and not before’, has become a disbeliever and is out of the pale of monotheism.

421– Sa’ad Ibn Abdullah has narrated from Abu Hashim Ja’fari that he said: Muhammad Ibn Salih Armini asked Imam Hasan al-‘Askari (‘a) about the verse: ***“Allah makes to pass away and establishes what He pleases, and with Him is the basis of the Book” (13:39).***

Imam (‘a) said: Is it other than that He erased that which was and established that which was not there? Muhammad Ibn Salih Armini said: I said to myself: That which the Imam (‘a) has said is opposed to that which Hisham Ibn Hakam said that Almighty Allah is not aware of things, except when they come into existence. Abu Muhammad Imam Hasan al-‘Askari (‘a) glanced at me and said: Allah, the Mighty and Sublime is aware of everything, before it comes into existence, although the tradition has been condensed.

422– Fadhl Ibn Shazan has narrated from Muhammad Ibn ‘Ali from Sadan Ibn Muslim from Abu Basir 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 be pleased with it?” He replied: “Yes, it was fixed, but you people divulged it and Almighty Allah postponed it.”<sup>[10](#)</sup>

## **Explanation And Justification Of These Reports**

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. [11](#)

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.

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[1.](#) Shaykh Saduq in Kamaluddin on page 327 has mentioned a similar tradition from Muhammad Ibn Muslim from Imam Muhammad al-Baqir ('a).

[2.](#) The age of Prophet Nuh ('a) is mentioned in Kamaluddin, Chapter 46, tradition no, 1. The late Shaykh has also explained this in the beginning of the discussion about long lived persons.

[3.](#) The story of the marriage of Prophet Yusuf ('a) and Zulaikha is mentioned by historians like Tabari in Tarikh and Tafsir, Masudi in Murujuz Zahab, Ibn Athir in Kamil and Ibn Kathir in Qasas Anbiya.

[4.](#) The owner of the donkey is Prophet Uzair ('a). He was a Prophet and his story is mentioned in Surah al-Baqarah 2:259.

[5.](#) It is an allusion that people would be absolutely bewildered and confused about the Imam.

[6.](#) Fuzail Ibn Yasar was a respected companion of Imam Muhammad al-Baqir and Imam Ja'far as-Sadiq ('a) and traditions have been recorded in his praise. Shaykh Saduq on page 132 has quoted from Mashikha Faqih that Rabai Ibn Abdullah has narrated from one who gave the funeral bath of Fuzail that he said: When I gave the funeral bath to Fuzail, his hand preceded mine and covered his private parts. Seeing this I came to Imam as-Sadiq ('a) and asked him about it. Imam ('a) said: May Allah have mercy on Fuzail Ibn Yasar, he was from us Ahl al-Bayt ('a). Refer to Mojam Rijal al-Hadith, Ayatullah Khoei, Vol. 16, Pg. 362-368.

[7.](#) Abu Basir is a prominent narrator of Shi'a, who has narrated only from the Holy Imams ('a). He was a companion of Imam Muhammad al-Baqir and Imam Ja'far as-Sadiq ('a). This report could have been narrated from both the Imams.

[8.](#) Name of Abi Hamza was Thabit Ibn Dinar; he was a companion of Imam as-Sajjad and Imam al-Baqir ('a) and lived till the time of Imam as-Sadiq ('a).

[9.](#) It is a hint at free-will and destination, definite and indefinite.

[10.](#) This report has been repeated and previously it was mentioned at Tradition 413.

[11.](#) Everything is known to Almighty Allah, whether it be His self or his hidden wisdom.

# Signs Preceding The Reappearance Of Imam al-Mahdi (‘A)

423– It is narrated from Husayn Ibn Ubaidullah from Abu Ja’far Muhammad Ibn Sufyan Bazufari from Ahmad Ibn Idris from ‘Ali Ibn Muhammad Ibn Qutaibah from Fadhl Ibn Shazan Nishaburi from Ismail Ibn Sabbah that he said: “I heard from an elder that Saif Ibn Umaira narrated: Once I was in the company of Abu Ja’far Mansur Dawaniqui. 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 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.

Mansur said: From the descendants of Lady Fatima (‘a).

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.

424– A group has narrated from Talakbari from Ahmad Ibn ‘Ali Raazi from Muhammad Ibn ‘Ali from Uthman Ibn Ahmad Sammak from Ibrahim Ibn Abdullah Hashmi from Yahya Ibn Abi Talib from ‘Ali Ibn Asim from Ataa Ibn Saib from his father from Abdullah Ibn Umar that he said: The Messenger of Allah (S) said: “The hour will not arise until the Mahdi from my descendants comes forth. The Mahdi will not come forth until sixty liars come forward, all of them declaring: I am a prophet.”

425– It is narrated from Ahmad Ibn Idris from Ibn Qutaibah from Ibn Shazan from Ibn Mahbub from Thumali that he said: I said to Imam Ja’far as-Sadiq (‘a): Your respected father, Imam Muhammad al-Baqir (‘a) used to state that the coming of Sufyani is inevitable, the call from the sky is inevitable, the rising of the sun from the west is inevitable and he used to mention the same about many things.

Imam Ja'far as-Sadiq ('a) said: And mutual discord in Bani so-and-so is inevitable, killing of Nafs az-Zakiyyah is inevitable and the rising of Imam Qa'im is also inevitable.

I asked: What the call from the sky would be?

A caller will call out from the sky in the morning: Know that the truth is with Imam 'Ali ('a) and his Shi'a. And then in the evening the Iblis will call out from the sky: Know that the truth is with Uthman and his followers.

This call from Iblis would make the people of falsehood fall into doubts.

426- It is narrated from Ibn Faddal from Hammad from Husayn Ibn Mukhtar from Abu Nasr from Aamir Ibn Wathila from Amir al-Mu'minin ('a) that he said: The Messenger of Allah (S) said: "Ten things are inevitable before Judgment Day: Sufyani, Dajjal, Smoke, Daabba, advent of the Qa'im, rising of the sun from the west, splitting of the earth in the east, descent of Isa ('a), splitting of the earth in the Arabian Gulf, rising of a fire from the sea of Adn, which will herd the people towards the field of gathering (Mahshar)."

427- It is narrated from Ibn Faddal from Hammad from Ibrahim Ibn Umar from Umar Ibn Hanzala from Imam Ja'far as-Sadiq ('a) that he said: "Five signs will become visible before the reappearance of the Qa'im: Call from the sky, advent of Sufyani, splitting of the earth in the desert, advent of Yamani and killing of Nafs az-Zakiyyah (the pure soul)."

428- It is narrated from Fadhl Ibn Shazan from Washa from Ahmad Ibn Ayez from Abu Khadija<sup>1</sup> that he said: Imam Ja'far as-Sadiq ('a) said: "The Qa'im will not come forth until twelve of the Bani Hashim come forth before him, all of them summoning men to themselves."

429- It is narrated from Fadhl from Abdullah Ibn Jabla from Abu Ammar from 'Ali Ibn Abu Mughira from Abdullah Ibn Shareek Aamiri from Umaira Bint Nufail<sup>2</sup> that she said: I heard Bint Hasan Ibn 'Ali ('a) say: "The matter, for which you are waiting for, will not occur till you do not get fed up of each other, till you don't curse each other, till you don't spit at each other's face and call each other disbelievers."

I (the narrator) said: "There is nothing positive about it!"

He said: "There is indeed, because at that time our Qa'im will reappear and all that will end."

430- It is narrated from Fadhl from 'Ali Ibn Asbat from Muhammad Ibn Abi Bilad from 'Ali Ibn Muhammad Awdi from his father from his grandfather that Amir al-Mu'minin ('a) said: "Before the Qa'im, there will be red death and white death; there will be locusts at their usual time and at their unusual time like the colours of blood. As for red death it is (from) the sword, while the white death is (from) plague."<sup>3</sup>

431- It is narrated from Sa'ad Ibn Abdullah from Hasan Ibn 'Ali Zaituni and Abdullah Ibn Ja'far Himyari together from Ahmad Ibn Hilal from Ibn Mahbub from Abul Hasan Imam 'Ali ar-Ridha' ('a) that he said in

a long tradition, which we have condensed here as follows: “It is inevitable that a terrible mischief will arise, in which all the secrets will be exposed and it will happen at a time when the Shi’a will be deprived of my third descendant; that is after the passing away of Imam Hasan al-’Askari (‘a) on which the folks of the earth and the sky will mourn. And how many will be aggrieved by the disappearance of the spring of sweet water.

As if I can see their worried state, when there will be a call for them, which the whole world would be able to hear clearly. This call will be a mercy to the believers and chastisement to the disbelievers.

I asked: What that call would be?

He replied: Three calls will be issued in the month of Rajab. The first will say: Know that, **“the curse of Allah is on the unjust” (11: 18).**

The second call will say: **The near event draws nigh. (53:57).** O community of believers. At the time of the third call, a shape will be seen in the sun and a voice will say: This is Amir al-Mu’minin; he will repeatedly attack the oppressors. And in another report Himyari has said that a shape will become visible in the sun and it will say: The Almighty Allah has sent so-and-so; listen to him and obey him. And at that time, people will get deliverance and peace and even the dead will wish to have been alive and the hearts of the believers will become free of grief.”<sup>4</sup>

432– It is narrated from Fadhl Ibn Shazan from Nasr Ibn Muzahim from Abu Lahiya from Abu Dharraa from Abdullah Ibn Razeen from Ammar Ibn Yjsir that he said: “The call from the Ahl al-Bayt (‘a) of your Prophet will come during the last period of time. Thus till you don’t see the leader of this call, hold on to the earth and keep quiet till the Turks confront the Romans; battles rage all over the world; a caller calls out from Damascus: Mischief is near, and the wall of the mosque of Damascus does not collapse.”

433– It is narrated from Fadhl from Ibn Abi Najran from Muhammad Ibn Sinan from Abul Jarud from Muhammad Ibn Bashir that he asked Muhammad Ibn Al-Hanafiyyah about the reappearance of Imam al-Mahdi (aj) and he said: "How is it possible so soon? The cruel time has not yet arrived. How is it possible so soon? As yet brothers have not started oppressing brothers. How is it possible so soon? The ruler of the time has not started oppressing. How is it possible so soon?

The atheists have not staged an uprising from Qazwin. That they may halt their progress; who may change their town shelters, who destroys their joys, who apprehends those who try to flee from them, who kills those who come out to fight them, those who recede to solitude become needful, one who obeys them becomes a denier; so much so that there will finally be two kinds of mourners: One who will mourn for their religion and another, who will mourn for their world.”

434– It is narrated from Fadhal from Hasan Ibn Mahbub from Amr Ibn Abil Miqdam from Jabir Ju’fi from Imam Muhammad al-Baqir (‘a) that he said: “Stay close to the ground. Don’t move an arm or a leg until you see the signs, which I will mention to you – I don’t think that you will live until that time. The

Abbasides will dispute and disintegrate into groups; a voice will call out victory from the sky and his voice will come to you from the direction of Damascus; one of your villages named Jabia<sup>5</sup> would cave into the ground; the brothers of Turks will rise up in Jazira or the city of Jazira; the Byzantines<sup>6</sup> will attack Ramla<sup>7</sup>; at that time there will be much conflict throughout the land until Syria is destroyed. The cause of its destruction will be the meeting of three standards there; the standard of the Red, the standard of the Spotted<sup>8</sup> and the standard of the Sufyani.”

435– It is narrated from Ahmad Ibn ‘Ali Raazi from Maqani from Bukkar Ibn Ahmad from Hasan Ibn Husayn from Abdullah Ibn Bukair from Abdul Malik Ibn Ismail Asadi from his father that he said: Narrated to me Sa’id Ibn Jubair that: "It will rain twenty–four times in the year in which Imam al–Mahdi (aj) will reappear; and its effects and bounties would be clear."

436– It is narrated from Kaabul Ahbar that he said: “When the owner of Ain<sup>9</sup> [A’] from Bani Abbas comes to the throne; that is Abdullah, then this rule will begin with a person named Abdullah and end with a person named Abdullah. He will be the key to calamities and the sword of annihilation. When his announcement will be read in the evening, that: From the slave of Allah, Abdullah, the chief of believers, to the people of Syria: You will immediately come to know that the same is being announced from the pulpit of Egypt: From the slave of Allah, Abdullah, the chief of believers, to the people of Egypt..." When this happens, it will be the time of the decline of the kingdom of Bani Abbas. When this announcement is made by Bani Abbas in the morning, in the name of Abdullah you should wait till this announcement is made in the evening, in the name of Abdur Rahman and the latter will attack Abdullah in the crudest way.”

437– It is narrated from Hazlam Ibn Bashir that he said: “I said to ‘Ali Ibn Husayn (‘a): Describe to me the rise of Mahdi and tell me about his proofs and signs. He said: Before his advent, a man will appear whose name is Auf Salmi, in the land of Jazira,<sup>10</sup> who will stay in Tikrit and will be killed in the Masjid of Damascus; after that will appear Shuaib Ibn Salih<sup>11</sup> from Samarqand.

At that time will appear the accursed Sufyani from the valley of Yabis, and he would be from the progeny of Utbah Ibn Abu Sufyan; and when Sufyani appears, the Mahdi will go into occultation, after that he will appear again."

438– It is narrated from the Messenger of Allah (S) that he said: “A man will rise up from Qazwin, whose name will be same as the name of a Prophet. People will make haste in accepting his authority; but the mountains will be full of disbelievers and believers due to his fear.”

439– It is narrated from Fadhl Ibn Shazan from Ahmad Ibn Muhammad Ibn Abi Nasr from Thalaba from Badr Ibn Khalil Azdi that he said: Imam Muhammad al–Baqir (‘a) said: “Two signs will come before the Qa’im (aj); there will be a solar eclipse in the middle of Ramadhan and a lunar eclipse at the end of it.” “Son of Allah’s Messenger,” I said, “usually a solar eclipse occurs at the end of the month and lunar eclipse occurs in the middle of it?”

“I know what I have said,” replied Imam Muhammad al-Baqir (‘a), “They are signs, which have not occurred since Adam came down.”

440– It is narrated from Fadhl from Hasan Ibn ‘Ali Ibn Faddal from Thalaba from Shuaib Haddad from Salih that he said: I heard Imam Ja’far as-Sadiq (‘a) say: “There will be only a gap of fifteen days between the rising of the Qa’im of Aali Muhammad and the killing of the Pure Soul (Nafs az-Zakiyyah).”

441– It is narrated from Fadhl Ibn Shazan from Nasr Ibn Muzahim from Amr Ibn Shimr from Jabir that he said: “I asked Imam Muhammad al-Baqir (‘a): When will this event occur? He replied: Jabir, it will occur at a time when killing between Hira and Kufa is considerable.”

442– It is narrated from Fadhl from Ibn Abi Najran from Muhammad Ibn Sinan from Husayn Ibn Mukhtar from Imam Ja’far as-Sadiq (‘a) that he said: “When the wall of the mosque of Kufa, which adjoins the house of Abdullah Ibn Masud is destroyed, at that time the kingdom of Bani Abbas would decline. And know that one who demolishes that wall would not rebuild it.”

443– It is narrated from Fadhl from Saif Ibn Umaira from Bakr Ibn Muhammad Azdi from Imam Ja’far as-Sadiq (‘a) that he said: “There will be three appearances in one year, one month and one day – the Sufyani, the Khurasani and the Yamani. The standard of guidance will not be among them, except the standard of the Yamani, because he will summon (people) to the truth.”

444– It is narrated from Fadhl from Ibn Faddal from Ibn Bukair from Muhammad Ibn Muslim that he said: “Misri and Yamani will appear before Sufyani.”

445– It is narrated from Fadhl from Uthman Ibn Isa from Darast Abi Mansur from Ammar Ibn Marwan from Abu Basir that he said: I heard Imam Ja’far as-Sadiq (‘a) say: “I am prepared to guarantee Imam Qa’im to one who guarantees the death of Abdullah; because after the death of Abdullah, the Muslims will not have consensus on any one person and this matter will not end, except with your Imam. If Allah wills, the kingdom running into years will end and the kingdom running into days and months will begin.”

I (the narrator) asked: “Would this matter be prolonged?”

He replied: “Definitely not.”

446– It is narrated from Fadhl from Muhammad Ibn ‘Ali from Salam Ibn Abdullah from Abu Basir from Bakr Ibn Harb from Imam Ja’far as-Sadiq (‘a) that he said: “The kingdom of Bani so-and-so cannot decline till the two swords of so-and-so do not clash. When they clash, their kingdom will begin to decline.”

447– It is narrated from Fadhl from Ahmad Ibn Muhammad Ibn Abi Nasr from Abul Hasan Imam ‘Ali ar-Ridha’ (‘a) that he said: “Among the signs of the relief is an event, which will occur between the two mosques (of Mecca and Medina). So- and-so from the descendants of so-and-so will kill fifteen leaders of the Arabs.”

448– It is narrated from Fadhl from Ibn Faddal and Ibn Abi Najran from Hammad Ibn Isa from Ibrahim Ibn Umar Yamani from Abu Basir from Imam Ja'far as-Sadiq ('a) that he said: "The kingdom of these men will not disappear until they slaughter people in Kufa on Friday. It is as if I was looking at heads falling between the Gate of al-Feel and (the place of) the soap-sellers."

449– It is narrated from Fadhl from Ibn Asbat from Hasan Ibn Jaham that he said: A man asked Imam Musa al-Kazim ('a) about the reappearance and he asked in return: "Do you want most of it or shall I give you a summary?"

"Would you give me a summary?" he said.

"(It will be) when the standards of Qays are carried in Egypt and the standards of Kinda in Khurasan," he replied.

450– It is narrated from Fadhl from Hasan Ibn Mahbub from 'Ali Ibn Abi Hamza from Abu Basir from Imam Ja'far as-Sadiq ('a) that he said: "The year preceding the reappearance of Imam Qa'im (aj) will be so verdant that dates will rot on the trees and there will be no one to pick them. Have no doubt about it."

451– It is narrated from Fadhl from Ahmad Ibn Umar Ibn Saalim from Yahya Ibn 'Ali from Rabi from Abi Lubaid that he said: "The people of Abyssinia will demolish the Kaaba; the Black Stone will be taken away and fixed in the Kufa Mosque."

452– It is narrated from Fadhl from Ibn Abi Umair from Umar Ibn Uziyana from Muhammad Ibn Muslim that he said: I heard His Eminence, Abu Abdullah Sadiq ('a) say: "After the Sufyani gets control over five provinces he would rule equal to the duration of pregnancy of a woman." Then he said: "I seek forgiveness of Allah, he would rule for the duration of pregnancy of a camel. And his matter is inevitable."

453– It is narrated from Fadhl from Ismail Ibn Mahran from Uthman Ibn Jabla from Umar Ibn Aban Kalbi from Imam Ja'far as-Sadiq ('a) that he said: "As if I can see the Sufyani or a representative of Sufyani camped outside Kufa and his statements are being announced to the people: Anyone who brings a severed head of a Shi'a of 'Ali ('a) would be rewarded a thousand Dirhams. Then a neighbour would attack his neighbour and say: 'he is from them', and he would cut off his head and collect a thousand Dirhams."

And indeed, the rulership and kingdom at that time would not be in the control of anyone, except the illegitimate born. As if I can see the veiled one. I asked: 'Who is the veiled one?' He replied: 'He is a man from you who would be talking just like you. He would be veiled and he would identify each of you so that you may be captured, he is not, but a bastard.'

454– It is narrated from Fadhl from 'Ali Ibn Hakam from Muthanna from Abu Basir that he said: Imam Ja'far as-Sadiq ('a) said: "The Almighty Allah will assist Imam al-Mahdi (aj) through people who have no

religion and faith. When he reappears, there will be people who had till date been idolaters, but they will give up idolatry and join the Imam.”

455– It is narrated from Fadhl from Hamani from Muhammad Ibn Fudhail from Ajlah from Abdullah Ibn Huzail that he said: “Judgment Day will not arrive till all the believers do not gather in Kufa.”

456– It is narrated from Ahmad Ibn ‘Ali Raazi from Muhammad Ibn Ishaq Muqri from Maqani from Bukkar from Ibrahim Ibn Muhammad from Ja’far Ibn Sa’ad Asadi from his father from Imam Ja’far as-Sadiq (‘a) that he said: “In the year of the reappearance, there will be such a terrible flood in the Euphrates that even the lanes of Kufa will be inundated.”

457– It is narrated from Fadhl from Muhammad Ibn ‘Ali from Uthman Ibn Ahmad Sammak from Ibrahim Ibn Abdullah Hashmi from Ibrahim Ibn Hani from Naeem Ibn Hammad from Sa’id from Abu Uthman from Jabir from Imam Muhammad al-Baqir (‘a) that he said: “Those black flags will emerge from Khorasan and come up to Kufa. When Imam al-Mahdi (aj) reappears, they will be sent to give allegiance to him.”

458– It is narrated from Fadhl from Muhammad Ibn ‘Ali Kufi from Wuhaib Ibn Hafas from Abu Basir from Imam Ja’far as-Sadiq (‘a) that he said: “The name of Imam Qa’im (aj) will be announced on the 23rd night and he will reappear on the Day of Ashura, on which Imam Husayn (‘a) was martyred.”

459– It is narrated from Fadhl from Muhammad Ibn ‘Ali from Muhammad Ibn Sinan from Hayy Ibn Marwan from ‘Ali Ibn Mahziyar from Imam Muhammad al-Baqir (‘a) that he said: "As if I can see the Qa’im (aj) on the Day of Ashura, on Saturday standing between the Rukn and Maqam and Jibraeel is announcing before him: Allegiance is for Allah. Then he would fill the earth with justice and equity, like it would have been fraught with injustice and oppression.”

460– Fadhl has narrated from Ibn Mahbub from ‘Ali Ibn Abi Hamza from Abu Basir from Imam Ja’far as-Sadiq (‘a) that he said: The Qa’im will not reappear, except in an odd year, like 9, 3, 5 and 1.

461– It is narrated from Fadhl from Ibn Mahbub from ‘Ali Ibn Abi Hamza from Imam Ja’far as-Sadiq (‘a) that he said: “The rising of Imam Qa’im (aj) is an inevitable matter.”

I asked: “How will it be announced?”

He replied: “A caller will call out from the sky in the morning: Know that the truth is with Imam ‘Ali (‘a) and his Shi’a. And then in the evening, Iblis will call out from the sky: Know that the truth is with Uthman and his followers.” At this time people of falsehood would fall into doubt.

462– It is narrated from Fadhl from Ibn Mahbub from Abu Ayyub from Muhammad Ibn Muslim that he said: “A caller will announce the name of Imam Qa’im (aj) from the sky, which will be heard by all the people of the world; which will awaken the sleeping ones; those who are standing will sit up and those who sit will stand up and this voice will be that of His Eminence, Jibraeel (‘a).”

463– It is narrated from Fadhl from Ismail Ibn Ayyash from Amash from Abu Wael from Huzaifah that he said: I heard the Messenger of Allah (S) say when Imam al-Mahdi (aj) was mentioned in his presence: "Indeed his allegiance will be given between Rukn and Maqam. He has three names: Ahmad, Abdullah and Mahdi."

464– It is narrated from Ibn Abu Umair from Ibn Bazi from Mansur Ibn Yunus from Ismail Ibn Jabir from Abu Khalid Kabuli that Imam Muhammad al-Baqir (‘a) said: When the Qa’im enters Kufa, no believer would remain, but that he would be in Kufa or that he would move to Kufa. It is also mentioned in the discourse of Amir al-Mu’minin (‘a) that Imam al-Mahdi (aj) would address his companions: Come and join us to march against this transgressor [Sufyani, Dajjal and every tyrant who confronts the Imam],

465– It is narrated from Sa’ad Ibn Abdullah Ashari from Muhammad Ibn Isa Ibn Ubaid from Salih Ibn Muhammad from Hani Tammar that Imam Ja’far as-Sadiq (‘a) said: "There will be occultation for the master of this affair. During this time those who remain attached to their religion will be like those who rub their hands on a thorny branch. [12](#)

Then he gestured and said: There is occultation for the master of this affair and every person is duty-bound to fear Allah and remain attached to his religion."

466– It is narrated from Fadhl Ibn Shazan from Ismail Ibn Mahran from Aiman Ibn Mahriz from Rufaa Ibn Musa and Muawiyah Ibn Wahab from His Eminence, Abu Abdullah Sadiq (‘a) that he said: The Messenger of Allah (S) said: "Blessed be those, who are fortunate to live during the time of Qa’im of my Ahl al-Bayt; those who would believe in him during his occultation and before his advent; who would love his friends and remain aloof from his enemies. Such people would be my closest ones and my friends on Judgment Day." (According to the tradition of Rufaa) "And the most respected creatures of Allah in my view."

467– It is narrated from Hasan Ibn Mahbub from Abdullah Ibn Sinan from Imam Ja’far as-Sadiq (‘a) that he said: The Messenger of Allah (S) said: "Very soon will come a people after you, each of whom will be eligible for fifty times your reward. They said: O Messenger of Allah (S), we lived in your company, fought the Badr, Uhud and Hunain battles with you and the Holy Qur’an came down among us? The Prophet said: Indeed, if you were to face what they faced, you will not be as patient as them."

468– Narrated to us Sa’ad from Ahmad Ibn Muhammad Ibn Isa from Muhammad Ibn Khalid Barqi from one who narrated to him from Mufaddal Ibn Umar Ju’fi that he said: Abi Abdullah (‘a) said: "The most proximate servants of Allah and those with whom Allah is pleased are those who when the proof of Allah disappears from sight and they don’t know about his location, yet they continue to have faith that the Proof of Allah can never be invalid and day and night they continue to wait for him. And the wrath of Allah is on those of His enemies who when the proof of Allah disappears from sight, they fall into doubts and denial. He (Allah) knew that His special servants will never fall into doubts and if it were not so, He would not have taken away His Proof from their sight even for a moment. These doubts will reign

supreme over the hearts of evil ones.”

469– It is narrated from Fadhl from Ibn Abi Najran from Muhammad Ibn Sinan from Khalid Aquli from Imam Ja’far as-Sadiq (‘a) that he said: “Why are you waiting so eagerly? Why are you so hasty? Are you not in peace and security? Does not one of you who leaves his house for some need return safely? Whereas in the past whenever one of your co-religionist left his house, he was immediately apprehended and his limbs were amputated and he was impaled on a date palm; he was sawn into half without being told what his fault was.” After that he recited the following verse:

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَاءُ وَزُلْزِلُوا حَتَّى يَقُولَ  
الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ

***“Or do you think that you would enter the garden while yet the state of those who have passed away before you has not come upon you; distress and affliction befell them and they were shaken violently, so that the Apostle and those who believed with him said: When will the help of Allah come? Now surely the help of Allah is nigh!” (2:214).***

470– Fadhl has narrated from Muhammad Ibn ‘Ali from Ja’far Ibn Bashir from Khalid Ibn Amara from Mufaddal Ibn Umar that he said: “Once we were discussing the subject of Imam Qa’im and those who died waiting for him from among us. Imam as-Sadiq (‘a) said: 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.”

471– It is narrated from Fadhl from Ibn Asbat from Hasan Ibn Jaham that he said: “I asked His Eminence, Abul Hasan Musa Ibn Ja’far (‘a) regarding relief (Faraj). He replied: Don’t you know that waiting for the Faraj is Faraj? I asked: I don’t know anything, except what you have taught. He replied: Yes, waiting for the Faraj is (also) a kind of Faraj.”

472– It is narrated from Fadhl from Ibn Faddal from Thalaba Ibn Maimoon that he said: “Obtain recognition of your Imam. If you are able to gain their recognition, it will not make any difference whether the period of their rule comes earlier or later. If one is able to gain the cognition of his Imam and he dies before his rule, and the reappearance of the Imam comes later, he would also be rewarded as one who is present in the Imam’s army.”

473– It is narrated from Mufaddal from Abdur Rahman Ibn Abi Hashim from ‘Ali Ibn Abi Hamza from Abu Basir that His Eminence, Abu Abdullah Sadiq (‘a) said: “Why are you impatient for the advent of Qa’im (aj)? By Allah, there will be no garments, except the coarse ones and no food, except barley with bran. [13](#) His advent is not, except with the sword and death under the shade of the sword.”

474– It is narrated from Fadhl from Ibn Faddal from Muthanna Hannat from Abdullah Ibn Ajlan from Imam Ja’far as-Sadiq (‘a) that he said: “One who believes in occultation and reappearance, but dies

before the advent of Imam al-Mahdi (aj) it is as if he has died fighting alongside the Imam.”

475– Ibn Abi Umair has narrated from Jamil Ibn Darraj from Zurarah Ibn Ayin from Imam Ja'far as-Sadiq (‘a) that he said: If Almighty Allah wishes, He has the right to admit the deviated ones to Paradise and it is preferable for Him and not a defect.

Zurarah asked: May I be your ransom, how is that possible?

Imam (‘a) replied: The speaking one [Imam] passes away and the silent one also does not say anything. [14](#) On the basis of this a person who dies between these two in this period would be admitted to Paradise by Almighty Allah.

476– It is narrated from a group from Abu Mufaddal Shaibani from Abu Naeem Nasr Ibn Isaam Ibn Mughira Amri from Abu Yusuf Yaqub Ibn Naeem Ibn Amr Qarqara Katib from Ahmad Ibn Muhammad Asadi from Muhammad Ibn Ahmad from Ismail Ibn Abbas from Muhajir Ibn Hakim from Muawiyah Ibn Sa'id from Imam Muhammad al-Baqir (‘a) that he said: Imam ‘Ali Ibn Abi Talib (‘a) said: “After that there will be a terrible earthquake in Shaam, which will be a blessing for the believers, but a punishment for disbelievers. A hundred thousand will die because of it. When this happens, you will see the companions of Barazeen; [15](#) an army mounted on red horses coming from the west, waving a yellow flag and entering Shaam. When this happens, you will see a village of Shaam, [named Harasta [16](#)] cave into the earth. When this also happens, you will witness the rising of Sufyani, the son of Hind, the liver-eater from the Yabis Valley.”

477– It is narrated from Qarqara from Muhammad Ibn Khalaf from Hasan Ibn Salih Ibn Aswad from Abdul Jabbar Ibn Abbas Hamadani from Ammar Dahni that he said: Imam Muhammad al-Baqir (‘a) asked: “How long will the rule of Sufyani last?”

I replied: “For the duration of a normal human pregnancy (nine months).”

Imam (‘a) said: "O people of Kufa, how knowledgeable you are about this matter!"

478– It is narrated from Qarqara from Ismail Ibn Abdullah Ibn Maimoon from Muhammad Ibn Abdur Rahman from Ja'far Ibn Sa'ad Kahili from Amash from Bashir Ibn Ghalib that he said: “Sufyani will come from the Roman area in the disguise of a Christian, wearing a cross and leading a group.”

479– It is narrated from Qarqara from Nazr Ibn Laith Maruzi from Ibn Talha Juddari that he said: Narrated to us: Abdullah Ibn Lahiya from Abi Zaraa from Abdullah Ibn Razeen from Ammar Ibn Yasir that he said: “The rule of the Ahl al-Bayt (‘a) of your Prophet shall be there in the last period of time and there are some signs for it; you should sit tight and keep quiet until you see them.

When Rome and Turks attack you; when armies are prepared and that Caliph of yours, who hoards wealth, passes away. He is succeeded by an honest person, but within a few years of his allegiance, he is dismissed from where he was appointed (from Khorasan). [17](#) Turks and Rome confront each other and

battles rage everywhere.

A caller will call out from the war shelters of Damascus: Perdition is near for humans. The western portion of the Masjid of Damascus caves in and its boundary walls collapse. Three groups will set out from Damascus to seize power. One would be led by a person on a piebald horse, another on a red horse<sup>18</sup> and a man from the descendants of Abu Sufyan<sup>19</sup> would rise up from the province of Kalab;<sup>20</sup> who would bring all the people to Damascus and expel the people of the west to Egypt.

When they enter Damascus, it would be the sign for the uprising of Sufyani and before that a person would stage an uprising and call the people to Aali Muhammad ('a). The Turks would camp in Hira<sup>21</sup> and the Romans would camp at Palestine and Abdullah would march forward till both the armies come face to face at Qurqisiya<sup>22</sup> and a severe battle would ensue at the riverbanks. When the king of the west marches, he would kill the men and captivate the women. Then he would return to Qays<sup>23</sup> till Sufyani enters the peninsula. Then Yamani would move and take over whatever the people had gathered.

Then he would come to Kufa and slay the followers and supporters of Aali Muhammad ('a); on the contrary, he would also slay the one who is named after them. After that Imam al-Mahdi (aj) would arise and his standard would be held by Shuaib Ibn Salih. When Syrians realize that their country has come under the rule of the descendant of Abu Sufyan, they would go to Mecca. Nafs az-Zakiyyah and his brother would be killed at that time. A call would be raised from the sky: Your chief (Amir) 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.”

480– It is narrated from Qarqara from Muhammad Ibn Khalaf Haddadi from Ismail Ibn Aban Azdi from Sufyan Ibn Ibrahim Jurairi that he heard his father say: "Nafs az-Zakiyyah (the pure soul) is a young man from the Progeny of Muhammad (S), his name is Muhammad Ibn al-Hasan, who would be killed without any crime and sin and when they slay him, they shall neither have any excuse in the heavens nor would they have any friend in the earth.<sup>24</sup>

At that time the Almighty Allah will send the Qa'im of Aali Muhammad with a group that in the view of the people would be softer than antimony. When they come out, the people will weep at their condition as they would think that they would very soon be eliminated at the hands of the enemies. However, the Almighty Allah will conquer the easts and the wests of the earth for them. Know that they are the true believers. Know that the best of the Jihads shall be in the last period of time.”

481– It is narrated from Abi Hatim from Muhammad Ibn Yazid Adami from Yahya Ibn Sulaym Taifi from Mateel Ibn Ibad from Abu Tufayl that Amir al-Mu'minin ('a) said on the pulpit of Kufa: 'Dark, blind and gloomy mischiefs are ahead of you. None will be rescued from it, but the nauma.' He was asked, 'What is nauma, O Chief of believers?' He said: 'He is the one who does not know the people and people do not know him.'

482– It is narrated from Abbas Ibn Yazid Bahrani from Abdur Razzaq Ibn Hammam from Muammar from

Ibn Tawus from ‘Ali Ibn Abdullah Ibn Abbas that he said: “The Mahdi will not reappear till a sign appears with the Sun.”

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- [1.](#) Abu Khadija is Salim Ibn Mukarram, whose agnomen (Kunyah) was Abu Salam, which Imam as-Sadiq (‘a) had chosen for him. He was a reliable companion of the Imam as-Sadiq and Imam al-Kazim (‘a). Refer to *Mojam Rijal al-Hadith*, Vol. 8, Pg. 22 and Pg. 27.
  - [2.](#) Umaira or Umrah Bint Nufail is among the companions of Imam ‘Ali (‘a). *Mojam Rijal al-Hadith*, Vol. 23, Pg. 196.
  - [3.](#) It is possible that it is an allusion for every deadly disease, which threatens humanity; like plague, epidemic, even AIDS etc.
  - [4.](#) Refer to Surah at-Tawbah, 9: 14.
  - [5.](#) Jabiya is a village situated in the Jaulan Province and it is under the control of Jews today. There is a hilly area called as Jabiya Jula.
  - [6.](#) It implies Europeans or probably Jewish Zionism.
  - [7.](#) Ramla is a town of Palestine situated near Bayt al-Muqaddas and is today under the control of Zionism.
  - [8.](#) As-hab in dictionary is used in the meaning of a red camel or a white camel having a shade of red; in the same way, As-hab is also a water spring situated between Basra and Bahrain and is also used in the sense of the enemy. Therefore, Romans and Europeans have also been referred to as As-hab due to the colour of their skin and due to their enmity to Islam. Abqa according to the dictionary means piebald; that is everything, which is black and white, especially a crow which is a mixture of black and white; it also implies a dirty person, a leper or a nasty tempered person and everyone who wears multi coloured patched garments is also known as Abqa. Abqa and As-hab are two opponents of Sufyani; Sufyani would defeat them and there will be severe battle between them and Sufyani at the borders of Syria, Iraq and Turkey. In some traditional reports; for example, in *Bihar al-Anwar*, Vol. 51, Pg. 70 one and the same person is referred to as As-hab and Abqa; but on the basis of other reports, they are two different persons. Therefore, in *Yaumul Khalas*, Vol. 2, Pg. 993, the Shi’a are ordered not to be influenced by the propaganda of As-hab and Abqa and in the same way they must also not be influenced by Sufyani and they may not support anyone. (Extract from *Maoood Nama*, Pg. 56 and 107)
  - [9.](#) One whose name begins with the Arabic alphabet of ‘Ain and it is that the beginning and the end of the kingdom is from him. That its beginning will be the kingdom of Abbasides and its end is the Caliphate of Abdullah in such a way that the first Caliph of them was Abul Abbas Abdullah Ibn Muhammad Ibn ‘Ali Ibn Abdullah Ibn Abbas and the last was Abdullah Mustansir.
  - [10.](#) With attention to the native place of Auf Salmi, which is Tikrit, it should be mentioned that Tikrit is located in Iraq between Baghdad and Mosul. It can be said that it is possible that Jazira, which is mentioned in some reports, is an area of Khavar Miyana that is Arab lands in the Persian Gulf, Iraq and even Jordan, Palestine and Lebanon, which have the Persian Gulf and Sea of Oman on one side, Red Sea on one side and the Mediterranean Sea on the other side.
  - [11.](#) Shuaib Ibn Salih was a young man of wheat complexion, emaciated appearance and with thin facial hair. He was a pious and religious person and was in charge of the administration and worked under Sayyid Khorasani. He will hand over the standard of Islam to Imam al-Mahdi (aj). But in most traditional reports, he is a native of Rayy, though it is possible that the Imam has mentioned his native place for confirmation as in this way both statements would be right, because both places in relation to Medina are situated to the north-east. It is necessary to mention that the names are alluded to for security and to ensure peace, so that the divine promise is fulfilled.
  - [12.](#) It is a tree called Qatad, which grows in the desert and it has a lot of needle-like thorns and it is very difficult to prune it. Among Arabs, the rubbing of a Qatad plant by hand is used as a simile for a very difficult task.
  - [13.](#) It is a simile that his life would be extremely simple, without any luxuries.
  - [14.](#) That is the apparent Imam will pass away and the hidden Imam is also not seen.
  - [15.](#) Companions of Barazeen are the mounted men of Barazeen. Barazeen is the plural of Barzun, which means a horse used to carry heavy loads. Turkish horses are also called as such and it is possible that the mounted men would be the Turks.

- [16.](#) It is a huge area located around Damascus. It would be one of the places of the advent of Sufyani. Maoodnama, Pg. 275.
- [17.](#) Bani Abbas was destroyed by Hulagu Khan, who launched an attack from Khorasan, just as the foundation of Bani Abbas regime was laid by Abu Muslim who had also come from Khorasan. Mahdi Maood, Vol. 2, Pg. 45.
- [18.](#) It is the complexion of Europeans.
- [19.](#) Regarding these three persons, complete explanation is mentioned in tradition no. 431.
- [20.](#) It is an area in Shaam near Damascus and the tomb of Prophet Ilyas ('a) is located there. (Mahdi Maood, Vol. 2, Pg. 45) and Kalab is also a town at the end of Beirut and Saida.
- [21.](#) Hira is a town at a distance of one Parasang (6.24 kms) from Kufa and during Sasanid rule it was ruled by Iranian kings and they were the foremost rulers of Iran; who were overthrown by Khusro Parvez. Afterwards Hira came under the control of Muslims, but due to the premier position of Kufa, it developed further and was subsequently destroyed.
- [22.](#) Qurqisiya is to the north of Syria; it is the location of two rivers: Khabur and Euphrates.
- [23.](#) Qays denotes west and it is to the north of Africa and it is mentioned in other reports as well that Qays denotes an Egyptian tribe that would be defeated by Sufyani in face-to-face confrontation. (Quoted from Maoodnama).
- [24.](#) Allamah Majlisi has said under the explanation of this report that the descent of divine chastisement for the sake of completion of argument would become obligatory on them. On the basis of this, no one from the heavens would seek intercession for them from Almighty Allah and no will help them on the face of the earth as well.

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SHARES

## Some Qualities, Practices And Manners Of The Master Of The Age

483– It is narrated from Muhammad Ibn Abdullah Ibn Ja'far Himyari, from his father from Muhammad Ibn Isa from Muhammad Ibn Ataa from Salam Ibn Abi Umrah that he said: Imam Muhammad al-Baqir ('a) said: "The man of this matter will have a house called Baitul Hamd (house of praise). It will have a lamp, which was lighted since the day of his birth and it will continue to burn until the day he will rise with the sword."

484– Narrated to us a group of scholars from Talakbari from 'Ali Ibn Habashi from Ja'far Ibn Malik from Ahmad Ibn Abi Naeem Ibrahim Ibn Salih from Muhammad Ibn Ghazal from Mufaddal Ibn Umar that he said: I heard His Eminence, Abu Abdullah Sadiq ('a) say: "When the Qa'im (aj) arises, the earth would light up with the luminescence of its Lord and the people would become needless of sunlight. In his rule, all will have such long lifespans that each person will beget a thousand sons. Daughters will not be born to them. He will build a mosque on the outskirts of Kufa, which will have a thousand doors and the houses of Kufa will be connected to the river of Karbala. So wide would habitation spread that if a person travels on a mule to pray the Friday Prayer, he will not be able to reach in time."

485– It is narrated from Abu Muhammad Muhammadi from Muhammad Ibn 'Ali Ibn Fadhl from his father

from Muhammad Ibn Ibrahim Ibn Malik from Ibrahim Ibn Banan Khathami from Ahmad Ibn Yahya Ibn Motamar from Amr Ibn Thabit from his father from Imam Muhammad al-Baqir (‘a) that he said in a long tradition: "Mahdi will enter Kufa and there will be three standards, which will have become confused. They will be clear to him. He will go in until he comes to the pulpit. Then he will preach, but the people will not understand what he says, because of the wailing. This is the meaning of the statement of the Messenger of Allah (S) that: As if I can see the Hasanids and Husaynids that they have raised the flags and each of them are claiming Caliphate.

The Hasanid would hand over the flag to the Husaynid and all would pay allegiance to him. Next Friday, the people will ask him to lead them in Friday Prayer. He will order for a place of prostration to be marked for him with red dye and he will pray there. Then he will order a river to be dug from the rear of the tomb of Imam Husayn (‘a), which would flow to the Ghariyyan, so that the water descends into Najaf. At its entrance bridges and mills will be working. It is as if I could see an old woman with a sack of wheat on her head going to Karbala to get it milled.

486– It is narrated from Fadhl from Ismail Ibn Ayyash from Amash from Abu Wael from Huzaifah that he said: I heard the Messenger of Allah (S) say when Imam al-Mahdi (aj) was mentioned in his presence: "Indeed his allegiance will be given between Rukn and Maqam. He has three names: Ahmad, Abdullah and Mahdi."

487– It is narrated from Sa’ad Ibn Abdullah from Muhammad Ibn Isa Ibn Ubaid from Ismail Ibn Aban from Amr Ibn Shimr from Jabir Ju’fi that Imam Muhammad al-Baqir (‘a) said: "Umar asked Amir al-Mu’minin (‘a) about the Mahdi (‘a), saying, 'O Ibn Abi Talib, tell me about the Mahdi. What is his name?' Amir al-Mu’minin (‘a) said: 'As for his name, my beloved (the Prophet) has bound me not to speak to anyone about it until Allah, the Exalted, raises him. It is one of the secrets that Allah, the Exalted has entrusted to His Messenger.'"

488– It is narrated from Fadhl Ibn Shazan from Uthman Ibn Isa from Salih Ibn Abul Aswad from Imam Ja’far as-Sadiq (‘a) that he said when Masjid Sahla was mentioned in his presence: "It will be the residence of our Master of the Affair (Imam al-Mahdi) when he occupies it with his family."

489– It is narrated from Fadhl from Musa Ibn Sadan from Abdullah Ibn Qasim Hadrhrami from Abi Sa’id Khurasani that he said: I asked Imam Ja’far as-Sadiq (‘a), "Is the Mahdi and the Qa’im the same?" He said: "Yes."

I asked, "Why is he named the Mahdi?" He said: "Because he will be guided to every hidden matter; and he is named Qa’im, because he will rise after his name dies. He will establish a mighty enterprise."

490– It is narrated from Fadhl from Ibn Mahbub from Amr Ibn Shimr from Jabir from Imam Muhammad al-Baqir (‘a) that he said: "When one of you meets our Qa’im, he should greet him in the following words: Peace be on you, Ahl al-Bayt (‘a) of prophethood, mine of knowledge and site of messengership."

491– It is narrated from Fadhl from Abdur Rahman Ibn Abu Hashim from ‘Ali Ibn Abu Hamza from Abu Basir from Imam Ja’far as-Sadiq (‘a) that he said:

...فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ

***“The companions of Musa (‘a) were tested by the stream and it is that which the Almighty Allah has said: “Surely Allah will try you with a river...” (2:249).***

The companions of Qa’im (aj) would also be tested in the same way.

492– It is narrated from Fadhl from Abdur Rahman from Ibn Abu Hamza from Abu Basir from Imam Ja’far as-Sadiq (‘a) that he said: “Qa’im (aj) would demolish Masjid al-Haram till it returns to its ancient form and he would also return the Prophet’s Masjid (Masjidun Nabawi) to its original construction and the Holy Kaaba to its location and raise it on its original foundations. He will cut off the hand of Bani Shaibah and hang it on the Kaaba as they are the thieves of the Kaaba.”

493– It is narrated from Fadhl from ‘Ali Ibn Hakam from Sufyan Jurairi from Abi Sadiq 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 forthose who guard (against evil).” (7: 128).***

494– It is narrated from Fadhl from Abdur Rahman Ibn Abu Hashim and Hasan Ibn ‘Ali from Abu Khadija from Imam Ja’far as-Sadiq (‘a) that he said: “When the Qa’im arises, he will come with an unprecedented system.”

495– It is narrated from Fadhl from ‘Ali Ibn Hakam from Rabi Ibn Muhammad Musli from Sa’ad Ibn Tareef from Asbagh Ibn Nubatah that Amir al-Mu’minin (‘a) said in his speech regarding the Kufa Masjid that it was made from mud, bricks and clay. Then he said: “When Qa’im (aj) reaches the Kufa Masjid, its walls would be of solid bricks and mortar; he would look at it and say: Woe be on the one who demolished you, woe be on the one who facilitated your razing, and woe be on the one who constructed you with solid bricks and changed the Qibla of Nuh. And fortunate are those who witness the razing in the company of the Qa’im of Ahl al-Bayt. They are the best of the peoples.”

496– It is narrated from Fadhl from ‘Ali Ibn Abdullah from Abdur Rahman Ibn Abi Abdullah from Abul Jarud from Imam Muhammad al-Baqir (‘a) that he said: “The Qa’im will rule for 309 years equal to the number of years the folks of the cave (Ashab Kahf) remained in their cave. He would fill the earth with

justice and equity as it would be fraught with injustice and oppression. After that the Almighty Allah will conquer the east and the west of the earth for him and kill the people till no religion remains, except that of Muhammad (S). He (the Qa'im) will operate like Sulaiman Ibn Dawood. He would call out to the Sun and the Moon and they would respond to him and the earth shall be illuminated by his effulgence and divine revelation would descend for him and he would act according to divine commands and revelation."

497– It is narrated from Fadhl from Abdullah Ibn Qasim Hadrhrami from Abdul Karim Ibn Amr Khathami that he said: "I asked Imam Ja'far as-Sadiq ('a) about the duration of the rule of Imam Qa'im (aj).

He replied: He will rule for seven years, but these seven years will be equal to seventy years of your reckoning."<sup>1</sup>

498– It is narrated from Fadhl from Abdur Rahman Ibn Abu Hashim from 'Ali Ibn Abu Hamza from Abu Basir that he said in a tradition as follows: "When the Qa'im arises he would enter Kufa. Then he would order razing the four mosques<sup>2</sup> up to their foundations and make them like the canopies of Musa ('a)<sup>3</sup> and demolish the additions and additional floors till they return to the form that they were in at the time of the Holy Prophet (S). He will widen the main highways to 60 yards in width. Any Masjid that comes on the way would be demolished. He will shut down all openings, balconies and structures jutting out to the main road. The Almighty Allah would command the heavens to reduce their rotation during the tenure of his rule; thus, a day of that time would be equal to ten days of your period, one month equal to ten months of yours, and one year equal to ten years of your time.

Not much time would pass that ten thousand rebels<sup>4</sup> would emerge from the hamlet of Rameela<sup>5</sup> and their slogan would be: O Uthman, O Uthman. His Eminence would summon one of his men and attach a sword to his waist. He would slay the whole crowd single-handed and not one of them would be spared. After that His Eminence would turn to Kabul Shah.<sup>6</sup> It is a city that no one has ever conquered, but he would conquer it. After that he would return to Kufa and reside there after eliminating seventy Arab tribes..."

499– In another report, he would conquer Constantine, Rome and China.

500– It is narrated from Fadhl from 'Ali Ibn Asbat from his father, Asbat Ibn Saalim from Musa Abaar from Imam Ja'far as-Sadiq ('a) that he said: "The Arabs should be warned as it would be a very bad time for them, because not one of them will arise<sup>7</sup> with the Qa'im."

501– It is narrated from Fadhl from Abdur Rahman Ibn Abu Hashim from Amr Ibn Abu Miqdam from Imran Ibn Zabyan from Hakim Ibn Sa'ad from Amir al-Mu'minin ('a) that he said: "The companions of the Qa'im will be young men. There will be no old men among them, except like kohl in an eye or like salt in food and the least part of food is the salt."

502– It is narrated from Fadhl from Ahmad Ibn Umar Ibn Muslim from Hasan Ibn Uqbah Nahmi from Abu

Ishaq Banna from Jabir Ju'fi from Imam Muhammad al-Baqir ('a) that he said about the Qa'im: "The allegiance of Imam Qa'im (aj) will be given between Rukn and Maqam by three hundred and thirteen persons equal to the fighters of the Battle of Badr. Some nobles of Egypt, leaders of Syria and good persons from Iraq will also be included among them and they will set out from there when the Almighty Allah wants."

503- It is narrated from Fadhl from Muhammad Ibn 'Ali from Wuhaib Ibn Hafas from Abu Basir from Imam Ja'far as-Sadiq ('a) that he said: "Amir al-Mu'minin ('a) used to say 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 عَلَى كُلِّ شَيْءٍ قَدِيرٌ...

***"...wherever you are, Allah will bring you all together; surely Allah has power over all things."***  
**(2: 148).**

504- Muhammad Ibn Abdullah Ibn Ja'far Himyari has narrated from his father from Muhammad Ibn Abdul Hamid and Muhammad Ibn Isa from Muhammad Ibn Fudail from Abu Hamza from Imam Ja'far as-Sadiq ('a) a lengthy report, in which he said: "O Abu Hamza, after Imam Qa'im (aj) there will be twelve Mahdis from us, the descendants of Imam Husayn ('a)."

505- Narrated Fadhl Ibn Shazan from Hasan Ibn Mahbub from Amr Ibn Abil Miqdam from Ja'far Ju'fi that he heard Imam Muhammad al-Baqir ('a) say: "By Allah, after the passing away of Imam Qa'im, a person from us Ahl al-Bayt ('a) will rule for three hundred and nine years."

I asked: "When will this be?"

He replied: "After the Qa'im."

I asked: "For how many years will Imam Qa'im rule after reappearance?"

He replied: "Nineteen years. After that Muntasir [Imam Husayn ('a)] will return (do Rajat) and he will eliminate the enemies of Imam Husayn ('a) in revenge till Saffah [Amir al-Mu'minin ('a)] will do Rajat."[8](#)

Praise be to Allah, the Mighty and the High, the book has reached completion.

Benedictions and salutations of Almighty Allah be on Muhammad and his chosen Progeny; the ones, from whom Almighty Allah has kept away all impurities and has purified them as it deserves.

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1. Reports about the period of rulership of Imam al-Mahdi (aj) are in large numbers and with many differences. Some imply the whole duration of rulership and some imply the period of founding his kingdom and some talk of the ordinary reckoning of years and months. In any case the actual knowledge of this duration is unknown to us. It is also possible that seven years imply seven periods, whose duration is unknown to us and Allah knows best.

2. The four Masjids are: Masjid al-Haram, Masjidun Nabi, Masjid Aqsa and Masjid Kufa, whose foundations would be laid by the Imam.

3. During the time of Prophet Musa (‘a) such canopies were constructed to hold prayers and perhaps it denotes that the Imam would remove all embellishments and extra things from Masjids and not that he would make all Masjids in shape of tents. Therefore, this word is a simile.

4. Perhaps Mawali is for non-Arabs who settled in Arab lands.

5. Rameela is a stage between Basra and Mecca; a village of the same name exists in Bahrain and Bayt al-Muqaddas as well. Marginal notes of Ghaybah, Mausisa Marif Islamiya, Pg. 275.

6. It is possible that Kabul Shah denotes Kabul of Afghanistan, which has not seen peace since many years and it is another country under unlawful occupation of Americans. It is a place of refuge and advent of the Imam, which would get peace and security through him.

7. This report needs much explanation, because the other reports like tradition 499 are apparently opposed to it; on the basis of this it can be said that possibly this report is like the infidel Arabs, who under the influence of ignorance, refused to accept the truth, and Allah knows best.

8. Allamah Majlisi has mentioned under the explanation of this tradition that apparently Muntasir implies Imam Husayn (‘a) and Saffah implies Amir al-Mu’minin (‘a). And in the book of Muntakhib al-Anwar, (‘Ali Ibn Abdul Karim Neeli Najafi), Pg. 202, the same traditional report is mentioned with the difference that Imam (‘a), after this, said: And he is Husayn, who would revenge his blood and that of his companions; and it is not in contradiction of the statement that Imam al-Mahdi (aj) would seek revenge of the blood of Imam Husayn (‘a), because it is possible that the revenger Muntasir is the seeker of truth and the kingdom of truth is Abu Abdullah (‘a) and this meaning is perfectly in accordance to the main theme of the report as he would demand all the rights usurped from him including Wilayat and he is knowledgeable of all and his companions would also accompany him like the companions of Amir al-Mu’minin (‘a). So the matter is regarding his kingdom.

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