



Miracles of Ahlulbayt (a.s.) – (Vol. 4)

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City of Miracles

Every person has his or her aims to achieve which they endeavor all their life and spend their whole capacities and powers in this regard. Some people are able to achieve their objectives in their lives while others continue to struggle throughout.

There are few, who spend their life pursuing pure aims and pleasure of Almighty Allah. People with missionary zeal are very rare while the aim of the majority of people is to gain material happiness in this temporal life. It is regrettable that those, whose slogan is revival of Islam they are also found vying for worldly embellishments.

This is the condition in every sphere of the world. Even if you investigate and examine the circumstances of well known scholars, you would find that they are spending a life that is aimless and without any objective and are not found working for some noble cause, because it is necessary to do something in order to live they are found doing something otherwise any sort of theoretical aspects is missing from in their life.

But along with this some well known scholars spent their lifetime in a continuous struggle and didn't step back from their objectives; on the contrary they continued to confront the difficulties of their path cheerfully; they did not refrain from presenting any kind of sacrifice. They stood determined like solid barriers before the oppressors, the arrogant and the unjust.

I salute the great son of the School of the Purified Progeny, Hazrat Ayatullah Sayyid Hashim Bahrani, may God illuminate his holy grave, who spent his life in propagation and popularization of the school of Aale Muhammad (a). He used to

immediately record wherever he found a report or a tradition about excellence of Aale Muhammad (a) and saved it for the future generations.

He spent his entire life in preserving the excellence of Aale Muhammad (a) and did not waste even a single moment. He adopted a unique style even when he wrote the exegesis of Quran emphasizing the excellence of Ahle Bayt (a) in that as well and presented a tradition of the merits of Aale Muhammad (a) for every verse of Quran; so the whole Quran seems to be a panegyric of the excellence of Ahle Bayt (a); as if the author initiated springs of the merits of Ahle Bayt (a) from every angle. May the Lord of the worlds grant him the best place in Paradise.

The book in hand is Part Four of the condensed version of the original book of *Madinatul Maajiz*. It is a well known book of the miracles of Aale Muhammad (a) and this volume is the final part of the treasury of the miracles of the first to the last Muhammad.

The best point is that this book was compiled within a period of only one year and was distributed all over the world. Speakers and scholars introduced and discussed this book in their sermons and some even thanked us and prayed for us for having accomplished this.

One such individual is Janab Gulfam Husain Hashimi, who has always encouraged our efforts. He also quotes our books from the stage and calls people's attention to read the excellently produced books of Idara Munhajus Saliheen. My God grant him a long life and allow us all to benefit from his knowledge and wisdom.

A million thanks to Allah for enabling us to fulfill the promise that we made to our readers within a short period of only a year. Hujjatul Islam Allamah Muhammad Hasan Ja'fari Sahib has also worked day and night on this project and has become eligible for our thanks and congratulations. May Almighty Allah grant him a long and a productive life through

the means of the Fourteen Infallibles and bestow him the good sense (*Taufeeq*) to serve Ahle Bayt (a) more and more.

O Lord, please accept this lowly service in Your court and grant us the shade of the Liwaul Hamd Standard on the Judgment Day. Amen and again Amen.

Seeking Dua,

Riyaz Husain Ja'fari

President Idara Minhajus Saliheen, Lahore

Incomparable debate of the Imam Ali Reza (a) with leaders of different faiths

Clarification: The complete account of this debate was not found in the book of *Madinatul Maajiz*, while it deserved to be quoted in its entirety for one and all. So we have quoted it from the book of *Uyun Akhbaar Reza* so that our readers may not be deprived of its benefits.

In addition to that the sermon of the dignity of the Imam was also not present in *Madinatul Maajiz*. We have quoted that as well from *Uyun Akhbaar Reza* in view of its benefit and comprehensiveness. So the following two chapters should be regarded as addenda to this book.¹

Umar Ibne Abdul Aziz Ansari Kajji says on the authority of Hasan Ibne Muhammad Naufali Hashimi that when Ali Ibne Musa Imam Reza (a) went to see Mamun, Mamun ordered Fadhl Ibne Sahl to summon the prominent theologians from among the rhetoricians and the religions such as Jaseliq (Archbishop), the High Rabbi, the Hindu High Priest, followers of Zoroaster, Nestus the Roman medical scientist, and rest of the theologians in order to hear their words, and those of Imam Reza (a).

Fadhl Ibne Sahl gathered them together (in Mamun's palace), and then he informed Mamun about the meeting. Mamun granted them permission to enter and received them with hospitality and honor. Then he presented before them what he intended to do by saying,

“I have gathered you for (something) good and want you to have a debate with my cousin from Medina, who will come to

¹ Muhammad Hasan Ja'fari, Translator of the Urdu version.

me. Come to me tomorrow morning. None of you should be absent.”

They said, “O Commander of Faithful! We listen and obey you. God willing, we will be here first thing in the morning.”

Naufali said, “We were talking to Abul Hasan (a) when Yasir - the servant who was in charge of serving Abul Hasan (a) entered and told him,

“O my master! Indeed the Commander of the Faithful expressed his greetings to you and said, may your brother be your ransom! Indeed the chief scientists, scholars from all religions and masters of speech from all nations have all gathered together here with me. Would you like to come to us and have a discussion with them? If you do not wish to do so, do not bother yourself. Even if you prefer, we do not mind coming to you.

Abul Hasan (a) said, “Express my greetings to him and tell him that I understand what you mean. God willing, I will come to you myself tomorrow morning.”

Hasan Ibne Muhammad Naufali said, ‘When Yasir went out the Imam (a) turned to me and said,

‘O Naufali! You are an Iraqi, and an Iraqi’s heart is not hard. So, what do think is your cousin’s intention in setting up a meeting between me and the pagans and scholars?’

Naufali answered, “May I be sacrificed on you! He wants to test you, and wants to know how much knowledge you possess. He has, indeed, based his assumption on shaky grounds. By God, what he has set up is dangerous.”

Imam (a) asked, “And what has he set up?”

Naufali said, “The theologians and the heretics are different from scholars. That is because a scholar does not deny the undeniable, whereas rhetoricians, theologians, and polytheists are people who deny things and try to prove what is not true. If you argue with them and tell them that God is One, they would

say, 'Prove His Oneness', and if you say that Muhammad is the Messenger of Allah (s), they would say, 'Prove his Prophethood.' May I be sacrificed on you! They confuse you and make you disprove your own proofs. They continue these false accusations until you back off."

Naufali added, "Then the Imam (a) smiled and told me, 'O Naufali! Do you fear that they will disprove my argument?'" Naufali said, 'No, by God! I have never worried about you, and I hope that God willing, God will make you victorious over them!'

Imam (a) asked again, 'O Naufali! Would you like to know when Mamun will feel regretful?' He answered, 'Yes.' Imam (a) said, 'When he (Mamun) hears me argue with the people of the Torah quoting their own Torah, with the people of the Gospel quoting their own Gospel, with the people of the Psalms quoting their own Psalms, with the Zoroastrians arguing in their Persian language, with the Romans in their own Latin, and with the rhetoricians using their very own rhetoric. So, if I close the avenues of argument in the face of each arguing party and disprove his claim, making him renounce his statement from its onset and referring to my own statement, then Mamun will realize that he has not achieved what he aspires to achieve. It is then that he will feel regretful. And there is no strength save in the Highest, the Almighty God.'"

On the following day, Fadhl Ibne Sahl went in a hurry to see the Imam (a) and told him, "May I be sacrificed on you! Your cousin is waiting for you. The people have gathered together. When will you go to him?"

Imam Reza (a) told him, "You go ahead. God willing, I will come to you." Then he made ablutions for praying, drank something, ate some soup with us and we all left. Then we reached Mamun's palace.

The meeting was full of people. Muhammad Ibne Ja'far, some of the Talibites and the Hashemite, and the commanders of the Army were amongst those present.

When Imam Reza (a) entered, Mamun stood up. Muhammad Ibne Ja'far and all the Hashemite who were present there stood up for him. The Imam and Mamun sat down while all the people were still standing, until Mamun ordered them to sit down.

Mamun talked to the Imam (a) for a while. Then Mamun turned to the Catholic Archbishop and said, "O Catholic Archbishop! This is my cousin Ali Ibne Musa Ibne Ja'far (a). He is one of the children of (the Blessed Lady) Fatima (s) - the daughter of our Prophet (s) - and Ali Ibne Abi Talib (a). I would like you to have a debate with him and be fair with him.

Debate with the Catholic Archbishop

The Catholic Archbishop said:

"O Commander of the Faithful! How can I argue with a man who argues with me using a Book which we have denied and a Prophet whom I do not believe in?"

Imam Reza (a) told him, "O Christian! Will you accept if I present proofs from your Gospel?" The Catholic Archbishop said, "How could I reject what the Bible speaks about? I swear to God that I will accept it even if I dislike it."

Imam Reza (a) told him, "Ask whatever you wish to ask and receive your answer." The Catholic Archbishop said, "What is your opinion about the Prophethood of Jesus (a) and his Book? Do you deny either one of them?"

Imam Reza (a) said, "I admit to the Prophethood of Jesus (a), his Book, and what he advised his nation to do - which his disciples accepted. However, I reject the Prophethood of any Jesus who has not professed the Prophethood of Muhammad, his Book and what he advised his nation to do."

The Catholic Archbishop said, "Aren't precepts proved through two just witnesses?" Imam (a) said, "Yes." The Catholic Archbishop said, "Therefore, name two witnesses other than the

people of your own nation and ones whom Christianity does not reject to testify to the Prophethood of Muhammad. Likewise, ask us a similar thing from people other than our own nation.”

Imam Reza (a) said, “O Christian! Now you are speaking fairly. Do you accept a just person who was given preference (over others) by the Messiah - Jesus (a): the son of (the Blessed Lady) Mary?” The Catholic Archbishop said, “Who is the just one? Name him for me.” Imam (a) said, “What is your opinion of John Daylami?”

The Catholic Archbishop said, “Bravo! Bravo!” You have mentioned the person loved the most by the Messiah.”

Imam (a) said, “Then I ask you to swear to and tell me whether or not the Bible says that John says, ‘The Messiah has informed me of the religion of Muhammad, the Arab, and has given me the glad tidings about him who will be (a Prophet) after him. Therefore, I gave the glad tidings of him to the disciples and they believed in him.’”

The Catholic Archbishop said, “John did quote this from the Messiah. He did give the glad tidings of a man who will be a Prophet, his Household and his Trustees. He has not clarified when this will happen and has not named them so that we may know who they are.”

Imam Reza (a) said, “If we bring someone here who can recite the Bible and he recites to you Muhammad’s name, his Household, and his nation, will you believe in him?” The Catholic Archbishop said, “What a sound suggestion!”

Imam Reza (a) turned to Nestus the Roman and asked him, “Have you memorized the third Book of the Bible?” He answered, “I have thoroughly memorized it.” Then the Imam (a) addressed the Catholic Archbishop and said, “Can you recite the Bible?” The Catholic Archbishop said, “Yes, of course.”

Imam (a) said, “Then I will recite to you (some verses from) the third Book. If Muhammad (s), his Household, and his

nation were mentioned in it, then bear witness! And if they have not been mentioned therein, then do not bear witness.”

Then the Imam (a) recited to him some of the verses of the third Book until he reached the reference to the Prophet (s). He stopped reading and said, “O Christian! I challenge you to swear by the Messiah and his mother. Have you realized that I have knowledge of the Bible?” He replied, “Yes.”

The Imam recited to him some verses from the third Book concerning the reference to the Prophet, his Household and his community. Then the Imam (a) said, “O Christian! What do you think now? These are the words of Jesus: the son of (the Blessed Lady) Mary (s). If you deny what the Bible says, then you will deny Musa (a) and Jesus (a). If you deny them, then it is incumbent (upon the people) to kill you since you have blasphemed against your Lord, your Prophet and your Book.”

The Catholic Archbishop said, “I do not deny the clear things in the Bible, rather I profess them.” Imam (a) asked others who were present, “Bear witness that he professed.” Then the Imam (a) told the Catholic Archbishop, “O Catholic Archbishop! Ask me any other questions that you wish to ask.” The Catholic Archbishop asked, “What about the disciples of Jesus (a): the son of (the Blessed Lady) Mary (s)? How many were they? And tell me about the scholars of the Bible. How many were they?”

Imam Reza (a) said, “You have found the expert! As for (the number of) the disciples, they were twelve men. The best and the most learned of them was Aluqas (Luke). As for (the number of) Christian scholars, there were three men: John (Yohanna), ‘the greatest’, John at Qariqisiya, and John - the Daylami at Zijar, who made reference to the Prophet Muhammad (s). It is he who gave the good news to the nation of Jesus and the Children of Israel about the Prophet Muhammad.”

Imam (a) added, “O Christian! By God, we believe in the Jesus who believed in Muhammad (s). We have nothing against Jesus (a) except for his weakness and the paucity of his fasting and prayer.” The Catholic Archbishop said, “By God, you have

corrupted your knowledge! Your affair has become weak! I thought that you were the most learned of the Muslims!”

Imam Reza (a) asked, “Why?” The Catholic Archbishop said, “Since you said that Jesus was weak with little fasting and praying, while Jesus never broke fasting by day and never slept at night. He always fasted during the day and prayed at night.” Imam Reza (a) said, “For whom did he fast and pray?”

The Catholic Archbishop did not answer, not knowing what to say. Imam Reza (a) said, “I want to ask you a question.” The Catholic Archbishop said, “Ask. I will respond to you if I know the answer.” Imam Reza (a) said, “Why do you deny that Jesus (a) gave life to the dead with Almighty Allah’s permission?” The Catholic Archbishop said, “I denied that before, since whoever gives life to the dead and heals the blind and the leprous is a lord worthy of being worshipped.”

Imam Reza (a) said, “Well. Indeed Yasa (Elija) did just as Jesus (a) did. He walked on water, gave life to the dead, and healed the blind and the leprous. Why did his nation not adopt him as a Lord? Why did not anyone worship him as a god other than God?” The Prophet Hizqeel (Ezekiel) did just what Jesus (a) did. He gave life to thirty-five men sixty years after their death.”

Then the Imam (a) turned towards the Catholic Archbishop and told him, “O Catholic Archbishop! Have you found the following about some of the youth of the Children of Israel in the Torah? When Bukht Nasr (Nebuchadnezzar) invaded Jerusalem, he chose from amongst the Children of Israel who were enslaved and took them with him to go to Babylon. Then Almighty Allah dispatched Yasa’ for them and he gave life to them. This (statement) is in the Torah. No one but an atheist would deny it.”

The Catholic Archbishop said, “I have heard about this and know it.” Imam (a) said, “That is right.” Then the Imam (a) said, “O Jew! See if I read the following Book of the Torah properly.”

Imam (a) then recited some of the verses from the Torah for us. The Jew who was surprised hearing how the Imam (a) was reciting the Torah kept moving his body. He then faced the Christian and asked, “O Christian! Were these before Jesus (a) or was Jesus (a) before them?”

The Catholic Archbishop said, “They were before him.” Imam Reza (a) said, “(People from) the Quraish (tribe) gathered around God’s Messenger Muhammad (s) and asked him to give life to their dead. He sent along Ali Ibne Abi Talib (a) with them and told him, “Go to the cemetery and loudly call the people about whom they have asked, Say, “O so-and-so, so-and-so, etc.” Tell them, “God’s Messenger Muhammad (s) says, ‘Rise with the permission of Almighty Allah!’ Then they will all arise and brush off the dust from their heads.”

The people from the Quraish tribe walked towards them and asked them about their affairs. They told them that Muhammad was appointed as a Prophet. The people who had risen from the dead said, “We wish we had lived in his age and believed in him!”

The Prophet healed the blind, the leprous and the insane. He spoke with the beasts, the birds, the jinn, and Satan. Still, we do not adopt him as a Lord other than God. We do not deny the nobilities of any of these Prophets. But you who have adopted Jesus (a) as a Lord, so then is it permissible for you to adopt Yasa and Hizqeel as two Lords, for they did just as Jesus (a): the son of (the Blessed Lady) Mary (s) did - acts such as giving life to the dead and else?

Moreover, thousands of the Children of Israel left their homeland in fear of death due to plague. God made them die immediately. The people of the village built a fence around them, and left them there until their bones decayed. One of the Prophets of the Children of Israel passed by. He was amazed when he saw many decayed bones. Almighty Allah revealed to him, “Would you like Me to bring them to life so that you can admonish them?”

The Prophet (s) said, “Yes, Lord!” Then Almighty Allah revealed to him, “Then call them.” He said, “O decayed bones! Rise with God’s permission.” They all rose while brushing off the dust from their heads.”

Also Ibrahim - the friend of God the Merciful (a) - took the birds, cut them into pieces, and put each piece on a mountain top. He called out to them and they came towards him.

Musa the son of Imran (a) and seventy of his companions whom he had chosen went to the mountain. They told Musa (a), “You have seen God, then show Him to us.” Musa (a) told them, “I have not seen Him.” But they said, ‘...We shall never believe in thee until we see Allah manifestly...’ A thunderbolt struck them, and burnt them all up. Only Musa (a) survived. Musa (a) said, “O my Lord! I chose seventy men from among the Children of Israel and brought them to the mountain. Shall I return by myself? How shall my people believe what I must tell them? ‘If it had been Thy will Thou couldst have destroyed, long before, both them and me: wouldst Thou destroy us for the deeds of the foolish ones among us?’” Then Almighty Allah gave life to them after their death.

You cannot deny all these things which I have told you, for the Torah, the Bible, the Psalms of Dawud and the Quran have mentioned them. If all those who gave life to the dead, healed the blind, the leprous and the mad were adopted as Lords other than God, then you should also adopt them as Lords. O Christian! What is your opinion?” The Catholic Archbishop said, “Yes. You are right. There is no god but God.”

Debate with the Jews, Christians and Zoroastrians

Then the Imam (a) turned towards the High Rabbi and told him, “O Jew! Turn to me. I swear to you by the Ten Commandments which were sent down to Musa (the son of Imran) to tell me whether or not there exists the following

statement about the Prophet Muhammad and his nation in the Torah,

“When the people of the last nation whose followers are the Rider of the Camel who extremely glorifies the Lord - new glorifications in new churches (implying Masjids), then let the Children of Israel flee towards them and their dominion so that their hearts may be tranquil, since there will be swords in their hands with which they will take revenge on the unbelievers around the globe.” Is this not written in the Torah?”

The High Rabbi said, “Yes, we have found that written in this manner.” Then the Imam (a) asked the Catholic Archbishop, “O Christian! How is your knowledge of the Book of Shaya?” He answered, “I know it letter by letter.” Then the Imam (a) asked them both, “Do you know that the following statement is made by him? ‘O people! I have seen the picture of the Rider of the Donkey. He was wearing gowns of light. And I have seen the Rider of the Camel - who is as bright as the moon.’” They answered, “Indeed Shaya did say that!”

Imam Reza (a) said, “O Christian! Do you know that Jesus (a) said, ‘I am going to my Lord and your Lord, and the Paraclete is coming who shall testify to my truth just as I testified for him, and he shall explain everything to you, and he shall be the one to expose all the sins of nations, and he shall be the one to smash down the pillars of unbelief?’”

The Catholic Archbishop said, “We accept whatever you cite from the Bible.” Imam (a) said, “O Catholic Archbishop! Have you found this established in the Bible?” The Catholic Archbishop said, “Yes.” Imam Reza (a) said, “O Catholic Archbishop! When you lost the first Bible, with whom did you find it?” The Catholic Archbishop said, “We only lost the Bible for one day. Then we found it fresh (in its original state). John and Matthew brought it back to us.”

Imam Reza (a) asked him, “How little your knowledge of the Bible and its scholars is! If what you say is right, then why is there so much dispute amongst you with each other about the

Bible? The reason is that there is controversy in the Bible which is in your hands today. Had it been the same as the first Bible, there would no disputes over it. However, I will clarify this for you myself.

Know that when the first Bible was lost, the Christians gathered around their scholars and said to them, 'Jesus (a): the son of (the Blessed Lady) Mary (s) has been killed, and we have lost the Bible. You are the scholars. What do you have?' Luke, Mark and John told them, 'We have memorized the Bible. Do not worry about it. Do not forsake the churches. We will recite each Gospel of the Bible for you on each Sunday until we put it all together.' Then Luke, Mark, John and Matthew gathered together and put together this Bible after you had lost the first one. These four students were of the first students. Did you know that?"

The Catholic Archbishop said, "I did not know this before. Now I have learned it from you due to your noble knowledge of the Bible. I heard things which you knew from you - things which my heart testifies to be the truth. Therefore, I have gained a much better understanding."

Imam Reza (a) said, "How do you consider what they bear witness to?" The Catholic Archbishop said, "I completely accept whatever they say is right and bear witness to it."

Then Imam Reza (a) told Mamun and those of his family and others who were present, "Be witnesses to this." They said, "We witness to that." Then the Imam (a) told the Catholic Archbishop,

"I swear by the Son and his Mother to tell us whether you know that Matthew said the following, 'The Messiah is the son of Dawud, the son of Ibrahim, the son of Isaac, the son of Jacob, the son of Yehuda, the son of Khadrin.' Mark said the following regarding the lineage of Jesus (a): the son of (the Blessed Lady) Mary (s), 'He is God's Word placed in the human body. So it turned into the human form.'

Moreover, Luke said, 'Jesus the son of Mary and his mother were humans made of flesh and blood. Then the Holy Spirit entered into them.' You also testify that Jesus had said the following about himself, 'O disciples! I will tell you the truth. No one will ascend the heavens, except for him who descends therefrom, except for the Rider of the Camel - the Seal of the Prophets, for he will ascend the heavens and then will descend there from.' What do you have to say about that?" The Catholic Archbishop said, "These are the words of Jesus (a). We do not deny them."

Imam Reza (a) said, "If so, what do you say about the testimonies of Luke, Mark and Matthew regarding Jesus (a) and the lineage they attributed to him?"

The Catholic Archbishop said, "They ascribed lies to Jesus (a)."

Imam Reza (a) said, "O people! Did he not just bear witness that they (Luke, Mark and Matthew) are the scholars of the Bible and that what they say is the truth?"

The Catholic Archbishop said, "O Scholar of the Muslims! I would like you to excuse me from discussing about these men."

Imam Reza (a) said, "Fine. I will excuse you from that. O Christian! Ask me whatever you wish to ask."

The Catholic said, "Let someone else ask you questions. By Jesus (a), I did not think that there was a scholar like you among the Muslims."

Referring to the Rabbi

Imam Reza (a) turned towards the High Rabbi and said, "Will you ask me questions or should I ask?"

The High Rabbi said, "I will ask. However, I will not accept any proofs from you except those from the Torah, the Bible, the Psalms of Dawud, or the Scriptures of Ibrahim and Musa."

Imam Reza (a) said, "Do not accept any of my proofs unless they are from the Torah as expressed by Musa (a) - the son of Imran (a), the Bible as expressed by Jesus (a): the son of (the Blessed Lady) Mary (s), or the Psalms of Dawud as expressed by Dawud (a)."

The High Rabbi said, "How can you prove the Prophethood of Muhammad (s)?"

Imam Reza (a) said, "Musa (a) - the son of Imran, Jesus (a) - the son of (the Blessed Lady) Mary (s) and Dawud (a) - the Vicegerent of God on the Earth have testified to his Prophethood."

The High Rabbi said, "Provide evidence of the testimony of Musa the son of Imran."

Imam Reza (a) told him, "O Jew! Do you know that Musa said the following to the Children of Israel, 'A Prophet will come to you from among your brethren. Believe in him and obey him.' Do you know that the Children of Israel have no brethren other than the Children of Ishmael? Do you know about the ties of kinship between Israel and Ishmael and the relationship that existed between them from the past through Ibrahim (a)?"

The High Rabbi said, "These are the words of Musa. I do not deny them."

Imam Reza (a) asked him, "Has any Prophet other than Muhammad (s) come from amongst the brethren of the Children of Israel?"

He replied, "No."

Imam Reza (a) said, "Is this not correct in your opinion?"

The High Rabbi said, "Yes, but I want you to prove its correctness from the Torah."

Imam Reza (a) asked, “Do you deny that the Torah says the following to you? ‘There came light from Mount Sina. Light shined upon us from Mount Sa’eer and it became apparent to us from Mount Faran.’”

The High Rabbi said, “I am familiar with these words, but I do not know what they mean.”

Imam Reza (a) said, “I will inform you about them. What is meant when it says ‘There came light from Mount Sina’ is a reference to the Blessed the Sublime God’s revelations to Musa (a) on Mount Sina.

And what is meant when it says, ‘Light shined upon us from Mount Sa’eer’ is a reference to the Mountain upon which Almighty Allah sent revelations to Jesus (a) - the son of (the Blessed Lady) Mary (s).

Jesus (a) was on that mountain. And what is meant when it says, ‘and it became apparent to us from Mount Faran’ is a reference to a mountain that is one day away from Mecca.

As you and your friends said, the Prophet Shaya has said in the Torah that ‘I have seen the picture of the Rider of the Donkey. He was wearing gowns of light. And I have seen the Rider of the Camel - who is as bright as the moon.’ Who is the Rider of the Donkey? Who is the Rider of the Camel?”

The High Rabbi said, “I do not know who they are.”

Imam (a) said, “The Rider of the Donkey is Jesus (a) and the Rider of the Camel is Muhammad (s). Do you deny that this is from the Torah?”

The High Rabbi said, “No, I do not deny that.”

Imam Reza (a) said, “Do you know the Prophet Hayquq (a)?”

The High Rabbi said, “Yes, I know him.”

Imam (a) said, “He has said the following which your Book has also stated, ‘God brought down the Bay’an from Mount

Faran. The heavens are filled with the glorification of Ahmad and his nation. He will carry his troops at sea just as he carries them on land. He will bring us a new Book after the destruction of the Holy House (in Jerusalem).’ Did you know this (statement) and do you believe in it?”

The High Rabbi said, “In fact, the Prophet Hayquq (a) has said this. I will not deny his words.”

Imam Reza (a) said, “Dawud said in his Psalms which you have also read, ‘O my God! Appoint him who will establish the Sunnah (practice) after the cessation (of the Prophets).’ Did you know of any Prophet other than Muhammad (s) who has established the Sunnah after the cessation (of the Prophets)?”

The High Rabbi said, “This is what is said by Dawud. We do not deny it. However, he meant Jesus by that, and it is his era that was the age of cessation.”

Imam Reza (a) told him, “You are wrong. In fact, Jesus (a) endorsed the Sunnah (practices) of the Torah until God raised him up to Himself. It is written in the Bible, ‘The son of pious woman will go, and the Paraclete will come after him. It is he who will preserve the bonds, explain everything to you, and testify to my truth just as I testified for him. I have brought you the examples, and he will bring you the interpretations.’

Do you believe that this statement is in the Bible?”

The High Rabbi said, “Yes.”

Imam Reza (a) told him, “O the High Rabbi! I want to ask you about your Prophet Musa (a).

The High Rabbi said, “Ask.”

Imam (a) said, “What is the evidence for the Prophethood of Musa?”

The Jew said, “He brought miracles which the Prophets before him had not brought.”

Imam (a) asked, “Could you give me an example?”

The High Rabbi replied, “He split the sea, turned the cane into a running serpent, cleaved the stones so that springs gushed forth from them, took out his hand shining white for the onlookers, and other signs the like of which other creatures were unable to bring.”

Imam Reza (a) told him, “You are right. They are proofs of his Prophethood. He brought the like of which other creatures were unable to bring. Is it obligatory on you to believe in whoever claims Prophethood and performs something which all other creatures are unable to perform?”

The High Rabbi said, “No, since there is no one like Musa (a) considering his position near his Lord and his closeness to Him. It is not incumbent upon us to profess the Prophethood of whoever claims it, unless he brings us miracles similar to those brought by Musa (a).”

Imam (a) said, “Then how come you admit the Prophethood of the other Prophets who preceded Musa who did not split the sea; nor did they cleave the stone so that twelve springs would gush forth from them; nor did they take their hands out shining white as Musa did; nor did they turn the cane into a running serpent.”

The Jew replied, “I told you that if they performed miracles as evidence for their Prophethood which all other creatures were unable to perform, and if they brought something the like of which Musa had brought or they followed what Musa had brought, then it is incumbent upon us to believe in them.”

Imam Reza (a) told him, “O High Rabbi! What has prevented you from professing (the Prophethood of) Jesus (a) - the son of (the Blessed Lady) Mary (s)? Jesus (a) brought the dead to life, healed the blind and the leprous, made birds formed of clay and breathed at them giving them life with God’s permission.”

The High Rabbi said, “It is said that he did that, but we did not see it.”

Imam Reza (a) said, “Have you seen the miracles performed by Musa? Have you not received this news by way of Musa’s closest trustworthy companions who said he did them?”

The High Rabbi said, “Yes. That is so.”

Imam (a) said, “Well. The news about the miracles of Jesus (a) - the son of (the Blessed Lady) Mary (s) have reached you in a similar fashion. Why then did you acknowledge Musa (a) and believe in him, but you did not believe in Jesus?”

The High Rabbi did not answer. Imam Reza (a) said, “The same is true about Muhammad (s) and his miracles. The same is true about any other Prophet appointed by God. One of the miracles of Muhammad (s) was that he was a poor shepherd. He had not been taught anything. He did not go to any teachers. However, the Quran which he brought contains the stories of the Prophets (a) and the associated news letter by letter. It has narrated the news of the past and the things to come in the future all the way up until the Resurrection Day. The Quran provided information about what they did in hiding or in their homes. He brought innumerable miracles.”

The High Rabbi said, “Neither the account about Jesus nor about Muhammad is considered correct by us. It is not permissible to admit their Prophethood through what is not correct.”

Imam Reza (a) said, “Has the witness who testified for Jesus and Muhammad then given false testimony?” The High Rabbi did not answer him.

Debate with the Zoroastrian High Priest

Then the Imam (a) called the Zoroastrian High Priest. Imam Reza (a) told him, “Let me know about Zoroaster who considered himself to be a Prophet. What is your proof of his Prophethood?”

The Zoroastrian High Priest said, “He had miracles which no one ever had before him. Of course, I have not seen him, but the stories of our ancestors tell us that he made legitimate for us things which others had not made legitimate. Therefore, we follow him.”

Imam (a) asked, “You believed in the stories which came to you about him, so you followed him, didn’t you?” He replied, “Yes.”

Imam (a) said, “This is the case with all other nations. Stories came to them about what the Prophets had accomplished, and what Musa (a), Jesus (a), and Muhammad (s) had all brought to them.

So why didn’t you believe in any of these Prophets, having believed in Zoroaster through the stories that came to you about him saying that he brought forth what others did not?”

The Zoroastrian High Priest froze in place.¹

Qualities of the Imam in the words of the Imam (a)

Abul Abbas Muhammad Ibne Ibrahim Ibne Ishaq Taleqani (r) narrated that Abu Ahmad Qasim Ibne Muhammad Ibne Ali Haruni quoted on the authority of Saeed Husain Ibne Ali Adawi quoted on the authority of Abu Hamid Imran Ibne Musa Ibne Ibrahim, on the authority of Hasan Ibne Qasim Raqqam, on the authority of Qasim Ibne Muslim, on the authority of his brother Abdul Aziz Ibne Muslim,

“At the times of Ali Ibne Musa Imam Reza (a) we were in Merv. We had gathered together in the Jama Masjid where the people were talking about the concept of Imamate and the many differences which the people have with each other in that respect. I went to see my Master and my Friend Imam Reza (a)

¹ *Uyun Akhbaar Reza*, Vol. 1, Pg. 267-288.

and told him what the people said in that regard. He smiled and said,

‘O Abdul Aziz! The people are ignorant and have been tricked regarding their religion. The Blessed the Sublime God did not take away the life of His Prophet (s) until after He perfected the religion for him and sent him the Quran in which everything including the allowed, the forbidden, the bounds, the decrees and everything which is needed is clarified. Then Almighty Allah said, ‘...Nothing have we omitted from the Book...’

During the Farewell Pilgrimage, which was made in the last days of the Prophet’s lifetime, God revealed to him, ‘...This day have I perfected your religion for you, completed My favor upon you, and have chosen for you Islam as your religion...’

It is the issue of Imamate which completes the religion. The Prophet (s) did not die until he clarified the knowledge of their religion for them, showed them their way, put them on the straight path, established Ali (a) as their Guide and Imam, and stated whatever the people needed.

Whoever thinks that God has not completed His Religion has, in fact, denied God’s Book. Whoever denies God’s Book is an atheist. Are the people aware of the degree and worth of Imamate and its rank amongst the nation so that their choosing a leader be acceptable?

Imamate is much more magnificent, nobler in status, higher in position and much more deep-rooted than to be understood by the intellect or views of the people so that they can elect a leader by themselves. Imamate is what has been placed in the third rank by God after Prophethood and Friendship of God and granted to Ibrahim (a). God has given him great nobility by that and made him well-known.

Almighty Allah said, ‘...I will make thee an Imam to the Nations...’

Ibrahim (a) got happy and said, ‘...And also (Imams) from my offspring!...’

Then Almighty Allah said, ‘But My Promise is not within the reach of evil-doers.’

Thus this verse will forever close any possibility of Imamate for any oppressor up until the Resurrection Day. Therefore, Imamate has been limited to the chosen ones. Then Almighty Allah honored him by establishing Imamate for the chosen pure ones from Ibrahim’s progeny. Almighty Allah said,

‘And We bestowed on him Ishaq and, as an additional gift, (a grandson), Yaqub, and We made righteous men of every one (of them). And We made them Imams, guiding (men) by Our Command, and We sent them inspiration to do good deeds, to establish regular prayers, and to practice regular charity; and they constantly served Us (and Us only).’

Thus Imamate remained in his progeny from one generation to the next until the Prophet (s) inherited it. Almighty Allah said, ‘Without doubt, among men, the nearest of kin to Ibrahim, are those who follow him, as are also this Messenger and those who believe: And Allah is the Protector of those who have faith.’

Therefore, this Imamate was especially for the Prophet (s) and by God’s orders he handed it down to Ali (a). It then remained in the hands of those of his (Ali’s) progeny who were chosen and who were granted knowledge and faith by God as Almighty Allah says, ‘But those endowed with knowledge and faith will say, ‘Indeed ye did tarry, within Allah’s Decree, to the Day of Resurrection, and this is the Day of Resurrection...’

Therefore, Imamate remains in the hands of the progeny of Ali (a) until the Resurrection Day since there will be no Prophets after Muhammad (s). Now how can these ignorant ones choose?

Imamate is the rank of the Prophets, and the Inheritance of the Trustees. Imamate is the position of Vicegerency of Almighty Allah and vicegerency of the Prophet. It is the position of Amirul Momineen (a). It is the Inheritance of Hasan and

Husain (a). Imamate is the reign of religion, the order for the Muslims, the good of this world and the honor of the believers.

Imamate is the firm foundation of Islam and its greatest product. The perfection of the prayers, paying of the alms-tax, fasting, pilgrimage to Mecca (Hajj), engaging in holy wars is done by the Imam. The booties gained without any bloodshed, and charities are blessed by the Imam. The Divine Doctrinal Provisions and the Punishments are put into practice by the Imam, and the borders are safeguarded by him.

The Imam legalizes whatever God deems legal, forbids whatever God deems illegal, and executes the doctrinal provisions that God has decreed, protects the religion of God, and calls to the path of his Lord using wisdom, good advice, and strong proofs.

The Imam is like a brilliant sun in the world which is way out in the horizon out of the reach of the hands and the eyes.

The Imam is like a luminous full moon shining as a bright lamp and luminescent light, a guiding star in dark gloom, arid deserts and awesome oceans.

The Imam is like delicious water for the thirsty and like a guide to lead away from destruction.

The Imam is like the guiding fire on the desert highlands whose heat will warm the seekers of his warmth. He directs us out of dangers. Whoever abandons him will surely perish.

The Imam is like the raining clouds and the torrential downpour. He is like the shining sun and the vast land. He is like a gushing spring, a garden and a creek.

The Imam is like a trustworthy companion, a kind father and a real brother. He is like the shelter for the servants.

The Imam is the Trustee of God on His land. He is His Proof for His servants and His Vicegerent in His towns. He is the Caller to God, and the protector of the sanctities of Almighty Allah.

The Imam is purified from sins and is free from defects, is given exclusive knowledge, is characterized with forbearance, is the order of the religion, is the Stronghold of the believers, is the cause of anger of the hypocrites, and the perdition of the unbelievers.

The Imam is the unsurpassed one in his own time. No one can catch up with him and no scholar can equal him. There is no substitute for him and there is no like or match for him. Perfect virtue is dedicated to him without him seeking it or acquiring it. Rather, it is dedicated to him by the Favourer the Endower God. How is it then possible for anybody to attain the true recognition of the Imam?

How impossible this is! Minds are too astray, intellects are too lost, wits are too perplexed, speakers are too mute, poets are too unversed, authors are too impotent, eloquent ones are too wordless, and scholars are too weak to describe a single feature or a single virtue of the features and virtues of the Imam.

Consequently, they all confess their shortcomings and inadequacies to do so. How is it then possible to describe him as a whole or portray his manners? How it is possible to find anyone who can act out his role or represent him? How is this possible while the Imam is as far away as the stars are from the reach of the debaters and the describers?

Then where does the choice of the people stand and where does this rank stand? Where are the intellects and how can this rank be understood? Where can anyone find such a person?

Do they think they can find Imamate in anyone outside of the Household of the Prophet (s)? By God, they are deceived by themselves and their false claims have led them into indulging in false hopes.

They are surely climbing a rugged ascent and a slippery mount that will surely cause them to stumble to the rock bottom with wandering, insufficient, and impoverished intellects and deviating opinions, because they have intended to choose an

Imam on their own. They will only get farther away from where they intend to go.

‘The Curse of God be on them! How are they deluded (away from the Truth)!’

They have decided to go along a difficult road. They have said false things. They ‘...have verily strayed far, far away from the Path...’

...and do not know what to do since they have knowingly abandoned the Imam. Satan adorned their deeds in their own sight and hindered them from following the right path while they were able to see.

They have abandoned the choice of God and His Prophet (s) and have considered their own choice. The Quran calls them and says,

‘Thy Lord does create and choose as He pleases: no choice have they (in the matter): Glory be to Allah and far is He above the partners they ascribe (to Him)!’

And Almighty Allah says, ‘It is not fitting for a believer, man or woman, when a matter has been decided by Allah and His Messenger to have any option about their decision: if anyone disobeys Allah and His Messenger, he is indeed on a clearly wrong Path.’

Almighty Allah also says, ‘What is the matter with you? How judge ye? Or have ye a book through which ye learn that ye shall have, through it whatever ye choose? Or have ye Covenants with Us to oath, reaching to the Day of Judgment, (providing) that ye shall have whatever ye shall demand? Ask thou of them, which of them will stand surety for that!’

Almighty Allah also says, ‘Do they not then earnestly seek to understand the Quran, or are their hearts locked up by them?’

Or has God placed a seal on their hearts and they no longer understand. Or they say, ‘...We hear, but listen not.’

‘For the worst of beasts in the sight of Allah are the deaf and the dumb - those who understand not. If Allah had found in them any good He would indeed have made them listen: (As it is), if He had made them listen, they would but have turned back and declined (Faith).’

Then how could they nominate an Imam while the true Imam is one so versed in knowledge that ignorance never approaches him and is a custodian that never betrays? He is the mine of holiness, purity, worship, knowledge and servitude.

In fact, the Prophet (s) himself has especially called upon him to become the Imam. The Imam is from the progeny of the Lady Fatima (s). There are no flaws in this lineage. There are no honorable ones to equal him. He is from the Quraish tribe. His clan is the Hashemite and his root is the Messenger of Allah (s). God is pleased with the Imam. He is the master of the celebrities, and he is of the progeny of Abde Manaf.

The Imam’s knowledge is ever-increasing. His forbearance is perfect. He is cognizant of politics and is worthy of Imamate. Obedience to him is obligatory. He is the executor of God’s commandments and an adviser for God’s servants.

He is the protector of God’s religion. God will grant success to the Prophets (s) and the Imams (s). God will exclusively grant them a part of His stored knowledge and wisdom so that they become the most knowledgeable of people.

The Sublime God says, ‘...is then He Who gives guidance to truth more worthy to be followed, or he who finds not guidance (himself) unless he is guided? What then is the matter with you? How do you judge?’

Also Almighty Allah said, ‘He grants wisdom to whom He pleases; and he to whom wisdom is granted receives indeed a benefit overflowing...’

Relating the story of Saul, Almighty Allah says, ‘God hath Chosen him above you, and hath gifted him abundantly with

knowledge and bodily prowess: God grants His authority to whom He pleases. God cares for all, and He knows all things.’

About the Prophet Dawud (a), Almighty Allah says, ‘... and Dawud slew Jalut; and God gave him power and wisdom and taught him whatever (else) He willed...’

Addressing the Prophet Muhammad (s), Almighty Allah says, ‘...And great is the Grace of God unto thee.’

About the Imams from the Prophet’s family, progeny, and offspring, Almighty Allah says, ‘Or do they envy mankind for what God hath given them of his bounty? But We had already given the people of Ibrahim the Book and Wisdom, and conferred upon them a great kingdom. Some of them believed, and some of them averted their faces from him: And enough is Hell for a burning fire.’

When God selects someone for managing the affairs of His servants, He grants him the will to do so, fills his heart with gushing springs of wisdom, and bestows upon him full knowledge so that he will have the ability to answer any questions and say nothing but the truth. The Imam is Immaculate and approved. God will grant him success. He will be immune from erring, slipping and destruction. God will make him especially this way to serve as His Proof for His servants (people), and His Witness over His creatures. ‘Such is the Bounty of God, which He bestows on whom He will: and God is the Lord of the highest bounty.’

Do they then have such powers or access to such powers to be able to choose the Imam? Or does the one chosen by them have such characteristics to be preferred to others? I swear by God’s House that they have transgressed beyond what is right and have pushed aside God’s Book as if they know nothing. There is healing and guidance in God’s Book and they have put it aside and have followed their own selfish desires. That is why God admonishes them, hates them and destroys them.

Almighty Allah says, ‘...and who is more astray than one who follows his own lusts, devoid of guidance from God? For God guides not people given to wrong-doing.’

Almighty Allah also said, ‘...and (Allah) will render their deeds astray (from their mark).’

Almighty Allah also said: ‘(Such) as dispute about the Signs of Allah, without any authority that hath reached them, grievous and odious (is such conduct) in the sight of Allah and of the believers. Thus doth Allah seal up every heart - of arrogant and obstinate transgressors.’”

Chapter 9: Miracles of Imam Taqi Jawad (a)

Miraculous birth

Lady Hakima, daughter of Imam Musa Kazim (a) narrates that when Khizran [mother of Imam Muhammad Taqi (a)] was about to deliver, my brother, Imam Ali Reza (a) sent me into Khizran's room and a nurse was also there with us. Imam Ali Reza (a) seated the three of us in a room and closed the door. At midnight the lamp went out and we regretted that. Abu Ja'far was born at moment and due to him such light shone that the whole room was illuminated.

I said to his mother, "God has made us needless of the lamp."

In the morning Imam Ali Reza (a) arrived to inspect his newborn son; and observed his elegance. Then he placed him in the cradle and asked me to remain by his side.

Lady Hakima narrates that on the third day of his birth, Imam Muhammad Taqi (a) glanced at the sky; then looked to the right and left; after which he said,

"I bear witness that there is no god, except Allah the one without a partner and that Muhammad is His servant and messenger."

I was anxious to hear the words of the Muslim testimony from such a young infant. I came to Imam Ali Reza (a) and said that I had witnessed a strange phenomenon.

"What?" asked Imam Ali Reza (a).

“This infant just glanced at the sky, then looked to the right and left and recited the formula of faith.”

Imam Ali Reza (a) smiled and said,

“Soon you would witness many of his miracles.”¹

Glad tidings of the birth of Imam Muhammad Taqi (a)

Narrated from Yazid Ibne Salit Zaidi that he said: “Once I met Abu Ibrahim (a) on our way to Amrah.

Imam Musa Kazim (a) said:

“In this year, I will be take (to the next life) and the task (of Imamate) will belong to my son Ali synonymous with Ali and Ali. The first Ali is Ali Ibne Abu Talib (a) and the other is Ali Ibne Husain (a). He has received understanding and intelligence like the first Ali forbearance like him, a victory like him and sufferings like his sufferings. He also received a suffering like the other Ali, patience like him against disappointments and he would not claim Imamate soon after the death of Harun at least for four years.”

“The the Imam (a) said, “O Yazid, whenever you will pass through this place and meet and you will soon meet him give him the glad news of the birth of trustworthy son to him, a protected and holy one. He will inform you of your meeting with me. You then inform him that the girl from whom this boy will be born is a girl from the family of Mary (Maria), the maiden girl of the Messenger of Allah, mother of Ibrahim. If will be able to convey my greetings to her you may do so.”

Yazid has said, “After the death of Abu Ibrahim I met Ali Reza (a) and he began to speak to me.”

¹ *Ath-Thaqib fil Manaqib*, Pg. 504; *Biharul Anwar*, Vol. 50, Pg. 10; *Al-Manaqib*, Vol. 4, Pg. 394; *Hilyatul Abraar*, Vol. 4, Pg. 524.

He said, “O Yazid, “What do you say about performing Umrah (visit to Mecca out of Hajj season)?”

I said, “May Allah take my soul and the souls of my parents in service for your cause, it is up to you. I do not have the means to journey.”

Imam (a) said, “Glory belongs to Allah, we would not have asked you without first taking the responsibility for your expenses.”

We then left for Umrah until we reached that place. Imam (a) began to speak and he said, “This is the place wherein you would meet your neighbors and uncles very often.”

I said, “Yes, it is true and then I related to him the story.”

He then said, “The girl has not come as yet. When she will come I will convey his greetings to her.”

Then we left for Mecca and he bought her that year. Shortly afterwards she gave birth to that boy.”

Yazid said, “Brothers of Ali (Reza) wanted to have a part in the leadership and they became my enemies for no good reason. Ishaq Ibne Ja’far told them, by Allah, I have seen him sit so near to Abu Ibrahim that even I could not sit so close.”¹

Discussions with the Waqifites

It is narrated from Husain Ibne Bashshar that: “Ibne Qiyaman wrote a letter to Imam Ali Reza (a) in which he had said the following.

‘How can you be an Imam when you do not have a son?’”

Imam Reza (a) replied him with signs of anger, “How do you know that I will not have a son? By Allah, not many days and nights will pass before Allah will grant me a male child through whom He will make the truth distinct from falsehood.”

¹ *Al-Kafi*, Vol. 1, Pg. 313.

One of our people has narrated from Muhammad Ibne Ali from Muawiyah Ibne Hakim from Ibne Abu Basir who said:

“Najjashi once asked me, “Who will be the Imam after your master [Imam Ali Reza (a)]? I wish you ask him so I will know.”

I then went to see Ali Reza (a) and informed him (of Najjashi’s wish).”

The narrator says that the Imam said,

“The Imam will be my son.” Then he said, “Can anyone say that my son will be the Imam when he has no son?”

Ibne Qiyamah Wasiti said: “Once I went to see Ali Ibne Musa (a). (During the meeting) I asked him, “Can there be two Imams?”

He replied, “No, but that one of them must remain silent.”

I said, “This applies to you. You are the Imam and there is no silent Imam with you.”

At that time his son Imam Muhammad Taqi (a) was not yet born.

Imam Ali Reza (a) said, “By Allah, Allah will make an Imam from me to establish the truth and the people of truth and banish falsehood and the people of falsehood. One year thereafter Abu Ja’far (a) was born.

It is narrated from Safwan Ibne Yahya that: “Once I said to Reza (a), before Allah’s granting you the blessing of the birth of Abu Ja’far (a) we would ask you and you would say,

“Allah will grant me a son and He has granted you one. His birth is the delight of our eyes. May Allah spare us from showing your (sad) day. However, if something will happen to you to whom will (Imamate) go?”

Imam (a) pointed at Abu Ja’far (a) and he was standing before him.

I asked, “May I be sacrificed on you, a child of three years?”

Imam (a) said, “That will be of no harm to him. Jesus rose with Divine authority when he was a three-year-old child.”¹

Ali Ibne Ibrahim has narrated from his father who said:

“Once a group of Shia from the suburbs asked permission to meet Abu Ja’far (a). He granted them permission and they came in his presence. In one meeting they asked him thirty thousand questions. He answered them all and at that time he was ten years old.”²

Husain Ibne Muhammad has narrated from Khayrani, from his father who said:

“Once I was standing before Abul Hasan (a) in Khorasan and someone said to him,

“O my master, if something will happen to you to whom (will Imamate) go?”

Imam (a) said, “It will go to Abu Ja’far (a), my son.”

The person asking the question thought of Abu Ja’far (a) as very young for such task.

Abul Hasan (a) said, “Allah, the Most Holy, the Most High, sent Jesus, son of Mary as a messenger prophet, the owner of a whole legal system. He began his task when he was younger in age than Abu Ja’far (a).”³

Ali Ibne Ibrahim has narrated from his father who said:

¹ *Al-Kafi*, Vol. 1, Pg. 321; *Al-Wafi*, Vol. 2, Pg. 376; *Biharul Anwar*, Vol. 14, Pg. 256; *Ithbatul Huda*, Vol. 3, Pg. 322; *Irshad*, Mufeed, Pg. 317.

² *Al-Kafi*, Vol. 1, Pg. 496; *Hilyatul Abraar*, Vol. 4, Pg. 545.

³ *Al-Kafi*, Vol. 1, Pg. 322; *Biharul Anwar*, Vol. 14, Pg. 256.

“Once Abu Ali Ibne Hasan spoke to Abu Ja’far (a) saying, “My master, people refuse to accept your Imamate because of your very young age.”

He said, “Why do they not refuse to accept the words of Allah, the Most Majestic, the Most gracious. Allah said to His prophet:

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ ۚ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي

“Say: This is my way: I call to Allah, I and those who follow me being certain.”¹

By Allah, only Ali (a) followed him at that time and he was only nine years old. I also am nine years old.

Muhammad Ibne Yahya has narrated from Ahmad Ibne Muhammad from Ali Ibne Sayf from certain persons of our people from Imam Muhammad Taqi (a). The narrator says:

I said: “They speak about (and question) your very young age.

He said, “Allah informed Dawud through inspiration to appoint Sulaiman as the executor of his will and successor while he was just a child minding sheep. The worshippers and scholars of the Israelites disliked it. Allah then inspired Dawud to take the staff of those who have objections and that of Sulaiman and place them in a room and seal them with each one’s seals. On the next day whichever staff would be found that has grown leaves and fruits the owner thereof would be the successor. Dawud informed them of this matter and they all agreed.”²

¹ Surah Yusuf 12:108.

² *Al-Kafi*, Vol. 1, Pg. 383; *Biharul Anwar*, Vol. 14, Pg. 81; *Al-Jawahirul Sunniya*, Pg. 72.

Ali Ibne Asbat said: “Once I saw Imam Muhammad Taqi (a) who had come out to me and I began to look at him from head to his toes so I can describe him to our people in Egypt.

I was looking until he sat down and said, “O Ali, Allah has supported His argument against the people in the case of Imamate just as He has done so in the case of the prophets. He has said:

يَا يَحْيَىٰ خُذِ الْكِتَابَ بِقُوَّةٍ ۖ وَآتَيْنَاهُ الْحُكْمَ صَبِيًّا ﴿١٢﴾

“O Yahya! take hold of the Book with strength, and We granted him wisdom while yet a child.”¹

وَلَمَّا بَلَغَ أَشُدَّهُ آتَيْنَاهُ حُكْمًا وَعِلْمًا ۗ وَكَذَلِكَ نَجْزِي
الْمُحْسِنِينَ ﴿٢٢﴾

“And when he had attained his maturity, We gave him wisdom and knowledge: and thus do We reward those who do good.”²

حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً

“Until when he attains his maturity and reaches forty years.”³

It came to pass that wisdom comes to a prophet when he is just a child or it may come to a prophet when he is forty years old.”¹

¹ Surah Maryam 19:12.

² Surah Yusuf 12:22.

³ Surah Ahqaf 46:15.

Imamate of Ali Ibne Imam Ja'far Sadiq (a) and Imam Muhammad Taqi (a)

Ali bin Asbat narrates: One Waqifi man said to Ali bin Ja'far, son of Imam Ja'far Sadiq (a):

“What happened to your brother, Musa Kazim (a)?”

Ali bin Ja'far: He has passed away.

Waqifi man: How can you say that he is dead?

Ali bin Ja'far: His inheritance has been distributed among his heirs and his wives have remarried and his successor has taken over the duty of guidance.

Waqifi man: Who is the successor of Musa Kazim?

Ali bin Ja'far: Ali the son of Musa Kazim is his successor.

Waqifi man: What happened to Ali Reza?

Ali bin Ja'far: He has also passed away.

Waqifi man: What is the proof of his demise?

Ali bin Ja'far: His inheritance has been distributed among his heirs and his wives have remarried and his successor has taken his place.

Waqifi man: Who is his successor?

Ali bin Ja'far: His son, Abu Ja'far.

Waqifi man: You are senior and you are the son of Imam Ja'far Sadiq (a) then too you believe in the Imamate of a boy?

Ali bin Ja'far: You seem to be the Satan.

Then Hazrat Ali bin Ja'far held his beard and raising it to the sky said,

¹ *Al-Kafi*, Vol. 1, Pg. 383; *Hilyatul Abraar*, Vol. 4, Pg. 543.

“What can I do; it is the selection of God Himself that He did not regard me worthy of Imamate and considered an innocent boy deserving of the same.”¹

Abu Abdullah Hasan bin Musa bin Ja’far says: I was in the company of Imam Muhammad Taqi (a) in Medina and Ali bin Ja’far Sadiq was also present there. Meanwhile a Bedouin arrived and he gestured to Imam Muhammad Taqi (a) and said,

“Who is this youth?”

“He is the successor of Messenger of Allah (s),” I said.

“How this young boy can be the successor of Messenger of Allah (s) when more than two hundred years have passed after his demise?”

“The fact is that he is successor of Ali bin Musa, who was the successor of Musa bin Ja’far, and Musa was the successor of Ja’far bin Muhammad; Ja’far was the successor of Muhammad bin Ali; Muhammad was the successor of Ali bin Husain and Ali was the successor of Imam Husain and Imam Husain was the successor of Imam Hasan (a) and Imam Hasan (a) was the successor of Amirul Momineen (a) and Amirul Momineen (a) was the successor of His Eminence, the Messenger of Allah (peace be on them all).”

Nass of Imam Ali Reza (a) and the knowledge of the Imam

Muhammad Mahmudi has narrated from his father that: I was standing near the head of Imam Ali Reza (a) in Tus, when a companion of his said,

“Master, who will be the Imam if God forbid you pass away?”

“My son, Abu Ja’far,” he replied.

¹ *Ikhtiyar Marifatul Rijaaal*, Pg. 429; *Biharul Anwar*, Vol. 47, Pg. 263.

“What if there are objections concerning his young age?”

“Hazrat Isa (a) was younger than my son when he brought a new Shariah then why my son cannot be the guide of an old Shariah?”

Abu Ja'far Tabari writes that Imam Ali Reza (a) passed away in the year 202 A.H. At that time Imam Muhammad Taqi (a) was aged six years and a few months. A dispute arose among the Shia of Aale Muhammad (a) regarding Imamate. Thus, Rayyan bin Sult, Safwan bin Yahya, Muhammad bin Hakim and Abdur Rahman bin Hajjaj gathered at Barkatuz Zalzal and began to mourn the martyrdom of Imam Ali Reza (a).

Yunus said, “Then shall we suspend all Islamic laws till this boy comes of age?”

Rayyan bin Sult arose and chided him, saying,

“O man, whoever Allah appoints at this post even though he might be only two days old, he has the insight of a man aged a hundred years. And whoever Allah does not appoint to this position even if age is five thousand years he is not worthy of the rank of leadership. You must not think from the aspect of his age, on the contrary, you should examine him from the aspect of knowledge and guidance.”

After that all the people there condemned Yunus. The Hajj season arrived and eighty Shia scholars gathered from Baghdad and other places and after fulfilling the rituals of Hajj reached the holy Medina and gathered at the house of Imam Ja'far Sadiq (a). Carpets were spread out for them. Then Abdullah bin Musa arrived and took a seat in the center of the gathering. At his arrival an announcer said,

“He is the son of Messenger of Allah (s), whoever wants to inquire about any important issue may ask him.”

After this announcement a person from the audience rose up and asked,

“What would be the matrimonial condition of the couple if the husband says to the wife: I have divorced you as many times as the number of stars?”

“Only three stars are sufficient for the legality of their divorce,” replied Abdullah bin Musa.

The Shia were highly disappointed at this reply. Then another person asked,

“What is the command for a man who has sex with an animal?”

“His hand would be cut off, he would be lashed a hundred times and exiled.”

The audience began to cry at the ignorant reply of Abdullah bin Musa. Suddenly the door opened twice and a slave name Maufaq entered followed by Imam Muhammad Taqi (a). He was wearing two shirts as well as a wrap in the lower body and a turban on his head. One end of the turban was left hanging loose at the front and the other at the back. The Imam arrived and sat down in the gathering. A silence fell on the gathering due to the awe of his Imamate. After sometime that first questioner arose and asked,

“O son of Messenger of Allah, what would be the matrimonial condition of the couple if the husband says to the wife: I have divorced you as many times as the number of stars?”

Imam Muhammad Taqi (a) said,

“My dear man, read the Book of Allah where He says:

الطَّلَاقُ مَرَّتَانِ ۖ فَإِمْسَاكَ بِمَعْرُوفٍ أَوْ تَسْرِيحٍ بِإِحْسَانٍ

“Divorce may be (pronounced) twice, then keep (them) in good fellowship or let (them) go with kindness...”¹

That man said,

“Maula, your uncle had given a different verdict.”

Imam Muhammad Taqi (a) said, “Uncle, fear Allah and don’t issue verdicts. There are people more learned than you in the community.”

Another man asked,

“What is the command for a man who has sex with an animal?”

Imam (a) said,

“He would be beaten as punishment and a stain shall be placed on that animal and sent out of the town, while the disgrace of this evil deed would always remain on this man.”

The questioner asked, “But your uncle had given so and so verdict?”

The Imam said aloud,

“O my God, Abdullah, listen, don’t regard this as a minor issue. It is a serious matter in the view of God. And continue to fear keeping in mind this occasion when tomorrow you would have to appear before the Almighty, He would ask: Why did you issue a verdict if you had no knowledge of that matter while a person more learned than you was also present?”

Abdullah bin Musa said, “Once my brother, Imam Ali Reza (a) also gave the same reply to this question.”

Imam Muhammad Taqi (a) said,

“You are mistaken. My father was asked: A man dug up the grave of a woman and had intercourse with the corpse and then stole the shroud. What is Islamic punishment for that?”

¹ Surah Baqarah 2:229.

In reply my father said, due to theft his one hand would be cut off and due to the act of fornication he would be lashed and as further punishment he would be extened from the town for a year.”

All the people in the gathering were satisfied at the reply of Imam Muhammad Taqi (a) and they gained certainty in his Imamate.¹

The staff and the verification of the Imam

Qadi Yahya bin Aksam says: Once I was present at the tomb of Messenger of Allah (s) and reciting Durood and salutations when Imam Muhammad Taqi (a) also arrived there. I had a discussion with him and there was exchange of many ideas between us. At last I said, “I want to ask you about an issue, but I am ashamed.”

He said, “You only want to inquire about the Imam.”

“Doubtlessly; you are right,” I replied.

“I am the Imam,” he said.

I said, “I will accept your Imamate if you show me some sign.”

He was holding a staff. By command of Allah a voice arose from this staff, saying, “Yahya, this one: Muhammad Taqi (a) is the Imam of this time.”²

Mark of the seal on the Imam’s arm

It is narrated from Hasan Ibne Jahm that:

“Once I was in the presence of Imam Ali Reza (a). He called his son who was a small (boy).

¹ *Uyunul Mojizat*, Pg. 119; *Hilyatul Abraar*, Vol. 4, Pg. 546.

² *Dalailul Imamah*, Pg. 213.

The Imams (a) placed him in my lap and said: “Move his shirt aside.”

When I did the Imam (a) said, “Look between his shoulders.”

I looked and found on the skin of one shoulder something like a seal.”

The Imams (a) then asked, “Do you see this? Similar to this there was one on the shoulder of my father.”¹

Folding of the land

It is narrated from Ali Ibne Khalid that: Muhammad who belonged to Zaidi sect said to me: “I was in the army camp and I was told that there was a prisoner brought from the area of Sham (Syria) tied up and that he has proclaimed himself a prophet.”

Ali Ibne Khalid has said, “I went to him and found my way through the guards until I reached him. I found him to be a man of understanding. I asked him, “O you, what is your story and your case?”

He said, “I am a man from Sham, worshipping Allah at a place called the ‘place of the head of Husain.’ During my worship a man came to me and said, “Come with me.”

I went with him and I found myself in the Masjid of Kufa. He asked, “Do you recognize this Masjid?”

I replied, “Yes, I recognize it.” He said, “He prayed and I prayed with him. Then I found us in the Masjid of the Messenger of Allah in Medina. He offered greeting of peace to the Messenger of Allah and I did the same. He prayed and I prayed with him. He offered the special prayer for the Messenger of Allah. I was with him and found us in Mecca. I continued to find myself with him until we finished all the acts to be performed

¹ *Al-Kafi*, Vol. 1, Pg. 321; *Al-Wafi*, Vol. 2, Pg. 376; *Ithbatul Huda*, Vol. 3, Pg. 322; *Rijal*, Kishi, Pg. 328; *Kashful Ghumma*, Vol. 2, Pg. 352.

there. Then I found myself with him at the place that I would worship in Sham. The man left.

The next year I was with him again and we did as in the year before. When we finished all forms of worship and returned to my place of worship in Sham and he was about to leave, I asked: “I adjure you by the one who gave all these capabilities, tell me who are you?”

He said, “I am Muhammad Ibne Ali Ibne Musa (a).”

The news spread and it reached Muhammad Ibne Abdul Malik Zayyat. He sent his people who arrested me and tied me up in chains and transferred me to Iraq.”

The narrator said: “I asked him to send a petition to Muhammad Ibne Abdul Malik. He did so explaining the whole story but the answer to his petition bearing the signature of Muhammad Ibne Abdul Malik said:

“He should ask the one who took him from Sham to Kufa, then to Medina then to Mecca then back to Sham to release him from prison also.”

I felt very sad for him with a great deal of sympathy. I tried to cheer him up and asked him to exercise patience. Next early morning when I went to see him, I found people from the army, the chief of the security, the prison guard and crowd of people around and in the area.

I asked, “What is the matter?” They said, “The prisoner from Sham who had proclaimed himself as a prophet, has disappeared and no one knows if the earth swallowed him or the birds snatched him away.”¹

¹ *Al-Kafi*, Vol. 1, Pg. 492; *Basairud Darajaat*, Pg. 402; *Ikhtisaas*, Mufeed, Pages. 320-321.

Knowing the inner thoughts

Abdullah Ibne Razin narrated: “I lived in Medina of the Messenger of Allah. Abu Ja’far (a) would come every day to the Masjid at noon. He would enter the compound and would turn to the shrine of the Messenger of Allah and offer his greeting of peace. He would then turn to the house of Fatima (a), take off his shoes, stand up and pray. Satan induced temptation in my heart and said, “When he would come, go and pick up from the dust on which he has just stepped.”

I waited that day for that purpose. When it was noon he came on his donkey, but he did not dismount at the place that he would do so before. He came and dismounted on the rock in front the door of the Masjid. He then entered the Masjid, turned to the Shrine of the Messenger of Allah and offered his greeting of peace to the Messenger of Allah.”

The narrator has said that then he then turned to the place where he would pray. He did the same for several days. I then said to myself, “When will come this time and he will remove his shoes I will go and pick up from the gravel on which he has just stepped...”

When he came the next day at noon he dismounted on the rock then entered the Masjid, turned to the Shrine of the Messenger of Allah and offered his greeting of peace then came to the place where he would pray but prayed without removing his shoes and did the same thing for several days.

I said to myself, “I could not succeed this way but now I must find which public bath he uses to take a shower. I must wait at the door of the place and when he would come to the public bath I will pick up the dust from the spot on which he has just stepped.

I inquired about such public bath and found out that it is such a place in Baqi that belongs to man from the family of Talha. I found out about the day that he would go this bath.

On that day I went to the place and met the man from the family of Talha and began to talk to him while waiting for him (the Imam) to come.

The owner of the place said, "If you want to use the bath you must do now because later on it will not be available."

I asked, "Why is that?"

He said, "Ibne Reza will come to use it."

I asked, "Who is Ibne Reza?"

He said, "A man from the family of Muhammad (s). He is very pious and well disciplined."

I asked, "Is it unlawful to use the public bath at the time that he is there?"

He said, "We just vacate the place and leave it just for him."

The narrator has said that at that time he came with a few of his slaves. In front of him there was a slave who carried a piece of mat and brought it in all the way to the dressing-room where he spread it down. He (the Imam) also came in offered his greeting of peace and entered the dressing-room while still riding on the donkey. He then dismounted on the mat.

I said to the man from the family of Talha, "Is this the one whom you mentioned with all the superlatives?"

He said, "O you, by Allah, he never did this before. It only happened today."

I said to myself, "This is because of what I have committed against my own soul." I then said to myself, "I will wait until he comes out perhaps I will succeed in my plan."

When he came out he asked his people to bring the donkey. The donkey was brought in the dressing-room and he rode on the donkey from the top of the mat and left.

I said to myself, “By Allah, this is enough I have troubled him so much and I will not do any such thing again and will not even think of doing such things.”

My decision was complete and solid. When it was noon of that day he came to the Masjid riding on his donkey and dismounted on the spot in the compound of the Masjid where he had usually been doing. Then he turned to Shrine of the Messenger of Allah and offered his greeting of peace and went to the place where he prayed in the house of Fatima (a). He took off his shoes and stood for prayer.”¹

Dislike of damsels and music

It is narrated from Muhammad Ibne Rayyan that: “Mamun did all he could to prove that Abu Ja’far, Muhammad Ibne Ali Reza (a) was only a young man of worldly desires. However Mamun could not succeed. When he became frustrated he gave his daughter in marriage to Abu Ja’far, Muhammad Ibne Ali Reza (a).

For the ceremony, he sent two hundred most beautiful entertaining girls each with a bowl in her hand with a precious pearl in it to welcome Abu Ja’far when he would sit on the special seat prepared for him. They, however, were not of any attraction to the Imam (a) to disturb him.

There was a man called Mukhariq who had a voice, musical skills, a guitar and a tall beard. Mamun called him and he said, “O chief of believers, if he is a worldly man, I will prove myself as dealing him deadly blows on your behalf.”

He sat in front of Abu Ja’far (a) and began to bray a hee-haw that made all the people of the house gather around him. He began to play his guitar and sing. He did it for an hour but Abu Ja’far (a) did not pay any attention to the right or left.

¹ *Al-Kafi*, Vol. 1, Pg. 493; *Ithbatul Huda*, Vol. 3, Pg. 331.

Then he raised his head and said, “O you, tall bearded one, be pious before Allah.”

The narrator said that the musical instrument and guitar fell off his hand and he could not use his hands thereafter until he died.

When Mamun asked him about his condition he said, “When Abu Ja’far (a) expressed his disappointment it struck me with a huge degree of fear from which I have not been able to relieve myself ever since.”¹

Effect of the Imam’s curse

Muhammad Ibne Sinan said: “Once I went to see Abul Hasan (a).

He said, “O Muhammad, has something happened to the family of Faraj (the governor of Medina)?”

I said, “Yes, Umar (a member of Faraj family) has died.”

Imam (a) said, “All thanks and praise belongs to Allah.”

He said it twenty four times. I then said, “My master had I known it would make you this happy I would have come to running and bare foot with the news (to congratulate you).”

Imam (a) said, “Do you not know what he –may Allah condemn him – once had said to Muhammad Ibne Ali, my father?”

The narrator said that I said, “No, I do not know it.”

Imam (a) said, “He spoke to my father about an issue and then said, “I think you are drunk.”

My father said, “O Lord, if you know that I have been fasting this day, then make him test the taste of a war, and the humiliation of captivity.”

¹ *Al-Kafi*, Vol. 1, Pg. 494; *Ithbatul Huda*, Vol. 3, Pg. 332.

By Allah, in just a few days his belongings were looted and he was captured and now he is dead – may Allah deprive him of His mercy. Allah, the Most Majestic, the Most gracious, has exacted revenge from him and He continues to exact revenge for His friends from His enemies.¹

The dried tree again becomes verdant

Abu Hashim Ali Ja'fari said:

“Once I prayed with Abu Ja'far (a) in the Masjid of Ali Musayyab. He led the prayer with us and as to the direction of Mecca he stood up facing straight. He also said that a berry tree that was in the Masjid had dried up and had no leaves. Imam (a) asked for water and prepared himself under that tree for prayer. The berry tree came alive with leaves and fruits in that year.”

Repaying the debt of his father

Ali Mutrifiy said:

“Imam Ali Reza (a) passed away and owed me four thousand dirhams.

I said to myself, “My money is lost.”

Imam Muhammad Taqi (a) sent me a message to come to him the following day and bring with me a balance and weighing stones.”

I went to see him and he said, “Abul Hasan has passed away. Did he owe you four thousand Dirhams?”

I said, “Yes, he did.”

¹ *Al-Kafi*, Vol. 1, Pg. 496; *Ithbatul Huda*, Vol. 3, Pg. 334.

He lifted his prayer rug on which he was sitting and there were Dinars and he give them to me.”¹

Predicting his demise

Ismail Ibne Mihran said:

“When Imam Muhammad Taqi (a) left Medina for Baghdad the first time of his two journeys on his leaving I said to him,

“May I be sacrificed on you, I am afraid about you in this condition. To who, after you, will belong the task (Imamate)?”

He turned to me laughing and said, “The disappearance, as some have thought, will not take place this year. When he was about to be taken to Mutasim for the second time I went to him and said,

“May I be sacrificed on you, you are leaving. To whom, after you, will go this task (Imamate)?”

He wept until his beard was soaked. He then turned to me and said, “This time you should be afraid about my life. The task (Imamate) after me will go to my son Ali (a).”²

It is narrated from Khayrani from his father that:

“My father was to watch the door of the house of Imam Muhammad Taqi (a) to serve the task for which he was assigned. Ahmad Ibne Muhammad Ibne Isa would come every day at dawn for information about the health of Imam Muhammad Taqi (a).

There was a messenger that would come and go between Imam Muhammad Taqi (a) and my father. When he (the messenger) would come, Ahmad would leave and my father would remain with him privately. One night I went out and

¹ *Al-Kafi*, Vol. 1, Pg. 497; *Al-Wafi*, Vol. 3, Pg. 830; *Irshad*, Mufeed, Pg.325.

² *Al-Kafi*, Vol. 1, Pg. 323; *Elamul Wara*, Pg. 339-340.

Ahmad also left the meeting and my father remained in privacy with the messenger. Ahmad, however, walked around the meeting place as such that I could hear the conversation.

The messenger said to my father, “You master sends you greetings and says to you, “I am leaving and the task (Imamate) goes to my son, Ali (a). His rights upon you after me will be as much as my rights upon you after my father.”

The messenger then left and Ahmad came back to his place and said to my father, “What did he say to you?”

My father said, “He said good.”

Ahmad said, “I heard what he just said to you. Why do hide it?”

He then stated all that he had heard.

My father said, “Allah has made unlawful for you what you just did, because Allah, the Most High, has said, “Do not spy...”¹

However, you must bear this testimony, perhaps we may need it one day but you must not make it public until the proper time.

In the morning, my father wrote down the text of the message in ten letters, sealed and sent them to the leaders of the community.

He said to them, “If my death may take place before I ask you for this message you may open it to learn about it.”

When Imam Muhammad Taqi (a) left this world, my father mentioned that he did not come out of his home until about four hundred people had faith expressed their faith with certainty in the Abul Hasan, Ali Ibne Muhammad (a) as their Imam.

The leaders in the community gathered together in the house of Muhammad Ibne Faraj consulting each other about this task (Imamate).

¹ Surah Hujurat 49:12.

Muhammad Ibne Faraj then wrote to my father to inform him of the gathering with him. He said that had it not been for fear of publicity he would personally come to my father and ask him to join (them).

My father rode and went to him. He found the community gathered at his place and they said to my father, “What do you say about this issue (Imamate)?”

My father asked those to whom he had sent a copy of the text of the message to bring them.

They were brought and he said, “This is what I was commanded to do.”

Some of them said, “We would have loved if you would have asked another person also to bear witness and testify to this fact.”

He said, “Allah, the Most Majestic, the Most Gracious, has, in fact, brought for you such witness.

This is Abu Ja’far Ashari, he can testify to my hearing this message.”

He asked him to testify but Ahmad denied his hearing the message as such.

My father then asked him for a Mubahila (disputing party’s asking Allah to condemn the untrue party). He was frightened when he heard the name of Mubahila he testified for the truth and he said that I also heard it from the messenger but I loved that it should go to some other Arab clan. But since I confronted Mubahila, I could not conceal the truth.

After that all the people accepted the Imamate of Imam Ali Naqi (a) and the participants of the gathering arose and went to their homes.”¹

¹ *Al-Kafi*, Vol. 1, Pg. 334; *Biharul Anwar*, Vol. 50, Pg. 119.

Changing the hair color and recovering coins from under the ground

Ibrahim bin Saeed narrates: I saw Imam Muhammad Taqi (a) that his hair was as black as coal. When he passed his hands on them in front of me they instantly turned red. Again he passed his hand over them and they turned white. After sometime he passed his hand and they became black again. Then he said,

“Ibne Saeed, is this the sign of an Imam according to the imagination of you people?”

I said, “I had seen your respected father that when he placed his hand on sand it turned into silver and gold coins.”

He said, “Some people of your area imagine that the Imam is in need of wealth.” Then he touched the soil and it turned into silver and gold coins. Then he said,

“Go and inform your townspeople that the treasures of the earth remain under the control of the Imam.”¹

Predicting the sex of the unborn foal

Ibrahim bin Saeed says: Once I was in the company of Imam Muhammad Taqi (a) when a man passed by from there mounted on a mare. The Imam said,

“A foal with whiteness on its forehead and a star mark on its mouth would be born to this mare tonight.”

So I went to the house of the owner of that mare and stayed there a guest for the night. The host and I spent the night chatting and the foal was born close to dawn. It had the same marks as the Imam had mentioned.

I came away from there and said to Imam (a), “Your prediction proved true.”

¹ *Dalailul Imamah*, Pg. 210; *Ithbatul Huda*, Vol. 3, Pg. 345.

Imam Muhammad Taqi (a) said,

“Ibne Saeed, were you in doubt regarding my statement yesterday? Listen, your wife is expecting and she would give birth to a one-eyed child.”

Ibne Saeed says, “The Imam’s statement was true and my wife gave birth to my son with only one eye and I named him Muhammad.”¹

Leaves turn into cash

Ibrahim bin Saeed narrates: I saw Imam Muhammad Taqi (a) a number of times that when he rubbed a leaf of olive in his hand, it changed into a silver dirham coin. He also sent me to buy essentials with that money and there was no change in those coins ever.²

Stopping the boats

Hakim bin Hammad narrates: I was with Imam Muhammad Taqi (a) when he threw his finger ring into the Tigris River and all the ships stopped. Then the Imam asked his servant to retrieve his ring and when it was retrieved the boats started moving again.³

Folding of the land

Ahmad bin Saeed narrates: Munkhil bin Ali reported to me that: I met Imam Muhammad Taqi (a) in Sur-man-raa (Samarra) and requested him for provisions to travel till Baitul Muqaddas. The Imam gave me a hundred gold coins. After that he ordered me to close my eyes. I closed them. After a few moments he

¹ *Dalailul Imamah*, Pg. 210; *Farajul Mahmoom*, Pg. 232.

² *Dalailul Imamah*, Pg. 210; *Ithbatul Huda*, Vol. 3, Pg. 345.

³ *Dalailul Imamah*, Pg. 210-211; *Ithbatul Huda*, Vol. 3, Pg. 345.

asked me to open my eyes. When I opened my eyes I found myself below the dome in Baitul Muqaddas.¹

Muhammad bin Alaa narrates: I saw Imam Muhammad Taqi (a) performing the Hajj without any mount or any provision. He used to reach Mecca from Medina by the miracle of Imamate and return to Medina again.

I had a brother who lived in Mecca. When the Imam decided to travel from Medina to Mecca, I requested him to bring a finger ring from my brother when he returns from there.

The Imam returned to Medina same night with the ring from my brother.²

Rejuvenation of dried branches

Muhammad bin Umar narrates: Once I saw Imam Muhammad Taqi (a) place his hand on the pulpit and as he did that all the wood of that pulpit put forth leaves and shoots.

Once I saw him speak to a female goat and she was also responding to him.³

Leaving prints on stone

Ammar bin Zaid says: Once I asked Imam Muhammad Taqi (a) what the signs of an Imam are?

The Imam placed his hand on a rock and when he lifted his hand the marks of his fingers were engraved on that rock; he said, "Whoever can do that is an Imam."

The narrator says: I saw a number of times that the Imam used to soften iron with his hands and produce thin wires from

¹ *Dalailul Imamah*, Pg. 211; *Ithbatul Huda*, Vol. 3, Pg. 345.

² *Dalailul Imamah*, Pg. 211.

³ *Dalailul Imamah*, Pg. 211.

metal bars. I also saw him many times placing the seal of his ring on stone.¹

Reviving the dead

Ammara bin Zaid says: I saw a woman lead her blind son to the Imam. The Imam passed his hand over his eyes as a result of which he regained his sight and returned from there unsupported.²

Speaking of the creeper

Muhammad bin Ali bin Umar Tanukhi says: Once I saw Imam Muhammad Taqi (a) speaking to a creeper and the creeper shook its neck in response to the Imam.

I said aloud, “O son of Messenger of Allah, not like this! Order that creeper to talk with you.”

The Imam recited the following verse of Quran:

عَلَّمْنَا مَنْطِقَ الطَّيْرِ وَأَوْتَيْنَا مِنْ كُلِّ شَيْءٍ

“...we have been taught the language of birds, and we have been given all things...”³

Then he said to the creeper, “Say: There is no god, except Allah the one without a partner.” The Imam also caressed its head affectionately. I saw that by the command of God that creeper spoke up and said,

‘There is no god, except Allah the one without a partner.’⁴

¹ *Dalailul Imamah*, Pg. 211.

² *Dalailul Imamah*, Pg. 211.

³ Surah Naml 27:16.

⁴ *Dalailul Imamah*, Pg. 211.

Strength of the Imam

Ammara bin Zaid says: Once I was in the company of the Imam when a china plate was placed before him. The Imam said,

“Ammara, shall I not show you an extraordinary thing?”

“Please do that sir,” I said.

When he placed his hand on this plate, it melted away like water. Then he collected that water in a bowl and placed his hand over it and it solidified assuming the form of the plate.

After that he said, “Such should be the power if it is from God.”¹

He learnt about the martyrdom of his father in Medina itself

Umayyah bin Ali says: I was in Medina and I used to visit Imam Muhammad Taqi (a). At that time his father, Imam Ali Reza (a) was in Khorasan. All his family members used to come and pay respects to him. One day he summoned a maidservant and said, “Ask the family members to prepare for mourning.”

When that maid conveyed the message to the family members they inquired, “For mourning whom should we prepare?”

The following day again he issued the same order.

“For whom?” we asked.

“Prepare to mourn for the one, who is the best creature on the face of the Earth.”

A few days after this we received the news of the martyrdom of Imam Ali Reza (a) through proper channels. When we calculated we found that the Imam was martyred on

¹ *Dalailul Imamah*, Pg. 211-212.

the very day that Imam Muhammad Taqi (a) had asked his family to prepare for the mourning.¹

Medina to Khorasan for the last rites of his father

Muhammad bin Qutaybah has narrated from a teacher of a school that one day Imam Muhammad Taqi (a) was in the school engrossed in writing on his slate when suddenly he threw the slate away and stood up frightened. Then he said,

“Verily we belong to Allah and to Him shall we return; by God, my father has passed away!”

“How do you know that?” I asked.

“All of a sudden a flash of divine greatness and monotheistic majesty shaded me, which I had never before perceived; it implied that my father has passed away.”

“Has your father really passed away?”

“Let it be! Allow me as I want to go home. I will return after sometime. And when I return you can ask me about the exegesis of any verse of Quran you want.”

So saying he went home, closed the door from inside and said,

“Don’t allow anyone to enter before I return.”

After sometime he emerged from his room and his complexion was changed. He said,

“Verily we belong to Allah and to Him shall we return; my father has passed away!”

“Has he really passed away?” his family members asked in disbelief.

¹ *Elamul Wara*, Pg. 334-335; *Al-Manaqib*, Vol. 4, Pg. 389.

“Yes,” he replied, “I just went there to give him the funeral wash and the shroud; and no one else has the right to do that.”¹

It is narrated from Abu Sult Harawi in the end of a detailed traditional report regarding the martyrdom of Imam Ali Reza (a) that:

“When the morning came, Imam Reza (a) put on his clothes and sat down, waiting in his prayer niche. Mamun’s servant entered after a while and said,

‘The Commander of the Faithful (Mamun) has called you in.’

Imam Reza (a) put on his shoes and cloak. He stood up and went. I followed Imam Reza (a) until he went to Mamun. There was a dish of grapes in front of Mamun and several dishes of fruit, too. There was a bunch of partially eaten grapes in his hand. There were still some grapes left on it.

Once Mamun saw Imam Reza (a), he leaped towards him and hugged him. He kissed his forehead and had him sit down next to himself.

Then he offered Imam Reza (a) the bunch of grapes that he was holding and said, ‘O son of God’s Prophet! Have you ever seen any better grapes?’

Then Imam Reza (a) told him, ‘It often happens that they are good grapes as if they are from Heaven.’

Mamun said, ‘Have some.’

Imam Reza (a) told him, ‘Excuse me from eating them.’

He said, ‘You must eat. Why don’t you eat? Perhaps you are suspicious of me.’

Mamun picked up the bunch of grapes, had a few grapes and then offered the bunch to Imam Reza (a). Imam Reza (a) ate

¹ *Ath-Thaqib fil Manaqib*, Pg. 509; *Al-Imamah wat Tabsira*, Pg. 85.

three grapes, put down the bunch and stood up. Mamun asked him, 'Where are you going?'

He said, 'Where you sent me.'

Imam Reza (a) pulled his cloak over his head and left."

Aba Salt added, "I did not talk to Imam Reza (a) until he entered the house and said, 'Shut the doors.' They shut the doors. Imam Reza (a) lay in bed. I stayed in the yard for a while in a sad and depressed state. Then I saw a handsome young man, who was the closest-looking person to Imam Reza (a) I have ever seen, enter the house. I rushed ahead and asked him, 'Sir! The doors are closed. How did you get in?'

He answered, 'He (God) who passed me through closed doors brought me here from Medina.' I asked, 'Who are you?' He replied, 'I am the Proof of God for you. O Aba Salt! I am Muhammad Ibne Ali (Imam Reza's son).'

Then he went to his father, entered the room and asked me to go in with him. When Imam Reza (a) saw him, he leaped towards him. Imam Reza (a) hugged him and put his hands over his shoulders. Then Imam Reza (a) kissed him on the forehead and went back to his couch with him.

Muhammad Ibne Ali (a) went over to him, kissed him and quietly told him things which I could not hear. However, I could see some foam on Reza's lips that was even whiter than snow. Aba Ja'far (a) wiped it off with his tongue.

Then Imam Reza (a) placed his hand within his attire over his heart and brought out something like a sparrow. Then Aba Ja'far (a) swallowed it. Then Imam Reza (a) passed away.

Abu Ja'far said, 'O Aba Salt! Stand up. Go and bring me water and the wash basin from the cabinet.'

I answered, 'There is no wash basin in the cabinet and there is no water there either.'

However, Aba Ja'far (a) said, 'Go and do what I ordered you to do.'

I went to the cabinet, and saw that both water and the wash basin were available there. I brought them out. Then I tied up my robe to my waist and took off my footwear to get ready to wash Imam Reza (a). But Aba Ja'far (a) told me, O Aba Salt! Move aside. There is someone else here who will assist me.'

Then Aba Ja'far (a) performed the ceremonial burial ablutions for Imam Reza (a) and told me, Go to the cabinet and bring me the basket in which there is a shroud and embalment.' I went to the cabinet. There I saw a basket which I had never seen before. I picked it up and brought it to him.

Aba Ja'far (a) shrouded the Imam (a) and prayed for him. Then he told me, 'Bring me that coffin.' Then I asked, 'Should I go to a carpenter and have him make a coffin?'

Aba Ja'far (a) said, 'No. Go to the cabinet. There is a coffin there.' I went to the cabinet and found that there was a coffin there which I had never seen before. I picked it up and brought it to him.

Aba Ja'far (a) lifted Imam Reza (a) after praying for him and placed him in the coffin. He put Reza's feet side by side and said two units of prayers. Then before finishing his prayers the ceiling of the room was rent asunder and the coffin was flown out of the room from the ceiling.

I said, 'O son of the Messenger of Allah, now Mamun will come here and demand Imam Reza (a) from us. What should we do?'

He (a) said, 'Aba Salt! Be quiet! The body will return. God will unite the body and the spirit together of any Prophet who dies in the East and any of his Trustees who die in the West.'

Abu Ja'far (a) had not finished talking when the ceiling was again rent asunder, and the coffin and the body descended. Then Aba Ja'far (a) stood up, brought the corpse out of the coffin and placed it in bed as if it had neither been washed nor shrouded.

Then he said, ‘O Aba Salt! Stand up and open the door for Mamun.’ I opened the door. Mamun and his servants were standing at the door.

After that Abu Sult has mentioned the complete report of the burial of the Imam.¹

Getting Abu Sult released from the prison

Mamun said, ‘O Aba Salt! Tell me the words you recited which caused the big fish to swallow the little fish. Teach them to me.’ I (Aba Salt) replied, ‘By God, I have forgotten them now.’

I had said the truth but he ordered that I be thrown into jail.

They buried Imam Reza (a) and I stayed in jail for one year. I had a very hard time in jail. One night I could not go to sleep. I stayed up and prayed to God the Blessed the Highest. I kept mentioning Muhammad (s) and his Household (s). I kept asking God for a happy ending. Before finishing my prayers Abu Ja’far Muhammad Ibne Ali (a) entered and said,

‘O Aba Salt! Is your breast straitened?’

I said, ‘By God! Yes.’

Aba Ja’far (a) said, ‘Stand up and leave here along with me.’

Aba Ja’far (a) placed his hands to the chains on me and they all opened up. He took my hands and brought me out of jail, while the prison guards were watching us but did not have the power to say a word.

Aba Ja’far (a) told me, ‘Go. I entrust you to God! Know that you will never again encounter Mamun. Neither will Mamun ever find you.’”

Aba Salt added, “Mamun has not found me up until now.”¹

¹ *Uyunul Akhbaar*, Vol. 2, Pg. 243-244; *Amali*, Saduq, Pg. 526.

Knowing the sex of the unborn child and dislike of toys

Abu Ja'far Muhammad bin Ali Shalmaghani narrates: The year a group of Shia set out to meet Imam Muhammad Taqi (a) Ishaq bin Ismail performed the Hajj and he said: I prepared a letter containing ten questions and it was my intention that when Imam Muhammad Taqi (a) gives me the replies I would request him to pray for my pregnant wife to have a male issue.

Therefore, I also went along with the Shia of Kufa to meet Imam Muhammad Taqi (a) and when the others were done with their queries I also stood up holding the letter. I had not even started my questions that he said,

“A son would be born to you, Ishaq.”

Ishaq says: The Imam's prediction proved true. Almighty Allah granted a son to me, whom we named Ahmad. He lived for some years and then passed away.

Ibne Hasan Wasti was also present in that delegation. He said: I took along some toys for Imam Muhammad Taqi (a) some of which were made of silver. When the people were done with their queries and they dispersed I brought out the toys and placed them before the Imam. The Imam showed distaste at the sight of the toys and he threw them away. Then he said,

“Allah has not created me for play! How strange it would seem if I indulge in play?”

So I sought forgiveness and he forgave me.²

¹ *Uyunul Akhbaar*, Vol. 2, Pg. 242; *Amali*, Saduq, Pg. 526.

² *Dalailul Imamah*, Pg. 212-213.

Messiah of the self

Abbas bin Sanadi Hamadani has narrated from Bakr that he said: Once I said to Imam Muhammad Taqi (a) that my paternal aunt was having gas trouble.

“Bring her here,” said the Imam.

When I brought her, he asked, “What is your problem?”

“May I be sacrificed on you; I have pain in the knees.”

The Imam touched her knees from over the garments and recited some Dua silently.

After that my aunt was fully cured and never had that pain throughout her remaining life.¹

Recognizing people from opponent sect

Abu Uthman Hamadani says: Some people from our sect went to meet Imam Muhammad Taqi (a), but one of them was from the Zaidiyya sect. As soon as Imam Muhammad Taqi (a) noticed this man in the delegation he asked his servant to escort him out.

When this man witnessed this miracle act he recited the confession of faith and said, “I bear witness that you are the Divine Proof after your ancestors.”²

Pride of Christ

Abu Salma says: I was stone deaf and once I went to see Imam Muhammad Taqi (a) at his blessed residence. When I entered the Imam passed his hand affectionately over my head and ears and said,

¹ *Dalailul Imamah*, Pg. 213.

² *Dalailul Imamah*, Pg. 213-214; *Al-Kharaj*, Vol. 2, Pg. 669.

“Hear and remember from this day.”

By the auspiciousness of the Imam my ears cleared so much that I can even hear sounds that ordinary people do not.¹

Imam’s wedding and debate with scholars

Says Ali bin Ibrahim bin Hashim, on the authority of his father, on the authority of Rayyan bin Shabib, who said:

When Mamun wanted to marry his daughter Umme Fadhl to Abu Ja’far Muhammad bin Ali Jawad (a), this news reached the Abbasid clan, and shocked them and they were greatly concerned at this. They were afraid that the affair (of the caliphate) would finish up with him as it had done with Reza (a). They were very concerned about that. He met the close members of his family and they said to him:

“Commander of the faithful, we adjure you before Allah against persevering in this plan you have decided upon, of marrying the son of Reza (to your daughter). For we are afraid that you will take away from us power which Allah has made our possession, and strip away what He has clothed us in. You know what is between us and these people, both of old and recently, and the policy of the rightly-guided caliphs before you to isolate them and belittle them. We were (greatly) afraid of your action with Reza until Allah was sufficient for us in that task. O Allah, do not bring back to us that pain from which we had escaped. Turn aside from your opinion about the son of Reza and turn towards someone you think appropriate from your own family to the exclusion of anyone else.”

Mamun replied: “You are the cause of (any friction) there is between yourselves and the family of Abu Talib. If you treated these people justly, they would be much closer to you. As for what those who were before me have done to them, it was an act against kinship and I seek Allah’s protection from it.

¹ *Al-Manaqib*, Vol. 4, Pg. 390; *Biharul Anwar*, Vol. 50, Pg. 57.

By Allah, I do not regret the arrangement of succession which I made with Reza. I had asked him to undertake the affair and I was (ready to) give it up but he refused. The decision of Allah was a decree which had been decreed. As for Abu Ja'far, I have chosen him because of his superiority to all men of merit in knowledge and merit despite his youth, and as a result of his miraculous nature in that. I hope that he shows the people what I know to be in him, and then they will understand why I hold this view with regard to him.”

“This young man, even though he has amazed you, needs direction,” they told him. “He is still a boy without knowledge and understanding. Therefore act with circumspection towards him so that he may become educated and may gain understanding in religion. Then, after that do what you think appropriate.”

“Shame on you!” he retorted. “I know this young man in comparison to you. He is from the family of the House whose knowledge is from Allah, of those who love Him and are inspired by Him. His ancestors were always rich in the knowledge of religion and literature far beyond the populace which lacked the range of their perfection. If you wish, examine Abu Ja'far so that he may make clear to you his condition as I have described.”

“We consent to examine him, Commander of the faithful, both for you and for ourselves,” they answered. “So let us assign someone to question him, in your presence, about some matter of jurisprudence. If he gets the answer to it correct, there will be no opposition from us to his affair and it will demonstrate, both to the elite and to the public, the sound view of the Commander of the faithful. However, if he fails in that, we will have been able to give protection in a serious matter with regard to this idea.”

“It is your affair and it (will take place) whenever you want to do it,” Mamun told them.

They left him and agreed to ask Yahya bin Aktham. He was, then, the outstanding Qadi of the time and he would be able to ask a question which Abu Ja'far would not be able to answer. They promised him precious valuables to do that. They returned to Mamun and asked him to choose a day for their meeting. He complied with their request.

They gathered on the agreed day and with them came Yahya bin Aktham. Mamun ordered a seat of honor to be put for Abu Ja'far (a) and leather pillows to be put on it for him. That was done. Abu Ja'far (a) came out. At that time he was a boy of nine years and a few months. He sat down amid the leather pillows and Yahya bin Aktham sat opposite him. The people stood in their rank while Mamun was sitting in a seat of honor attached to Abu Ja'far.

“Commander of the faithful, do you permit me to question Abu Ja'far?” Yahya bin Aktham asked Mamun.

“Seek permission from him for that,” Mamun replied to him.

Yahya bin Aktham came forward and said: “May I be sacrificed on you, do you permit me to question you?”

“Ask if you want to,” Abu Ja'far (a) told him.

“May I be sacrificed on you,” said Yahya. “What would you say about a *muhrim* (a person in a state of ritual purification for pilgrimage) who killed an animal while hunting?”

“Did he kill it in the area not sanctified or in the sanctuary? Did the *muhrim* do the killing knowingly or in ignorance, deliberately or by mistake? Was the *muhrim* free or a slave, young or old, inexperienced in killing or practiced? Was the animal hunted, winged or otherwise, little or big? Was the man obstinate in his action or regretful? Was the killing of the hunted animal at night or during the day? Was he in a state of ritual consecration for the lesser pilgrimage (Umrah) or the greater pilgrimage (Hajj) when he did the killing?”

Yahya bin Aktham was bewildered. Inability and indecision were clear on his face. He began to stutter so that all the people at the assembly were aware of his predicament.

“Praise be to Allah for this blessing and the success of my judgment,” said Mamun. Then he looked at the members of his family and said: “Do you recognize now what you used to deny?”

He went up to Abu Ja’far (a) and asked: “Will you address us, Abu Ja’far?”

“Yes, Commander of the faithful,” he replied.

“May I be sacrificed on you,” Mamun said, “Address us on your own account and I am pleased with you on my account. I will marry you to Umme Fadhl, my daughter, even though these people object.”

Abu Ja’far (a) said: “Praise be to Allah in confessing His blessing. There is no god except Allah, unique in His unity. Blessings be upon Muhammad the lord of His creatures and upon the pure ones from his family. It is the favor of Allah to His creatures that He has enriched them with the permitted apart from the forbidden.” Then he quoted:

وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ ۗ
إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ



“And marry those among you who are single and those who are fit among your male slaves and your female slaves; if they are needy, Allah will make them free from want out of His grace; and Allah is Ample-giving, Knowing.”¹

¹ Surah Nur 24:32.

Thus it is that Muhammad bin Ali bin Musa will become betrothed to Umme Fadhl, the daughter of the servant of Allah, Mamun. He has bestowed as a dowry for her the dowry of his grandmother, Fatima, daughter of Muhammad, which is five hundred good dirhams. Will you marry him to her for that dowry which has been mentioned, Commander of the faithful?"

"Yes," replied Mamun, "I will marry you, Abu Ja'far, to Umme Fadhl, my daughter, for the dowry which has been mentioned. Do you accept the marriage?"

"I accept it and I consent to it," replied Imam Jawad (a).

Mamun ordered the people to sit in the ranks of courtiers and public.

Rayyan reported: It was not long before we heard voices, like the sounds of sailors in their songs.

Suddenly (there appeared) slaves pulling a boat made of silver, tied to ropes of silk on carts filled with perfume. Mamun ordered the beards of the courtiers to be daubed with the perfume. Then it passed on to the general populace and they perfumed themselves with it.

Tables were set up and the people ate. Gifts were brought out for all the people in accordance with their position.

When the people departed and only some of the courtiers remained, Mamun said to Imam Jawad (a): "May I be sacrificed on you, would you consider telling us the law (Fiqh) concerning the aspects into which you divided the killing of an animal by a *muhrim* so that we may learn and benefit by it?"

"Yes," replied Imam Jawad (a). "If he had killed the animal outside sacred ground and it was winged and large, an atonement of a sheep would have been necessary for him. If he had struck it down in the sanctuary, the penalty required of him would be doubled. If he killed a young bird outside sacred ground, an atonement of a lamb which had been weaned off milk would have been required of him. If he had killed it in the sanctuary, he

would have been required to sacrifice a lamb and the value of the young bird. As for wild animals, if it was the wild ass, he would have been required to sacrifice a cow. If it was an ostrich, the sacrifice of a camel would have been necessary for him. If it had been a deer, a sheep would have been necessary. If he had killed any of those in the sanctuary, the penalty would have been a doubled sacrifice offered in the Kaaba. If the *muhrim* had struck down anything which required a sacrifice to be made for it and his state of ritual consecration was for Hajj, he would sacrifice it at Mina. If his state of ritual consecration was for Umrah, he would sacrifice it in Mecca. The penalties for hunting by one who knows it to be forbidden and by one who is ignorant of that are the same. If he did it deliberately, it is a sin. He is absolved of its sinfulness, if it is by mistake. The free man is responsible for the payment of his own atonement while the master is responsible for the payment of his slave's. There is no atonement necessary for a child while it is necessary for an adult. Anyone who regrets his action will escape the punishment of the Hereafter through his regret and anyone who is obstinate will be required to receive punishment in the Hereafter."

"You have done well, Abu Ja'far and Allah has adorned you," Mamun said to him. "Now would you see fit to question Yahya as he questioned you?"

"May I question you?" Abu Ja'far (a) asked Yahya.

"May I be sacrificed on you," he answered, "It is up to you but if you know the answer of what you ask me, then I will gain the benefit of it from you."

Imam Jawad (a) said: "Tell me about a man who looked at a woman at the beginning of the day, and his looking at her was forbidden to him. Yet as the morning continued, she was allowed to him. At noon she became forbidden to him yet in the afternoon she was permitted to him. At sunset she was forbidden to him but when the night came she was allowed to him. In the middle of the night she was forbidden to him but at dawn she

was permitted to him. What was the state of this woman and why was she permitted and forbidden to him at different times?"

"Allah has not guided me to the answer of this question and I do not know the approach to it," Yahya bin Aktham told him. "Would you think it appropriate to benefit us with it?"

"This woman is a slave-girl of a man among the people." said Abu Ja'far (a). "A foreigner looked at her at the beginning of the day and when his looking at her was forbidden to him. As the morning continued he bought her from her owner and she became permitted to him. At noon, he gave her freedom and then she was forbidden to him. In the afternoon he married her and then she was permitted to him. At sunset he parted from her according to the disapproved formula (Zihar) - You are to me like my mother's flesh - and then she was forbidden to him. At night he made atonement for the (Zihar) and she was permitted to him. Halfway through the night, he divorced her with the first declaration of the three-fold divorce and she was forbidden to him. At dawn he renounced it and she was permitted to him."

Then Mamun went to those of his family who were present and said: "Is there anyone among you who could answer questions in the way this answer (has been given) or expatiate on the answer which has just been given?"

"No, by Allah," they replied. "Indeed the Commander of the faithful knows better about the decisions he makes."

"Shame on you," he said to them. "This House has been singled out among creatures for the outstanding merit which you have seen. Even youthfulness in years does not prevent them from attaining perfection of intellect. Don't you realize that the Messenger of Allah (s) began his mission by calling on Ali bin Abi Talib, to follow him when he was only a boy of ten years? And the latter accepted Islam from him and judged his actions by it? He did not call on anyone else of his age to accept Islam. Again Hasan and Husain (a) gave the pledge of allegiance when they were only boys of less than six. He did not require the pledge of allegiance from any boy except those two. Do you not

realize now the special way Allah has singled out these people? They are offspring who follow one another so that the last of them carries out what the first of them did.”

“True, Commander of the faithful,” they replied and then the people rose.¹

Ummul Fadhl’s complaint to her father

The people reported:

Umme Fadhl wrote to her father from Medina, complaining about Imam Jawad (a) saying: “He has slave-girls in his possession and he makes me jealous.”

Mamun wrote to her: “My little daughter, we did not marry you to Abu Ja’far (a) so that we should forbid him what is permitted. Do not mention what you have mentioned again after this.”²

Fructifying of the barren tree

When Imam Jawad (a) set out from Baghdad after leaving Mamun, and taking Umme Fadhl with him and heading for Medina, he came to the street where the Kufian Gate was, and with him were the people who had come to say farewell to him.

He went to the house of Musayyab and stayed there. He went into the Masjid. In its courtyard, there was a Lote-tree which had not borne any fruit. He called for a jug of water and performed the ritual ablution at the roots of the Lote-tree.

He stood up and performed the sunset prayer with the people. In the first unit of the prayer he recited Surah Fatiha and Surah Fath. In the second unit he recited: Surah Tauheed. During it he made the Qunoot before his bowing. Then he prayed the

¹ *Irshaad Mufeed*, Pg. 319-323; *Kashful Ghumma*, Vol. 2, Pg. 353-358.

² *Irshaad Mufeed*, Pg. 323.

third unit and made the declaration of faith and the final salutation. He sat for a short time remembering Allah, may His name be exalted. He stood up without sitting on his heels to make any recommended prayer. Then he prayed the customary additional prayer of four units, and sat back on his heels to make recommended prayers. He made two prostrations of thanks and then he departed.

When the people went to the Lote-tree, they saw that it was bearing good fruit, they were amazed. They ate from it and found sweet lotes without stones.

They said farewell to him and he departed at that time for Medina. He remained there until Mutasim made him travel to Baghdad at the beginning of the year 220 A.H. He resided there until he passed away at the end of the month Zilqad in the same year.

He was buried behind his grandfather Abul Hasan Musa (a).¹

Incident of Ummul Fadhl and Hirze Jawad

Abu Nasr Hamadani has narrated from Hakima binte Abul Hasan Qarshi, who was the most righteous lady of her time that: When Abu Ja'far Muhammad Taqi (a) passed away, I went to give condolence to his wife, Ummul Fadhl, daughter of Mamun Rashid.

Her name was Zainab and her agnomen, Ummul Fadhl and Umme Isa.

I saw that she was devastated due to grief and sorrow and it seemed that she would die weeping and her heart would shatter.

After that we began to reminisce about his nobility, good morals, nobility and greatness. Umme Isa said,

¹ *Irshaad Mufeed*, Pg. 323-324; *Elamul Wara*, Pg. 338.

“I want to narrate to you his bewildering and magnificent incident: I was wary that he would take another wife. So I used to keep him under surveillance and even when he accused me of sloth and I complained to my father about him, father told me to get used to forbearance; that he is from the progeny of the Prophet.

One day a girl entered and greeted me. When I asked, she told me that she was from the progeny of Ammar Yasir and that she was the second wife of Abu Ja’far Muhammad Taqi.

I was enraged and I decided to leave the husband’s place and return to my father’s house or beat up this girl; but I controlled my anger. Then I went to my father and explained the whole situation. My father was highly inebriated at that time and he was absolutely senseless.

He called his servant to get the sword, and the servant brought it. Father mounted his beast and said: I will go and eliminate him right now.

I recited the verse of ‘Verily we belong to Allah and to Him shall we return...’ and said, ‘Oh what have I done?’ by complaining, I have committed injustice on my husband and my father. Then I started slapping myself in regret and grief.

My father entered the house of Imam Muhammad Taqi (a) and slashing the sword repeatedly hacked him to pieces. Then he came out and I continued to follow him. I could not sleep all night.

Late in the morning I went to my father and asked if he remembered what he did the night before?

He replied, “No, I don’t remember anything. Tell me if you know something.”

“Last night you killed the son of Reza!” I said.

He screamed and fell down unconscious and when he recovered, he said, “May you die! What are you saying?”

“It is true, father. Last night you butchered him with your sword.”

My father was extremely worried; then he summoned Yasir, his valet and said, “See what this female is saying.”

“She is right,” said Yasir.

My father beat his chest and face and exclaimed: ‘Verily we belong to Allah and to Him shall we return...’ then he said,

“O Woe, I have destroyed myself; I am degraded forever. Yasir, go fast and find out what the situation is. Then come back soon and let me know because I am suffocating due to grief.”

While Yasir went to check I continued to slap myself. Then he returned and said,

“Chief of believers, there is good news for you.”

“What?”

“When I went to check, I saw Abu Ja’far alive and in health. He was wearing a shirt and sitting covered with a quilt. I saluted him and said:

O son of Messenger of Allah, please can you gift this shirt to me? I will pray in it and consider it auspicious for myself. I asked him for the shirt to see if his body bore any wounds. When he removed the shirt his body was as white as the tusk of an elephant inclined to yellow and there was not a single bruise on it.”

Mamun continued to weep for a long time. Then he said,

“Now what remains? This incident is edifying for one and all. Yasir, like a dream I remember lifting my sword, mounting and then returning home. But God is a witness that I remember nothing of what I did there and how I turned back.

Curse of God be on this daughter. Tell her that I would punish her most severely if she ever complains about her husband or steps out of her house without his permission.”

Then he told Yasir, “Go to Ibne Reza and convey my greetings to him. Also give him twenty thousand Dinars on my behalf and that horse I rode last night as offering from me.”

Then Mamun ordered all Bani Abbas people to go and salute Imam Muhammad Taqi (a).

They all went and along with them went Yasir and presented to the Imam the gifts from Mamun.

The Imam glanced at those things, smiled and said,

“Yasir, was it a pact between my father and me on one side and Mamun on the other that he should wield the sword on me? Does he not know that I also have a helper, who protects me from his mischief?”

“Be not angry anymore. I swear by the honor of your grandfather, Messenger of Allah (s), he is ignorant of your rank and he does not know what your position on this Earth is. But after this outrageous incident he has sworn never to imbibe alcohol again.

I tell you honestly that whatever he did was not in his proper senses. He was in the snare of Iblis at that time. Make no mention of this incident or express your unhappiness on it whenever you meet him.”

Imam said, “I will do that.” Then he asked for his robe and said, “We are going to Mamun.” When the Imam headed towards Mamun’s court he was accompanied by the crowd. Mamun arose and welcomed and embraced him; and as long as he remained with him, he did not grant audience to anyone else. He conversed with him for a long time.

After the talk, Imam (a) said,

“I want you not to leave the house at night, because you don’t know what opponents can do. I am having an amulet; take it and use it for protection. Like how through this amulet I remained safe last night you will also remain secure from all kinds of calamities and evil of enemies. And if you keep this

amulet and confront the armies of the Romans and Turks or all the people of the world unite against you they would not be able to subdue you. If you want I will send that amulet to you.”

“Yes,” replied Mamun, “I need that amulet, but it is my request you to write it in your own hand.”

Imam said, “I will do that.”

Yasir, the servant says: The following day Imam Muhammad Taqi (a) summoned me, sought a deerskin and wrote that amulet with his own hands. Then he told me to give it to Mamun and tell him to get a silver box made and get engraved on it what he tells him. Then he should place this amulet in it and tie it to his right arm after making ablution and praying four units of prayers in which he should recite Surah Fatiha once and seven times each Ayatul Kursi, Shahed Allah, Surah Shams, Surah Lail and Surah Ikhlas.

After the prayer, recite: *In the name of Allah, the Beneficent, the Merciful* and tie this amulet on the right arm. If Allah wills you would remain secure from every fear and danger. Even if the armies of Shaam and Rome confront you, you would emerge victorious.¹

Miracle of reviving the dead

Muhammad bin Maimun narrates: I was in the company of Imam Ali Reza (a) in Mecca before his departure to Khorasan. I said, “I am going to Medina. If you want to send a letter to your son, Abu Ja’far, I will deliver it for you.”

He smiled and then wrote a letter and gave it to me. When I reached Medina and knocked at his door a servant emerged. I asked for Abu Ja’far and said I was carrying a letter from his father.

¹ *Uyunul Mojizat*, Pg. 124-129; *Muhajjud Dawaat*, Pg. 36-39.

The slave went inside and brought out Abu Ja'far in a cradle as he was an infant at that time. I gave him his father's letter. He told the servant to slit the envelope. The servant opened the envelope and handed the letter to him. He read the letter; then said, "Describe the circumstances as seen through your eyes."

"O son of Messenger of Allah, my eyesight has failed; I cannot see anything."

He called me near him and I went. He passed his affectionate hand over my eyes and I was able to see everything. My sight was fully restored. I saluted him and after becoming absolutely healthy returned from there.¹

Gold from the ground

Ismail bin Abbas Hashimi narrates: I went to Imam Muhammad Taqi (a) on the day of Eid and complained to him of indigence. At that time he was on the prayer mat. He lifted a corner of the prayer mat and removed a piece of gold from the ground below and gave it to me. I carried it to the market and it was weighed sixteen Mithqal. I sold it and made purchases for Eid.²

Knowledge of the Unseen

Ibne Uruma narrates: A lady handed to me some jewels, dirhams and clothes and asked me to present them to Imam Muhammad Taqi (a) on her behalf.

¹ *Al-Kharaij wal Jaraih*, Vol. 1, Pg. 372; *Ath-Thaqib fil Manaqib*, Pg. 200.

² *Al-Kharaij wal Jaraih*, Vol. 1, Pg. 383; *Ath-Thaqib fil Manaqib*, Pg. 526.

I thought whether all that belonged to that lady. In addition to her some other people also handed some items to be taken to the Imam.

On reaching Medina I sent all the things to the Imam and also mentioned the details separately for each item.

Then I received a reply from the Imam saying: So and so item that you brought for so and so person is received. Also the items of so and so ladies that you sent are also received. I pray to Almighty Allah to accept this act from you and may He send down his pleasure on you and make you our companion in the world and the hereafter.

When I saw in the Imam's communication reference to two ladies I suspected a mix-up, because apparently it was sent by one lady.

Upon my return home that lady paid a visit to me and asked, "Did you deliver our trusts to Maula?"

"What do you imply by 'our'?"

She said that all of it was not from her alone and so and so lady had also sent her things in that consignment.

When I heard this, I understood the objective of the Imam's message and I told that lady that I have delivered the consignment to the Imam.¹

Knowledge of what the hearts conceal

Husain Makari says: After Imam Muhammad Taqi (a) got married to Mamun's daughter, he remained an official guest in Baghdad for some time and during that period one day he was out strolling when I saw him and thought to myself: He has tasted the royal menus; now he would never like to return to Medina.

¹ *Al-Kharaij wal Jaraih*, Vol. 1, Pg. 386; *Ithbatul Huda*, Vol. 3, Pg. 338.

The Imam glanced at me and said,

“Husain, I prefer simple bread and salt at the sanctuary of my grandfather to these royal dinners.”¹

Knowledge of the unseen

Abu Hashim Ja’fari narrates that a person approached Imam Muhammad Taqi (a) and said,

“O son of Messenger of Allah, my father suddenly passed away without informing me about his wealth which was considerable. I am a poor and needy man and one of your followers. So please help me.”

Imam (a) said,

“After the Isha Prayer, recite blessings (*Salawat*) on Muhammad and Aale Muhammad (a) and you will see your father in dream, who will inform you of his hidden treasure.”

That man went away and acted according to the instructions of the Imam. At night he saw his father in dream who informed him about the location of his hidden treasure. He also told him: Go to Imam Muhammad Taqi (a), convey my greetings and tell him that as per his command I have informed you of my hidden wealth.

The following day that man came to the Imam and said,

“Thanks be to God, who granted you greatness and deemed you a chosen one.”²

Moammar bin Khallad says: One day Imam Muhammad Taqi (a) said,

“Arise, get ready and mount along with me.”

¹ *Al-Kharaij wal Jaraih*, Vol. 1, Pg. 383; *Ithbatul Huda*, Vol. 3, Pg. 338.

² *Al-Kharaij wal Jaraih*, Vol. 2, Pg. 665; *Manaqib, Biharul Anwar*, Vol. 50, Pg. 42.

“Where to, Maula?”

“You need not know. Just obey my command.”

So I mounted the horse with the Imam, who stopped the mount in a depression near the mounds and said,

“Wait for me here.”

I waited there for sometime after which the Imam arrived and said,

“I had just now gone to Khorasan to bury my father.”¹

Imran bin Muhammad Ashari narrates that he went to meet Imam Muhammad Taqi (a), had his needs fulfilled and while departing from there said,

“My wife, Ummul Hasan has conveyed her salutations to you and requested you to grant one of your shirts so that it may be kept in her shroud.”

Imam (a) said, “There is no need of that now.”

So I saluted again and set out towards my home all the way trying to fathom what the implication of the Imam was. When I reached home I learnt that my wife had expired thirteen days ago.

Thus, I understood what the Imam had implied.²

Acceptance of supplication

Ibne Uruma narrates: Once Mutasim summoned his ministers and ordered them to give a false testimony against Imam Muhammad Taqi (a) that he is planning to stage an uprising against the regime. So the ministers wrote down their testimonies and deposited them with the ruler.

¹ *Al-Kharaij wal Jaraih*, Vol. 2, Pg. 666; *Biharul Anwar*, Vol. 49, Pg. 42.

² *Al-Kharaij wal Jaraih*, Vol. 2, Pg. 668; *Uyunul Mojizaat*, Pg. 124.

Then he summoned Imam Muhammad Taqi (a) in the court and asked, “Why are you preparing to stage an uprising against us?”

“By God, that is a lie!”

Mutasim said, “So and so persons testified that they found these documents on possession of your men.”

They were present in a veranda and they presented their false testimonies. The Imam listened to their false testimonies and then raised his hands to the sky and prayed to God,

“O Lord, they are making allegations against me. So You punish them!”

The narrator says: The effect of his supplication was that the terrace they had gathered on started swinging to and fro and whoever tried to arise fell face down again.

Mutasim perceived the severe shocks of the seismic activity and was absolutely terrified. He at once begged for the Imam’s forgiveness and said,

“Maula, please invoke God to stop the earthquake.”

The Imam said,

“O God, make this verandah still and You know that these people are Your and my foes.”

The tremors stopped at once.¹

News of the unseen

Binan bin Nafe narrates: I asked Imam Ali Reza (a):

“May I be sacrificed on you, who is your successor?”

He replied,

¹ *Al-Kharaij wal Jaraih*, Vol. 2, Pg. 670; *Ath-Thaqib fil Manaqib*, Pg. 524.

“Ibne Nafe, one who enters this door just now would be my successor and the heir of all the sciences that I have inherited from my forefathers. After me he would be the Divine Proof on the creatures.”

As this conversation was taking place, the door opened and Imam Muhammad Taqi (a) entered. He looked at me and said,

“Ibne Nafe, listen to this: When the seed of the Imam completes forty days in the womb, he starts to hear sounds. And on the completion of four months, Allah lifts from him the coverings of the Earth and makes the remote things proximate to him. So much so that even the drops of beneficial or harmful rain are not beyond his perception. As for your inquiry regarding the Divine Proof on the Earth after him, know that it is the same as Abul Hasan mentioned.”

I said, “I am the first to accept faith in you.” Then Imam Ali Reza (a) arrived and said,

“Confess to his Imamate and adopt his obedience, because his spirit is my spirit and my spirit is the spirit of Messenger of Allah (s).”¹

Mamun’s hunting falcon and the fish

Once Mamun went out on a hunt along with his friends and on the way he saw some boys playing in a street of Baghdad. Seeing the entourage of Mamun all the others ran away, but as was his habit, Imam Muhammad Taqi (a), then aged nine, continued to stand on the side of the road.

Mamun came forward and asked him, “Boy! Why did you not run away?”

He replied, “O Chief! The passage was not narrow. There was no expectation that you would punish an innocent person. Then why should I run away?”

¹ *Al-Manaqib*, Vol. 4, Pg. 388; *Ithbatul Huda*, Vol. 3, Pg. 326.

Mamun liked this explanation and he asked the name of this boy and that of his father. He said, "I am Muhammad and Imam Reza (a) was my respected father."

"Are you also having some knowledge and sciences?"

"I can give you information of the heavens."

Mamun was moved by his condition and he spurred his horse forward. At that time he was going for hunting and he had some falcons with him. When he left the habitations he released a falcon to pursue a partridge. The falcon disappeared and returned after sometime carrying a small fish in its beak.

Mamun was greatly astounded.

On his return he found the boys playing. All ran away except Imam Muhammad Taqi (a).

"What news do you have of the heavens?" he asked the Imam.

Imam Muhammad Taqi (a) said,

"Almighty Allah has created many fishes in the seas and when monsoon winds arise, by the power of the winds some fishes also enter the clouds and rulers of the Earth go out to hunt with falcons. They release their falcon in the jungle and it enters into the clouds and from there brings a small fish in its beak which the ruler conceals in his fist to test the knowledge of Aale Muhammad (a)."

Mamun said, "You are right!"

Then he made the Imam mount with him and brought him to the palace and after some days married him to his daughter.¹

Please note: A green snake is mentioned instead of the fish in some versions of this traditional report.

¹ *Al-Manaqib*, Vol. 4, Pg. 388; *Biharul Anwar*, Vol. 50, Pg. 56.

Cupping

Once Imam Muhammad Taqi (a) called a cupping physician and when he arrived the Imam said,

“Cup the vein called Zahir.”

The physician was shocked; he said, “I have never heard about this vein so how can I cup it?”

The Imam pointed out a vein. When the physician opened it, yellow water seeped out till the whole dish filled up. Then he said,

“Now close it and lift the dish.”

When the physician finished, the Imam paid him a hundred gold coins and dismissed him. Later that physician went to a physician named Jibraeel bin Bakhtishu and narrated the incident of the Imam. Jibraeel bin Bakhtishu who was the greatest physician of his time and the court physician of Mamun, was also astonished. He said, “Even I have never seen anything regarding this vein in medical books. But we have a Christian priest close by who can throw some light on this. If even he is ignorant of that then no one in the world would know.”

So both went to that priest and narrated the incident. He pondered over it for some time, then said,

“This man is either a prophet or a man from the progeny of a prophet.”¹

Scar on the neck

Abu Zainaba Muhammad bin Sulaiman bin Muslim narrates: There was a mark on the throat of Hakam bin Yasar Maruzi and it seemed as if it were slashed with a knife.

¹ *Al-Manaqib*, Vol. 4, Pg. 389; *Biharul Anwar*, Vol. 50, Pg. 57.

Once I inquired from one of his friends regarding this. He told me: During the period of Imam Muhammad Taqi (a) we seven persons used to live in a house in Baghdad and Hakam bin Yasar was one of us. Once he disappeared and did not return for quite some time. Around midnight we received a letter from Imam Muhammad Taqi (a) in which it was mentioned that our Khorasani friend is seriously wounded and that he is lying at so and so place wrapped in a sheet. Go and rescue him immediately and apply so and so ointment. If Allah wills he would be saved.

We went to the place mentioned in the letter and found Hakam bin Yasar lying where the assailants had thrown him thinking that he was dead. We brought him from there and continued to treat him with the ointment advised by Imam Muhammad Taqi (a). By grace of God he recovered after some days but he still bears the scar of the wound.¹

Reviving the dead cow

Ahmad Hadhrami narrates that Imam Muhammad Taqi (a) set out for the Hajj and when he reached Zaubala Stage he saw a woman crying over a dead cow.

When he asked why she was crying, she said,

“O son of Messenger of Allah, this cow was all I had and she is dead. Now I have nothing.”

Imam Muhammad Taqi (a) said,

“What would you do if Allah makes your cow alive?” asked the Imam.

“I would thank Him afresh,” replied the lady.

Imam Muhammad Taqi (a) recited two units of prayer and recited a supplication. Then he arose and kicked the cow and she stood up alive.

¹ *Al-Manaqib*, Vol. 4, Pg. 397; *Ikhtiyar Marifatul Rijaal*, Pg. 569.

When the woman witnessed this miracle, she screamed,

“Isa bin Maryam has arrived!”

Imam said, “Don’t say that! We are honorable servants of God and we are the successors of the prophets.”¹

Knowledge of inner thoughts

Muhammad bin Faraj says: As I was setting out for Hajj, I thought:

“Alas, if Imam Muhammad Taqi (a) had granted me two cotton sheets which I had worn as the Hajj Garb (*Ihram*)?”

Thus, when I reached Saraf, I met Imam (a) and by chance at that time he was wearing two cotton sheets of Ihram.

When the Imam saw me he called for other sheets, removed the sheets he was wearing and gave them to me, saying,

“Take these and use them for Ihram. God would make them auspicious for you.”²

Poisoned food

Umar bin Faraj says: I have witnessed so many miracles of Imam Muhammad Taqi (a) that if my brother, Muhammad has seen them, he would have considered him God and would have become a heretic.

People said, “Please narrate some miracle of his.”

Umar bin Faraj said: Once I was a guest of the Imam in Medina. The dinner spread was laid out and all of us sat around it. Then food was brought and as we stretched our hands, Imam Muhammad Taqi (a) said,

¹ *Ath-Thaqib fil Manaqib*, Pg. 503.

² *Ath-Thaqib fil Manaqib*, Pg. 514.

“Wait, don’t begin.”

“Has some communication arrived from the unseen?” I asked.

“Call for me the man who prepared the leavened bread.”

When the Imam’s servant brought him, the Imam scolded him too much and said,

“Who told you to poison this food?”

“May I be sacrificed on you, so and so man instigated me.”

The Imam had that food taken away and another dinner was brought in its place.¹

Reforming a Waqifite

It is narrated from a number of our scholars that a Khorasani man visited Imam Muhammad Taqi (a) in Medina and greeted him with the words, ‘Peace be on you, O son of Messenger of Allah.’

The Imam replied with only, ‘Salam.’

That man saluted a number of times addressing him as son of Messenger of Allah, but every time the Imam only responded with a simple, ‘Salam.’

When he addressed him as, ‘Peace be on you, O Imam,’ and greeted him, the Imam responded with a complete response.

We asked him why the Imam had not replied to him with a complete reply.

He replied, “The fact is that I was a Waqifi and when the Imam did not reply to me with a full response a flash of true faith shone in my heart and I recanted my previous faith and

¹ *Ath-Thaqib fil Manaqib*, Pg. 518.

became a believer in the Imamate of Hazrat. Then I addressed him as Imam and he responded with a full reply.”¹

After that the man said,

“Maula, I have this many gold coins; and I want to gift them to you.”

“Keep them with you,” said the Imam.

“We are well-to-do people; please keep this money.”

“All right, I will accept these, but keep this coin with you as you would need it.”

After that the man took leave of the Imam and went away. After some years when we met him after a few years he said, “Imam Muhammad Taqi (a) was right! After my pilgrimage when I reached home in Khorasan thieves had stolen everything, and did not leave a penny. So I was only able to survive on the gold coin that the Imam had given.”²

Curing the sick

Muhammad bin Umair bin Waqid Raazi says: My brother was having vitiligo patches all over his body. I took him to Imam Muhammad Taqi (a) and requested him to pray for him. The Imam said to my brother, “May Almighty Allah remove this malady.”

As soon as we arose from the Imam’s gathering my brother was fully cured and he regained complete health. After that he never had that problem.

¹ Waqifiyya was a sect that believed that Imam Musa Kazim (a) was still alive and he was in occultation; and that he would reappear before Judgment Day. They did not believe in any Imam after Imam Musa Kazim (a).

² *Ath-Thaqib fil Manaqib*, Pg. 518.

Muhammad bin Umair says: I used to have back pain once a week and since the past some days it had intensified. So I went to Imam Muhammad Taqi (a) and implored him to pray for me.

He said, “Go, Allah has cured that pain.”

After that I never had that complaint.¹

Imam Reza’s command for Imam Jawad (a)

Kaltham bin Imran says: Once I said to Imam Ali Reza (a),
“Maula, request Allah to grant you a son.”

He replied,

“I would be bestowed a son by Allah who would be my heir.”

When Imam Muhammad Taqi (a) was born, Imam Ali Reza (a) said to his companions,

“I have been bestowed such a son from Allah who is the replica of Musa bin Imran who split the seas. And my son is like Isa Ibne Maryam. The mother who gave birth to him is pure and chaste. This son of mine would be martyred unjustly. The folks of the heaven would cry in his grief and Almighty Allah would be furious at his enemies and oppressors and very soon they would taste a painful chastisement.”

Imam Jawad (a) was so dear to Imam Ali Reza (a) that he used to sing lullabies to him all night.²

Knowledge of the Imam

Umar bin Faraj Rakhji says: We were on the banks of the Tigris River when I said to Imam Muhammad Taqi (a),

¹ *Ath-Thaqib fil Manaqib*, Pg. 525; *Kashful Ghumma*, Vol. 2, Pg. 367.

² *Uyunul Mojizaat*, Pg. 118-119; *Hilyatul Abraar*, Vol. 4, Pg. 535.

“Your Shia claim regarding you that you know the condition of all the water of the Tigris and you also know the weight of all this water?”

Imam Muhammad Taqi (a) said,

“My man, tell me if Allah wants to give that knowledge to a mosquito, does He not have the capacity to give or not?”

“Yes, Allah indeed has that power.”

He said, “I am not a mere mosquito in view of God; on the contrary, I am superior to numerous creatures (so if He bestows that knowledge, why are you amazed?).”¹

Cause of Imam’s martyrdom

It is mentioned in *Tafsir Ayyashi* that a man named Zarqan was a close friend of Qadi Ibne Abi Dawud. He narrates: One day when Qadi Ibne Abi Dawud came to me, he was highly distraught. I asked him what the matter was and he told me in a plaintive tone,

“Alas! If I had only passed away twenty years ago instead of being humiliated!”

When I asked him to explain, he said,

“Today, Abu Ja’far Muhammad Ibne Ali humiliated me in the presence of the chief of believers, Mutasim.”

“What happened exactly?” I asked.

“A thief came to the chief of believers and said: I am a thief. Please issue the Islamic penalty to me and purify from my sin.”

Mutasim summoned all the jurists including Abu Ja’far Muhammad Taqi and asked us from where the hand should be chopped.

¹ *Uyunul Mojizaat*, Pg. 124; *Biharul Anwar*, Vol. 50, Pg. 100-101.

I told him from the wrist.

When the Caliph asked me for the proof, I said that the Quran has mentioned cutting off the hand of the thief and the word of ‘yad’ implies the hand from the wrist as mentioned in the verse of Tayammum:

فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ

“...then wipe your faces and your hands...”¹

And the whole nation has consensus that here the word of ‘yad’ implies the hand from the wrist. So it similarly applies for the thief as well and his hand must be cut from the wrist.

For some time there was dispute among the jurists with regard to my verdict and some suggested that his hand should be cut off from the elbow relying on the verse of ablution:

وَأَيْدِيكُمْ إِلَى الْمَرَافِقِ

“...and your hands as far as the elbows...”²

After that Caliph Mutasim glanced at Imam Muhammad Taqi (a) and said,

“Abu Ja’far, what is your opinion regarding this issue?”

“The jurists of the community have mentioned their views; now what is the need of my opinion?”

Inspite of his reluctance, the Caliphate insisted.

He said, “If you are insisting so much; then listen: all the jurists have erred and issued a verdict that is opposed to the

¹ Surah Nisa 4:43.

² Surah Maidah 5:6.

Sunnah. The Islamic legal penalty for the thief is that his four fingers must be cut off from the root leaving his palm intact.”

“What is your reasoning for that? Mutasim asked.

“It is the statement of Messenger of Allah (s) that during prostration (*Sajdah*) comprises placing the following seven parts of the body on the floor: forehead, both hands, both knees and toes of both feet. If the hand is amputated from the wrist how that person would perform *Sajdah*? Whereas Almighty Allah has mentioned in Surah Jinn:

وَأَنَّ الْمَسَاجِدَ لِلَّهِ

“*And the places of prostration are Allah’s...*”¹

It implies the parts placed in *Sajdah*.

فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴿١٨﴾

“*...therefore call not upon any one with Allah.*”²

That is along with those places of prostration do not include anyone else with Allah. Hence whatever comes into the ownership of Allah cannot be cut off.”

Mutasim was highly impressed at this reasoning and he ruled that the fingers of that thief be cut off.

I was shattered by this verdict and I wished that I had died before issuing such a judgment and facing such humiliation.

Zarqan says: That same Qadi visited Mutasim after two days and said: I am here because of my concern for you and I also know that as a result of that my abode shall in Hell.”

¹ Surah Jinn 72:18.

² Surah Jinn 72:18.

“What do you mean?” asked Mutasim.

Qadi said, “O chief of believers, when you gather the scholars and jurists in your court and inquire about their legal verdicts, at that time not only scholars are present, on the contrary, your family members, ministers and your scribes etc are also present and later on these reports are circulated all over the country. But last time you really did something extraordinary! Ignoring the views of all the scholars and jurists of the Ummah, you adopted the verdict of Abu Ja’far. Whereas you should have taken into consideration the fact that from before also a large number of people from the nation believe in his Imamate and they imagine that you have usurped power that was rightfully Abu Ja’far’s. In spite of that you overlooked the verdicts of all the jurists and applied his opinion. This would weaken the foundations of your rule.”

Mutasim’s became terribly infuriated and he said, “You have rendered a good advice; may God give you a good reward.”

After that the Caliph ordered his minister to invite Abu Ja’far for dinner and poison the food. So that minister invited the Imam for dinner, but the Imam excused himself.

The minister said, “We have only invited you for dinner, so that your presence would bring auspiciousness from God and so and so ministers of the Caliph would also like to meet you.”

Finally the Imam attended the dinner and then realized that the food was poisoned.

He asked them for the mount in order to return, but the host said, “Why the haste? Please stay some more.”

Imam said, “It is better that I leave your place and go home.” After that he was in severe pain for a day and then finally passed away.¹

¹ *Tafsir Ayyashi*, Vol. 1, Pg. 319; *Biharul Anwar*, Vol. 50, Pg. 5.

Predictions regarding the Qaim

Narrated Abdul Azim bin Abdullah bin Ali bin Hasan bin Zaid bin Hasan bin Ali Ibne Abi Talib (a) [Hasani] that: I came to my chief, Muhammad bin Ali bin Musa bin Ja'far bin Muhammad bin Ali bin Husain Ibne Ali Ibne Abi Talib (a) and wanted to ask him regarding the Qaim, that whether he is the Mahdi or someone else. The Imam began the conversation and said:

“O Abal Qasim, the Qaim is from us and he is the Mahdi. It is obligatory to wait for him in his occultation and to obey him in his appearance. He is the third from my descendants.

By the One, Who sent Muhammad with prophethood and distinguished us through Imamate, even if it does not remain from the world but a single day, Allah will prolong that day until he rises. He would fill the earth with equity and justice, as it would be replete with injustice and oppression. Indeed Almighty Allah would reform his affairs overnight in the same manner as He reformed the affairs of His *Kaleem* (Musa) when he went to get fire for his wife but he returned graced with prophethood and messengership.”

Then he said, “The best action of our Shias is to wait for reappearance.”¹

Abdul Azim bin Abdullah Hasani said: “I said to His Eminence, Muhammad bin Ali bin Musa: We hope that you would be the Qaim of the Progeny of the House of Muhammad (s), who would fill the earth with justice and equity just as it would be fraught with injustice and oppression.

He replied: O Abal Qasim, none of us Imams are but Qaim by the command of Allah, the Mighty and Sublime, and we are the guides towards the religion of Allah. But the Qaim through whom Almighty Allah would purify the earth from the infidels and apostates and who would fill up the earth with justice and

¹ *Kamaluddin*, Pg. 377; *Elamul Wara*, Pg. 408.

equity is the one whose birth shall remain concealed for the people and whose person would remain unseen by the people and pronouncing whose name would be unlawful. His name and agnomen shall be the same as that of the Messenger of Allah (s) and he is the one for whom the earth would wrap itself and every hardship would become easy for him. His companions numbering same as the fighters of Badr would gather around him from far off places of the earth. And that is the meaning of the verse:

أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ
قَدِيرٌ

“Wherever you are, Allah will bring you all together; surely Allah has power over all things.”¹

Thus when this number gathers around him, Almighty Allah would reveal his matter. And when the number of his helpers reached 2000, he would, by the permission of Allah set out in pursuit of the enemies of Allah in order to please the Almighty.”

Abdul Azim says: I asked His Eminence: “My master, how would he know that Almighty Allah is pleased with him?” He replied: “Allah would instill mercy into his heart. Thus when he enters Medina, he would bring out the Laat and Uzza and burn them up.”²

Saqr bin Abi Dulf narrated: I heard Aba Ja’far Muhammad bin Ali Reza (a) say:

¹ Surah Baqarah 2:148

² *Kamaluddin*, Pg. 377; *Elamul Wara*, Pg. 409; *Muntakhab Anwaarul Muzia*, Pg. 176-177; *Ihtijaaj*, Pg. 449.

“The Imam after me is my son, Ali. His command is command of his father and his statement is statement of his father and his obedience is obedience of his father.

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

After this Imam (a) became silent. The narrator asked: ‘O son of Allah’s Messenger, who will be the Imam after Hasan?’

Imam (a) started weeping profusely and said: ‘After him, his son, Qaim (a) will be the Imam.’ He will be in Ghaibat and pious and sincere people will await his reappearance while those in doubt will deny him and will ridicule his remembrance (zikh). Those who will hasten will be destroyed and those who submit will be successful.”¹

Replying to a question in dream

Musa bin Qasim says: I had a debate with Ismail, one of our own companions in Mecca during which he asked,

“Was it obligatory on Imam Ali Reza (a) to invite Mamun to his obedience in the path of God?”

I wasn’t able to solve this enigma and when I went to sleep, I had the honor of the visit of Imam Muhammad Taqi (a) in my dream. I told him that Ismail asked whether it was obligatory on his father, Imam Ali Reza (a) to invite Mamun to his obedience in the path of God?

I could not reply. Now you only tell me what the answer is for God sake.” Imam Muhammad Taqi (a) said,

¹ *Kamaluddin*, Pg. 378; *Elamul Wara*, Pg. 409; *As-Siraatul Mustaqeem*, Vol. 2, Pg. 230; *Ithbatul Huda*, Vol. 1, Pg. 518; *Kifayatul Athar*, Pg. 279.

“The Imam invites to the path of God only you and others like you whom He expects would accept it. And the Imam only invites those from whom there is no Taqayyah.”

I woke up and remembered the dream. When I went to perform the Tawaf and I met Ismail and mentioned to him what Imam Muhammad Taqi (a) had mentioned.

He was extremely shocked and he fell silent. The following year I travelled to Medina and went to meet Imam Muhammad Taqi (a). The Imam was praying at that time and Maufaq, his servant asked me to sit. After the prayer, the Imam said,

“Oh Musa, what did Ismail say last year in Mecca?”

“Maula, you know best! Only you explained the reply in dream and when I conveyed it to him, he was speechless.”

Imam (a) said,

“Musa, I am ready to tell in wakefulness as well whatever I mentioned to you in dream.”

“Yes sir,” I said, “By God, this is the evident truth!”

Chapter 10: Miracles of Imam Ali Naqi (a)

Purchase of the Imam's mother

Muhammad bin Faraj narrates: Once Imam Muhammad Taqi (a) called me and said,

“A caravan has arrived in which there is a slave trader and he is having some slave girls for sale. Take this money on my behalf and purchase a girl having so and so attributes.”

The narrator says: I followed the instructions of the Imam and after purchasing a slave girl presented it to him and she became the mother of Hazrat Abul Hasan [Imam Ali Naqi (a)].

It is mentioned that the name of this lady was Sumana and she was born in Arabia.

Ali bin Mahziyar has narrated from Imam Ali Naqi (a) that he said:

“My mother was fully cognizant of my rank and was among the folks of Paradise. No rebellious Satan could dare to approach her; the plot of no deceiver and oppressive one could snare her. She always remained under the watchful eye of God, which never sleeps and was in no way lesser than the mothers of the ruthless and the righteous.”¹

¹ *Dalailul Imamah*, Pg. 216-217.

Information of the unseen

It is narrated from on the authority of Khayran Asbati, who said:

I (i.e. Khayran Asbati) went to Abul Hasan Ali bin Muhammad Hadi (a), at Medina.

He asked me: “What is the news of Wathiq?”

“May I be sacrificed on you,” I replied, “I left him in good health, but while I am one of the closest people in contact with him, my last contact with him was ten days ago.”

“The Medinans say that he has died,” he told me.

When he told me that ‘the people’ were saying that, I knew that he meant himself.

Then he asked: “What has Ja’far (Mutawakkil) been doing?”

“I left him in the most wretched of predicaments in prison,” I said.

“He is now in control of affairs,” he told me.

“What has Ibne Zayyat been doing?” he asked me.

“The people are with him and the authority is his authority,” I answered.

“Now it is unlucky for him,” he said. Then he fell silent.

He said to me: “There is no escape from the decrees and ordinances of Allah, Khayran. Wathiq has died. Ja’far Mutawakkil sits (on the throne) and Ibne Zayyat has been killed.”

“When, may I be sacrificed on you?” I asked.

“Six days after your departure,” he said.¹

Scenes of Paradise in the prison

It is narrated from Ali bin Saeed who said:

‘I entered to see Abul Hasan. I said, ‘May I be sacrificed for you! In every matter they are intending to extinguish your Noor, and your derogation until they lodged you in this house, being a poor house.’

He said: ‘You come over here, O Ibne Saeed!’

Then he gestured by his hand and said: ‘Look!’

I looked, and there were fresh gardens, and blissful gardens, in which were best perfumes, and young servants like hidden pearls, and birds, and gazelles, and rivers flowing. My sight was dazzled and stunned, and my eyes were confused, and he said:

‘Wherever we would be, for us are preparations, and we are not in a poor house.’²

From Samarra to Baghdad in a split second

Ishaq Jallab said. “Once I bought a large number of sheep for Abul Hasan (a). He called and admitted me into the barn area of his house into a vast location that I could not recognize. He ordered me to distribute the sheep among certain people and of such people were Abu Ja’far and his mother and others. Thereafter I requested permission to leave for Baghdad to see my father. It was the day of Tarwiya (eighth of the month of Zilhajj).

¹ *Al-Kafi*, Vol. 1, Pg. 498; *Al-Kharaij*, Vol. 1, Pg. 407; *Irshad*, Mufeed, Pg. 329.

² *Al-Kafi*, Vol. 1, Pg. 498; *Basairud Darajaat*, Pg. 406; *Ithbatul Huda*, Pg. 360; *Al-Kharaij*, Vol. 2, Pg. 680.

He wrote to me, “Stay with us tomorrow thereafter leave.” I stayed that day and then it was the day of Arafah but I stayed with them that day as well as the tenth night in the balcony of his house. At dawn he came to me and said:

“O Ishaq, wake up.”

I got up.” The narrator said that I then opened my eyes and found myself at my own door in Baghdad. I went in and met my father and I was among my people and I told them I spent the day of Arafah in the army camp (Samarra) and for Eid I am in Baghdad.”¹

Cure of Mutawakkil and raid on the house of the Imam

Ibrahim bin Muhammad Tahiri said:

Mutawakkil became ill with boils which appeared on him. He was on the point of death. No one dared to touch him with a knife to cut them away. His mother vowed that if he was survived she would give a great deal of wealth from her fortune to Abul Hasan Ali bin Muhammad (a).

Fath bin Khaqan said: “If you sent to this man - meaning Abul Hasan (a) - and ask him, perhaps he will have the description of something by which Allah will bring ease to you.”

“Send to him,” he ordered.

The messenger departed. He returned and said: “Take the dregs of the fat from a sheep. Mix it with rose water and put it on the boils. It will be beneficial, if Allah permits.”

Those present with Mutawakkil began to scoff at his words. Fath said: “There will be no harm in trying out what he said. By Allah, I hope there is advantage in it.”

¹ *Al-Kafi*, Vol. 1, Pg. 498; *Ikhtisaas*, Mufeed, Pg. 325.

The fat was brought, mixed with rose water and put on the boils. They opened out. Out came what had been in them. The mother of Mutawakkil was overjoyed at the news of his health.

She sent ten thousand Dinars under her seal to Abul Hasan (a). Mutawakkil was now cured of his illness. Some days later Bathai went to Mutawakkil to report lies about Abul Hasan (a).

He said. "He has money and weapons."

Mutawakkil sent Saeed, the chamberlain, to go unexpectedly to him at night and seize what money and weapons he could find with him and bring them to him.

Ibrahim bin Muhammad reported: Saeed, the chamberlain, said to me: I went to the house of Abul Hasan at night. I had a ladder with me. I climbed up on to the roof. I went down some stairs in the darkness. I did not know where I was in the house. Then Abul Hasan called to me from the house:

"Saeed, stay where you are until a candle is brought to you."

Soon a candle was brought and I went down, I found him wearing a woolen cloak and a hat of wool. His prayer mat was on the floor in front of him. He was facing the Qibla.

He said: "In front of you are the rooms."

I went into them and searched them but I did not find anything. However, I did find a purse of ten thousand dirhams sealed with the seal of the mother of Mutawakkil and a bag sealed with her seal.

Then Abul Hasan (a) said: "In front of you is the prayer mat."

I lifted it up and found a sword in a cloth sheath. I took that and went to Mutawakkil. When he saw the seal of his mother on the purse of ten thousand Dinars, he sent for her. She came to him and he asked her about the purse of ten thousand Dinars. A servant informed me that she said: "When you were ill, I vowed that if you recovered, I would send him ten thousand Dinars

from my wealth and I sent them to him. This is my seal on the bag. He has not disturbed it nor opened the other bag.”

There were four hundred Dinars in the other bag. Mutawakkil ordered another purse of ten thousand Dinars to be added to the existing purse and told me: “Carry that to Abul Hasan (a) and take back to him the sword and the bag with its contents.”

I carried them to him. I felt ashamed in front of him and I said: “Master, it grieves me to have entered your house without your permission but I was ordered to do it.”

He said:

سَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ ﴿٢٢٧﴾

“...they who act unjustly shall know to what final place of turning they shall turn back.”⁽¹⁾⁽²⁾

News of the unseen

Muhammad bin Faraj says: Imam Ali Naqi (a) wrote to him: “O Muhammad, organize you affairs and be careful.”

He said that he began to organize his affairs and did not know what the Imam (a) meant thereby until police came to him and took him out of Egypt as a captive. All of his belongings were confiscated and he remained in prison for eight years.

In the prison he received a letter from him that said, “O Muhammad, do not reside in the western location.” He read the letter and said to himself, “He writes me this and I am in prison. This is strange.”

¹ Surah Shoara 26:227.

² *Al-Kafi*, Vol. 1, Pg. 499; *Elamul Wara*, Pg. 344; *Irshad*, Mufeed, Pg. 3329-330.

Shortly afterwards, I was released, thanks to Allah.

The narrator said that Muhammad Ibne Faraj wrote to him about his properties.

Imam (a) wrote to him in response, “Your properties will soon be returned to you and even if they are not returned to you it will not harm you.”

When Muhammad Faraj left for the army camp (Samarra) an order was issued to release his properties but he died before receiving them.¹

Incident of an undeserving brother

Yaqub Ibne Yasir says that Mutawakkil used to say: “Woe on you, Ibne Reza has frustrated me. He refuses to share a drink (liquor) with me and associate with me and I never get a chance in it.”

His associates told him, “If he does not give you a chance his brother, Musa plays music, sings, eats, drinks and seeks carnal love.”

He asked them to call him so that they may confuse people with Ibne Reza to be an associate of Mutawakkil. He wrote to Musa and invited him with honorably. All the people from the clan of Hashim were present, the officials and people received him with the condition that on his arrival a piece of land will be given to him on which proper accommodations will be built for him. People who love to drink liquor and the singers will come to meet him there.

Mutawakkil maintained good relations with him, cared for him and prepared a gorgeous lodging for him where he would visit him therein.

¹ *Al-Kafi*, Vol. 1, Pg. 501; *Ithbatul Huda*, Vol. 3, Pg. 361-362.

When Musa arrived Abul Hasan (a) met him at Qantra Wasif, the place where the visitors were being received. He met him, offered him the greeting of peace and observed his rights.

Then he said, “This man has invited you to insult and humiliate you. Do not confess to him that you have ever drunk any liquor.”

Musa said, “If he has invited me for this purpose then what should I do?”

Imam (a) said, “Do not humiliate yourself and do not drink any liquor because he wants to insult you.”

He Musa refused and he [Abul Hasan (a)] repeated his advice. When he found out that Musa does not agree he said, “Remember, this is a place where you will never be able to meet him Mutawakkil.”

Musa lived there for three years. Every day he would wake up and his people would tell that Mutawakkil is busy today you can meet him next time. He would go and they would tell him that Mutawakkil is drunk. He would go again and they would say Mutawakkil has just had medicine.

It continued this way for three years until Mutawakkil was killed and Musa never had a chance to meet him.”¹

Reports of the unseen

Zaid Ibne Ali Ibne Husain Ibne Zaid narrated:

I became ill and a doctor came to see me at night. He prescribed a medicine for me to be taken at night for so and so many days.

¹ *Al-Kafi*, Vol. 1, Pg. 502; *Biharul Anwar*, Vol. 50, Pg. 158; *Elamul Wara*, Pg. 345-346; *Irshad*, Mufeed, Pg. 331-332.

I could not find the medicine that night. The physician was still there that Nasr came in with a bottle that contained the medicine that the physician had prescribed for me and said:

“Abul Hasan (a) sends you the greeting of peace and has asked you to take this medicine for so and so many days.”

“I took the medicine and recovered from my illness.”

Harun bin Fadhl says: Once Imam Ali Naqi (a) suddenly recited:

“Verily we belong to Allah and to Him shall we return,” then said, “By God, my father Abu Ja’far has passed away!”

“How do you know?” someone asked.

“All of a sudden I felt such a dread in my heart as I have never before experienced. This tells me that my father has passed away.”¹

Mansuri says: My father’s uncle approached Mutawakkil at time when he was enjoying liquor and he also invited him to join. But he said, “I have never indulged in this in my life.”

“You only drink in the company of Ali bin Muhammad!” the accursed Mutawakkil blatantly alleged.

He said, “Mutawakkil, have fear of God! It is for your benefit and not loss; while such a thing would cause no harm to a pious one like Ali bin Muhammad.”

After some days Fath bin Khaqan said: Once Mutawakkil told me, ‘Some cash has been sent from Qom for Ali Naqi. Keep an eye on him and inform me when he receives it.’

Whereas I was sympathetic to Ali Naqi (a) and I did not want to seize his funds. So I sent message to be alerted from which route the cash was being transported so that I may abstain from my surveillance.

¹ *Al-Kafi*, Vol. 1, Pg. 381; *Biharul Anwar*, Vol. 50, Pg. 14.

Later, I met Imam Ali Naqi (a) while some dignitaries were in a meeting with him. The Imam glanced at me, smiled and said,

“Felicity would be received from God.” After that I explained the situation and he said,

“Abu Musa, what didn’t you mention his previous statement that you drink with me?”

“I didn’t like to tell that in view of your respect and greatness.”

He said, “Tonight, the cash sent to me from Qom would reach me and they would not be able to seize it. You stay with me tonight.”

I spent the night at his place and when a substantial part of it had passed the Imam arose to pray and after concluding, said,

“See, a man has arrived with the cash and I have restrained the servant from taking its delivery. So you go out and accept it.”

I came out to find a man holding a basket containing some items. I accepted that and brought it to the Imam. He said,

“Go and tell him to give that robe as well regarding which the lady from Qom had told him that it was left by her grandmother.”

So I went and conveyed the message of the Imam and he handed me a robe. I brought it to the Imam, who remarked,

“It is not that same robe; he has replaced it. I want that same one.”

When I conveyed the Imam’s message, that man said, “The fact is that my daughter liked that robe very much; so she kept it and gave me another in exchange. By chance she has accompanied me here. I will go and bring that robe from her.”

When I relayed the statements to the Imam, he said,

“Go and tell him: That robe is over your shoulders right now!”

I told him that and removed the robe from his shoulders. That man said,

“So far I was in doubt about his Imamate, but now I have gained certainty that he is the Imam of the time.”¹

The breeze in service of the Imam

Salimatul Katib says: Whenever Imam Ali Naqi (a) arrived in Mutawakkil’s court the gatekeeper used to move aside the curtains for him. One day a sycophant said to Mutawakkil,

“Your gatekeepers move aside the curtains for Imam Ali Naqi (a) which strengthens the doubt that he is the rightful Imam. So you order your sentries not to take the trouble of moving aside the curtains for Imam. Ali Naqi can also do that himself like others.”

Mutawakkil liked this idea so he told his gatekeepers that when Imam Ali Naqi (a) visits the next time they must not move aside the curtains for him.

So when the Imam visited the following day, the gatekeepers didn’t move aside the curtains, but as soon as he approached the curtain a gust of wind came and moved it aside and the Imam entered. And when he was leaving another gust of wind moved the curtain and the Imam stepped out.

After his departure when the gatekeepers narrated the incident to Mutawakkil he told them: In future, you must lift the curtain so that people don’t realize that even the wind is at the service of the Imam.

One day the Imam was with Mutawakkil when the latter asked, “Who, in your opinion, is the best poet?”

¹ *Amali*, Tusi, Pg. 382-383; *Biharul Anwar*, Vol. 50, Pg. 124.

Before that he had posed the same question to Ibne Jahm as well and in response he had mentioned some pre-Islamic and some Muslim poets.

The Imam said so and so son of so and so is the finest poet and I think it is Ibne Faham or his brother, Jumani, who composed the following lines:

A group from Quraish boasted to us saying: We are owners of magnanimity and generosity.

The judgment of this dispute was given against them in our favor by the voice of the places of worship.

“What is the meaning of ‘voice of the places of worship’?” asked Mutawakkil.

“It implies the sound of Adhaan and in every Adhaan the caller mentions the name of my grandfather and says: I bear witness that Muhammad is the messenger of Allah.

Now tell me whether the name mentioned in the Adhaan is that of my grandfather or yours?”

Mutawakkil smiled and said,

“Indeed, he was your grandfather and we cannot deny that.”¹

Proven-effective supplication

Abul Hasan Muhammad bin Ahmad narrates: Narrated to me the uncle of my father that: One day I went to see Imam Ali Naqi (a) and said,

“Maula, this man (Mutawakkil) has tyrannized me too much and closed off the channels of my income. And he has done all this only because I am devoted to you. You please recommend my case to him as I am sure he would not reject your request.”

¹ *Amali*, Tusi, Vol. 1, Pg. 292; *Biharul Anwar*, Vol. 50, Pg. 128.

Imam (a) said, “No need to worry, it would be done.”

I was at home one night when a messenger of Mutawakkil knocked and behind him was another messenger. I emerged from my house to find Fath bin Khaqan at my door. He said, “I would have never approached you at this time, but Mutawakkil insisted I go at this moment and take you to him.”

So, I went there to find him lying in his bed. As soon as he saw me, he said,

“Abu Musa, please forgive me for having forgotten you. Tell me what right of your’s remains on us?”

“You owe me so and so compensation, so and so labor charges and such and such things,” said I.

“Pay Abu Musa twice of whatever is outstanding,” ordered the Caliph.

Thus, I received all the outstanding amounts. While returning I asked Fath bin Khaqan,

“Did Imam Ali Naqi (a) recommend my case or wrote to him?”

Fath bin Khaqan said,

“Neither he recommended nor penned any letter, but I am certain that he prayed for you due to which Mutawakkil acted nicely to you. You also ask the Imam to pray for me as well.”

When I met the Imam the following day, he asked,

“Abu Musa, are you satisfied now?”

“All this was due to your grace, but people say you neither met the Caliph nor wrote to him any recommendation?”

“Allah knows that we only supplicate to Him for solving our problems, and we supplicate Him alone. And whenever we request Him for something He grants it to us and when we beg Him to avert some calamity from us, He does so.”

I said, “Fath bin Khaqan has requested you to pray for him.”

“Apparently he seems to be our friend but actually he avoids us, while supplication is for those who are sincere in obedience of God and who are aware of the right of Messenger of Allah (s) and us, Ahle Bayt (a),” said the Imam.

“Maula, please teach me one of your special supplications,” I said.

He said, “I often recite this supplication for fulfillment of needs and I have pleaded in the court of Allah that if any believer visits my grave and recites this supplication, he should never return without his wish being fulfilled. It is as follows:

O my means in troubles and O source of hope and dependable one and O my refuge and the security. O One the unique and O Say Allah is one and O say Allah is one; I ask You by the right of one, who you created from your creation and did not make in Your creation anyone as his simile that you bless them and do such and such for me.

And mention your need instead of ‘such and such.’¹

Arrival of warm water from the unseen

Kafur, the servant narrates: One evening Imam Ali Naqi (a) said, “Fill up so and so pot with water and keep it at so and so place so that I may use it for ablution.” I had not yet carried out his instructions but that the Imam sent me out on another errand, saying,

“First do that and only then fill the pot.”

After that he went to sleep and I did not remember to fill the water. It was a very cold season and when the Imam arose at

¹ *Amali*, Tusi, Vol. 1, Pg. 291-292; *Biharul Anwar*, Vol. 50, Pg. 127; *Al-Manaqib*, Vol. 4, Pg. 410-411.

night, I remembered not having filled the pot of water and that he would be displeased with me.

In order to avoid his displeasure I moved away from there but with regret that the Imam would search for the pot in vain.

Suddenly he called me angrily. I said: *Inna lillaah...* and began wondering what excused would I offer while not going to him was also not a solution. So I went to him dejected.

He said, “Woe be on you; do you not know that I have the habit of making ablution with cold water. Then why you kept hot water in the pot?”

“Maula, the fact is that I completely forgot to keep the pot. So I neither kept the pot nor heated the water.”

He said, “Thanks be to that being who granted ease to us at every step and thanks to Him who considered me among those obedient to Him, granted the good sense to worship Him and rendered me His assistance. The Holy Prophet (s) said:

Allah is infuriated at one who does not accept the ease provided by Him.”¹

Affection towards an artisan

Kafur, the servant narrates: In the area Imam Ali Naqi (a) resided, there lived people practicing various skills and crafts. Yunus, the engraver also lived over there and he visited the Imam every evening and served him. One day he came trembling to the Imam and said,

“Maula, I entrust my children to you. Please treat them kindly after me.”

“But what is the matter?” the Imam asked.

“Just know that the order for my death is issued,” he replied.

¹ *Amali*, Tusi, Vol. 1, Pg. 304-305; *Biharul Anwar*, Vol. 50, Pg. 126.

“What is the reason behind that?” asked the Imam.

“Maula, the fact is that Ibne Bagha (a well known Turkish chief) had left a precious gemstone with me for engraving and while I was doing that it broke into two. I have to deliver it to him tomorrow and you know well that Musa Ibne Bagha would either give me a thousand lashes or execute me.”

The Imam said, “Don’t worry! Go home and everything would be all right.”

The following day he again came to the Imam trembling and said,

“Maula, Musa bin Bagha’s man has come to collect the gemstone. What should I tell him?”

“There is no need to worry. First go and see what he has to say.”

So Yunus went home and after sometime again came to the Imam and said, “Musa’s agent brought the message that since his two slave girls were fighting for that stone, I should split it into two so that both are pacified.”

Imam Ali Naqi (a) said,

“O Lord, I thank you for having deemed us among Your right praisers.” Then he asked,

“So, Yunus, what did you say?”

Yunus said, “I told him: Collect it tomorrow.”

“You did it right,” said he.¹

Knowledge of the fates

Abu Ja’far Ahmad bin Yahya Awdi says: I went to Jame Masjid to pray the Zuhr Prayer. After the prayer I saw that Harb bin Hasan Tahan and a group of our scholars were present there.

¹ *Amali*, Tusi, Vol. 1, Pg. 294-295; *Biharul Anwar*, Vol. 50, Pg. 125.

I approached them, greeted and sat down near them. Hasan bin Sama-a was also present in that group. We discussed the adversities of Imam Husain (a); after that recalled the tragedy of Zaid, the martyr. A stranger was present there whom none of us recognized. He interrupted our conversation, saying,

“People, an Alawite from holy Medina resides near us in Samarra and he is either a soothsayer or a sorcerer.”

“What is his name?” we asked.

“Ali bin Muhammad.”

“What did you see him do?”

We often visit his place in the evening and converse with him. One night we were with him when a commander of army emerged from the Caliph’s palace in full regalia and in addition to the army officers a huge crowd of ordinary people also followed him. When he passed by us, Ali Ibne Muhammad also arose and talked with him for a moment and after he departed, he said,

“He is proud of his luck, but he would be in his grave before the Prayers tomorrow.”

We were extremely bewildered at this and we said, “This is knowledge of the unseen.” Then three of us friends decided that if that commander does not die till the following day and his prediction is proved wrong, we would slay him only.

Then I went home and prayed the Dawn Prayer. Suddenly I heard wails and crying. I emerged from my house to find a lot of soldiers, who were saying: So and so commander had too much of liquor last night and was highly intoxicated when he stumbled and fell breaking his neck.

I attended his funeral and am still amazed at the prediction of Ali bin Muhammad.¹

¹ *Rijaal*, Kishi, Pg. 41; *Biharul Anwar*, Vol. 50, Pg. 186.

Drawing fruits from a pillar

Ammara bin Zaid says: Once I asked Imam Ali Naqi (a):

“Can you bring out a pomegranate for us from this pillar?”

Imam (a) said, “Yes, not only pomegranate, I can take from the same pillar, dates, grapes and bananas as well.”

Then he extended his hand at the pillar and those fruits grew upon it. He plucked them and gave us and all of us ate to satiation.¹

A bird from Paradise

Ammara bin Zaid says: Once I asked Imam Ali Naqi (a):

“Can you soar up to the sky and bring something that is not available on the earth?”

Immediately, he soared up in the atmosphere as we watched. Then he disappeared from our sight and when he returned, he was holding a golden bird wearing gold earrings and holding a pearl in its beak. It was repeating: There is no god, except Allah, Muhammad is the messenger of Allah.

The Imam said, “This is a bird from Paradise.” Then he released it and it returned.²

Prediction about the end of Mutawakkil

Ali bin Muhammad Naufali narrates: When Mutawakkil established the new city of Samarra and initiated the construction of his palace over there, Imam Ali Naqi (a) said,

¹ *Dalailul Imamah*, Pg. 217-218; *Ithbatul Huda*, Vol. 3, Pg. 358.

² *Dalailul Imamah*, Pg. 218; *Ithbatul Huda*, Vol. 3, Pg. 385.

“This tyrant is establishing a new town and his palace would be unfinished when he would be killed at the hands of a Firon-natured Turk.

Ali, remember, Almighty Allah chose Muhammad Mustafa for prophethood and clear evidence and selected us for love and discourse and He has granted me the nobility of His selection. There are 73 great names (*Isme Aazam*) of Allah. Asif bin Barkhiya was having only one Isme Aazam. When he recited it, the land was folded for him till the Saba Kingdom and he lifted the throne of Bilquis and brought it to Sulaiman. All this occurred in the wink of the eye whereas we are having 72 great names while Almighty Allah has retained one in His knowledge of the unseen.¹

Knowledge of inner thoughts

There was a person in Kufa named Muqbil Dailami, who after Imam Ja'far Sadiq (a) believed in the Imamate of Abdullah Aftah. One of his friends said,

“Abdullah Aftah was not an Imam. Leave off the belief in his Imamate and follow the truth.”

He said, “What is the truth that I should follow?”

“The truth is that after Imam Ja'far Sadiq (a) the Imam is Musa Kazim (a), then Ali Reza (a), then Muhammad Taqi (a) and at present Ali Naqi (a) is the Imam.”

That Aftahi man said,

“What is the proof of his Imamate?”

His friend said, “Let us go to Samarra where Imam Ali Naqi (a) is residing. There you conceal something in your heart and if Imam Ali Naqi (a) informs you about it, you accept him as the Imam.”

¹ *Dalailul Imamah*, Pg. 218-219; *Ithbatul Huda*, Vol. 3, Pg. 385.

“All right,” he said. After that both of us travelled to Samarra.

When they reached they came to know that Imam Ali Naqi (a) had gone to the court of Mutawakkil and that he would return soon.

The two friends waited for the Imam at the side of Abi Ahmad Road. The Aftahi man said to his friend, “Now when your Imam passes from here; if he comes to know what I have in my heart without speaking to me, I will accept him as the Imam.”

After sometime the Imam emerged from Mutawakkil’s castle while an army of slaves was behind him as well as in the front. When the Imam passed by the Aftahi man he stopped his mount a little and spat at his chest. The Imam’s saliva hit that man and then changed into a written scroll, on which was mentioned the following:

“Abdullah was not an Imam and he didn’t even have the qualities of an Imam.”

Thousands of people in the company of the Imam saw that writing. When that Aftahi fellow read it, he picked the dust, poured it on his head and said,

“Oh, I was deviated for so long! Today, I thank God for having guided me.”

After this incident he gave up his former beliefs and adopted faith in the Imamate of Imam Ali Naqi (a).¹

Muqbil Dailami narrates: I was serving as the gatekeeper to Imam Ali Naqi (a) in Samarra and the Imam had gone to meet Mutawakkil. Meanwhile a cap maker named Fateh arrived there and he had served the Imam for some days. He said, “I have to collect an amount of four hundred dirhams from my master. If he pays me that amount, I will start some business with it.”

¹ *Dalailul Imamah*, Pg. 219-220; *Ithbatul Huda*, Vol. 3, Pg. 385.

“What will you invest that amount in?” I asked.

He told me that he would purchase cap materials for two hundred dirhams from which he would manufacture caps and with the remaining two hundred, buy dates and produce Nabidh (a kind of wine) and earn a lot of profit.

When I heard about his plan I didn't like it and I fell silent. After sometime Imam Ali Naqi (a) arrived and when he dismounted, he called me and said,

“Muqbil, take these four hundred dirhams and hand them to the accursed Fateh and tell him that it is his payment from which he may purchase cap material worth two hundred dirhams and with regard to his plans for the other two hundred dirhams he should continue to fear God.”

I gave him the four hundred dirhams and quoted the Imam's conversation as well. He started crying and then said,

“If it is as such, I would neither drink Nabidh in future nor any other intoxicant as our Imam is aware of what we do.”¹

Abul Hasan Muhammad bin Ismail bin Ahmad Qahqali, the scribe of Samarra, narrated in 338 A.H. that his father mentioned this incident when he lived in Samarra and was going somewhere in Darbul Hisa Street when a student of Bathithiyu, Yazdad the Christian physician was seen returning from the house of Musa bin Bagha. We started walking all together and started talking among us as well. And when we passed by the house of Imam Ali Naqi (a) the Christian physician said,

“Can you see this wall? Do you know the owner of this house?”

“Who is the owner?”

“If there is someone having the knowledge of the unseen, it is him.”

“How is that?” I asked.

¹ *Dalailul Imamah*, Pg. 220-221.

He said, “I am telling about an amazing matter; but I request you not to divulge it to anyone, because I am a physician and the official doctor of the ruler. I heard that the Caliph summoned him from Medina lest people observe his miracles and become devoted to him and thus the Caliphate goes out of the Bani Abbas clan.”

After some days this respected gentleman was mounted on a black horse; and he was also dressed in black. His complexion was also inclined to black. I arose to pay him respects and said to myself: Complexion is black, horse is black and dress also black! That is: blackness in blackness in blackness.

When he came near riding the mount, he stopped and glancing at me said,

“Your heart is black due to which you can see blackness in blackness in blackness.”

“Your heart is white,” I said.

“Allah knows best,” he replied.

My father says: When that same physician fell ill, he sent for me and said,

“Listen, first my heart was black, but now it has turned white and before dying, I bear witness that there is no god, except Allah, Muhammad is the messenger of Allah, Ali bin Muhammad is proof of God on the creatures and he is the greater honor. After that he passed away and I attended his funeral prayer.”¹

Pride of Isa

Isa bin Ahmad Qummi narrated to us that his cousin, Ahmad bin Ishaq took him along to meet Imam Ali Naqi (a) and said: This is my cousin, Isa bin Ahmad Qummi and he has a

¹ *Dalailul Imamah*, Pg. 221-222; *Farajul Mahmoom*, Pg. 233-234.

vitiligo spot on his arm and also a walnut size abscess. Would you please pray for him?

“Come here, Isa,” said the Imam.

I went to him and the Imam asked me to reveal my arm.

When I exposed it, the Imam passed his hand over it affectionately and recited something within his lips. Then he recited ‘In the name of Allah, the Beneficent, the Merciful,’ aloud.

After that he said to Ahmad bin Ishaq,

“Ahmad bin Ishaq, Imam Ali Reza (a) used to say that *Bismillah* is as close to Isme Aazam as the blackness of the eye is close to the whiteness.”

Then he said to me,

“Isa, insert your hand into your sleeve and then remove it again. Then insert it once more and then remove it again. When I acted according to the Imam’s instruction nothing remained on my arm from the whiteness as well as the abscess.”¹

Conversing with a Turk in his language

Abu Hashim Ja’fari narrates: When during the Caliphate of Wathiq, Bagha Turki had come to Medina in pursuit of the Bedouins and his battalions were marching here and there, Imam Ali Naqi (a) said to me: Come, lets watch the battalions of Bagha.

We came out of Medina from where a battalion of Turks was passing by. When a Turkish fellow passed by us, Imam Ali Naqi (a) spoke to him in the Turkish language. He dismounted and kissed the hooves of the Imam’s mount. When I observed his extreme devotion, I asked,

“What did this young man tell you?”

¹ *Dalailul Imamah*, Pg. 222.

“First you tell me whether he is a prophet?” he said.

“No,” I said, “He is not a prophet.”

“He addressed me by the name I was called in my childhood and no one here has any knowledge of it.”¹

Seventy-three languages in a split second

Abu Hashim Ja’fari narrates: I went to meet Imam Ali Naqi (a) and he spoke to me in the Indian language, but I could not speak that tongue. Then he picked a pebble and put it in his mouth. After sucking it, he gave it to me. When I sucked it, I became learned in seventy-three languages in a split second, the first of them being the Indian language.²

Chemistry of the glance

Abu Hashim Ja’fari narrates: Imam Ali Naqi (a) came out of Samarra city to receive some descendants of Abu Talib and I accompanied him. The guests were late so the Imam dismounted and sat down on the ground and I also sat down before him. I said, “Maula, I am passing through very hard times due to lack of money.”

The Imam gathered some sand and handed it to me, saying,

“Abu Hashim, use this! And don’t divulge to anyone what you saw.”

I placed the handfuls of sand in a bag and after returning examined it; I saw it had transformed into pure gold of a reddish hue. I summoned a goldsmith to my place and asked him to assess the value of that gold.

After checking it, he said,

¹ *Elamul Wara*, Pg. 343; *Ithbatul Huda*, Vol. 3, Pg. 369.

² *Elamul Wara*, Pg. 343; *Ithbatul Huda*, Vol. 3, Pg. 369.

“I have never seen such pure gold in my entire life. Where did you get it from?”

“This is from the abode of our ancestors which we have treasured till date.” I said.¹

Abu Hashim’s mule

Once Abu Hashim Ja’fari said to Imam Ali Naqi (a):

“Maula, I desire to gain the nobility of visiting you every day, but the problem is that you reside in Samarra, while I am in Baghdad and there is considerable distance between us. And I own only this emaciated mule.”

Imam (a) said,

“Abu Hashim, may God bestow strength to you and your mule.”

The Imam’s supplication was accepted. Abu Hashim used to set out from Baghdad after praying the Dawn Prayer and reach Samarra before the Zuhr and then return to reach Baghdad the same day.

[There is a distance of a hundred kilometers between these two places.]²

Cursing Mutawakkil

Husain bin Muhammad narrates: Acquaintances of the son of Bagha or Waseef narrated to me that Bagha told him: Caliph Mutawakkil has arrested the son of Reza (a) and handed him over to Ali bin Karkar. I heard him say,

¹ *Elamul Wara*, Pg. 343; *Ithbatul Huda*, Vol. 3, Pg. 369.

² *Elamul Wara*, Pg. 343; *Ithbatul Huda*, Vol. 3, Pg. 370; *Al-Kharaij*, Vol. 2, Pg. 272; *Biharul Anwar*, Vol. 50, Pg. 137.

“In the sight of Allah my rank is much higher than the she-camel of Prophet Salih (a).”

Then he recited the following verse of Quran:

تَمَتُّعُوا فِي دَارِكُمْ ثَلَاثَةَ أَيَّامٍ ۖ ذٰلِكَ وَعَدُّ غَيْرٍ مَّكْدُوبٍ

“Enjoy yourselves in your abode for three days; that is a promise not to be belied.”¹

I said, “May God bestow you honor; what would happen after three days?”

“Keep watching,” he replied.

The following day Mutawakkil released him and apologized for his conduct. On the third day his own generals like Yaghiz, Yaghlun and Tamish attacked Mutawakkil, killed him and appointed Mustansir, his son as Caliph.

Scolding a rude youth

Abul Hasan Saeed bin Sahl Basri, who was famous as Mallah, has narrated: One of my friends, Ja’far bin Qasim belonged to the Waqifi sect. One day he and I were walking through Samarra when we came across Imam Ali Naqi (a). The Imam glanced at him and remarked,

“How long would you continue to be neglectful? Is it not the time of awakening?”

However, my friend continued to harbor the same beliefs. After some days the Caliph performed the Aqiqah ceremony of one of his children, in which we were present and Imam Ali Naqi (a) attended the dinner of this function. As soon as he stepped into the house, all the people present there fell silent as a

¹ Surah Hud 11:65.

mark of respect. Among the visitors was a youth, who continued his banter even in the presence of the Imam.

Imam Ali Naqi (a) said,

“You are laughing so much and forgotten the remembrance of Allah; while you’re about to enter the grave in three days!”

When my friend heard this, he said,

“Now this is the attribute of Imamate. If his prediction proves true, I would accept his Imamate and in case it is not true, I would continue in my original beliefs.”

That youth fell silent at the Imam’s statement and after the dinner we left that place. That young man suddenly fell ill the following day; died in the first part of the third day and was buried at the end of that day.¹

Heir of Prophet Isa

Hashim bin Zaid narrates: I saw Imam Ali Naqi (a) that when a born-blind man was brought to him, the Imam cured him. I also saw him prepare a mock-up of a bird from mud and then blow upon it and it flew away alive.

After observing this miracle, I said,

“There is no difference between you and Prophet Isa (a).”

He replied,

“I am from him and he is from me.”²

Muhammad bin Sinan Zahiri narrates: Imam Ali Naqi (a) was returning to Medina after performing the Hajj. On the way he came across a Khorasani man crying on his dead donkey and asking how he would transport his luggage.

¹ *Elamul Wara*, Pg. 346; *Ithbatul Huda*, Vol. 3, Pg. 370.

² *Uyunul Mojizaat*, Pg. 131; *Biharul Anwar*, Vol. 50, Pg. 185.

When the Imam passed near this man, someone told him that this man was devoted Ahle Bayt (a). So the Imam went to the dead animal and said,

“The cow of Bani Israel was not more sacred than me. When a piece of that cow was touched to the dead man, he became alive.”

Then he kicked that dead donkey, saying,

“Arise, by the permission of God.”

It started moving and then stood up! The native of Khorasan loaded his luggage and departed from there.

After this incident, from wherever he passed, onlookers used to point out the Imam and say, “He made the Khorasani’s dead donkey alive.”¹

Report of the unseen

Shaykh of the folks of two rivers, Hasan bin Ismail narrates: A man from my village and I set out to visit Imam Ali Naqi (a) along with some goods that we wanted to present to the Imam. One of our friends in the village requested us to convey his Salaams to the Imam and to inquire if it was allowed to consume the eggs of so and so bird of the jungle.

We came to the Imam’s house and handed our goods to a slave girl serving there. Meanwhile a servant of the Sultan arrived and informed the Imam that the Sultan wanted to see him immediately.

The Imam mounted his steed and set out to meet the Sultan. When he noticed us, he said to my companion in Nabatean language,

¹ *Uyunul Mojizaat*, Pg. 131-132; *Biharul Anwar*, Vol. 50, Pg. 185.

“Convey my greeting to him and tell him that it is unlawful to consume the eggs of that bird as it is a transmogrified creature.”¹

Almighty Allah granted a son to Imam Ali Naqi (a) whom he named Ja’far; and many of his followers came to congratulate the Imam at his birth.

The followers say: We did not notice any signs of joy on the Imam’s face at his birth. When we wished him, the Imam said,

“There is no scope of joy in this. Soon he would misguide a lot of people.”²

A man from Madayan wrote to the Imam asking how long the rule of Mutawakkil would last. The Imam replied:

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

تَزْرَعُونَ سَبْعَ سِنِينَ دَابًّا فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ إِلَّا
قَلِيلًا مِمَّا تَأْكُلُونَ ﴿٤٧﴾ ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعُ شِدَادٍ
يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِمَّا تَحْصِنُونَ ﴿٤٨﴾ ثُمَّ يَأْتِي
مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يَعْرِضُونَ ﴿٤٩﴾

“You shall sow for seven years continuously, then what you reap leave it in its ear except a little of which you eat. Then there shall come after that seven years of hardship which shall eat away all that you have beforehand laid up in store for them, except a little of what you shall have preserved: Then

¹ Uyunul Mojizaat, Pg. 132; Biharul Anwar, Vol. 50, Pg. 185-186.

² Uyunul Mojizaat, Pg. 132.

there will come after that a year in which people shall have rain and in which they shall press (grapes).”¹

Thus, the Imam wanted to hint that good times would arrive only after fifteen years and the same happened and the accursed Mutawakkil was assassinated in the fifteenth year.²

On Eidul Fitr of the year Mutawakkil was going to be assassinated he ordered all the folks of Bani Hashim to walk barefoot before his entourage. His actual aim was to make Imam Ali Naqi (a) walk before him.

So all Bani Hashim willingly or unwillingly started walking before his mount and Imam Ali Naqi (a) was included in that procession. The Imam leaned on his slave and set out with the walkers. Some Bani Hashim persons approached him and said,

“Is there no one in the world whose supplication God may answer and rid us of this tyrant?”

“There is such a one in the world even whose cut nail is more sacred than the she-camel of Prophet Salih (a),” replied the Imam,

“When the she-camel of Prophet Salih (a) was hamstrung, her calf entreated in the court of God and He decided to obliterate the people of Thamud:

تَمَتُّعُوا فِي دَارِكُمْ ثَلَاثَةَ أَيَّامٍ ۖ ذَٰلِكَ وَعَدُّ غَيْرٍ مَّكْدُوبٍ

“Enjoy yourselves in your abode for three days; that is a promise not to be belied.”³

Mutawakkil was assassinated exactly three days after this incident.⁴

¹ Surah Yusuf 12:47-49.

² *Uyunul Mojizaat*, Pg. 132-133; *Biharul Anwar*, Vol. 50, Pg. 186.

³ Surah Hud 11:65.

⁴ *Uyunul Mojizaat*, Pg. 133.

Punishing a magician

Muhammad bin Hasan Hazini narrates: A conjurer from India came to Mutawakkil and he used to make things vanish and the Caliph also became his fan.

Mutawakkil said,

“O Indian man, a person from the descendants of the Prophet would visit us shortly; show something that disgraces him in the court.”

When Imam Ali Naqi (a) arrived that conjurer displayed many tricks but the Imam paid no heed.

He said, “It seems that you don’t like my tricks; and I think you are hungry.”

Then he gestured at the image of bread on the carpet to go to the Imam and it moved and landed before the Imam.

Imam Ali Naqi (a) stepped on the image of a beast woven into the carpet and said,

“Arise and devour this fellow.”

As soon as the Imam mentioned this, the picture changed into a living beast which gulped down that Indian and after that reverted into a picture.

Mutawakkil swooned at this spectacle and his companions fled from there.¹

Restoration of right

It is narrated from both Muhammad bin Dawud Qummi as well as Muhammad bin Talha that:

¹ *Mashariqul Anwaarul Yaqeen*, Pg. 99; *Biharul Anwar*, Vol. 50, Pg. 211.

Khums, offerings and gifts were collected from Qom and its surrounding areas. We loaded all of them on a camel and set out to deliver it to Imam Ali Naqi (a). We were on the way, when we met a servant of the Imam, who conveyed to us the following message from the Imam:

“Take it back. It is not the time to collect these things.”

After getting this message we retraced our steps to Qom and kept all the items in a secure place. After some days the Imam sent a message,

“I have sent a camel to you. Load all the things upon it and send it to us.”

The narrator says, “As per the instructions of the Imam, we loaded everything and after entrusting it to God Almighty drove the camel forward.”

When we met the Imam the following year, he said,

“The goods sent by you reached us safe and sound.”

Then he showed us those things and after observing them we said,

“Indeed, these are the same items that we had loaded on the camel.”¹

Awareness of inner feelings

A group from Isfahan that included Abul Abbas Ahmad bin Nadhr and Muhammad bin Alawiya narrate: There was a Shia man in Isfahan named Abdur Rahman whom someone asked why he became a Shia and why he accepted Imam Ali Naqi (a) as his Imam?

He replied, “I saw something from him, which gave me certainty about his Imamate.”

¹ *Mashariqul Anwaarul Yaqeen*, Pg. 100; *Biharul Anwar*, Vol. 50, Pg. 185.

Then he narrated his story as follows:

I was a poor and a vagrant type of person. I only possessed an audacious tongue and said anything to anyone without any reservation. Thus, once the people of Isfahan took me to Mutawakkil in connection with an appeal. One day we were at Mutawakkil's gate when summons were issued to present Ali bin Muhammad.

I asked someone standing with me, who that fellow was.

“He is an Alawite man and the Rafidhis consider him as their Imam. It seems that Mutawakkil has summoned him in order to execute him.”

At the moment I decided that I would not depart from there without meeting him.

After sometime I saw that the Alawite man arrived mounted on a horse and people stood in rows staring at him. When I glanced at him for the first time a feeling of affection to him rose up in my heart and I prayed to God to keep him safe from the evil of Mutawakkil.

I remain engrossed in praying and that Alawite man continued moving forward without glancing at anyone to the right or left. When he reached adjacent to me, he turned to me and said,

“Allah has heard your prayer and He has granted you a long life and excess of wealth and children.”

I shivered at this statement and swooned immediately. People helped me up and asked what the matter was.

“Nothing, I just felt dizzy.”

After that we returned to Isfahan and now Almighty Allah opened avenues for wealth and riches upon me and by the auspiciousness of the Imam at present my personal wealth in my house is worth ten million and what is outside is other than this. Allah gave me ten children and at present my age is seventy-five years.

All this is due to the blessings of Imam Ali Naqi (a). Now whom should I regard as Imam if not him?¹

Every place is having ancient graves

Yahya bin Harthama narrates: Mutawakkil called me and ordered me to select three hundred men according to my choice and take them to Kufa. There I should lighten my burden and then proceed to Medina by ship and bring Ali bin Muhammad bin Ali Reza (a) with full honor.

I carried out his orders. There was a military chief in my entourage who was a member of the Khwarij Sect while my secretary was a follower of Shia religion. And as for me, I belonged to Hashawiya faith (Sunni sect).

The Khariji in my group continued to argue with this Shia man and I was enjoying their squabble throughout the journey. After more than half our journey was over the Khariji said to the Shia,

“Your Imam Ali Ibne Abi Talib (a) had said a grave is present in every piece of land or a grave is going to be constructed there. The land through which we are travelling is a vast open deserted area. So tell me impartially who must have died here and whose graves must be located here in your opinion?”

I said to my secretary, “Do you people really believe in that?”

‘Yes,’ he replied.

“Then this Khariji is right. After all, who must have died in this vast wilderness or what graves would be made here in future; how it would become full of graves?”

¹ *Al-Kharaij*, Vol. 1, Pg. 392; *Ath-Thaqib fil Manaqib*, Pg. 549; *Biharul Anwar*, Vol. 50, Pg. 141; *Ithbatul Huda*, Vol. 3, Pg. 371.

So saying we began to laugh among ourselves and the secretary was ashamed before all of us.

Finally we reached Medina and there we met Imam Ali Naqi (a) and handed the letter of Mutawakkil to him. The Imam went through the letter and then said,

“You all stay here for the time being, though I have no restraint in accompanying you.”

The following day I met the Imam again. It was a very hot season. I went there to witness a strange spectacle. A tailor was stitching winter clothes for the Imam and some coats were being made. Upon inquiry I learnt that the coats were for the Imam and his servants.

After that he said to the tailor,

“Recruit more tailors and get the coats ready by this time tomorrow.”

Then he told me that if I had anything else to do in Medina I should do that the same day and we would be departing the following day.

Yahya says: I was amazed at the sight of the winter garments and the warm coats. I said to myself: It is so hot nowadays and the summer of Hijaz is worse while it is a ten-day journey from here to Iraq. What would the Imam do with these warm clothes? It seems that he has never before travelled or he thinks that we would be traveling through a cold region. I am amazed at those who consider them Imam.

The following day when I went to the Imam’s place all his garments were ready. He said to the servants, “Pack up your garments and coat etc. for the journey.”

They packed and lifted their clothes and then all of us set out from Medina. I was amused at their ignorance at the fact that we are not travelling through any cold region. In my view it was nothing, but simple-mindedness.

Thus, finally we reached the area where we had argued about the graves. Suddenly a black cloud arrived and with accompanying thunder and lightning it rained hailstones.

The Imam and his companions put on their coats and warm clothes. Then he instructed his men to give a warm garment to me (Yahya) as well to the Shia secretary.

The hailstorm was so severe that eighty of my men succumbed and it stopped only after a very long time.

The Imam said,

“Yahya, tell your surviving companions to bury their dead here.” After they were buried, Imam said,

“Yahya, like this Almighty Allah would fill up the deserts also with graves.”

When I heard this statement I dismounted and hastened to kiss his feet, then said,

“I bear witness that God is One, without a partner, Hazrat Muhammad (s) is His Messenger and you Imams are the actual proofs of God on the Earth.”

Then I said, “Maula, I was a disbeliever before this and now I embrace Islam at your hands.”

Yahya says, “Then I converted to Shiaism and continued to serve Imam Ali Naqi (a) all his life.”¹

Vow of a Christian

Hibtullah Ibne Abi Mansur Mosuli says: We had a Christian scribe named Yusuf bin Yaqub in Dayar Rabia, who lived in a house called Kufr-tusa. He was very friendly to my father. Once when he arrived as a guest at my father's, he was asked what the purpose of his journey was.

¹ *Ath-Thaqib fil Manaqib*, Pg. 551; *Al-Kharaij*, Vol. 1, Pg. 393; *Ithbatul Huda*, Vol. 3, Pg. 372; *Kashful Ghumma*, Vol. 2, Pg. 390-392.

He said, "I am summoned to Mutawakkil's court, but I don't know the reason behind it. I have purchased for myself a hundred gold coins and I will take that amount to Samarra and hand it over to Ali bin Muhammad bin Ali Reza as an offering."

"May God increase your good sense (*Taufeeq*)," said my father.

After that he bid farewell to us and went away from there and after some days he returned very elated and joyous.

When father asked him to narrate his story, he said: My story in brief is that after I departed from here and went to Samarra, I decided to fulfill my vow before going to Mutawakkil. On the way I learnt that Mutawakkil has banned Imam Ali Naqi (a) from meeting the public and the Imam was in a sort of house arrest. I was also unaware where the Imam lived; it was my first visit to Samarra and I couldn't risk asking people as they would be suspicious why a Christian wanted to meet the Imam.

I pondered on this for sometime then decided to leave the reins of my donkey free. Perhaps he would take me to Imam Ali Naqi (a).

So I wrapped the coins in a cloth, concealed them in my sleeve and mounted the donkey. The animal passed through the streets and markets and at last stopped at the door of a house. I tried to urge him on, but he was unmoved. He continued to remain there.

I asked a man there, "Whose house is that?"

"It belongs to Ali bin Muhammad bin Ali Reza," he replied.

"God is the greatest," I thought, "I have reached my destination and this is a sufficient evidence for me."

A black servant emerged from the house and asked, "Are you Yusuf bin Yaqub?"

"Yes," I replied.

“Dismount,” he said. I dismounted. He told me to sit at the threshold and went inside. I thought, ‘This is the second proof.’ The slave came out again and said, “Hand over the hundred gold coins that you have tied up in a cloth concealed in your sleeve.”

I gave him the money and thought: This is the third proof.

That servant came out once more and asked me to enter.

When I went in I found the Imam alone. He glanced at me and said,

“What have you decided, Yusuf?”

“Maula, I have seen numerous signs which are sufficient to understand.”

“You have not accepted Islam as yet while so and so son of yours would soon embrace faith and he would be my true Shia.

Yusuf, people imagine that our intercession is of no use to people like you, but they are wrong! Now go and meet the one who summoned you. If God wills everything would work out in your favor.”

After that I took leave of the Imam and went to Mutawakkil and I communicated to him what I wanted to. Hibtullah says: I met his son after his death. Not only had he embraced Islam, on the contrary he was a good Shia. He told me that his father died on Christianity only, but he embraced Islam after his death. He used to say with pride, “I am the glad tiding of my Maula!”¹

Curing the leper

Abu Hashim Ja’fari narrates: A man in Samarra became afflicted with vitiligo due to which his existence took a pathetic turn. One day he informed Abu Ali Fehri about his malady.

¹ *Ath-Thaqib fil Manaqib*, Pg. 553; *Al-Kharaij*, Vol. 1, Pg. 396; *Ithbatul Huda*, Vol. 3, Pg. 373; *Kashful Ghumma*, Vol. 2, Pg. 392-392.

Abu Ali said, “You go and meet Imam Ali Naqi (a) one of these days and ask him to pray for you. If he prays for you, I am sure you would be cured.”

So, one day the Imam was returning from Mutawakkil’s court. That youth saw the Imam and rose up to request him to pray for him. The Imam said thrice,

“Go away! May God grant health to you!”

The man dared not approach the Imam; so from there he came to Abu Ali and narrated the incident. Abu Ali said, “Congratulations, the Imam has prayed for you. You can go home now.”

That man came home and went to sleep and when he woke up in the morning, not a trace of the disease remained.¹

Birds and the respect of the Imam

Abu Hashim Ja’fari narrates: Mutawakkil had got built for himself a nice alcove with a lattice all around through which sunlight filtered inside. And within that enclosure he had kept a number of birds who were chirping all the time. And when he used to sit there to take the salute, due to the din of the birds it wasn’t possible to know what the visitors were saying. But when Imam Ali Naqi (a) stepped over there, the birds used to fall silent and there was pin drop silence. When he departed, the birds resumed their chirping.

Mutawakkil also had numerous pigeons and when he arrived in the chamber of public salute the pigeons were released and they flew up and fought among themselves and the Caliph was pleased to see that. But when Imam Ali Naqi (a) arrived all the pigeons hid in their nets and as long as he remained there they made no move.²

¹ *Ath-Thaqib fil Manaqib*, Pg. 554; *Al-Kharaij*, Vol. 1, Pg. 399.

² *Al-Kharaij*, Vol. 1, Pg. 404; *Siratul Mustaqeem*, Vol. 2, Pg. 204.

The liar Zainab and the lair of the lions

Abu Hashim Ja'fari narrates an incident, which took place during the time of Imam Ali Naqi (a) under the government of Mutawakkil Abbasi. A woman claimed to be the daughter of Lady Fatima (s).

Mutawakkil told her “But you are young, and the granddaughter of the Holy Prophet passed away years ago?”

She replied, “The Holy Prophet placed his hand on my head and prayed Allah to make me young all over again every 40 years. I remained silent all these years but now I have come out in the open to declare my true identity, and there is a purpose.”

Therefore Mutawakkil called the people of the House of Abu Talib, House of Abbas, and all the Quraish to witness this strange phenomenon, and to know their opinions about it. Most of them refuted her saying she could not be the one she is purporting to be!

She irately turned to them and said, “All of you are wrong, for none of you know the truth that I am what I am, Zainab the daughter of Lady Fatima, daughter of the Holy Prophet. None of you know this because I was living a life of exclusion and without exposing my identity, so how could anyone know about my life and death?”

All those present there did not dare to say anything. Mutawakkil announced, “If anyone amongst you does not challenge her allegation, I would then free her and let her go.”

All the people were very perturbed regarding this situation yet none of them dared to speak aloud; then all of a sudden they collectively suggested that they contact Imam Ali Naqi (a) for he undoubtedly must have an answer to this dilemma. The infallible Imam was called and told about the confrontation and he said,

“She is a liar, for Zainab, the daughter of Lady Fatima died on such and such day in such and such year.”

Mutawakkil said that he would set her free if no one thwarts her in her attempts in calling herself Zainab the granddaughter of the Holy Prophet.

Imam Ali Naqi (a) continued, “The flesh of the descendants of Fatima (s) has been prohibited on all creatures; if this woman is what she claims to be, then put her in front of these animals and nothing should happen to her.”

On hearing that she said, “Probably this man wants that I should be killed; let him undergo this test himself before me and let us see if he himself stands this test!”

Mutawakkil within his heart had always wanted to harass, torment and cause distress to the Imam and his followers. Upon hearing this proposal he instantly approved to send the Imam into the enclosure where six or seven hungry lions were kept.

Imam Ali Naqi (a) was sent into the enclosure and he with poise and casualness, walked and sat on a rock close to the animals. The hungry lions came to the Imam as if paying salutation to him, sat down close to him with their front paws folded. The Imam spoke kindly to those animals and also pated their manes and backs. He then ordered them to go and sit in the corner. The astounded viewers were watching all these strange phenomena.

Mutawakkil, who was feeling humiliated and discomfited, ordered the woman to be put into the lions’ enclosure and at the same time he whispered to his Vizier to take out Abul Hasan, Imam Ali Naqi (a) instantaneously from the field, for if the people got to know about this miracle of the Imam (a) they would love the Imam (a) more and the entire Islamic world would come to know the qualities and prominence of the Infallibles (a).

When the son of Ali and Fatima (s) walked out serenely, Mutawakkil went to him and guiltily smirked and said, “O Abul Hasan, I did not mean to harm you but only ascertain what you had told.”

When Imam Ali Naqi (a) was about to leave the enclosure, the lions came once again to him and started rubbing their faces with his robe; he grinned gently at them and asked them to go back and they all obeyed his orders.

He then told the gathering to send the woman down into the enclosure to be convinced that she is from the progeny of Fatima (s) at which, the woman threw commotion, started crying, and said, "I am not what I had claimed to be, do not put me to the lions."

She kept weeping and pleading, but Mutawakkil, his arrogance completely merged in dust and his power and authority all reduced to ashes, refused to listen to her and she was eventually thrown into the enclosure. The lions jumped upon her and she was utterly eaten away.¹

In the book of *Ath-Thaqib fil Manaqib* it is mentioned in this incident that when Imam Ali Naqi (a) mentioned this sign of the descendants of Fatima that their flesh is unlawful on beasts that woman admitted that she had lied.

Then she mounted the donkey and departed from Samarra. After some days Mutawakkil said to Imam Ali Naqi (a), "Would you mind acting upon the criterion of the descendants of Fatima that you mentioned that day?"

The Imam agreed and Mutawakkil starved the lions for three days after which he asked the Imam to step into the cage.

Ibne Hamdun and Ali bin Yahya say: We were present among those who witnessed Imam Ali Naqi (a) descending into the coliseum. Before the Imam went down, the roars of the lions used to make our hearts palpitate but when he stepped inside their enclosure they fell silent. All the beasts came and started circling the Imam respectfully. He rubbed their heads affectionately and after remaining there for a considerable length

¹ *Manaqib Aale Abi Talib*, Vol. 4, Pg. 416; *Al-Kharaij*, Vol. 1, Pg. 404.

of time the Imam again climbed the steps and emerged from the lair.

Mutawakkil was apparently quite pleased to see the miracle of the Imam and he presented him with many gifts.

When Ibne Jahm witnessed this miracle he said to Mutawakkil,

“O chief of believers, you are also an imam; why don’t you also enter the cage like your cousin?”

“Shut up! If anyone mentions this incident I would cut off his head,” warned Mutawakkil angrily.¹

The horse spoke

Ahmad bin Harun says: Once I was teaching a servant of the Holy Imam (a) to read and this tutorial was being conducted in a tent outside the Imam’s house. Meanwhile the Imam arrived on horseback and we arose as a mark of respect. We stepped forward to hold the stirrups but the Imam dismounted before that and tied the bridle to a tent peg and went inside.

“When will you go to Medina, Ahmad?” he asked me.

“I am leaving tonight,” I replied.

“I will give you letter for a trader; please take it with you.”

“All right,” I said.

The Imam asked the servant to get paper, pen and ink and he went in to get those items. Meanwhile the horse neighed and waved its tail.

“What is the matter?” the Imam asked him in Persian.

He neighed once more and the Imam slapped his back and said in Persian,

¹ *Ath-Thaqib fil Manaqib*, Pg. 545.

“Release the tether, go to that field and fulfill your need and after that come back to stand here again.”

The horse lifted his head and got himself released. Then he moved to a corner of that field and answered the Nature’s call, after which he returned to his place.

After watching all this, many strange thoughts came to my mind and Satan also inserted doubts. The Imam perceived my condition and said,

“Ahmad, whatever you witnessed is nothing as compared to the miracles that Allah granted to Muhammad and Aale Muhammad (a) and to Dawud and the progeny of Dawud (a).”

I said, “O son of Messenger of Allah, what did the horse say to you and what did you tell him?”

The Imam said: He said, “Maula, let’s go home as I want to answer Nature’s call,” and I told him to relieve himself and we would go after that. But the horse said that he does not like to do that in front of me. So I told him to retire into that corner of the garden to relieve himself and then come back to me.

So he did what you observed.

Meanwhile the servant brought the paper, pen and ink and the Imam started writing the letter. The sun set and darkness fell. So I told the servant to get a candle so that his master may write in light.

When the slave arose to get the candle, the Imam said, “I don’t need it.”

The Imam wrote a long letter till complete darkness fell. The Imam said to the servant, “Straighten the papers and insert them in the envelope.”

The servant did as ordered. Then in that same darkness the Imam placed the seal and while applying the seal he did not even check whether he was placing it straight or upside down. Then he handed that letter to me, arose and started to depart. I wanted to perform the Prayer before leaving. The Imam said,

“Ahmad, recite the Maghrib and Isha Prayer in Medina and when you complete the Isha Prayer you would meet that person in the Prophet’s Masjid only, so you give this letter to him.”

Ahmad says: I set out from there and reached Medina as the Adhaan of Isha was being announced. And I went to the Prophet’s Masjid and recited the Maghrib Prayer. Then I prayed the Isha Prayer in congregation. After the prayer, I searched for that man and found him in the Masjid only. So I handed over to him the Imam’s letter.

Due to the darkness he was unable to read the letter. He called for a lamp and cut open the letter. I read out the letter to him and it was amazing that neither the lines of the letter were crooked nor the seal was upside down.

That man said, “I would give you the reply to this letter tomorrow.”

When I met him the following day he gave me the reply to that letter. When I brought it to the Imam, he said,

“Did you meet that man over there?”

“Yes,” I replied.

“All right,” he said.¹

They will not slay me

Ibne Uruma says: I went to Samarra during the reign of Mutawakkil and met Saeed, the chief guard. At that time Mutawakkil had given Imam Ali Naqi (a) in his custody so that he may assassinate the Imam.

Saeed said, “Do you want to see your God?”

“God is immune from being seen!” I said.

¹ *Al-Kharaij wal Jaraih*, Vol. 1, Pg. 408; *Ithbatul Huda*, Vol. 3, Pg. 376; *Siratul Mustaqeem*, Vol. 2, Pg. 203.

“I mean do you want to see your Imam? I have received orders for the Caliph to execute him. Right now a messenger is speaking to him; after that you may go and meet him.”

When that messenger came he told me to enter.

I entered the house where the Imam was placed in custody and saw a grave dug out beside him. I went in and saluted him and then started crying profusely.

“Why are you crying?” asked the Imam.

“Why shouldn’t I weep after seeing all what I see?”

“You don’t need to cry for that. They wouldn’t be able to do that.”

I was somewhat relieved to hear that. Then he said,

“God will shed his and his companion’s (Mutawakkil’s) blood within two days.”

The narrator says: By God, the Imam’s statement came out perfectly true and before two days both Saeed and Mutawakkil were killed.

I said to the Imam in the prison,

“Maula, it is the tradition of your grandfather that, ‘Don’t be inimical to the days or the days would be inimical to you’, what does it mean?”

He replied, “The interpretation of this tradition is that Saturday implies Messenger of Allah (s), Sunday, Amirul Momineen (a), Monday, Hasan and Husain (a), Tuesday, Ali Ibne Husain, Muhammad Ibne Ali and Ja’far Ibne Muhammad, Wednesday, Musa bin Ja’far, Ali bin Musa and I, Ali Ibne Muhammad, Thursday, implies my son, Hasan Askari and Friday is the Qaim of Ahle Bayt (a).¹

¹ *Al-Kharaij*, Vol. 1, Pg. 412; *Hilyatul Abraar*, Vol. 2, Pg. 465; *Jamalul Usboo*, Pg. 36-37.

Mutawakkil's army and the forces of the Imam

It is narrated that from the Bani Abbas Caliphs either Mutawakkil or Wathiq ordered the ninety-thousand-strong army of Turks posted in Samarra that on so and so day they must fill the horse-feed nose bag with red sand and drop it at so and so place.

All the soldiers acted on this command and a huge mountain of soil accumulated there and it became to be known as *Tillul Makhali* (mound of horse feed nose bag).

When that artificial hillock was ready, the Caliph took along Imam Ali Naqi (a) and scaled that hill and after reaching the top said,

“I called you here so that you may know what a huge army I have and how extensive are our weapons. What a great awe do I possess!”

His aim was to display his power so that if anyone is thinking of staging an uprising against him, he should know how powerful the Caliph's force is. In addition to others the Caliph was afraid of Imam Ali Naqi (a) as well lest the Imam takes support of one of his relative and stages an armed uprising.

Imam Ali Naqi (a) said,

“Now that you have displayed your forces, should I not also exhibit my power and glory to you?”

“Why not?” he said.

The Imam lifted his hands in supplication and then told him, “Look at my forces.”

When the Caliph looked up he saw multitudes of angels from the Earth to the sky and from the East to the West, and all of them were armed.

The Caliph swooned upon seeing the divine forces of the Imam and when he revived, the Imam said,

“Be strong in the heart; the dispute between you and me is not regarding this world; because we don’t need your world. And we are always focused on embellishing the hereafter. I don’t face any threat from you.”¹

Trees and water springs in the desert

Abu Muhammad Basri has narrated from Abul Abbas, the scribe of Ibrahim bin Muhammad that: Once there was discussion regarding Imam Ali Naqi (a) among us, during which Abul Abbas said:

Abu Muhammad, the point is that I had no interest in the belief of Imamate and I used to vehemently object to my brother and other such people who followed the belief in Imamate. I even used to abuse them. But later on Mutawakkil summoned Imam Ali Naqi (a) from Medina through a delegation of which I was also a member.

We set out from Medina along with Imam Ali Naqi (a). During the journey, when we reached a stage, we said, “Shall we halt here for some time, if you don’t mind?”

“No,” he said, “Continue the journey.”

So we were compelled to go on without having any food or drink and as the time passed, there was increase in temperature. Our hunger and thirst also continued to increase and finally we halted at a place, which was absolutely deserted and dry. Neither was there any tree that could have provided shade nor any possibility of finding water. When our condition worsened due to the heat and hunger and thirst, we looked at the Imam in despair.

He understood our meaningful glances and said,

“It seems that hunger and thirst has annoyed you.”

¹ *Ath-Thaqib fil Manaqib*, Pg. 557; *Al-Kharaij*, Vol. 1, Pg. 414.

“Yes sir,” we replied, “We are absolutely fed up and we are also exhausted.”

“If it is as such and such, halt here for some time, eat and drink and take some rest.”

We were amazed at his suggestion that how we should camp at a place that was without any vegetation or water.

Again the Imam stressed that we camp there.

First of all I made my camel kneel and I saw two magnificent and thick trees over there under whose shade thousands may rest and a spring of cool water was flowing at one side.

I had passed that way a number of times during my lifetime, but I had never seen those trees and that spring ever. Thus, we camped there and had dinner. Then quenched our thirst with cool water and then rested for some time.

I was bewildered at this amazing episode, then I glanced at Imam Ali Naqi (a) but he smiled and turned his face away.

I decided to investigate this incident at any cost.

Later, I strolled to the water hole and pressed my sword in the ground and placed two stones over it to mark that spot. Then I made ablution and prayed.

Imam Ali Naqi (a) said,

“If you are rested, recite the name of God and continue the journey.”

So we set out from there and when the caravan had travelled for some distance, I retraced my steps to retrieve my sword from where I had buried it. It was present over there and the signs of our halt there were also present, but there was no trace of the shade-giving trees and the water fountain.

I was absolutely amazed and I prayed to God Almighty to make me steadfast on His affection, faith and recognition.

After that I rejoined my train as fast I could do.

Imam Ali Naqi (a) remarked,

“Abul Abbas, are you satisfied?”

“Yes sir,” said I, “I had some doubt before that but now I have gained certainty about your Imamate and after gaining the treasure of affection to you I have become the wealthiest person in the world and the hereafter.”

“It is as such!” he said, “The number of such individuals is predetermined. Neither decrease is possible in that nor increase.”¹

Imam’s awe

Abu Saeed Sahl bin Ziyad narrates: Once we were in Samarra in the house of the scribe, Abul Abbas Fadhl bin Ahmad bin Israel when conversation turned to Imam Ali Naqi (a).

The host said,

Abu Saeed, I want to tell you something about him when my father had mentioned. He said that when he was a scribe of Motaz, son of Mutawakkil, one day he went to his father and I accompanied him there but I concealed myself behind a curtain.

Before that it was the habit of Mutawakkil that whenever Motaz visited him, he used to say: Welcome! And make him seated. But this time Mutawakkil was so enraged that he did not even glance at his son. Motaz was so exhausted of standing the whole time that he lifted each of his legs alternatively to get some relief, while his complexion changed every moment.

Then Mutawakkil accused Fath bin Khaqan, his minister, for defending and thinking well of Motaz and said that he would

¹ *Al-Kharaij*, Vol. 1, Pg. 415; *Ithbatul Huda*, Vol. 3, Pg. 378; *Siratul Mustaqeem*, Vol. 2, Pg. 205.

certainly eliminate him that day as he makes baseless claims and criticizes his policies. "I will not spare him today!" He threatened.

Fath bin Khaqan was trying to calm his anger and he was saying,

"O chief of believers, please have patience! What you heard against him is all false."

After that Mutawakkil called four Caspian (Qazwini) slaves and handed a sword to each and told them, "I will just summon Abul Hasan here. As soon as he enters, you cut him into pieces. Not only would I execute him today; I would even consign his body to the flames."

I continued to listen to all this from behind the curtain. Then I saw that after sometime Abul Hasan Ali Naqi came to the court. I saw his lips moving in some prayer. He was neither worried nor was there any sign of anxiety on his face.

As soon as Mutawakkil saw him he came down from the throne at once and ran to the Imam, kissed his forehead and hands and said,

"O my chief, son of Messenger of Allah and my cousin! Why you took the trouble of coming here?"

Imam Ali Naqi (a) said,

"Your messenger informed me that you wanted to see me."

"That illegitimate one is a liar! You may return," said Mutawakkil.

Then he called out, "O Fath, O Ubaidullah, and O Motaz, escort your chief to his home."

When the Caspian (Qazwini) slaves saw the Imam, they bowed down before him in respect. But when he departed Mutawakkil called those killers and told the interpreter to ask why they didn't carry out what they were ordered.

They said, “We were overpowered by his awe. And when he entered we saw that he was surrounded by more than a hundred guards wielding naked swords and we could not dare to attack in their presence.”

Mutawakkil smiled and said to Fath bin Khaqan,

“O Fath, isn’t he your Imam?”

Fath bin Khaqan also smiled and replied, “Praise be to that being, who maintained his honor and made His proof evident.”

After narrating this incident, the author of *Thaqibul Manaqib* says:

It is possible that this well known story concludes with the report that Mutawakkil had the Caspian (Qazwini) slaves punished by death and after that Imam Ali Naqi (a) made them alive again. Allah knows best!¹

Reviving the dead

Ibrahim has narrated from his father, Baltun that he said: I was the gatekeeper of Mutawakkil at one time. A ruler presented fifty Caspian (Qazwini) slaves to him. Mutawakkil handed them over to me and asked me teach them the etiquette of his court.

I trained them for a year and after that one day they were standing in the court in a disciplined manner when Imam Ali Naqi (a) arrived there. Mutawakkil accorded respect to the Holy Imam (a) and the fifty slaves fell down in prostration before him. After the Imam left the court, Mutawakkil summoned me and said,

“O Baltun, why the slaves acted like that?”

“Even I am bewildered why they did that!” I replied.

“Ask them only,” said Mutawakkil.

¹ *Ath-Thaqib fil Manaqib*, Pg. 556; *Al-Kharaij*, Vol. 1, Pg. 417; *Ithbatul Huda*, Vol. 3, Pg. 379; *Kashful Ghumma*, Vol. 2, Pg. 395-396.

When I inquired, they told me: This gentleman visits us every year and teaches us religious knowledge. He stays with us for ten days every year and we know regarding him that he is the successor of the prophet of Muslims.

When I conveyed their statements to Mutawakkil, he ordered the execution of all of them.

I fulfilled his command and executed them all.

Then I went to Imam Ali Naqi (a) at the time of Isha Prayer and found a servant posted at his door, who escorted me inside.

Imam (a) was present there and he asked,

“O Baltun, how did you conduct with the Caspian slaves?”

I said that I executed them all in accordance to the command of the Caliph.

“Have they all been executed?”

“Yes,” I replied, “All of them are dead.”

“Would you like to see them?” asked Imam (a).

When I replied in the positive the Imam gestured towards a screen and said, “Lift that curtain and go inside.”

I went inside and saw all of them alive and in health; and they were all eating fruits.¹

Removing silver from the earth

Abu Hashim Ja'fari narrates: The year Bagha, the Turkish commander performed the Hajj, I was also present in Mecca for the pilgrimage. When I reached Medina, I went to meet Imam Ali Naqi (a) at his residence. At that time the Imam had already mounted in order to welcome Bagha.

¹ *Ath-Thaqib fil Manaqib*, Pg. 529.

I greeted the Imam, and he said, “Accompany us if you want.”

So I set out with him and when he exited Medina and came into the desert, the Imam said to the servant,

“We will wait here; you go ahead and see how far the caravan of Bagha is?”

After the servant left, Imam (a) said,

“Abu Hashim, dismount.”

So I dismounted and sat down in front of the Imam. Those days I was going through a terrible financial crisis. I thought of asking the Imam, but I was ashamed to do so, so I did not mention anything.

The Imam was wearing a finger ring. When he struck that ring on the ground the following writing appeared: Take this! But keep it confidential. And please excuse us!

Then with his whip the Imam scratched the ground hard and he struck the ground. Then he handed me a silver bar. Upon reaching Medina I got it weighed and it was 400 Mithqal.¹

Reports of the unseen

Muntasir, son of Mutawakkil says: My father got planted ‘Aas’ trees in one of his orchards and they grew considerably within a short time. Then he told the servants to spread carpets in the thick shade of those trees so that he may be able to sit there for some time and enjoy that beautiful scene.

So the carpets were spread out and my father arrived and rested on them. All the trees were verdant, but the leaves of one tree were withering and it had taken a yellowish hue.

My father glanced at me and said,

¹ *Ath-Thaqib fil Manaqib*, Pg. 532.

“O Rafidhi, just ask this black lord of yours why this tree has yellowed, because you believe regarding him that he possesses the knowledge of the unseen.”

I said, “No, O chief of believers, he does not have knowledge of the unseen.”

The following day I went to Imam Ali Naqi (a) early in the morning and informed him about the statements of my father.

Imam Ali Naqi (a) said,

“Son, go there and dig out its root. You will find an old skull over there. Due to the stench and temperatures of that skull that tree is unable to grow up properly and it has yellowed.”

Muntasir says: I followed the directions of Imam Ali Naqi (a) and when I dug its base I found an old skull buried over there. So, I came to my father and informed him about the knowledge of the Imam and he remarked,

“Son, beware! Don’t mention this to anyone.”¹

Saeed Saghir, the gatekeeper narrates: One day when I met Saeed bin Salih, the senior guard, he said,

“O Saeed, like you, I have also embraced the Shia belief.”

“I don’t believe it!” I said.

“By God, I am telling you the truth.”

“All right,” said I, “Tell me why you did that?”

“One night Mutawakkil ordered me to go to the house of Imam Ali Naqi (a) and check what he was doing.”

I followed Mutawakkil’s instructions and entered the house of the Imam to find that the Imam was praying at that time. I continued to stand and watch him. After he finished, he looked at me and said,

¹ *Ath-Thaqib fil Manaqib*, Pg. 538.

“O Saeed, would Ja’far (Mutawakkil) not desist till he is torn into pieces?”

So awesome was the Imam’s tone that I could not stand there any longer. I left that place and wanted to convey the Imam’s words to Mutawakkil. When I sought him out, I found that he was assassinated.

When I witnessed that the statement of the Imam proved true, I repented from my corrupted faith and embraced the Shia religion.¹

Saving a youth from the mischief of the enemies of Ahle Bayt (a)

Hasan bin Muhammad bin Ali narrates: A man came to Imam Ali Naqi (a) wailing and weeping and said,

“Maula, the oppressors have arrested my son due to his devotion for your family, and they have taken him to a mountain top from where they would throw him down tonight and then bury him in the lap of that same hill.”

Imam Ali Naqi (a) said, “Then what do you want?”

“I only want whatever any kind father would seek regarding his son.”

“Don’t worry. If Allah wills, your son would reach you tomorrow safe and sound and he would narrate a strange story.”

Then man was consoled with the Imam’s assurance; so he returned home; and the following day his son arrived in great spirits.

He asked the son about his ordeal.

The son said: O father, the enemies had dug a grave for me and they had tied up my hands and feet. They were about to

¹ *Ath-Thaqib fil Manaqib*, Pg. 539.

throw me down from the hilltop when all of a sudden ten pure and noble men appeared and asked: “Why are you crying?”

I said, “They want to kill me unjustly, that’s why.”

“If we got you freed, would you perform the Ziyarat of the tomb of the Prophet?”

“Definitely,” said I.

Then they caught hold of my guard, who wanted to torture me and threw him from the mountain peak so hard that no one could even hear his screams and when he hit the bottom, he bones were absolutely pulverized. When his companions saw the fate of their leader they started wailing and lamenting and they forgot about me completely.

Then those holy men held me by the shoulder, soared into the sky with me and deposited me here.

Right now they are at the door and they wish to take me to the tomb of the Holy Prophet (s) as they want to appoint me as a *Khadim* (attendant) of the Prophet’s shrine.

Later on that man met Imam Ali Naqi (a) and narrated the episode concerning his son and he was still in the company of the Imam when reports arrived that unknown persons pushed that guard from the mountain top killing him and his companions buried him below that hill.

Imam Ali Naqi (a) smiled and then remarked,

“These people are ignorant of what we know.”¹

Knowledge of foreign languages

It is narrated from Ali bin Mahziyar who said:

¹ *Ath-Thaqib fil Manaqib*, Pg. 543; *Al-Manaqib*, Vol. 4, Pg. 416; *Biharul Anwar*, Vol. 50, Pg. 174.

‘I sent my Slavic slave to Abul Hasan and the boy returned to me astonished. I asked, ‘What is the matter with you, O my son?’ He said, ‘How can I not be astonished? He did not cease speaking to me in Slavic language, it is as if he is one of us.’ I thought that he might have lived among them.”¹

The four days when it is recommended to fast

Abu Ishaq Ibne Abdullah Alawi Arizi narrates: I had heard that fasting on four particular days was very meritorious, but I didn’t know what those days were. So I went to inquire about it from Imam Ali Naqi (a) when he was staying at Sirya.

Without asking about my objective, the Imam said,

“Abu Ishaq, you have come to ask me regarding the four days on which it is meritorious to fast.”

“Yes,’ I replied.

He said, “Listen, fasting is recommended on the 27th of Rajab as it is the day Messenger of Allah (s) declared his prophethood.

Also, fasting is recommended on the 17 of Rabi I as it is the birthday of Messenger of Allah (s).

Fasting is also recommended on 25 Zilqad as the Earth was spread out beneath the Kaaba.

Finally fasting is recommended on 18 Zilhajj as it is the day of Ghadeer; the day when Messenger of Allah (s) appointed his cousin as the leader under the instructions of Almighty Allah.”

I said, “You are absolutely correct! I came to ask you about this only. I bear witness that you are Proof of God on the creatures.”²

¹ *Al-Manaqib*, Vol. 4, Pg. 408; *Biharul Anwar*, Vol. 50, Pg. 130; *Basairud Darajaat*, Pg. 333; *Kashful Ghumma*, Vol. 2, Pg. 389.

² *Tahdhib*, Vol. 4, Pg. 305; *Al-Wasail*, Vol. 7, Pg. 324.

Predicting the abandonment of Samarra

Mansuri has narrated from the uncle of his father that he said: One day Imam Ali Naqi (a) said to me,

“Abu Musa, I was brought to Samarra under duress. And if I am taken out from here, I would go only under duress (as I like this place and I don’t want to leave it).”

I said, “What do you like in this city?”

“The atmosphere here is clean and the water is good. Here people do not fall ill often.”

After that he said,

But this city would be soon deserted and it would become so desolate that only a few inns and some shops would remain for travelers and it would be due to the fact after I am no more; building activity would start in my shrine.¹

Command for the Qaim

Abi Hashim Dawud bin Qasim Ja’fari said: I heard Abul Hasan Askari (a) [Imam Hadi] say:

“The Imam after me is my son, Hasan. How will you behave with his son?”

I said: May I be sacrificed on you, why did you ask that?

He replied: Neither will you be able to see him nor uttering his name will be allowed for you.

I asked: Then how do we mention him?

He replied: The Proof from Aale Muhammad (a).”²

¹ *Al-Manaqib*, Vol. 4, Pg. 417; *Biharul Anwar*, Vol. 50, Pg. 129.

² *Elamul Wara*, Pg. 351-352; *Kamaluddin*, Pg. 381; *Biharul Anwar*, Vol. 50, Pg. 240; *Ghaibat Tusi*, Pg. 202.

Arrival of the Qaim's mother

Ibne Babawayh and other traditionists have narrated through their chains of narrators from Muhammad bin Bahr Shaibani that he said:

“I entered Kerbala in the year 286 A.H. and visited the tomb of the forlorn son of the Messenger of Allah (s) and then returned towards Baghdad, intending to go to the cemetery of Quraish called Maqabir Quraish, the Shrine of the Kazmain (a).

It was burning hot, so much so that it seemed that the noontime has been set ablaze and the heavens were burning in flames. When I reached the shrine of Imam Kazim (a) and smelled the breeze of his tomb that is engulfed in Divine compassion and encircled by gardens of forgiveness, I shed trickling tears and took my grievous sighs which were blocking my eyes from seeing.

When my tears ceased and groans stopped and I opened my eyes, I saw an old man, whose back was bent and his knees were curved and his forehead and palms had dried like the knees of a camel. Near the tomb, he was saying to another gentleman who was with him: O nephew, through the most esoteric secrets and the noblest of all knowledge, which the two Masters possess, your uncle has reached a nobility the like of which none has carried but Salman. Your uncle has reached at the end of time and the expiration of his life, yet he does not find in the people of the locality a man to confide his knowledge in.

I said to myself: O my soul, unkindness and suffering come from you, inasmuch as I exhaust the foot and the hoof in search of knowledge. Now my ears have caught from this old man a word which alludes to the greatest knowledge and a magnificent affair. I said to the old gentleman:

O Shaykh, who are the two Masters? He replied: The Two Heavenly Stars Treasured on earth in Surre Man Raa.

I said: I take an oath by the love and the majestic position of Imamate and succession of these two Masters that I am a searcher of their knowledge and a seeker of their words. I profess the solemnest of the oaths to protect their secrets.

He said: If you are truthful in what you are saying, then present the words from the narrators of their traditions. As he examined the books and the traditions therein, he said: You are truthful.

I am Bishr Ibne Sulaiman Nakhkhas from the children of Abu Ayyub Ansari, one of the devotees of Abul Hasan and Abu Muhammad and their neighbor at Surra Man Raa. I said to him: Do favor on your brother by sharing some of the things you have seen from them.

He said: My master Abul Hasan (a) made me knowledgeable about slaves. I would neither buy nor sell but with his permission, which helped me avoid dubious occasions, until my knowledge of the subject matured and I could make good distinction between the permissible and the illegal.

As such, one night I was at my house in Surra Man Raa and a certain portion of the night had passed, when someone knocked at my door.

I ran with speed and saw Kafur, the servant, the messenger of our Master, Abul Hasan Ali Ibne Muhammad (a) calling me to him. I put on my robes and went to him.

I saw him talking to his son, Abu Muhammad (a) and his sister Hakima from behind the curtain. When I sat, he said: O Bishr, you are from the descendants of the Ansar, and this love has always been in you, with each coming generation inheriting it from the preceding one, and you are trustworthy men of us Ahle Bayt (a). I am elevating you and ennobling you by an excellence through which you will surpass all Shia in devotion, by sharing a secret with you and sending you to purchase a certain bondmaid.

He then wrote a very fine letter in Roman script and Roman language and imprinted his seal on it. He took out a yellow cloth, in which were 200 dinars. He said: Take this and go with it to Baghdad. He told me to go to the crossing of the Euphrates on the noon of such and such day and when I reach the boats of the captives,

“You will see bondmaids in them. You will find buyers for the procurers of the Abbasids and a small group from the Arab youths. When you see that, keep an eye on a man called Umar Ibne Yazid Nakhkhas from a distance all day long, until a bondmaid 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 wants to touch her; and you hear a cry in Roman from behind a thin veil. You should know she is saying: Alas from the violation of the veil.

One of the buyers says: Mine for 300 dinars; her modesty has ever increased my desire for her. She replies to him in Arabic: Even if you come in the figure of Sulaiman, the son of Dawud 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 bondmaid replies: What is the rush? There must be a buyer that my heart finds rest in him and his fidelity and honesty.

At that moment go to Amr bin Yazid Nakhkhas and tell him you have a nice letter from a certain man of nobility, which he has written in Roman language and the Roman script, describing therein his benevolence, fidelity, excellence and generosity, so 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.

Bishr bin Sulaiman says: I performed all that which my Master, Abu Muhammad Hasan (a) had ordered me to do with respect to the bondmaid. When she saw the epistle, she cried very profusely and said to Amr bin Yazid:

Sell me to the writer of this letter. She took the solemnest of oaths that should he refuse to sell her to him, she will take her life.

I negotiated the price with the dealer until it settled exactly on the amount of dinars my Master had given me.

The money being sufficient, I took the bondmaid, 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 Master. 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 do not know who wrote.

She said: O incapable and feeble from knowing the position of the progeny of prophets, lend me your ears and empty your heart for my words.

I am Malika the daughter of Yashua, son of the Caesar of Rome. My mother is from the descendants of the Disciples of Jesus (Hawariyun) and her lineage goes back to the successor of Jesus, Shamun.

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 years. So he gathered in his palace 300 priests and monks from the descendants of the Hawariyun, and from their men of stature seven hundred men. He gathered four thousand men from commanders of the army and officers of the military and leaders of the armed forces and chiefs of the tribes. He erected a throne from the dearest of his riches, which was adorned with varieties of jewels and was raised over forty steps.

When his nephew climbed the stage, the crosses were fixed about, the bishops took their stands in great reverence, and the

pages of the Injeel were opened, suddenly the crosses collapsed from the top and hit the ground.

The pillars of the throne crumbled and crashed onto the floor. My grandfather's nephew, who had risen over the throne, fell down unconscious. The colors of the bishops changed 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 regal creed.

My grandfather took this as an evil omen and said to the bishops: 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 to this young girl; and the evil of his dead brother may go away through his fortune.

And when they did that, the same thing happened the second as had happened to the first nephew. People scattered away. My grandfather, the Caesar stood in great distress and entered the quarters of the womenfolk.

I dropped the curtains and then in the same night saw in my dream that Jesus, Shamun, and a number of the Hawariyun 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, his son-in-law and his successor, the Prince of the Believers (a) and a number of his sons entered.

Jesus stepped forward and embraced him. Muhammad said: O Spirit of Allah, I have come to you to propose to your successor, Shamun for his daughter, Malika, for this son of mine, pointing with his son towards Abu Muhammad (a) the son of the writer of this epistle.

Jesus looked at Shamun and said: The greatest honor has come to you. Let your relation be bonded with the relation of the house of Muhammad (s).

Shamun said: It will be my honor to do so. He climbed over that pulpit. Muhammad (s) said the rituals and married me to his son. Jesus bore witness and the sons of Muhammad and the Hawariyun bore witness.

When I woke up, I was scared to report this to my father or grandfather, fearing they will kill me. I was keeping this secret and was not revealing it to them. Meanwhile, my heart throbbed with Abu Muhammad's love 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 and ask him 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 torture, and remove their manacles, and do them favors, and kindly release them, I am hopeful that Jesus 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 Mary, the daughter of Imran, and one thousand serfs from the Gardens.

Mary says to me: This is the Mistress of the Ladies (a), the mother of your husband, Abu Muhammad (a). So I hold her and cry and complain why Abu Muhammad (a) does not come to visit me.

The Mistress of the Ladies (a) said: My son, Abu Muhammad (a) will not visit you so long as you believe in a partner with Allah in the religion of the Christians. This is my sister, Mary, the daughter of Imran, and she turns to Allah with disdain from your religion. If you want the pleasure of Allah, the

Mighty and Sublime and the pleasure of Jesus and his mother, and to have Abu Muhammad (a) visit you, say: I bear witness that a deity other than Allah is not and that my father, Muhammad is the Messenger of Allah.

When I spoke these words, the Mistress of the Ladies (a), pulled me to her chest and my soul was blessed. She said: Now expect the visitations of Abu Muhammad (a). I am sending him to you.

I woke up in great excitement and expectation of meeting Abu Muhammad (a). The following night, I saw Abu Muhammad (a) in dream and as if I was saying to him: You have 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 that you have embraced Islam I will visit you every night until Allah brings us together. Until now, his visitations have not ceased.

Bishr says: I said to her: How did you fall among the captives? She said: Abu Muhammad (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 entourage of the servants along such and such route. I did that and the vanguards of Muslims encountered us, which led to my situation that you can see and observe.

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 your servants.

I said to her: It is amazing that you are Roman and your language is Arabic.

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 and articulate.

Bishr says: When I brought her back to Surra Man Raa, I entered upon my Master Abul Hasan (a). He said to 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 to her: Which one is dearer to you, ten thousand dinars or a glad tidings of eternal grandeur? Glad tidings of a son for me.

He said: Rejoice the tidings of having a son who will rule the world from the east to the west and will fill the earth with justice and equity as it will be filled with oppression and corruption.

She asked: From whom?

He replied in Roman: From the one whom the Messenger of Allah (s) proposed for you on such and such night, in such and such year. To whom Jesus and his successor married you.

She asked: From your son, Abu Muhammad? Do you know he visited me since I have embraced Islam on the hands of the Mistress of the Ladies (a)?

Our Master said: Kafur, call my sister Hakima. And when she entered, he said to her: Here she is. Lady Hakima embraced her long and was very much happy to see her. Abul Hasan (a) said: O daughter of the Messenger of Allah (s), take her to your house and teach her the duties and traditions, for she is the wife of Abu Muhammad and the mother of the Qaim (a)."¹

Muhammad bin Abdullah Mutahhari says: I said to Hakima Khatun, daughter of Imam Muhammad Taqi (a) to describe the

¹ *Kamaluddin*, Pg. 417; *Dalailul Imamah*, Pg. 262-267.

events of the birth and occultation of the Qaim of Aale Muhammad (a).

Lady Hakima said,

Narjis lived in my house and I used to teach and train her. When my nephew, Hasan Askari (a) once stared hard at her, I said,

“It seems you are attracted to her and if you wish to join with her I will marry her to you.”

It’s not that, Auntie; but what I am amazed at is that from her would be born one, who would fill the Earth with justice and equity as it would have been fraught with injustice and oppression.”

“Shall I then send her to you as a bride?” I asked.

Imam Hasan Askari (a) said,

“Please take permission from my respected father, Aunt.”

So I went to the house of Imam Ali Naqi (a). I greeted the Imam and sat near him. Imam Ali Naqi (a) himself spoke first,

“Sister Hakima, send Narjis as a bride to my son, Abu Muhammad.”

“Master, I came with this same purpose,” I said.

He said,

“Best wishes to you; Almighty Allah wants you to share in the divine reward.”¹

Pride of Isa (a)

Zaid bin Ali bin Zaid narrates: Once I fell very ill. The physician arrived at night, who examined me, dispensed some medicines and then said,

¹ *Al-Hidayatul Kubra*, Pg. 73, 94-95.

“Take this medicine once every day for ten days. You would be cured if God wills.”

After that he left my house. A short while later Nasr, the servant of Imam Ali Naqi (a) arrived and said,

“Imam Ali Naqi (a) has sent this medicine and said: The physician advised you to take medicine for ten days, but you take this only once and you would be cured if Allah wills.”

Zaid says: I took the medicine sent by the Imam and I was immediately cured.

The following day I picked up the physician’s medicine and went to his dispensary. I said, “Keep your medicine with you, I am cured.”

He was shocked to see me there. He said, “How did you recover in one night?”

I told him that I had taken the medicine which Imam Ali Naqi (a) sent. He arose and went straight to Imam Ali Naqi (a), embraced Islam at his hands and then remarked,

“This is the knowledge of Christ and only one who is like Christ can have that knowledge.”¹

Status of Abu Talib (a)

Ali bin Ubaidullah Husaini says: On the day of meeting the ruler, we mounted and accompanied Imam Ali Naqi (a) to Mutawakkil. Imam Ali Naqi (a) remained there for some time and when he rose up to leave, Mutawakkil said,

“Abul Hasan, please stay a little; I want to ask you something.”

“All right,” said the Imam.

¹ *Al-Hidayatul Kubra*, Pg. 63.

He said, “Is there any other place in the hereafter, where people can live other than Paradise and Hell?”

“Only Allah knows,” replied the Imam.

He said, “I am also asking you under this divine knowledge.”

“I am also replying under that same divine knowledge,” said the Imam.

“What is your opinion regarding this traditional report that on Judgment Day Abu Talib would be made to stand between Paradise and Hell and he would be wearing shoes of fire due to which his brains would be boiling; and he would not be able enter Paradise due to his disbelief. But since he reared the Prophet and defended him from Quraish, he would not be sent to the Hell also.”

Imam Ali Naqi (a) said,

“Woe be on you! If the faith of Abu Talib is placed on one side of the balance and the faith of the remaining creatures is placed on the other, Abu Talib’s faith would be heavier.”¹

¹ *Mulakhisan An Hidayatul Kubra*, Hazini, Pg. 65.

Chapter 11: Miracles of Imam Hasan Askari (a)

Muhammad Ibne Ismail Ibne Ibrahim Ibne Musa Ibne Ja'far (a) said:

“Once Abu Muhammad (a) wrote to Abul Qasim Ishaq Ibne Ja'far Zubairi before the death of Motaz by about twenty days as herein below:

‘Stay home until what is to happen will happen.’

When Burayha was killed, he wrote to him, “A happening has happened. What would you command me to do?”

He wrote back, “This is not the happening. It is another happening.”

Then there was the case of Motaz the way it was.”¹

It is narrated from the same narrator that the Imam (a) wrote to another person:

“Muhammad Ibne Dawud Ibne Abdullah will be killed.”

It was ten days before his murder. On the tenth day he was killed.²

¹ *Al-Kafi*, Vol. 1, Pg. 502; *Irshad*, Mufeed, Pg. 340.

² *Al-Kafi*, Vol. 1, Pg. 502; *Ithbatul Huda*, Vol. 3, Pg. 400.

Imam's generosity

Muhammad Ibne Ibrahim, known as Ibne Kurdiy, has narrated from Muhammad Ibne Ali Ibne Ibrahim Ibne Musa Ibne Ja'far (a) who has said the following:

We were under pressure and constraint. My father said:

“Let us go to Abu Muhammad (a). People describe him as very generous and considerate.”

I asked, “Do you know him?”

He said, “No, I do not know him and I have not seen him before.”

We decided to go and meet him. My father said on the way:

“I wish he would grant us five hundred Dirhams: two hundred for clothes, two hundred to pay the debts and two hundred for expenses. We need this much very badly.”

I said to myself, “I wish he will grant me three hundred Dirhams, one hundred to buy a donkey, one hundred for expenses and one hundred for clothes to go to the mountains.”

The narrator said that when we arrived at the door a slave came out and said:

“Ali Ibne Ibrahim and his son Muhammad come inside.”

When we were in the Imam's presence we offered greetings of peace and he said to my father:

“O Ali, what held you back from coming to us until now?”

He said, “My master, I felt shy to approach you in this condition.”

When we left, his slave gave a bag of money to my father, saying:

“This is five hundred Dirhams, two hundred for clothes, two hundred to pay debts and two hundred for expenses.”

He gave me a bag and said, “This is three hundred Dirhams, a hundred for the donkey, a hundred for clothes and a hundred for expenses. Don’t go to the mountains; go to Sawra.”

I went to Sawra and married a woman and now my income from properties is a thousand Dinars.¹

The refractory mule

Ahmad Ibne Harith Qazwini said:

I was with my father in the city of Surra man Raa. My father was a veterinarian at the stables of Abu Muhammad (a). Mustain had a mule the like of which in beauty and size has not been seen. No one could touch that mule to ride, saddle or harness. He had called all the trainers and they had failed to ready it for riding. Certain people close to him said:

“O chief of believers, why don’t you ask Hasan, Ibne Reza who would either ready it for riding or get killed: in which case it will be a great relief for you?”

The narrator said that he sent for Abu Muhammad, Hasan (a) and my father went with him (a). My father reported:

“When Abu Muhammad entered the room I was with him. Abu Muhammad looked at the mule that was standing in the compound of the facility.

The Imam went to Mustain. He offered him greeting of peace and welcomed him and asked him to sit just next to him and said:

“O Abu Muhammad, harness the mule (that has become obstinate).”

He went to the mule and placed his hand over the rear. The narrator said that I saw the mule perspire so much that it began to flow.

¹ *Al-Kafi*, Vol. 1, Pg. 506; *Irshad*, Mufeed, Pg. 341.

Then Abu Muhammad (a) said, “Young man harness the mule.”

Mustain said, “No, you only harness the mule.”

Imam (a) took off his gown and harnessed the mule and returned to his place. Mustain asked him to saddle the mule but he said to my father, “Young man, saddle the mule.”

Mustain asked him to himself saddle the mule. He stood again, saddled the mule and returned to his place and said do you want that I ride it also?”

He said, “Yes, please do so.”

He rode the mule without any resistance. The mule ran in the facility and then he took the mule for an amble which the mule performed in the best way that can be. He came back and dismounted.

Mustain said, “O Abu Muhammad, how was the mule?”

He said, “O chief of believers, I had not seen like it before in beauty and skill. Only the chief of believers deserves to have such a mule.”

The narrator said: Mustain said, “O Abu Muhammad, the chief of believers wants you to ride it. You may take it.”

Abu Muhammad (a) said to my father, “My man; take it to the stables.”¹

Taking our Dinars from the ground

Abu Hashim Ja’fari said:

I requested Abu Muhammad for something that I needed. He scratched the earth with his whip.

¹ *Al-Kafi*, Vol. 1, Pg. 507; *Ithbatul Huda*, Vol. 3, Pg. 406.

The narrator said that I think he then covered it with a handkerchief and then took out five hundred Dinars. He then said:

“O Abu Hashim; take it and pardon us.”¹

Go for the Hajj

Abu Ali Mutahhar said:

He wrote to Abu Muhammad (a) in the year of Qadisiyya, the year of draught that forced people to return home without performing Hajj for fear of thirst. He wrote back in reply:

“Continue your journey and you will have no fear by the will of Allah.”

They continued their journey to Hajj safely and thanks to Allah.”²

Acceptance of prayer

Abu Hashim Ja’fari said:

I complained to Abu Muhammad (a) about the constraining cell of the prison and the weight of the shackles on me. He wrote back in reply to me:

“Today, you will pray your Noon Prayer at your own home.”

I was released that day and prayed the Noon Prayer in my own home as he had said.³

¹ *Al-Kafi*, Vol. 1, Pg. 507; *Ithbatul Huda*, Vol. 3, Pg. 401.

² *Al-Kafi*, Vol. 1, Pg. 507; *Irshad*, Mufeed, Pg. 342.

³ *Al-Kafi*, Vol. 1, Pg. 508; *Irshad*, Mufeed, Pg. 242.

Bestowal of the Imam

Abu Hashim Ja'fari said:

I was under financial constrains and I decided to ask him for a certain amount of Dinars in writing but I felt shy. When I was going home, he sent me a hundred Dinars and wrote to me as follows:

“If you need anything do not feel shy or embarrassed. Ask and you will find it as you wanted, by the will of Allah.”¹

Knowledge of languages

It is narrated from Abu Hamza Naseer, the servant that he said:

I had heard many times Abu Muhammad (a) speak to each of his Roman, Turkish and Slavic slaves in their own languages.

It was astonishing to me and I would think that he is born in Medina and has not exposed to anyone until Abul Hasan passed away and no one saw him. How is this that he speaks such languages? I talking to myself that he came to me and said:

“Allah, the Most High, the Most Holy, grants distinction to the Imam over the other creatures in all matters. He gave them distinction in the matters of languages, knowledge of the genealogical issues, of the duration of lives and events. Without such distinctions there will be no difference between Imam and others.”²

Sleeping and being awake is same for the Imam

It is narrated from Aqra that he said:

¹ *Al-Kafi*, Vol. 1, Pg. 508; *Ithbatul Wasiyya*, Vol. 3, Pg. 213.

² *Al-Kafi*, Vol. 1, Pg. 509; *Al-Kharaj*, Vol. 1, Pg. 436.

I wrote to Imam Hasan Askari (a) asking him if Imams experience wet dreams?

I said to myself after the letter had gone, “Wet dream is something Satanic, and Allah, the Most Holy, the Most High, has protected those whom He has given authority against such things.”

The answer came: “The condition of the Imams when asleep is the same as when they are awake. Sleep does not change anything in them. Allah has given protection to those whom He has given authority from Satanic encounters as you mentioned to yourself.”¹

Only you would have the upper hand

It is narrated from Ali Ibne Hasan Ibne Fadhl Yamani that he said:

A descendant of Ja'far Tayyar was attacked by such a large number of people that seemed impossible for them to defend themselves. He wrote to Abu Muhammad (a) about his dangerous condition. He wrote back to him in reply:

“You will be adequately defended by the will of Allah, the Most High.”

He came out with just a few people to defend themselves against the attackers, who were in excess of twenty thousand, while on his side there were fewer than a thousand, but the attackers were all vanished.²

Amulet for fever

Hasan Ibne Zarif narrated:

¹ *Al-Kafi*, Vol. 1, Pg. 509; *Al-Kharaj*, Vol. 1, Pg. 446.

² *Al-Kafi*, Vol. 1, Pg. 508; *Ithbatul Huda*, Vol. 3, Pg. 302.

Two issues would prick my conscience which made me to write to Abu Muhammad (a). I wrote about Qaim (the one who will rise with Divine Authority):

“When he rises by what means he will judge among the people and where will be his court?”

I also wanted to ask him about alternating fever, but I missed to mention it in writing.

The answer came. “You had asked about Qaim. When he will rise, he would judge among people through his own knowledge just the way Dawud judged. He would not call any witness to testify. You also wanted to ask about alternating fever but you forgot to do so. Write the following on a paper:

﴿٦٩﴾ قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ

“We said: O fire! be a comfort and peace to Ibrahim.”¹

The narrator said: We did just as he had said and the suffering person was relieved.²

Report of the unseen

Ismail Ibne Muhammad Ibne Ali Ibne Ismail Ibne Ali Ibne Abdullah Ibne Abbas Ibne Abdul Muttalib said:

Once I sat on the side of the road waiting for Abu Muhammad (a) to pass by so that I can present before him my complaint against a need. When he was passing by, I mentioned the complaint and swore that I didn't have even a Dirham for lunch or dinner.

The narrator said that the Imam (a) said:

¹ Surah Anbiya 21:69.

² *Al-Kafi*, Vol. 1, Pg. 509; *Ithbatul Huda*, Vol. 3, Pg. 403.

“You falsely swore by Allah. You have buried two hundred Dinars. These words of mine are not to deny you any grants. Young man, give him whatever is with you. His servant, gave me one hundred Dinars. He then turned to me and said:

“You will be deprived of it in your worst days.”

He meant those Dinars that I had buried for a difficult day. What he said was true. I had buried two hundred Dinars thinking that they would only be used in very difficult times. When I faced such a difficult day and all the ways to find a living was closed, I went to take out the two hundred Dinars, but found that there was not even a single Dinar. In fact, my son had learned where the Dinars were and had taken them and run away. I could not benefit from any of that money.¹

Sell this horse away

Ali Ibne Zaid Ibne Ali Ibne Husain Ibne Ali (a) says:

I had a horse that I liked very much and I would admire it often in gatherings. One day I went to see Abu Muhammad (a) and he said:

“What has your horse done?”

I said, “I still have it and it is in front of you. I just dismounted it.”

He said, “Change it before this evening if you can; if you find a buyer, do not delay.”

Someone came in and our conversation discontinued. I then left anxiously for home and informed my brother about it and he said:

“I do not know what to say about it.”

I felt covetous about it and procrastinated in offering for sale until it was evening we had just prayed the late evening

¹ *Al-Kafi*, Vol. 1, Pg. 509; *Ithbatul Huda*, Vol. 3, Pg. 403.

prayer that the horse trainer came in saying, “My master your horse has died.”

I felt sad and realized that this was what Abu Muhammad (a) meant. After several days I went to see Abu Muhammad (a) and I was saying to myself:

“I wish he would replace my horse with another. It was his words that made me so sad.”

When I sat down he said, “Yes, we will replace your horse. Young man, give to him my dark brown nag which is better than your horse to ride and will live longer.”¹

Prediction about the killing of Mohtadi

Ahmad Ibne Muhammad narrated:

I wrote to Imam Hasan Askari (a) when Mohtadi had started killing the Turkish Mawali (slaves). My master, we thank Allah for diverting his (Mohtadi’s) attention from us. I heard that he threatened you and said, By Allah, I will wipe them out from the face of the earth.”

Abu Muhammad (a) responded with his own signature.

“This will be much shortening to his life. Count five days from today. On the sixth day he will be killed with humiliation and insults that he will go through.”

It then happened exactly as he had said.²

Knowledge of future

Muhammad Ibne Hasan Shamun narrated:

I wrote to Abu Muhammad (a) requesting him to pray for me because of the pain that I suffered in my eyes. One of my eye

¹ *Al-Kafi*, Vol. 1, Pg. 510; *Ithbatul Huda*, Vol. 3, Pg. 404.

² *Al-Kafi*, Vol. 1, Pg. 510; *Ithbatul Huda*, Vol. 3, Pg. 404.

had gone and the other was about to go. He wrote back to me in reply:

“Allah has kept your eye for you.”

My painful eye then recovered. He had signed at the end with these words:

“May Allah, grant you good rewards and best recompense.”

I became sad and I did not know anyone just passed away from my family.

After a few days I received information of the death of my son, Tayyib. I then realized what for his condolences to me were.¹

Restoration of inheritance

Umar Ibne Muslim reported:

We were in the city of Surra man Raa that a man, called Sayf Ibne Layth, from Egypt came with a complaint to Mohtadi against Shafi Khadim who had usurped his property and expelled him from the city.

We gave a hint to write to Abu Muhammad (a) and request him to facilitate this affair.

Imam Hasan Askari (a) wrote back to him, “You will be all right. Your property will be given back to you. Do not forward your complaints to the Sultan. Go and meet the agent (of Shafi Khadim) who has your property and threaten him with the power of the Greatest Sultan, Allah, Lord of the worlds.”

He met the agent. The agent who had the property with him said:

“It was written to me at the time of your leaving Egypt to find you and return your property to you.”

¹ *Al-Kafi*, Vol. 1, Pg. 510; *Ithbatul Huda*, Vol. 3, Pg. 404.

He returned the property by the order of the judge, Ibne Abu Shawwarib in the presence of witnesses and he did not have to present his complaints to Muhtadi.¹

Prediction about the cure of one son and demise of the other

It is narrated from Saif bin Laith that he said:

When I left Egypt, one of my sons was ill and my elder son was the executor of my will and the supervisor over my family in case I would die. I wrote to Abu Muhammad (a) requesting him to pray my son who was ill.

He wrote back to me in reply:

“Your son has recovered but your elder son, the executor of your will and the supervisor over your family has died. Pay thanks to Allah; do not be impatient, lest your rewards will be withheld.”

The news came to me that my son who was ill has recovered and my elder son passed away on the day I received reply from Imam Hasan Askari (a).²

Giving the finger ring without being asked

It is narrated from Abu Hashim Ja'fari that he said:

One day I went to see Abu Muhammad (a) and I wanted him to give me a certain amount of silver, so I can make a ring out of it and keep for blessing. I sat down but forgot to ask what I had come for.

When I was leaving and bid farewell to him he threw a ring to me and said:

¹ *Al-Kafi*, Vol. 1, Pg. 511; *Ithbatul Huda*, Vol. 3, Pg. 405.

² *Al-Kafi*, Vol. 1, Pg. 511; *Kashful Ghumma*, Vol. 2, Pg. 424.

“You only wanted silver, but we give you a readymade ring and also save you the cost of the gemstone and silversmith labor charges. May Allah grant you blessings, O Abu Hashim.”

I then said, “I testify that you are the Wali of Allah and my Imam through my obedience whom I follow the religion of Allah.”

He said, “May Allah grant you forgiveness, O Abu Hashim.”¹

Auspiciousness of seeing the Imam

Ali Ibne Abdul Ghaffar said:

The Abbasids went to Salih bin Wasif when Imam Hasan Askari (a) was imprisoned. They told him: “Be hard on him. Don’t give him any ease.”

“What can I do with him?” Salih asked, “I entrusted him to two of the vilest men I could find. They have become men of worship, prayer and fasting to an amazing extent”

Then he ordered those two men who had been put in charge of the Imam to be brought there. He said to them:

“Shame on you! What is your involvement in the affairs of this man?”

They answered: “What can we say about a man who fasts through the day and stands in prayer through the night, who does not speak and occupies himself with nothing except worship? When he looks at us, our limbs shake and within us is a feeling, which we have never had.”

When the Abbasids heard that, they left in despair.²

¹ *Al-Kafi*, Vol. 1, Pg. 512; *Elamul Wara & Kharaij; Kashful Ghumma*, Vol. 2, Pg. 421.

² *Al-Kafi*, Vol. 1, Pg. 512; *Irshad*, Mufeed, Pg. 344.

Milk instead of blood

It is narrated from a Christian cupping expert who served in the army:

“One day at noon Imam Hasan Askari (a) sent for me at the time of Noon Prayer and told me to perform cupping on his vein. He showed me a vein that was not known to me as one of the veins used for cupping.

I thought to myself, “I have not seen anything stranger than this. To perform cupping at noon, which is not the time for it and on a vein that I do not know.”

He told me, “Wait in the house.”

When it was evening he called me and said, “Open the vein.” I opened the vein.

He said, “Hold it” I held the vein and stopped the blood.”

He then told me to remain in the house. At midnight he called me and said to open the vein. He said: It increased my astonishment, but I did not like to ask him. I opened the vein and white blood like salt came out. He said that he told me to stop it and I stopped it. He said: He told me to remain in the house.

In the morning he ordered his clerk to pay me three Dinars. I took the Dinars and left.

I then went to see Bakhtishu, who was a Christian, and told him the whole story.

The narrator said: He said, “By Allah, I do not understand what you say and I do not know anything about medicine. I have not read any such thing in the books. I do not know anyone more knowledgeable in Christianity than so and so, a Persian man. Go to him.”

He said: I then hired a boat and went to Basra then to Ahwaz and to Persia to the man I was looking for.

I explained to him the story. He asked me to give him time. I waited for a few days and then went to him for an answer.

He said, “What you say this man did is something that Jesus had done only once in his life.”

Then the monk returned to the service of Imam Hasan Askari (a) and continued to serve him all his life.¹

Knowledge of future

Ali Ibne Muhammad has narrated from certain persons of our people who narrated the following:

“Muhammad Ibne Hujr once wrote to Imam Hasan Askari (a) complaining against Abdul Aziz Ibne Dulf and Yazid Ibne Abdullah. He wrote back in reply, “As far as Abdul Aziz is concerned, I have relieved you from his troubles. As far as Yazid is concerned for each of you there is position before Allah.” Abdul Aziz died and Yazid killed Muhammad Ibne Hujr.”²

Security from wild beasts

Ali bin Muhammad has narrated from certain persons of our people saying as follows:

“Abu Muhammad (a) was placed under the supervision of Nahrir, a special agent of the Abbasides who would cause constraints suffering to him.

His wife told him, “Woe on you, be pious before Allah. Do you not know who is in your house?”

She then explained to him the good manners of the Imam (a) and said, “I am afraid for you regarding him.”

He said, “I can throw him to the beasts.”

¹ *Mukhtarul Kharaij*, Pg. 213.

² *Al-Kafi*, Vol. 1, Pg. 513; *Ithbatul Huda*, Vol. 3, Pg. 406.

He in fact, did so and the Imam (a) was seeing standing among them for prayer and the beast circled him.

Style of sleeping

Muhammad Ibne Yahya has narrated from Ahmad Ibne Ishaq, who said:

Once I went to see Abu Muhammad (a) and asked him to write for me few lines so that whenever I would see his handwriting I would recognize it.

Imam (a) said, “Yes, and then said, “O Ahmad the writing with a fine pen and with thick pen will look different to you. Do not have doubts.

He then asked for a pen and ink pot and began writing. He would make the pen to have ink from the bottom of the ink pot.

I thought to myself when he was writing, “I will request him to gift me the pen with which he is writing.”

When he finished writing he turned to me and began speaking while he was wiping the pen with the handkerchief of the ink pot for a while and then said, “Here, O Ahmad it is for you.”

He gave it to me. I said: May I be sacrificed on you, I am sad about something that is in my soul. I wanted to ask your father about it, but I did not have the chance.

He asked, “What is it, O Ahmad?”

I said, “My master, it is narrated to us from your holy ancestors that the prophets sleep on their backs, the true believers sleep on their right side, the hypocrites sleep on their left side and Satans sleep on their belly.”

He said, “That is how it is.”

I said, “My master I struggle to sleep on my right side, but I cannot do so and I do not go to sleep on my right side.”

He remained quiet for a while and then said, “O Ahmad, come close to me.”

I went close to him and he said, “Put your hand under your clothes.”

I did so. He then took his hand from under his clothes and placed under my clothes. He wiped with his right hand my left side and with his left hand my right side three times.

Ahmad says that ever since I have not been able to sleep on my left side and cannot go to sleep on my left side.¹

Marking the pebbles

Abu Hashim Dawud bin Qasim Ja’fari narrates: I was once in the company of Imam Hasan Askari (a) when his servant informed that a man from Yemen was asking to meet the Imam.

“Allow him,” said the Imam.

The servant ushered in a very handsome, tall and elegant man. He saluted and the Imam replied and said, “Take a seat.”

That man sat down beside me.

“I wonder who that one is,” I thought.

Imam Hasan Askari (a) said,

“He is the son of that Arab lady with the stone which bore the seal of my ancestors and now he has come to take my seal as well.”

Then he said, “Where is that stone?”

He removed it which has some free space on one side. The Imam marked his seal in that space.

The narrator says: I can still visualize the shining seal of Imam Hasan Askari (a) on it.

¹ *Al-Kafi*, Vol. 1, Pg. 513; *Al-Wasail*, Vol. 4, Pg. 1067.

I asked, “Did you meet the Imam before this?”

“No,” he replied, “but I was eager to meet him since long. Then today an elegant youth approached me whom I had never before seen. He told me: Arise, and come with me to meet the Imam. As soon as I got up, I found myself here.”

Then he bid farewell of the Imam and said,

“May Allah send mercy and blessings on you, O Ahle Bayt, progeny one of another.

I bear witness that like the right of Amirul Momineen (a), observing your right is also obligatory.”

Then he went away and I never saw him after that.

Abu Hashim says: I asked what his name was and he said: Muhajja bin Sult bin Uqbah bin Samaan bin Ghanim bin Umme Ghanim. Our grandmother Umme Ghanim had taken the seal of Amirul Momineen (a) and some other Imams on her stone.¹

Pointing out a regime spy

Abu Hashim Dawud bin Qasim is quoted to have said: “I was in the prison known as the prison of Salih bin Wasif Ahmar, together with Hasan bin Muhammad Aqiqi, Muhammad bin Ibrahim Amari and others...

It so happened that both Abu Muhammad Hasan (a), together with his brother, Ja’far were brought into prison.

Thus, we started to be in the service of him (the Imam). Salih bin Wasif was responsible for the imprisonment of the Holy Imam (a).

In prison, with us, there was a man from the Jumhi Tribe, who pretended to be a follower of Imam Ali (a).

Imam Hasan Askari (a) said:

¹ *Elamul Wara*, Pg.353-354; *Kashful Ghumma*, Pg. 431-432.

“Were it not that among you is the one who is not from you, I would let you know when you would be set free.”

Then, he gestured to Jumhi to go out and thus he went away.

Abu Muhammad (a) then said: This man (i.e. Jumhi) is not from you, therefore, be careful of him. Because, in his clothes, there is a letter which he wrote for the caliph telling him what you say about him (the caliph).

Therefore, some of the prisoners stood up and checked his clothes and found the same letter written therein.

Abu Hashim Ja’fari says: Imam Hasan Askari (a) used to keep fasts and everyday a servant used to bring him a bag of food in the evening and we all used to share the same with him in Iftar.

Due to continuous fasting, I perceived a terrible weakness in my body. So I rose up and went to another room. I found a loaf of dry bread over there I ate it. After which I returned to the Imam.

The Imam said to his servant, “Bring food for Abu Hashim. He is not fasting.” I smiled at this.

The Imam said, “What is so amusing, O Abu Hashim? When you are not fasting, what use would a dry loaf of bread be for you? Have meat to gain strength.”

“Indeed, God, His Messenger and you all are true,” I said and then ate food.

He said, “Now don’t fast for three days as the weakness of fasting does not end before three days.”

On the day the Imam was supposed to be freed, his servant came and asked if he should bring the food.

“Bring it, but I think I would not have to eat here.”

So, his servant brought the food at noon, but the Imam was fasting that day and he was released that same day at the time of Asr.

He said to us, “You may have this food; may God make it auspicious for you.”¹

The Qaim would demolish minarets and arches of Masjids

Abu Hashim Ja’fari said: “I was in the company of Imam Hasan Askari (a) when he said,

‘During the uprising of Hazrat Qaim, he will order the destruction of the minarets and maqsurahs in the Masjids.’

I said to myself: ‘Why will the Imam do so?’

Imam Askari (a) turned to me and said,

‘It is because they are innovations, which neither the Prophet nor any Imam has built.’”²

Why the woman inherits less?

Abu Hashim narrates: Fahfaki said to Imam Hasan Askari (a),

“Why in Islam the woman inherits one share and the man gets two shares?”

He said,

“Neither Jihad is obligatory on a woman nor is she liable for the maintenance of anyone. She is not even obliged to pay blood money. All that is obligatory on men and that is why their share is more.”

¹ *Elamul Wara*, Pg. 354-355; *Al-Kharaij*, Vol. 2, Pg. 682.

² *Elamul Wara*, Pg. 355; *Ghaibat Tusi*, Pg. 206.

I thought: I have heard that Ibne Abil Awja, the well known atheist posed the same query to Imam Ja'far Sadiq (a) and the Imam gave the same reply which Imam Hasan Askari (a) has given.

Imam Hasan Askari (a) glanced at me and said,

“Yes, this is the question of Ibne Abil Awja and the reply from us is one and the same. Since the question was same our reply is also same. The excellence that the first of us had is received by all till the last of us. Our first and the last are equal in knowledge and command, but the Messenger of Allah (s) and Amirul Momineen (a) command precedence over us.”¹

Teaching a supplication

Abu Hashim says: A follower of Imam Hasan Askari (a) wrote a plea to teach him a supplication.

Imam Hasan Askari (a) wrote back asking him to recite as follows:

O the most hearing from all those who hear. O the most seeing from those who see. O the most onlooking from the onlookers. And O most swift in taking of the account. And O the most merciful of the merciful ones. And O most just of the judges. Bless Muhammad and the progeny of Muhammad and increase for me my sustenance and support in my life and favor me by Your mercy and make me of those You help with Your Religion; not substituting any other in my place.

Abu Hashim says: After reading this Dua, I said to myself,

“O God, include me among Your group and Your flock.”

Imam Hasan Askari (a) glanced at me and said,

“You are indeed included among the witnesses of God and His flock, because you have faith in Him and testify to His

¹ *Elamul Wara*, Pg. 355; *Al-Kafi*, Vol. 7, Pg. 85.

Messenger. And you are cognizant of His friends and you follow them. Glad tidings to you and glad tidings to you once more!”¹

Status of philanthropists

Abu Hashim said, “I heard Abu Muhammad (a) say,

‘In Paradise there is a gate called Maroof (good deed). No one will come through it, except those who do good.’

I thanked Allah with myself and felt delighted for I often satisfied the needs of people.

Abu Muhammad looked at me and said, ‘Yes, I knew what you were thinking of. The people of good deeds in this life will be the people of good deeds in the afterlife. May Allah make you from them, O Abu Hashim, and have mercy on you.’”²

Conversing with the wolf

Abdullah bin Muhammad says: Once I saw Imam Hasan Askari (a) speaking to a wolf. I said, “O righteous Imam, please ask this wolf about the well being of my brother, whom I have left in Tabarsitan. And I want to see him.”

He said, “Whenever you wish to see you should look at the tree in your house in Samarra.”³

Spring of honey and milk

Tabari Imami writes: Hazrat Imam Hasan Askari (a) had created a spring of honey and milk in his house. We used to drink from it and also take it home.⁴

¹ *Elamul Wara*, Pg. 355; *Kashful Ghumma*, Vol. 2, Pg. 421.

² *Elamul Wara*, Pg. 356; *Al-Kharaij*, Vol. 2, Pg. 689.

³ *Dalailul Imamah*, Pg. 224; *Ithbatul Huda*, Vol. 3, Pg. 432.

⁴ *Nawadirul Mojizaat*, Pg. 191; *Dalailul Imamah*, Pg. 224.

Falling and stopping of rain

Some people from Kufa approached Imam Hasan Askari (a) and complained of drought. The Imam wrote an inscription for them and said,

“Open this parchment and keep it under the Sun. It will rain if Allah wills.”

When they did this, rain started falling and continued to fall for many days till they did not need it anymore. They came to the Imam to stop the rain and he placed his seal on the ground and it stopped raining.¹

Abu Ja'far narrates: I saw the Imam walking in the markets of Samarra; his body did not cast any shadow.²

Abu Ja'far says: When Imam Hasan Askari (a) used to hold the leaf of the Yaas tree it turned into silver.³

Abu Ja'far says: When Imam Hasan Askari (a) lifted his hands to the sky, they got filled up with pearls.⁴

Imam's power

Abu Ja'far says: Once I said to Imam Hasan Askari (a),

“Maula, show me a miracle that I can narrate to others.”

He said,

“O Ibne Jurair, are you sure you would not become an apostate after observing it?”

¹ *Nawadirul Mojizaat*, Pg. 191; *Dalailul Imamah*, Pg. 224.

² *Dalailul Imamah*, Pg. 224.

³ *Dalailul Imamah*, Pg. 224.

⁴ *Dalailul Imamah*, Pg. 225; *Ithbatul Huda*, Vol. 3, Pg. 432.

I swore thrice to assure him that I would remain firm on my faith. After that I saw him disappear below his prayer mat and when he emerged, he was holding a huge fish. He said,

“I have brought this fish from the seventh ocean.”

I took that fish to Baghdad, cooked it and shared it with many friends.¹

Abu Ja’far says: When Imam Hasan Askari (a) passed through the roads of Samarra all the closed doors used to open and the locks used to shatter. And he used to inform us of all the acts that we performed the night before.²

Ali bin Muhammad Himyari says: I went to Abu Ahmad Ubaidullah bin Abdullah bin Tahir to find a parchment placed before him. He told me to read the letter, which was from Imam Hasan Askari (a). It was mentioned therein:

“I have requested God regarding the scoundrel, Zubair bin Ja’far and Allah would apprehend him after three days.”

The Imam’s prediction was fulfilled and he was killed on the third day.³

Difference between the outer and inner garment

Kamil Ibne Ibrahim belonged to the Mufawweza sect and it is a sect that believes Almighty Allah had delegated the creation and operation of the universe to the Messenger of Allah (s) and the Holy Imams (a) and only they created the earth and the heavens; whereas the Holy Imams (a) have declared immunity from this sect.

¹ *Nawadirul Mojizaat*, Pg. 191; *Dalailul Imamah*, Pg. 224-225.

² *Dalailul Imamah*, Pg. 224-225.

³ *Dalailul Imamah*, Pg. 225; *Nawadirul Mojizaat*, Pg. 192.

Thus a group of *Mufawweza* (extremists) sent Kamil bin Ibrahim Madani to His Eminence, Imam Hasan Askari (a). Kamil bin 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 Almighty Allah and the rich dress is for you people.”¹

Difference between a *Mohib* and Shia

Abu Yaqub Yusuf bin Ziyad and Ali Ibne Sayyar, narrators of the *Tafsir* say: One evening we were present in the upper chamber of Imam Hasan Askari (a). The ruler of that time and his officials used to show respect and honor to His Eminence (a). At that moment the governor of the city, who was the ruler of Bahrain, passed that way along with a man whose hands were tied behind as punishment. Imam (a) was leaning out to watch the scene from his chamber.

When the governor saw His Eminence (a) he jumped down from his horse as a mark of respect. His Eminence (a) ordered him to mount; he mounted and humbly asked:

O son of Allah’s Messenger, tonight I found this man at the door of a moneychanger shop and arrested him under the suspicion that he was about to rob the place; and it is my rule

¹ *Dalailul Imamah*, Pg. 273; *Ghaibat Tusi*, Pg. 246.

that whomsoever I arrest in suspicion has to take five hundred lashes so that he may be recompensed for some sins. Before that any other person may come, whom I cannot remove. Thus as per the tradition when I decided to give him five hundred lashes, he said:

Fear Allah and do not get involved in Allah's chastisement because I am a Shia of Amirul Momineen Ali (a) and his son Imam Hasan Askari (a), father of Qaim Aale Muhammad (a). Hearing this I desisted from it and told him:

I shall take you to him. If he accepts your being a Shia, I shall let you off, otherwise I would whip you a thousand times and cut off your limbs. O son of Allah's Messenger, I have come to you for this reason. Now tell me if he really is Shia of Ali (a) as he claims to be?

Imam (a) said: God forbid, he is not a Shia of Ali (a) and Allah has made him arrested by you for this reason, because according his own belief he is a Shia of Ali (a).

The governor said: You saved me the trouble of giving him five hundred lashes. Anyway it does not make any difference.

He ordered that he should be taken to a distance, made to lie face down and that two executioners should stand on each side to beat him up severely. They brought out their belts and started beating him, but not a single strike fell on his back; all fell on the ground. Seeing this, the governor was disgusted and said: Why do you hit the ground? Beat him on his back. Their hands turned from that side and started beating each other and they started screaming and wailing.

Seeing this, the governor shouted: Shame on you, have you gone mad that you beat each other? Beat this man. They said: We are trying to beat this man but our hands turn around and we beat each other.

They called four other men. Now they were six and after consulting each other they surrounded him and started to whip

but their hands turned and their whips moved upwards to fall upon the governor.

The governor fell down from his horse and shouted: You have killed me! May Allah kill you! What are you doing? They said: We are beating him. After that he ordered other executioners to lash that man.

They also came and started beating the governor. He shouted: You are beating me. They said: By Allah, we are beating this man. The governor said: If you did not beat me how these wounds appeared on my face and body? They said: By God, may our hands be crippled if we intend to beat you.

At that moment the man, who being punished, shouted: O servants of Allah and O Governor, you don't take a lesson from the graces of Allah, by which these whips turn away from me. Woe on you, take me to my Imam again and do whatever he orders for me.

So the governor brought him back to the Imam and said: O son of Allah's Messenger, it is surprising that you refused him be a Shia and one who is not your Shia, is the Shia of Iblis and will go to Hell. I have seen miracles from this man that are manifested only by apostles of Allah.

His Eminence (a) said to the governor: O servant of Allah, by claiming to be our Shia according to his own thinking he made a false statement. If he had done so purposely, he would have been punished by you and imprisoned for 30 years; but Allah did not allow him to be punished only for uttering one word and that also not thinking that it was false. So Allah favored him and released him from you. Now you also forgive him because he is our sincere friend (Mohib) but not our Shia.

The governor said: According to us, friend and Shia are same. What is the difference between them?

His Eminence (a) replied: Our Shias are those who follow our traditions and observe all our commands and prohibitions.

Such persons are our Shias but those who oppose us in many divine duties, they are not our Shias.

Then His Eminence (a) said to the governor: You told a lie, if you had really punished him, Allah would have given you a thousand lashes and imprisoned you for 30 years.

He said: O son of Allah's Messenger! What is that?

His Eminence (a) replied: Your notion that the miracles he showed were not his but ours, which Allah had displayed at his hands and these were His signs that showed our proof and nobility. And if you say that I witnessed miracles in him, I would not have refuted you. Now you tell me whether the enlivening of the dead was a miracle of Prophet Isa (a) or not? Thus was it the miracle of the dead or Prophet Isa (a)? Were they not making images of clay birds? And the bird became alive and flew away by the command of Allah? Was it a miracle of Isa (a) or the bird? The people who changed into monkeys; was it not a miracle? It was the miracle of monkeys or of the Prophet of that time? Hearing this, the governor said: I seek pardon of my sins from Allah and I turn in repentance towards Him.

Then Imam (a) said to the man who claimed to be a Shia of Ali (a): O servant of Allah, You are not a Shia of Ali (a) but you are his fan (Mohib). Allah says:

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ

And (as for) those who believe and do good deeds, these are the dwellers of the garden; in it they shall abide.¹

It is those who believed in Allah, attributed the positive qualities to Him and purified Him from the negative attributes.

¹ Surah Baqarah 2:82

They verified all the sayings of Muhammad (s) and considered all his actions correct. And after His Eminence (s) considered Imam Ali (a) as their Sayyid and Imam; such that nobody is like him among the followers of Muhammad and all of them together also cannot be his equal. If all are kept in one pan of scale and Ali (a) in other pan and weighed, they shall never be equal. Ali's side will be weigh down just as sky and earth are heavier than a rice grain. The Shias of Ali (a) are such that they don't care if on the way of Allah death falls upon them or they fall upon death. Shias of Ali (a) are such that they give preference to their brothers in faith over themselves even though they may have to undergo trouble.

They are such that they do not look at what Allah has forbidden and they do not remain absent from what Allah has commanded them. They are such that they follow Ali (a) in according respect to their brothers in faith. I am not saying this on my own; I narrate the saying of the Prophet (s) and the words of Allah:

وَعَمَلُوا الصَّالِحَاتِ

*...and do good...*¹

Means that after the confession of the oneness of Allah and beliefs of prophethood and Imamate, they fulfilled all duties; and to fulfill the rights of brothers in faith and to observe dissimulation from enemies of religion, who are (in fact) enemies of Allah, are the most important duties.²

¹ Surah Asr 103:3

² *Tafsir Imam Hasan Askari (a)*, Pg. 316; *Biharul Anwar*, Vol. 68, Pg. 160-163.

Footprints of the special servants of God

Ali bin Asim Aammi Kufi says: Once when I went to meet Imam Hasan Askari (a), he said,

“O Ali bin Asim, the carpet below your feet is one on which numerous prophets and messengers have sat.”

“Maula, I will never step on his carpet with my shoes on,” I said.

He said,

“Ali bin Asim, the shoe you have worn is impure and cursed, because it has not admitted our guardianship.”

I thought to myself, “Alas, if could have seen this carpet with my eyes.” (We should know that he was blind.)

The Imam said, “Come here.” I went to him and he wiped his hand over my eyes and gained vision at once.

“Can you see footprints on this?” he asked.

“Yes,” I replied.

Then he said, “These are the footprints of Adam and he sat over here. And these are the prints of Habil’s feet and these marks belong to Sheeth. These are the traces of Akhnooh and these of Qidar; these of Mahlail, and these of Yarid. These are the footprints of Idris and those Matushalakh. These are the marks of Nuh and those of Saam, those of Arfahshad, those of Abu Yarib, these of Hud, these of Salih, those of Luqman, of Lut, Ibrahim, Ismail, Ilyas, Abu Qasa bin Ilyas, Ishaq, Yaqub, whose title was Israel. These are the footprints of Yusuf, and these of Shuaib, these of Musa bin Imran, these of Harun, those of Yusha bin Nun, those of Zakariya, these of Yahya, of Dawud, Sulaiman, Khizr, Zulkifl, Yasa, Zulqarnain Sikander, Saboor, Lavi, Kilab, Qusayy, Adnan, Hashim, Abdul Muttalib, Abdullah. And these are the marks of our master, Hazrat Muhammad Mustafa (s), these of Amirul Momineen (a), those of Imam Hasan (a), Imam Husain (a), Imam Ali Ibne Husain, Imam

Muhammad Baqir (a), Imam Ja'far Sadiq (a), Imam Musa Kazim (a), Imam Ali Reza (a), Imam Muhammad Taqi (a), these are of my father, Imam Ali Naqi (a), these belong to me; and these are the footprints of my son, Mahdi (a), because my son has also sat on this carpet.”

Ali bin Asim says: When I opened my eyes and I beheld those marks, I wondered if I was dreaming.

Imam Hasan Askari (a) said,

“O Ali, remain firm on what you saw. This moment you are neither asleep nor dreaming. Observe these marks and know that they command a great importance in the religion of God. Whoever adds to them has disbelieved and whoever decreased them has also disbelieved. Whoever harbors doubt in even one of them is a denier of God. Now close your eyes.”

I closed my eyes and I was blind once more.¹

The scribe writes without a pen

Abu Hashim says: I went to meet Imam Hasan Askari (a) when he was engrossed in writing something. Meanwhile the time of the ritual prayer arrived and the Imam stopped writing and arose to pray. I beheld a strange spectacle that he was engrossed in prayers but the pen was automatically writing on the paper and it continued as long as the Imam prayed.

I genuflected before the Imam when I noticed this. When the Imam concluded his prayer, he lifted the pen again and permitted his visitors to meet him.²

¹ *Hidayatul Kubra*, Hazini, Pg. 67; *Biharul Anwar*, Vol. 11, Pg. 33.

² *Uyunul Mojizaat*, Pg. 134-135; *Biharul Anwar*, Vol. 50, Pg. 304.

Sex of the unborn child

Ja'far bin Muhammad Qalansi says: Wife of my brother, Muhammad, was expecting, so he wrote to Imam Hasan Askari (a) and requested him to supplicate Almighty Allah to ease the delivery and to grant a male issue. He also asked the Imam what he should name the child as.

Imam (a) replied, "Muhammad and Abdur Rahman are the best of the names."

Allah granted twin boys to the wife of my brother; he named one Muhammad and the other, Abdur Rahman.

Muhammad bin Daryab Raqashi says: My wife was pregnant. I asked Imam Hasan Askari (a) in a letter: What does 'Mishkat' imply? And I also asked him to pray that I have a male child.

Imam (a) replied,

"Mishkat implies the heart of Muhammad Mustafa (s). May God increase your rewards and may He grant you in its lieu."

After a few days his wife delivered a still-born child, but after that he had a healthy boy.¹

Knowledge of the unseen and the request of Ja'far

It is narrated that Motamid imprisoned the Imam along with his brother, Ja'far together and transferred them into the custody of Ali bin Jurayn. He instructed the jailer to inform him of his activities and his conversations at all times.

The jailer told the caliph that the Imam did not do anything that might oppose the Abbasid policy, and that he turned his back to this world and turned to Allah the Almighty.

¹ *Uyunul Mojizaat*, Pg. 135; *Biharul Anwar*, Vol. 16, Pg. 356.

He fasted during the day and spent the night in worship. Another time, the caliph asked the jailer to inform him about everything the Imam did or said, and he answered the same.

He ordered him to set the Imam free, send him his greeting, and apologize to him.

The jailer hurried to the Imam and found him ready to get out. He had put on his clothes and shoes. The jailer wondered at that.

He informed the Imam of the decision of Motamid.

Imam Abu Muhammad (a) rode on his horse but did not move. The jailer asked him why and he said, 'Until Ja'far comes.'

The jailer said, 'But he ordered me to set you free alone without him.'

The Imam said, 'Go and tell him that I and he were taken together from the house. If I go back alone, there will be something that you know!'

The jailer went and told Motamid what the Imam said.

He ordered him to set Ja'far free too.¹

Imprisonment and freedom

Abu Yaqub Ishaq bin Aban narrates:

During the period the Imam was in prison, he used to send messages to his Shia and followers to come to so and so place on so and so day. I would be present there, while there was tight security at the prison gates and the sentries were changed every five days.

In spite of that the Imam used to reach the promised place and reply to the queries of his followers and fulfill their needs.

¹ *Uyunul Mojizaat*, Pg. 136-137; *Ithbatul Wasiyya*, Pg. 215-216.

In this way his companions used to observe his miracles and signs and return to their homes.¹

Joy of the believers on the birth of the Qaim

1- Ahmad bin Ishaq bin Musqala says: When I went to meet Imam Hasan Askari (a), he said,

“Ahmad, tell me whether the doubts you people harbored previously are dispelled or not?”

I replied,

“Maula, since we have received the letter informing about the birth of our Master, every man, woman and child with understanding has admitted to the truth.”

He said, “Do you not know that the Earth can never be devoid of a Divine Proof?”²

2- Imam Hasan Askari (a) sent his mother for Hajj in the year 259 A.H. and informed her about the events that were to occur in the year 260 A.H. After that he entrusted the Great Names of God, relics of the prophets and Imams and the weapons of Messenger of Allah (s) to the Qaim of Aale Muhammad (a).

Mother of Imam Hasan Askari (a) went to Mecca and when he passed away during the last days of Rabiul Thani, 260 A.H. he was buried beside his father, Imam Ali Naqi (a).

He was 29 years old at his demise.³

¹ *Uyunul Mojizaat*, Pg. 137.

² *Uyunul Mojizaat*, Pg. 138; *Biharul Anwar*, Vol. 50, Pg. 335.

³ *Uyunul Mojizaat*, Pg. 138; *Biharul Anwar*, Vol. 50, Pg. 366.

Poverty also acceptable in the love for Ahle Bayt (a)

Muhammad bin Hasan bin Shamun says:

I wrote a letter to Imam Hasan Askari (a) in which I complained about my dire financial condition. The letter was sent away, but I thought I had erred in sending it, because Imam Ja'far Sadiq (a) is supposed to have said,

“Being with us in poverty is better than being wealthy with our enemies. Being murdered in our company is better than remaining alive with our enemies.”

In reply to my letter, the Imam wrote,

“When the sins of our friends increase, Almighty Allah imposes poverty upon them. In this way majority of their sins are pardoned and what you had thought of was correct; that:

Bearing poverty with us is better than being wealthy with our enemies. We are means of refuge for those who seek refuge from us. And we serve as a source of light for whoever that wants to discriminate between truth and falsehood. We accord security to those who ask us for it. Whoever loves us would be on a lofty position and whoever deviates from us would have the Hell as his abode.”¹

Greatness of the Qaim

It is narrated to us from Saad bin Abdullah from Ahmad bin Ishaq bin Saad Ashari that he said:

“I went to Imam Hasan Askari (a) and wanted to inquire about his successor. His Eminence preceded me in the matter and said as follows:

¹ *Ikhtiyar Marifate Rijaal*, Pg. 533; *Biharul Anwar*, Vol. 50, Pg. 299.

“O Ahmad bin Ishaq! Almighty Allah has not left the earth without a Divine Proof since the creation of Adam (a) and would not leave it without a Divine Proof till the hour (Day of Judgment) shall be established. Through the Divine Proof calamities are repelled from the inhabitants of the Earth, rain falls and the bounties of the earth come out.”

After hearing these words Ahmad asked His Eminence: “Who is the Imam and Caliph after you?”

Imam Hasan Askari arose from his seat and hurried inside his house and returned after a short while, in such a way that upon his neck, on his shoulders sat a boy, whose face seemed to be like the full moon and it seemed that he was three years old. After that, His Eminence, Imam Hasan Askari (a) said:

“O Ahmad! If you were not having a special and exalted position before Allah and the Proof of Allah, I would not have shown this son of mine to you. His name and patronymic is the same as that of the Messenger of Allah (s). He would fill the earth with justice and equity, as it would be fraught with injustice and oppression.

O Ahmad! In this community his example is like that of Khizr and Dhulqarnain. By Allah! He will have an occultation and none shall be safe from destruction, but one whom Allah has kept steadfast in the belief of his Imam and given the divine opportunity (*Taufeeq*) to pray for his reappearance.”

Ahmad immediately asked, “Is there any sign or symbol so that it may satisfy my heart?”

Just then the boy, who looked like a full moon, began to speak and said:

“I am the remnant of Allah on His earth and the revenge-taker from His enemies and do not demand proof after what is before you...”

After hearing these words of the Proof of Allah, Ahmad went out of the house of Imam Hasan Askari (a) in such a condition that his complete being was surrounded by joy.

When again he came to Imam Hasan Askari (a) the following day, he said:

“O son of Allah’s Messenger! I was very much pleased with the favor you bestowed me that day. Thus what is the continuing practice of Khizr and Dhulqarnain?”

Imam Hasan Askari (a) said in reply, “Prolonged occultation.”

Ahmad at once said, “O son of Allah’s Messenger, would the occultation of the Promised Imam (a) be also prolonged?”

Imam (a) replied, “By my Lord! Yes, so much so, that even those who had accepted him, would turn away from their belief and none shall remain except one from whom Allah has taken the covenant of our guardianship and in whose hearts is rooted our love and those who support it with their hearts.

O Ahmad! This is the command of Allah and one of the divine secrets and one of the Unseen matters of Allah. So remember what I am telling you and keep it confidential and be of the thankful ones, so that you may reside in the position of *Illiyeen* with us.”¹

Predicting his demise and the events after that

Abul Adyan says: “I was a servant of Imam Hasan Askari (a), and carried his letters to different cities and environs. I had the honor to attend to his service in his last illness. He gave the letters to me and said,

‘Go to Madayan. Your journey will last for fifteen days. On the fifteenth day, you will return to Samarra. Here, wails and

¹ *Kamaluddin*, Pg. 407; *Elamul Wara*, Pg. 413; *Al-Kharaij*, Vol. 2, Pg. 958.

cries from my house will greet you. You will see me in the room where corpses are given the ritual bath.”

I asked, ‘Master! In such a case, who will be the Imam after you?’

Imam Hasan Askari (a) responded, ‘One who will ask you about the replies to my letters will be my successor.’

I requested, ‘Please provide me more details.’

Imam (a) replied, ‘He will lead my funeral prayers.’

I pleaded again, ‘Please furnish more information.’

He retorted, ‘He will inform you about what is there in the bag.’

The awe-inspiring personality of Imam Hasan Askari (a) prevented me from further inquiry about the bag.

I took the letters to Madayan and procured the ripostes. On the 15th day, just as Imam Hasan Askari (a) had predicted, I entered Samarra. Loud voices of wailing and crying echoed from the house of Imam Hasan Askari (a).

I saw Ja’far, the brother of Imam Hasan Askari (a), standing on the door and receiving condolences and consolation from the local Shias.

I said to myself, ‘If this man is the Imam, then it will be clear that the position of Imamate has undergone a change. For, I have seen him drink wine, gamble and play musical instruments.’

I went to him and offered my condolences. He did not ask me anything. Afterwards Aqeed emerged from the house and said, ‘Master! Your brother has been shrouded. Come and lead his funeral prayers.’

Ja’far went ahead to lead the prayers. Around him were some Shias including as-Samman and Hasan bin Ali alias Salma, whom Mutamid killed.

When I entered the Imam's house I saw that his corpse had been shrouded and Ja'far bin Ali went forward to pray the funeral prayer. As he was about to announce the Takbir, a young boy with a wheatish complexion, curly hair, broad teeth, shining like a brilliant moon, came out of the house.

He caught hold of Ja'far's robe and pushed him aside, saying, 'Uncle! Move aside. I am more worthy of leading the funeral prayers of my father.' Ja'far withdrew in a corner and his face went colorless.

The child went ahead to recite the prayers on his father's dead body and buried him next to his father's (10th Imam's) grave.

Thereafter, he turned towards me and said, 'O Basri! Give me the replies of the letters that are with you.'

I handed the letters to him and thought, 'Two prophecies are already fulfilled. Now only the third: about the contents of the bag remains.'

I went to Ja'far bin Ali and saw him sighing. Hajiz Washsha said to him: O master, who is that lad, so that I can establish the proof on him? He said: By Allah I had never seen him and I don't know who he is. We were sitting when some residents of Qom arrived and asked about the condition of Imam Hasan Askari (a).

When they were informed about his demise, they inquired about the Imam after him. People guided them towards Ja'far Ibne Ali. They saluted him and offered their condolences. They wanted to know from him about the money that they had brought along with themselves, to whom did it belong and how much? Ja'far stood up from his place, and while gathering his clothes, he said, 'They expect me to know the unseen.'

Afterwards, a servant emerged from the house of Imam Hasan Askari (a) and announced, 'The letters of so and so are in your possession. You also have a bag containing a thousand

dinars. Of which, only ten dinars are pure. They gave the letters and money to this servant saying,

‘The one who has sent you must be an Imam.’

Ja’far bin Ali came to Mutamid and narrated everything. Mutamid sent his soldiers to the Imam’s house, who arrested and brought Saqeel. Mutamid told her to surrender the child but she denied having given birth to any child and she claimed that she was pregnant so that Mutamid would give up the pursuit of the child.

So he gave her in custody of Ibne Abi Shawarib the Qadi, till Ubaidullah bin Yahya bin Khaqan died all of a sudden. The owner of Zanj revolted in Basra. All these circumstances made him unconcerned with Saqeel and she was released.”¹

The Imam miraculously travels to Jurjan

Ja’far bin Sharif Jurjani says: I went to perform the Hajj and after that met with Imam Hasan Askari (a) in Samarra. At the time of leaving the hometown some friends had entrusted me with some amount of money to deliver to the Imam as offerings from them.

I thought, “I am having trusts of people for him. I should ask him to whom I should deliver?”

Before I could ask, the Imam said,

“Hand over all the monies to our servant, Mubarak.”

So I did that and before bidding farewell, I said, “Maula, the Shia of Jurjan have sent their salams to you.”

“Will you not travel to Jurjan after the Hajj?” he asked.

“Why not? I will definitely do that if Allah wills.”

¹ *Kamaluddin*, Pg. 475; *Muntakhab Anwaarul Muzia*, Pg. 157-159.

He said, “You will reach Jurjan exactly 170 days from today on 3rd Rabi II, Friday before noon. Almighty Allah would grant your son, Sharif a baby boy. Name him Sult bin Sharif bin Ja’far bin Sharif and your grandson would be our follower.”

Then I asked,

“Maula, Ibrahim bin Ismail Jurjani is your Shia and every year he spends more than a hundred thousand dirhams among your poor Shia and God has given him His special grace.”

Imam (a) said, “May Allah accept his generosity and may He forgive his sins. May He gift him a son. You tell him that Imam Hasan Askari (a) has asked you to name your son Ahmad.”

Also remember the day you reach Jurjan, tell our Shia that I would reach there at Asr the same day.

The narrator says: I performed the Hajj of the holy House and God bestowed on me every kind of security; and after that I reached Jurjan on Friday, 3rd Rabi II at noon. My friends arrived to welcome me.

I informed them that Imam Hasan Askari (a) would reach there in the afternoon and he would visit my house. You can inquire whatever you want from him; so prepare your questions.

So, after praying the Zuhr and Asr prayers all my friends gathered at my place and suddenly Imam Hasan Askari (a) arrived. He greeted us all first of all and we all welcomed him with respect and kissed his hands.

He said, “I promised Ja’far bin Sharif that I would come and meet you in the last part of this day. So I recited the Zuhr and Asr prayer in Samarra and now I am with you in order to fulfill the promise.”

Now tell me if you have some queries or needs. After this announcement first of all Nazar bin Jabir stood up and said,

“Maula, it is one month since my son lost his eyes. Can you please pray to God to restore his sight?”

“Bring him here,” said the Imam.

When he was brought there, the Imam touched over his eyes and they became healthy again. After that all the people presented their queries. The Imam fulfilled all their needs; prayed for them and then returned the same day.¹

Knowledge of the unseen

Ali bin Zaid says: I walked with Imam Hasan Askari (a) from his parlor to his house. When he reached his door I decided to turn back.

He said, “Wait a bit.”

Then he entered his house and after sometime called me inside. When I went in, he gave me a hundred dinars and said,

“Your so and so slave girl has died. Buy another servant with this money.”

She was all right when I left home; but when I returned my manservant said,

“Your so and so slave girl died a moment ago.”

I asked what was wrong with her. They told me, “She was drinking water when she choked and died.”²

Ibne Furat says: I was extremely desirous to have a child and one day I was sitting at the side of a road in Samarra when Imam Hasan Askari (a) passed from there.

I said, “O Hazrat, would I get a child?”

The Imam gestured ‘yes’ with his head.

I again asked, “Would it be a son?”

¹ *Al-Kharaij*, Vol. 1, Pg. 424; *Ath-Thaqib fil Manaqib*, Pg. 214.

² *Al-Kharaij*, Vol. 1, Pg. 426; *Al-Manaqib*, Vol. 4, Pg. 431.

The Imam gestured ‘no.’ His word proved true and I got a daughter after some days.¹

Miracle of the bone of a prophet

Ali bin Hasan Saburi narrates that when Imam Hasan Askari (a) was a prisoner in Baghdad there was a severe draught. Rain had not fallen for some time and crops were drying up. People were facing a famine. They did not know what to do. A Christian priest came to the rescue. He lifted his hands in prayer and rain fell. The Caliph became concerned lest for this reason people would forsake Islam and become Christians.

When the Imam was consulted, he said that when people assembled to see the so called miracle performed by the Christian priest, he would remove their doubts. The Imam was allowed to leave the prison to go where the crowd assembled to see the miracle performed by the priest.

Imam stood there with the crowd and when the priest raised his hands for prayer and rain began to fall, Imam told one of his companions to seize the hands of the priest and bring the piece of bone hidden in his hands.

When this bone was brought before the Imam, he said that it was the bone of a divine prophet. It was the effect of this holy bone when lifted in prayers to God that brought God’s mercy and brought rain to the land. This way the Imam lifted the doubts from the minds of the people. After this the Imam himself spread his prayer mat and performed two units of prayers then lifted his bare hands to God for rain to come to the land and wipe out the draught.

The Imam’s prayers were heard by the Almighty and rain fell so much that the land became fertile again and crops began to grow.

¹ *Al-Kharaij*, Vol. 1, Pg. 438; *Biharul Anwar*, Vol. 50, Pg. 268.

In recognition of this service the Imam was allowed to leave the prison in Baghdad and live in his house in Samarra, still under house arrest.

When the trick of the monk was exposed, the people stopped being attracted by Christianity.

Information about lost property

Ali bin Zaid says: I came to Samarra to visit with Imam Hasan Askari (a) but before I met him, I lost fifty dinars that I had tied up in a hankie. But anyway I met with the Imam and was in his company when I recalled my fifty dinars and due to disappointment my complexion changed.

Imam Hasan Askari (a) glanced at me and said,

“No need to worry. You dropped that hankie when you got up and your brother has picked it up. It is safe with him. He would give it to you when you return.”

The narrator says: What the Imam mentioned was correct. When I reached home, my brother returned that money.¹

Miracle at the shrine

The late Rawandi writes:

Among his miracles is that a large number of graves and small and big tombs of the Abbaside Caliphs are located in Samarra. But when you go and see them you would find them covered with the droppings of bats and birds. This dirt is cleaned every day.

Whereas the tombs of Imam Ali Naqi (a) and Imam Hasan Askari (a) are also in Samarra and their dome does not have any bird dropping. It is so because even the birds and animals are

¹ *Al-Kharaij*, Vol. 1, Pg. 444; *Ithbatul Huda*, Vol. 3, Pg. 420.

aware of the grandeur of the Holy Imams (a) and they also accord respect to them.¹

Removing gold and silver from the earth

Abu Hashim Ja'fari says:

One day when Imam Hasan Askari (a) mounted his horse and started riding toward the desert I also mounted on my beast and followed him. He was riding ahead while I was following. Meanwhile I began worrying about the money that I owed to people to repay which was presently not possible.

The Imam glanced at me and said,

“God would liquidate your debt from the unseen.”

Then he bent down from the saddle and with his whip drew a line on the ground. Then he said,

“Dismount and pick up whatever you find in this circle.”

I dismounted and looked. I found a nugget of gold there. I picked it and placed it in my sleeve.

After that we continued our journey. On the way I again thought that it would be better if my debt is liquidated with that. Otherwise I would have to convince the creditors in some way. Moreover winter was close and warm clothes were also required. I also had to keep those expenses in mind. As soon as I had this thought, the Imam turned to me. He again stooped from the saddle and drew a line with his whip.

“Dismount and pick up whatever you find in this circle. But don't mention this to anyone.”

When I dismounted, I found a bar of silver. I picked it up and placed it in my sleeve. Then we travelled for some time and then returned.

¹ *Al-Kharaij*, Vol. 1, Pg. 453.

On reaching home I calculated my loan amounts; after that when I inquired about the value of gold, it was exactly sufficient to liquidate my debt; not a dirham less or more.

Then I estimated the cost of warm clothes and the silver I had was just enough for that. In this way the Imam had my debts liquidated and also arranged enough funds for my needs.¹

Knowledge of inner thoughts

Ibne Furat says: My cousin owed me ten thousand dirhams that I had lent him but he was dilly dallying all the time. I wrote to Imam Hasan Askari (a) to pray for me so that my money is recovered soon.

After sending the letter I thought that after repaying me even if he dies, I would not feel any remorse.

Imam (a) replied,

When Yusuf (a) complained to God regarding the prison, He said: I never sent you to prison. You yourself prayed for imprisonment. If at that time also you had begged forgiveness, I would not have let you go to prison.

Remember, your cousin would return your amount and he would die on Friday.

Ibne Furat says: My cousin repaid my whole amount.

I said: Until now you were delaying. Then what made you repay all of a sudden?

He said, "The fact is that I saw Imam Hasan Askari (a) in dream. He told me that since my death was near I should repay my cousin."²

¹ *Ath-Thaqib fil Manaqib*, Pg. 217; *Al-Kharaij*, Vol. 1, Pg. 421.

² *Ath-Thaqib fil Manaqib*, Pg. 568; *Kashful Ghumma*, Vol. 2, Pg. 429.

Don't consume watermelon on an empty stomach in the morning

Muhammad bin Salih Khathami says: I wrote to Imam Hasan Askari (a) asking: Whether it is good to eat watermelon on an empty stomach? And I forgot to ask him about Zanjani.

Imam (a) wrote back,

“Don't consume watermelon on an empty stomach. You might suffer a stroke; and Zanjani has no connection with us Ahle Bayt (a).”

Predicting the death of Mohtadi

Abu Hashim Ja'fari said: I was imprisoned with Imam Hasan Askari (a) in the prison of Mohtadi bin 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 Mohtadi and slew him and Motamid succeeded him to the throne. Almighty Allah saved us from the intrigue of Mohtadi also.¹

Reading the letter written without ink

Muhammad bin Ayyash says: In a gathering, we discussed the attributes and qualities of an Imam. A Nasibi man was also present there. He said: I am writing a letter to your Imam without using ink. If he is able to read my letter I would believe that he is the rightful Imam.

¹ *Al-Manaqib*, Vol. 4, Pg. 435; *Ikhtiyar Marifate Rijaal*, Pg. 572.

So, we mentioned some queries in our letters and this man wrote on a paper without using ink and included that page among our letters. When we received the reply from the Imam, on one page was mentioned the name of that person along with his father's name as well as replies to his questions.

That man swooned when he saw the Imam's letter and when he came to, he said, "Indeed, you are the rightful Imam."¹

The Christian who respected the Imam

Abu Ja'far Ahmad Qaseer Basri says: We had gone to meet our lord and master when a senior officer of the Caliph approached the Imam and said,

"The chief of believers conveys his salams and says that his Christian scribe, Anush is getting his sons circumcised and has arranged a dinner for the same; so he would like you also to attend the program, honor it with your presence and pray for the well being of his sons. He adds that he would not have given you the trouble unless you were not a remnant of prophethood and Imamate whose prayers he wanted."

Imam Hasan Askari (a) said,

"All the praise is for God, who granted to Christians more than Muslims recognition of our rights."

After that he mounted and I also accompanied the Imam to that program. When the Imam reached the door of Anush, he came out to welcome him barefooted and bare head, with the Bible on his chest. He was also accompanied by some monks and monastery keepers. He bowed down to the Imam and said,

"Hazrat, I adjure you by this sacred scripture, about whose interpretation you are most conversant. Please excuse me from this. I am under oath of the Book brought by the Christ. I only

¹ *Al-Manaqib*, Vol. 4, Pg. 440; *Biharul Anwar*, Vol. 50, Pg. 288-289.

requested the chief of believers for your presence because in Injeel you are described as images of the Christ.”

The Imam said: Praise be to Allah at the sincerity of emotions and after mounting he went inside. The people stood up in reverence. Then Imam glanced at his two children and said,

“This son would remain with you and the other one would be taken from you after three days. The surviving one would embrace Islam and would be devoted to us, Ahle Bayt (a).”

Anush said,

“O Master, your statement is truth. It is now also easier to bear the tragedy of my son and I am pleased to know that this other son would embrace Islam and he would be devoted to your family.”

A priest said, “If it is so why don’t you also embrace Islam?”

Anush said, “I am also a Muslim and my Master is aware of that.”

Imam (a) said,

“He is right! Now we have given the news of his son’s demise and if we hadn’t given that news, we would have prayed to God to prolong his life.”

Anush said,

“Maula, there is no need. I am satisfied with what you approve.”

The narrator says that the statement of the Imam proved true to the letter and his son passed away after three days and after a year his other son embraced Islam and became a doorman at the gate of the Imam in which capacity he served till the martyrdom of the Imam.¹

¹ *Al-Hidayatul Kubra*, Hazini, Pg. 67 (Manuscript).

The Imam explains some religious issues

Isa bin Mahdi Jauhari says:

In 257 A.H. Husain bin Ghayath, Hasan bin Masud, Husain bin Ibrahim, Ahmad bin Hasan, Talib bin Ibrahim bin Hatim, Hasan bin Muhammad bin Saeed and Muhammad bin Ahmad bin Khadhib decided to travel from Jumbala to Samarra.

First we travelled to Madayan, from there to Kerbala and performed the Ziyarat of Imam Husain (a) on the eve of the 15th Shaban, where we met some neighbors of Imam Ali Naqi (a) and Imam Hasan Askari (a).

After the Ziyarat of Kerbala we moved to Baghdad and visited the tombs of Imam Musa Kazim (a) and Imam Muhammad Taqi (a) there and from there travelled to Samarra.

When we met Imam Hasan Askari (a) in Samarra, before saluting, we wished him on the birth of his son. There were more than seventy persons in our group. Due to extreme delight our eyes brimmed with tears. Upon observing our emotions, Imam Hasan Askari (a) said,

“To weep in joy of getting a divine bounty is akin to thanking Him for the blessing. May God satisfy your heart and cool your eyes. By God, You are the followers of this religion of God, which the angels brought and which is explained in the scriptures. You are the implication of the following saying of my grandfather, when he said,

Beware! Never ignore a Shia destitute, because this righteous Shia holds such a rank in the court of God that on Judgment Day, he would intercede for people numbering equal to the Rabia and Mudhir tribes.

When Almighty Allah has granted such grace to you due to us, what else do you need after that?”

All of us said,

“We praise God and thank you people. It is due to you that we are granted this rank.”

The Imam said,

“You received this rank for obedience to God and for struggle in His worship; and for loving His friends and hating His enemies.”

Isa bin Mahdi Jauhari says: After that we decide to inquire about some issues, but before we could speak the Imam said,

See, some of you want to inquire about Mahdi, my son and they want to know where he is. The reply is that I have entrusted him to God like the mother of Hazrat Musa placed her infant in a casket and floated it in the waves and God had told her not to be distressed as He would unite her with her child.”

One man from us said,

“Maula, we really wanted to ask you this.”

After that Imam said,

“I also know that some of you want to ask me why there is difference between us and our and God’s enemies.

So I am stating its reply which you must understand well.”

When the Imam mentioned this, some of us said,

“Maula, you have accurately interpreted our thoughts. We were about to ask you this only.”

He said,

“So listen: Almighty Allah sent revelation to my grandfather, Messenger of Allah (s): I have made the Shia of you, Ali and all the Imams to come till Judgment Day especially imbued with the following ten attributes:

1- To pray fifty-one units of prayers in a day. 2- To prostrate on dust. 3- To wear a ring on finger of the right hand. 4- Repeat the lines of Adhaan and Iqamah twice. 5- To recite *Haya Ala Khairil Amal* 6- To recite *Bismillah* aloud. 7- To

recite the Qunoot in the second *Rakat*. 8- To recite the Asr Prayer when the Sun is still white 9- To recite the Morning Prayer when there is still dark. 10- To dye the hair and beard with *Wasma* dye.

The usurpers of our right and their group have opposed us. So, in lieu of the fifty-one units of Prayer they invented the Tarawih and instead of smearing the forehead with dust made it customary to put their hands on the chest. Instead of reciting the word of Iqamah twice, they started reciting only once. And in place of *Hayya Ala Khairil Amal*, they started calling out: *As-Salaatu Khairum minnan Naum*.

They stopped reciting ‘In the name of Allah, the Beneficent, the Merciful’ aloud and instead of the Qunoot they mentioned *Aamen* after *Waladh dhaaleen*.

Instead of praying the Asr Prayer at its real time, they pray when the sun is absolutely yellow and color of cow fat.

They made Dawn Prayer customary after the setting of the stars, while the real Sunnah was reciting in complete darkness.

Not only did they eschew the hair dye, they even forbid people from it.”

Most of us said,

“O son of Messenger of Allah, you removed many of our doubts.”

Then he said,

“I know that a question is arising in your mind and I want to clarify that before you ask. Right now you want me explain the five and four Takbirs of the Funeral Prayer; we recite five and others four?”

We said, “Doubtlessly, you have accurately understood our thoughts. We wanted to inquire about this only.”

He said:

“So listen: Hazrat Hamza bin Abdul Muttalib, who received the title of the lion of God from God and the Messenger of Allah (s) was the first on whom the Funeral Prayer was recited.

When Hazrat Hamza was martyred, Messenger of Allah (s) was highly distraught; he lost his temper and said: I would eliminate seventy infidels of Quraish for each strand of my uncle. Almighty Allah comforted him and revealed the following verse:

وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ ۗ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ ﴿١٢٦﴾ وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ ۗ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ مِمَّا يَمْكُرُونَ ﴿١٢٧﴾

“And if you take your turn, then retaliate with the like of that with which you were afflicted; but if you are patient, it will certainly be best for those who are patient. And be patient and your patience is not but by (the assistance of) Allah, and grieve not for them, and do not distress yourself at what they plan.”¹

Almighty Allah wanted this to become customary among the Muslims and if the Holy Prophet (s) had slain seventy infidels of Quraish in lieu of each strand of hair of Hamza, there would have been no problem.

When the Prophet was about to bury him, he decided to consign him to the grave smeared in blood. Whereas before that Almighty Allah had prescribed funeral wash for the deceased Muslims. After the burial of Hazrat Hamza it became customary not to wash the bodies of martyrs.

So the Prophet buried Hazrat Hamza in his garments. Almighty Allah commanded His Prophet to recite seventy-five Takbirs on the body of Hamza and to seek forgiveness for him

¹ Surah Nahl 16:126-127.

between every two Takbirs. Then Allah revealed to His Prophet: I made you say seventy extra Takbirs due to his greatness as I have granted him precedence over all Muslims. From today recite five Takbirs on the bier of every Muslim man and woman.

I have made the five daily prayers obligatory on you and these five Takbirs are in lieu of these five prayers. I would keep the rewards of those Takbirs for the deceased.”

Then one of them said,

“Maula, then tell us how the custom of four Takbirs evolved?”

Imam Hasan Askari (a) said,

“The first three Caliphs never recited four Takbirs. The first one to initiate four Takbirs was Marwan bin Hakam, the fellow driven away by the Prophet. On his death, Muawiyah left many advices for Yazid, one of them was as follows:

Yazid, I fear the opposition of four persons regarding you:

1- Umar bin Uthman 2- Marwan bin Hakam 3- Abdullah bin Zubair and 4- Husain bin Ali. And I think that your misfortune would begin with the killing of Husain bin Ali.

The solution for Marwan is that when I am dead and you are about to bury, you would be asked to step forward and recite my burial prayer. You must tell them that you would not disobey your father and that your father willed that his burial prayer should be recited by a senior man from Bani Umayyah, and that today Marwan is senior most of the Umayyads. Before the bier is made you must have some armed slaves concealed in it, and when Marwan recites the fifth Takbir, he should be slain at once. In this way you would be able to get rid of him.

By chance Marwan also learnt about this conspiracy but he kept it a secret. After Muawiyah died they prepared the body for burial and asked Yazid to pray on the corpse.

Yazid said: No, my father willed that his burial prayer would be recited by a senior man from Bani Umayyah. Right

now Marwan bin Hakam is among us and he would only pray on the corpse of my father.

So Marwan stepped forward and started reciting Namaz Janaza of Muawiyah. After the four Takbirs he stepped out of the rows and disappeared, while the rest of the people recited the fifth Takbir.

After that in order to preserve the practice of Marwan, they only recited four Takbirs so that no one may label him as innovator.”

One of us said,

“Maula, can we recite four Takbirs by way of dissimulation?”

Imam Hasan Askari (a) said,

“No, there are five Takbirs for Janaza and no dissimulation is allowed in it. In the same way after there is no dissimulation in post-prayer supplications after every prayer, leveling of graves, wiping feet over the socks and eschewing alcohol.”

Ibne Khalil arose and asked the Imam,

“Maula, did the Prophet specify the times of daily prayers through his practice or according to orders of Holy Quran?”

Imam Hasan Askari (a) said,

“May God have mercy on you. Messenger of Allah (s) made customary only what Almighty Allah commanded him. The times prescribed for the daily prayer in the view of us, Ahle Bayt (a) are those which Allah made incumbent on His Messenger.

Daily prayers are fifty-one units totally and their times are six as hinted at various places in the Holy Quran. So the God’s words say:

وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَزُلْفًا مِنَ اللَّيْلِ

“And keep up prayer in the two parts of the day and in the first hours of the night...”¹

The Morning and Asr Prayers are included in the parts of the day, and Maghrib Prayer is included in night.

Almighty Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنُكُمُ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ ۖ مِنْ قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهِيرَةِ وَمِنْ بَعْدِ صَلَاةِ الْعِشَاءِ

“O you who believe! let those whom your right hands possess and those of you who have not attained to puberty ask permission of you three times; before the morning prayer, and when you put off your clothes at midday in summer, and after the prayer of the nightfall...”²

In this verse, Almighty Allah has mentioned the times of Morning, Noon and Isha Prayer, because before the Morning Prayer it is the night of sleeping and they remove their clothes to take rest after Zuhr and Isha.

Then Almighty Allah said,

أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ

“Keep up prayer from the declining of the sun till the darkness of the night...”³

¹ Surah Hud 11:114.

² Surah Nur 24:58.

³ Surah Isra 17:78.

Almighty Allah has emphasized the time for Prayer and has mentioned that the Isha Prayer should be offered in ‘the darkness of the night’ and it implies the blackness of the night.

Thus these are the times for the five daily prayers that Almighty Allah has mentioned:

يَا أَيُّهَا الْمُزَّمِّلُ ﴿١﴾ قُمْ اللَّيْلَ إِلَّا قَلِيلًا ﴿٢﴾ نِصْفَهُ أَوْ
 انْقُصْ مِنْهُ قَلِيلًا ﴿٣﴾ أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا ﴿٤﴾

“O you who have wrapped up in your garments! Rise to pray in the night except a little, half of it, or lessen it a little, or add to it, and recite the Quran as it ought to be recited.”¹

Almighty Allah has also said in the mention of increase and decrease of half part:

إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلُثِي اللَّيْلِ وَنِصْفَهُ وَثُلُثَهُ
 وَطَائِفَةٌ مِنَ الَّذِينَ مَعَكَ ۗ وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ ۗ عِلْمَ
 أَنْ لَنْ تُحْصُوهُ فَتَابَ عَلَيْكُمْ ۗ فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ

“Surely your Lord knows that you pass in prayer nearly two-thirds of the night, and (sometimes) half of it, and (sometimes) a third of it, and (also) a party of those with you; and Allah measures the night and the day. He knows that you are not able to do it, so He has turned to you (mercifully), therefore read what is easy of the Quran...”²

Like all prayers Almighty Allah also fixed the time for the sixth prayer; that is the Midnight Prayer and if the eight units of

¹ Surah Muzzammil 73:1-4.

² Surah Muzzammil 73:20.

the Shab Prayer are not there the figure of fifty-one is not complete.

After listening to this explanation of his which was supported by evident proofs we praised God and thanked the Imam. We said, "It is the grace of God that He bestowed us a guide like you."

He said,

"You will become eligible of as many favors as much thanks you give."

Husain bin Hamdan says, "I asked nearly seventy persons of this group to confirm the report of Isa bin Mahdi Jaujari and they all testified to its authenticity.

Also, in Samarra I took the testimony of a slave of Imam Ali Naqi (a) regarding it and he also narrated it exactly like Jaujari.

Moreover, I inquired from Rayyan, the servant of Imam Ali Reza (a) about it and he also certified this report and all the tradition narrators have mentioned this report as Jauhari has mentioned."

Chapter 12: Miracles of Imam Mahdi (a)

Biography

Shaykh Mufeed writes in *Kitabul Irshaad*:

The Imam, after Abu Muhammad Hasan Askari (a) is his son, who is named with the name of the Messenger of Allah (s) and given his Kunniya. His father did not leave a son, who was publicly acknowledged or secretly, except him. He was left behind away from view (*Ghaib*) and secretly as we have already mentioned.

He was born on the night of 15th of Shaban in the year 255 A.H. (869). His mother was a slave-wife (*Umme walad*) called Narjis. At the time of the passing away of his father, he was five years old. Allah endowed him with wisdom and the distinction of speech.

He made him a sign to the worlds. He endowed him with wisdom as He had endowed Yahya (a) while still a boy. He made him an Imam while still in the state of apparent childhood just as He made Jesus, son of Mary, a prophet in the cradle.

The nomination of him had been given earlier to the community of Islam by the Prophet (s) then by Amirul Momineen Ali bin Abi Talib (a) and the Imams, consecutively one after another, down to his own father: Imam Hasan Askari (a) had nominated him. His father nominated him in front of the trusted and close members of his Shia.

Information about his occultation was established before his existence. Information about his state was widespread before his occultation. He is the leader with the sword from the Imams of

guidance (a), the one who will undertake the achievement of truth, the one who is awaited to bring about the state of faith.

Before his appearance, he will have two occultations. One of them will be longer than the other as is reported in the traditions. The shortest of them was from the time of his birth to the end of the period of direct representation between him and his Shia, and the end of the representatives through death.

As for the longer occultation, it will be after the first and at the end of it he will arise with the sword. Allah, the Mighty and High, has said:

وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ
أئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ ﴿٥﴾ وَنُكِّنْ لَهُمْ فِي الْأَرْضِ وَنُرِي
فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا مِنْهُمْ مَا كَانُوا يَحْذَرُونَ ﴿٦﴾

“And We desired to bestow a favor upon those who were deemed weak in the land, and to make them the Imams, and to make them the heirs, and to grant them power in the land, and to make Firon and Haman and their hosts see from them what they feared.”¹

He, exalted be His name, said: We have written in the Psalms after the message to Musa:

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ
الصَّالِحُونَ ﴿١٠٥﴾

¹ Surah Qasas 28:5-6.

“And certainly We wrote in the Book after the reminder that (as for) the land, My righteous servants shall inherit it.”¹

The Messenger of Allah (s) said: “The days and nights will never end until Allah sends a man from my House, whose name will be the same as mine. He will fill the earth with justice and fairness as it was filled with oppression and tyranny.”

He said: “If only a single day remained for the world, Allah would lengthen that day so that He could send on it a man from my descendants, whose name is the same as mine. He will fill the world with justice and fairness as it was filled with oppression and tyranny.”²

Abu Ali Tabarsi writes in *Elamul Waraa*:

Imam Muhammad Mahdi (a) was born on the eve of the 15th Shaban, 255 A.H. in Samarra as the late Kulaini has mentioned on the authority of Ali bin Muhammad and at the time of the passing away of Imam Hasan Askari (a) his (Mahdi's) age was five years.

Like how Almighty Allah gave wisdom to Prophet Yahya (a) in childhood in the same way He bestowed it to him as well and as He appointed Isa (a) as a prophet in infancy, in the same way He appointed Imam Muhammad Mahdi (a) as Imam.

Before his birth the Holy Imams (a) informed that he would have two occultations: A lesser occultation was a period when the Imam had specially appointed deputies through whom communication was maintained between the Imam and his followers.

Scholars of the Imamiyah sect are unanimous on the Imamate of Imam Hasan Askari (a), including Abu Hashim Dawud bin Qasim Ja'fari, Muhammad bin Ali bin Bilal, Abu Amr Uthman bin Saeed Samman and his son, Abu Ja'far

¹ Surah Anbiya 21:105.

² *Irshaad*, Mufeed, Pg. 346; *Al-Mustijaad*, Pg. 521-523; *Kashful Ghumma*, Vol. 2, Pg. 446.

Muhammad bin Uthman, Amr Ahwazi, Ahmad bin Ishaq, Abu Muhammad Wajnani, Ibrahim bin Mahziyar, Muhammad bin Ibrahim and other trustworthy persons. The duration of the lesser occultation was seventy-four years.

Abu Amr Uthman bin Saeed Amari was previously a trusted confidant and the access point of reaching the father and grandfather of Imam Mahdi (a), before he became the first special representative of the twelfth Imam. As a reward for his services to the Imam, Almighty Allah bestowed him many blessings.

When the time of his demise approached, Imam Zamana (a) appointed his son, Abu Ja'far Muhammad bin Uthman as his successor and he continued to serve as the deputy of the Imam till 304 or 305 A.H.

When his death approached, he appointed Abul Qasim Husain Ibne Rauh Naubakhti as his successor and when the latter passed away in 326 A.H., he appointed Abul Hasan Ali Ibne Muhammad Saymoori and the last special deputy of Imam Zamana (a) passed away on 15 Shaban 328 A.H.

Abu Muhammad Hasan bin Ahmad Mukattib says: I was in Baghdad in the year in which Shaykh Abul Hasan Ali Ibne Muhammad Saymoori passed away. I went to him a few days before his demise. He showed a letter of Imam Zamana (a) to the people that read as follows:

“In the name of Allah, the Merciful, the Compassionate. O Ali Ibne 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 Shia¹ 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.”

Abu Muhammad says: 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.”

These were the last words heard from him. May Allah be pleased with him and may He please him. With his death the gate of deputyship of the Imam closed forever. And the Major Occultation commenced which continues to the day and it would end only when the Judgment Day is near.

It is mentioned in some books that the period of the Lesser Occultation was of seventy-four years and Ali Ibne Muhammad Saymoori passed away in 329 A.H. as is the more widely accepted view.²

The blessed birth of Imam Zamana (a)

Shaykh Saduq has narrated from Muhammad bin Hasan bin Walid (r) that he said: Narrated to us Muhammad bin Yahya Attar: Narrated to us Abu Abdullah Husain bin Razaqallah: Narrated to me Musa bin Muhammad bin Qasim bin Hamza bin Musa bin Ja'far bin Muhammad bin Ali bin Husain bin Ali Ibne Abi Talib (a) that he said:

¹ In some versions, it is mentioned: Soon individuals will come to my Shia and claim to have seen me.

² *Elamul Wara*, Pg. 416-417; *Kashful Ghumma*, Vol. 2, Pg. 530; *Kamaluddin*, Pg. 516; *Ghaibat Tusi*, Pg. 395; For more references check *Ghaibat Tusi*.

“Abu Muhammad Hasan bin Ali, peace be upon both of them, called on me with the message,

‘O aunt, break your fast at our house tonight, because it is the fifteenth of Shaban. Tonight Allah, the Exalted, will manifest the Hujjah, His Proof on earth.’

When I went to the house, I asked him who the mother of the child was.

He said, ‘Narjis.’ I said, ‘May I be sacrificed on you, but there is no sign of pregnancy in her!’

He said, ‘What I am telling you is so.’

Therefore I went in and greeted them. When I had taken my seat, Narjis came forward to take off my shoes and said to me:

‘My mistress and the lady of my family; how are you tonight?’

I said, ‘Nay you are the mistress of myself and my family.’

But she denied my speech and replied: ‘What are you saying, O aunt?’

I said to her, ‘O my daughter, tonight Allah the Exalted will give you a son who shall be the Master in this world and in the hereafter.’

She became embarrassed and blushed.

After I had finished my evening prayer, I ended my fast and then went to sleep. At midnight I woke for prayer. I performed my prayer while Narjis was sleeping, without any sign of childbirth. Then I sat down performing the supererogatory prayer. Thereafter I went to bed and got up again, but she was still sleeping. Then she got up, performed her supererogatory prayer and lay down again.”

Hakima continued, “I went out to see the dawn and found that its first stage was about to appear. But she was still asleep. So I began to doubt Askari’s expectation. Just then he called out from his place,

‘Do not be in a hurry, O aunt, the matter is approaching.’

I sat down and recited the Quranic Surahs: Ha Mim Sajdah and Surah Yasin. At that moment she got up alarmed. I ran to her and said,

‘The name of Allah be upon you, do you feel anything?’

She replied, ‘O aunt, yes.’

I said, ‘Gather yourself and procure peace in your heart.’

However at that moment we felt sleepy and drowsiness overcame us. After that I got up at the voice of my Master, and when I raised the covering from him I saw him prostrate on the ground. I took him to my bosom and noticed that he was pure and clean.

Abu Muhammad called out to me and said,

‘O aunt, bring my son to me,’

And I did so... Afterwards Askari put his tongue in his mouth and gently stroked his eyes, ears and joints with his hand. Then he said, ‘O my son, speak.’

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

Then he sent his greetings on Amirul Momineen (a) and upon the Imams respectively until he stopped at the name of his father. Then he stopped speaking.

Abu Muhammad said, ‘O aunt, take him to his mother, so that he may greet her, and then bring him back to me.’

I took him to her and when she had done so I brought him back and left him there. Askari said,

‘O aunt, come to visit us on the seventh day.’

The next day I came to greet Abu Muhammad and raised the curtain to see my Master. But I did not see him. So I asked the Imam,

‘May Allah make me your sacrifice! What has happened to my Master?’

He replied, ‘O aunt, we have entrusted him to the one to whom the mother of Musa entrusted her son.’”

Hakima said, “On the seventh day I came and greeted him and took my seat. Abu Muhammad said,

‘Bring my son to me.’

I brought him wrapped in a piece of cloth, and the Imam repeated what he had done on the first day and the child said what he had said before. Then he recited the Quranic verse:

وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ
أُمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ ﴿٥﴾ وَنُكَفِّرَنَّ لَهُمْ فِي الْأَرْضِ وَنُرِي
فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا مِنْهُمْ مَا كَانُوا يَحْذَرُونَ ﴿٦﴾

“And We desired to bestow a favor upon those who were deemed weak in the land, and to make them the Imams, and to make them the heirs, and to grant them power in the land, and to make Firon and Haman and their hosts see from them what they feared.”¹

Musa bin Muhammad (the narrator) says: I asked the servant, Uqbah about this and he said that Hakima said the truth.²

¹ Surah Qasas 28:5-6.

² Kamaluddin, Pg. 424; Elamul Wara, Pg. 394-395.

What did the Imam recite after birth?

It is narrated from Ibrahim bin Muhammad bin Abdullah bin Musa bin Ja'far (a) from Sayyari that he said: Narrated to me Naseem and Mariya, they said:

“When the master of the age was born, he kneeled down and raised his two fingers towards the sky and sneezed, he said:

Praise be to Allah, the Lord of the worlds and may Allah bless Muhammad and the Progeny of Muhammad. ‘The oppressors thought that the Divine Proof is invalid and destroyed. If we had been permitted to speak freely about him all the doubts would be removed.’”

Ibrahim bin Muhammad bin Abdullah narrates: Narrated to me Naseem, maidservant of Abu Muhammad (a) that:

“A night after the birth of the Master of the Time (a) I came to him. I sneezed and he said to me: ‘May Allah have mercy on you.’”

Naseem says: “I became very pleased at this.”

His Eminence said: “Shall I not give you glad tidings about your sneeze?”

I asked: “What is it?”

He said: “You are secure from death for three days.”¹

Detailed traditional report in the words of Lady Hakima Khatoon

Muhammad bin Abdullah Tahawi that he said: “I went to see Lady Hakima the daughter of Muhammad (a) after the

¹ *Kamaluddin*, Pg. 430; *Ghaibat Tusi*, Pg. 244; *Ithbaatul Wasiyya*, Pg. 221; *Kashful Ghumma*, Vol. 2, Pg. 498; *Elamul Wara*, Pg. 395.

demise of Imam Hasan Askari (a) to ask her about the divine proof and the confusion in which people had split many ways.

She said to me: Sit down. I sat down and she said: O Muhammad, verily Allah, the Mighty and Sublime does not leave the earth without a Hujjah, be he a speaking one or a silent one. He has not put it in two brothers after Hasan and Husain, as a token of distinction for Hasan and Husain and to mark their superiority lest there will be their peer on earth. However, Allah, the Mighty and Sublime gave excellence to the progeny of Husain over the progeny of Hasan as He gave excellence to the progeny of Harun over the progeny of Musa, though Musa was Hujjah over Harun. And this excellence is for the progeny until the Judgment Day.

There must be a trial for the Ummah, said she: In which falsifiers will fall in doubts and in which verifiers will find salvation, lest people will have an argument against Allah after the messengers.

This trial has occurred after the demise of Abu Muhammad Hasan (a).

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

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

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

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

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

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

I asked: What makes you wonder?

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

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

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

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

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

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

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

Lady Hakim said: Abul Hasan (a) passed away and Abu Muhammad (a) took his father's seat. I would visit him like I visited his father. One day Narjis came to me to take off my shoes and said: My mistress, allow me to take off your shoes.

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

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

He said: Aunt, stay with us tonight, for tonight the infant who is dignified before Allah, the Mighty and Sublime, will be

born, through whom Allah, the Mighty and Sublime will revive the earth after its death.

Not seeing any sign of pregnancy in Narjis, I asked: From whom, my Master?

He replied: From Narjis, not from anyone else.

Lady Hakima says: I went to Narjis and turned her on her abdomen, but I did not see any sign of pregnancy. I returned to him and told him of my observation.

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

Lady Hakima says: I was constantly watching her until the time of dawn. She was sleeping before me and was not moving from one side to the other. When it was the time of the end of the night and near the dawn, she got up scared. I pulled her to my breast and took the Divine name on her.

Abu Muhammad (a) called out: Recite Surah Qadr on her. I began reciting that and asked her: How do you feel?

She said: The affair of which my Master has informed you has approached.

I began reciting the verses, as had ordered me my master. At this, the baby answered back to me from her abdomen; he was reciting like I was reciting and he greeted me.

Lady Hakima said: I felt shocked when I heard that.

Abu Muhammad (a) called out: Do not wonder from the Command of Allah, the Mighty and Sublime; He gives us speech at infancy and makes us Hujjah on earth at maturity.

These words had not yet finished that Narjis disappeared from me. I did not see her, as if a veil had been erected between me and her.

I ran to Abu Muhammad (a) crying.

He said: Return, O Aunt, you will find her in her place.

She said: I returned and it was but a moment that the veil was removed from between me and her. I saw her as glows of light on her strained my eyes. I was seeing the baby that was prostrating on his face, hobbling on his knees, raising his forefingers towards the heavens and saying:

I bear witness that a deity other than Allah, the One without a partner, is not; and that my grandfather is the Messenger of Allah; and that my forefather is Amirul Momineen (a). He then counted each and every Imam until he reached himself and said:

O Allah, fulfill me my promise, complete my enterprise for me, strengthen my position and fill the earth through me with equity and justice.

Abu Muhammad (a) called out: Aunt, get him to me.

I got the blessed baby and brought him to his father. When I appeared with him in my arms before his father he greeted his father. Hasan took him as birds were striking wings over his head. He called to one of the birds and said:

Carry him and protect him and return him to us every forty days. The bird took him and flew away with him to the heavens, with the rest of the birds following.

I heard Abu Muhammad (a) say: I entrust you to the One that mother of Musa entrusted.

Seeing this, Narjis wept. So he said to her: Relax, he will not suckle but from your breasts. He will be returned to you as Musa was returned to his mother. It is His word: Then we returned him to his mother so her heart may find solace and lest she grieves.

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

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

When it was forty days, the boy was returned. My nephew sent for me and called me over. I went to him and saw a child moving about in front of him.

I said: My master, this is a boy of two years. He smiled and said: The sons of apostles and successors, when they are Imams, they grow differently from others. A child of ours talks in the womb of his mother, recites the Quran and worships his Lord. At the age of suckling, angels obey him and descend to him every morning and evening.

Lady Hakima said: I always saw that child every forty days until I saw him a grown up man a very few days prior to the demise of Abu Muhammad (a). I did not recognize him.

I said to Abu Muhammad (a): Who is this man that you ask me to sit in front of him?

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

Abu Muhammad (a) passed away after a few days and people split different ways as you see. By Allah, I see him every day and night and he informs me of what you people ask about so I may answer you. By Allah, when I want to ask him about something, he answers me before I ask him. If something comes up, his answer comes to me immediately without my asking. He told me just yesterday about your coming to me and ordered me to inform you of the truth.”

Muhammad bin Abdullah says: By Allah, Lady Hakima told me of things that no one knew except Allah, the Mighty and Sublime. So I realized that this is the truth and rightfulness from Allah, the Mighty and Sublime and that Allah, the Mighty and

the High has informed him of which He has not informed anyone in His creation.¹

Another report of the holy birth of Imam Muhammad Mahdi (a)

Muhammad bin Qasim Alawi narrates that some people from the descendants of Ali (a) met Lady Hakima Khatoon (s).

She asked: It seems that you have approached me to inquire about the birth of the Wali of Allah?

Yes, we said, by God, we have come for that only.

The Lady said:

Last night he was very much with me and he had informed me about your arrival. So listen, the incident is that I had a slave girl called Narjis and I was training her along with other girls and personally trained Narjis myself. One day Imam Hasan Askari (a) visited my place and glanced at Narjis intensely.

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

He said: 'No, Aunt, on the contrary I wonder at her.'

I asked, 'What makes you wonder?'

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

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

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

¹ *Kamaluddin*, Pg. 426; *Rauzatul Waizeen*, Pg. 257-260.

“I put on my clothes and came to the house of Imam Ali Naqi (a). I greeted him and sat down. He initiated the conversation saying: ‘Hakima, send Narjis to my son.’

I said: ‘My Master, I came for this purpose to you to seek your permission.’

He said: ‘Blessed lady, Allah, the Exalted, desired to give you a share in the reward and put a stake for you in the good.’

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

Lady Hakima said: “Imam Ali Naqi (a) passed away and Imam Hasan Askari (a) took his father’s seat. I would visit him like I visited his father. One day Narjis came to me to take off my shoes and said: ‘My mistress, allow me to take off your shoes.’

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

When the Imam heard this, he said: ‘May Allah reward you aunt.’ I stayed at his house until sunset. Then I called the slave girl and said: ‘Bring me my garment so I may leave.’

Imam (a) said: ‘Aunt, stay with us, for tonight the infant who is dignified before Allah, the Exalted, will be born, through whom Allah, the Exalted, will revive the earth after its death.’

Not seeing any sign of pregnancy in Narjis, I asked, ‘From whom, my Master?’

He said: ‘From Narjis; not from anyone else.’ Lady Hakima says, “I went to Narjis and I turned her on her abdomen, but I did not see any sign of pregnancy. I returned to him and told him of my observation.

Imam (a) smiled and said: ‘Her example is the similitude of the mother of Musa. Pregnancy did not appear in her and none knew of it until the time of delivery, because Firon was cutting the abdomens of pregnant women in search of Musa. This is like Musa (a).’

Lady Hakima said: “I was constantly watching her until the time of dawn. She was sleeping before me and was not moving from one side to the other. When it was the end of the night near the dawn, she got up nervously. I pulled her to my breast and took the name of Allah on her.

Imam (a) called out, ‘Recite *Inna Anzalnah* on her.’ I began reciting that and asked her, ‘How do you feel?’

She said: ‘The affair of which my Master has informed you has approached.’

I began reciting the verses, as had ordered me my Master. At this, the baby answered back to me from her abdomen; he was reciting like I was reciting and he greeted me.”

Lady Hakima said: “I was shocked when I heard that.

So Imam Hasan Askari (a) called out, ‘Do not wonder from the Command of Allah, the Exalted; He gives us speech at infancy and makes us Proof on earth at maturity.’

These words had not yet finished that Narjis disappeared from me. I did not see her, as if a veil had been erected between me and her. I ran to the Imam crying.

He said, ‘Return, O aunt, you will find her in her place.’

She said: “I returned and it was but a moment that the veil was removed from between me and her. I saw her as glows of light on her strained my eyes.

I was seeing the baby (a) that was prostrating on his face, hobbling on his knees, raising his forefingers towards the heavens and saying, ‘I bear witness that a deity other than Allah, the One without a partner, is not; and that my grandfather is the

Messenger of Allah; and that my forefather is Amirul Momineen (a).’

He then counted each and every Imam until he reached himself and said:

‘O Allah, fulfill me my promise, complete my enterprise for me, strengthen my position, and fill the earth through me with equity and justice.’

On his right arm was the writing:

جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ۗ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا ﴿٨١﴾

“The truth has come and the falsehood has vanished; surely falsehood is a vanishing (thing).”¹

Imam Hasan Askari (a) called out saying, ‘Aunt, bring him here.’

I took the blessed baby to his father. When I appeared with him in my hands before his father, he greeted his father. Imam (a) took him as birds were striking wings over his head. He called to one of the birds and said: ‘Carry him and protect him and return him to us every forty days.’

The bird flew away with him to the heavens, with the rest of the birds following. I heard Imam Hasan Askari (a) say: ‘I entrust you to the one that mother of Musa entrusted.’

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

فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ

¹ Surah Isra 17:81.

“So We gave him back to his mother that her eye might be refreshed, and that she might not grieve.”¹

Lady Hakima said: “I asked, ‘What is this bird?’

He said: ‘It is the Holy Spirit (Ruhul Qudus), who is assigned to the Imams to make them successful and firm and to facilitate their growth through knowledge.’

“When it was forty days, the boy was returned. My nephew (a) sent for me and called me over. I went to him and saw a child moving about in front of him.

I said: ‘My Master, this is a boy of two years.’ He smiled and then said: ‘The sons of apostles and successors, when they are Imams, they grow differently than others. A child of ours talks in the womb of his mother, recites the Quran, and worships his Lord. At the age of suckling, angels obey him and descend to him every morning and evening.’

Lady Hakima said: “I always saw that child every forty days until I saw him as a grown man in a very few days prior to the demise of his father. I did not recognize him.

I asked the Imam, ‘Who is this man that you ask me to sit in front of?’

He said: ‘The son of Narjis. And he is my heir after me. Soon you will not find me amongst you. So listen to him and obey him.’

“Imam (a) passed away after a few days and people split different ways as you see. By Allah, I see him every day and night and he informs me of what you people ask about so I may answer you. By Allah, when I want to ask him about something, he answers me before I ask him. If something comes up, his answer comes to me immediately without my asking. He told me just yesterday about your coming to me and ordered me to inform you of the truth.”²

¹ Surah Qasas 28:13.

² *Dalailul Imamah*, Pg. 269-270.

Birth and the prostration to the Creator

Ghiyath bin Asad said: I heard Muhammad Ibne Uthman (q) say:

“When Imam Zamana (a) was born, a light beamed from his overhead towards the heights of the heavens. He then fell on his face, prostrating before his Lord, Glory to His name. He then raised his head as he was saying:

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا
بِالْقِسْطِ ۗ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿١٨﴾ إِنَّ الدِّينَ
عِنْدَ اللَّهِ الْإِسْلَامُ

“Allah bears witness that there is no god but He, and (so do) the angels and those possessed of knowledge, maintaining His creation with justice; there is no god but He, the Mighty, the Wise. Surely the (true) religion with Allah is Islam...”⁽¹⁾⁽²⁾

Born pre-circumcised

1- Muhammad bin Uthman Amri (q) said:

“The master was born circumcised and I heard Lady Hakima say: No blood was seen in his mother at his birth. This is the manner of the mothers of the Imams (a).”³

2- Abi Ahmad Muhammad bin Ziyad Azdi that he said: I heard Abul Hasan Musa bin Ja'far (a) say when Reza was born:

¹ Surah Aale Imran 3:18-19.

² Kamaluddin, Pg. 433; Biharul Anwar, Vol. 51, Pg. 15; Ithbatul Huda, Vol. 3, Pg. 669.

³ Kamaluddin, Pg. 433.

“This son of mine was born circumcised, pure and clean and none from the Imams is born except circumcised, pure and clean but the Imam (a) moved the knife over him just in keeping up with the practice and in following the upright religion.”¹

Lamp of Baitul Hamd shall continue to be lit

Hasan bin Ali Bataini has narrated from his father and he has narrated from Mufaddal, who says that Imam Ja'far Sadiq (a) remarked:

“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.”²

Report from a lady in the neighborhood

It is narrated from Ahmad bin Ali Raazi from Muhammad bin Ali from Hanzala bin Zakariya that he said:

“Ahmad bin Bilal bin Dawud, the scribe, who was a Sunni and a Nasibi, having contempt to Ahle 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 Ibne Reza, [meaning the house of Imam Hasan 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

¹ *Kamaluddin*, Pg. 433; *Wasail*, Vol. 15, Pg. 164.

² *Ghaibat Nomani*, Pg. 239; *Ghaibat Tusi*, Pg. 467.

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 Kerbala.”

This was a season when great many people were leaving either for mid-Shaban or the day of Arafah.

“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 tidings 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 (Ahle 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 bin Sulaiman.

Hanzala, the narrator of this report says: I called Abul Faraj Muzaffar bin Ahmad and he also heard this story with me.¹

Replies of Imam Zamana (a) to some queries

Tabari Imami has mentioned a report in *Dalailul Imamah* whose gist is as follows:

Saad bin Abdullah Qummi said: “I was very fond of collecting books on intricate and difficult subjects so that I may learn the reality. I used to consider it my duty to speak up about the reality and had the habit of learning by heart complicated matters. I always desired to obtain success over the deviations and difficulties of the books.

I had firm belief in the religion of the Imamiyah and often took part in debates against the opponents. I used to expose their defects and explained the weaknesses of their religious leaders.

I exposed scandals of their religious guides till one day I was subjected to a fight with severe Nasibis. Enmity with them continued for a long time and there were terrible fights between us. I used to ridicule them through questions and proved that they were obstinate on a false stand.

Once I faced a debate with a deeply bigoted Nasibi. During the debate he said: ‘Death be on you and all your co-religionists. You *Rafidhis* lay curse on the Emigrants and Helpers and deny their love for the Holy Prophet while the Siddiq was the most exalted persons among the companions and he had precedence in accepting Islam.

Don’t you know that the Messenger of Allah took him along to the cave on the night of migration due to the risk to his life, just as he was concerned for his own safety. Because he knew that he would be his caliph and successor. Therefore he wanted to protect his life like he was concerned about his own

¹ *Ghaibat Tusi*, Pg. 240.

security. So that the religion may not be destroyed after him. In those very circumstances he made Ali sleep on his bed as he knew that even if he were killed, there would be no problem for Islam in the future, because there were people among the companions who could have taken his place, therefore he did not accord much importance to his (Ali) getting killed.”

Saad says: “I replied to it but the replies were not so effective. So he said: ‘You Rafidhis say that the first and the second caliphs were hypocrites and you support it by what happened on the Lailatul Uqbah.’

Then he said: ‘Come let us see if they accepted Islam willingly and happily or it was under duress and pressure?’

Here I did not give any reply, because if I said it was under duress it would not be correct as Islam at that time was not dominant and if I said they accepted willingly it would negate their hypocrisy. Thus Almighty Allah says in the following verse:

فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا آمَنَّا بِاللَّهِ وَحَدَهُ وَكَفَرْنَا بِمَا كُنَّا بِهِ
مُشْرِكِينَ فَلَمْ يَكُ يَنْفَعُهُمْ إِيمَانُهُمْ لَمَّا رَأَوْا بَأْسَنَا

“But when they saw Our punishment, they said: We believe in Allah alone and we deny what we used to associate with Him. But their belief was not going to profit them when they had seen Our punishment...”¹

I returned from this debate with a heavy heart, took a paper and wrote down forty odd questions that were difficult for me and said to myself that I must hand it over to the representative of Maula Abu Muhammad Hasan bin Ali Askari (a). That is Ahmad bin Ishaq who resided in Qom.

¹ Surah Ghafir 40:84-85.

But when I went to him I learnt that he had left on a journey. I departed in his pursuit and when I reached him, I told him all that had happened. Ahmad bin Ishaq said to me: Come let us go together to Surre man Raa (Samarra) and ask our master, Hasan bin Ali (a) about this.

So I accompanied him to Surre man Raa till we reached the house of our master and asked for permission to enter, which was given and we went inside. Ahmad bin Ishaq had a leather bag that he had concealed inside his Tiberian cloak. The bag contained one hundred and sixty purses containing gold and silver coins. Each purse was sealed with the seal of the sender.

When our eyes fell on the elegant face of His Eminence, Abu Muhammad Hasan bin Ali (a) we saw that his face was like a full moon and a child was sitting in his lap. He was very beautiful, like a Jupiter star having nice locks of hair.

In front of the Imam was placed a golden pomegranate decorated with jewels and precious stones; it was presented by an affluent gentleman from Basra. The Imam was holding a pen and writing something on paper. Whenever the child caught his hand he tossed the pomegranate and the little one chased it and brought it back.

In the meanwhile he wrote whatever he wanted. So Ahmad bin Ishaq opened the cloak and the leather bag before Imam Hadi (a) [a title of Imam Hasan Askari (a)]. His Eminence threw a glance at the child and said: Remove the seals from the gifts of your Shia and friends. It was asked: O my master, is it lawful that a pure hand should extend towards impure gifts and filthy monies?"

His Eminence asked Ahmad bin Ishaq to take out the contents of the bag so the lawful and the unlawful can be separated. He did as he was told.

The child said: "This is from so-and-so of so-and-so locality of Qom, containing 62 dinars from sale proceeds of a house, and inheritance from his father 45 dinars and from the money of six

dresses 40 dinars and the rent of three shops amounting to three dinars.”

Our master said: “You are right, my son. Now tell us what is unlawful in it?”

The child said: “There is a dinar in this purse, which was minted in Ray in so-and-so year. Half of its inscription is worn out; its three corners are cropped, such that its weight is reduced by 1.5 *Daniq*. This same amount is unlawful in it because the sender of this purse in so-and-so year, so-and-so month gave to a weaver who was his neighbor a mound and a quarter of old cotton for spinning. That cotton was stolen from the weaver who informed him about it, but he didn’t accept his version and in its place took a mound and a half of softer cotton. Then he ordered a garment be made for him from this material. Thus that money and the cropped amount is from that money.”

Ahmad bin Ishaq untied the purse and removed from it the said dinar and the cropped pieces from it. Then he took out another purse.

The child said: “This is from so-and-so of such-and-such locality of Qom, containing 50 dinars. It does not befit us to touch it at all.”

Ahmad bin Ishaq asked: “Why?”

He replied: “It is the sale proceed of wheat that the sender had paid to his farmers, but while giving he measured some with a correct measure and some with a tampered measure.”

Imam Hasan Askari (a) said: “You are right my son.”

Then he said: “O Ibne Ishaq, take that purse and return it to the sender and tell him to give the money to its actual owner, that is those farmers, as we are not in need of this money.”

At that moment, he said: “Give me the garment sent by the old lady.”

Ahmad bin Ishaq said: “I have forgotten it.”

He went out to look for it. At that moment my master, His Eminence, Abu Muhammad Hadi (a) looked at me and asked: “What a surprise that you came here?”

I said: “Ahmad bin Ishaq encouraged me to come and meet you.”

He asked: “What happened to those questions that you wanted to ask?”

I said: “They are yet unanswered, my master.”

He said: “Ask whatever you want from my dearest son.” And he gestured to the child.

I asked: “O our master and master’s son, it is narrated to us that the Holy Prophet (s) had given Amirul Momineen (a) the right to divorce his wives. Therefore on the day of Jamal, he sent message to Ayesha that she had wreaked havoc with Islam and Muslims (and taken wrong advantage of her position). That she has in an ignorant way condemned her children to perdition. ‘Thus if you do not refrain from your act I will divorce you.’

Tell me, my master, that what is the meaning of divorce here? That the Messenger of Allah (s) left it at the discretion of Amirul Momineen (a)?”

He replied: “Almighty Allah, hallowed be His name, gave an exalted status to the wives of the Prophet and gave them the honor of being the mothers of the faithful. Thus the Messenger of Allah (s) told Amirul Momineen (a): O Abul Hasan, this status is valid for them till they remain in the obedience of Almighty Allah. So whoever of them disobeys Allah and after me, comes out in armed confrontation against you, remove her from my wifhood and take away her status of motherhood of faithful.”

Then I asked: “What is open obscenity? That if the wife commits, the husband is entitled to expel her from his house even during her menses?”

He replied: “It is *Musahiqah* and not fornication. Because if she commits fornication they will apply the penalty on her and if one wants to marry her there is no problem in it. And the penalty that is given is no obstacle for it. But if she commits *Musahiqah*, it is obligatory that she must be stoned and being stoned is a disgrace, as for whomsoever Allah has ordered stoning, He has disgraced that person. Therefore no one is permitted to marry her.”

Then I asked: “O son of the Prophet, Tell me about the statement of Almighty Allah to His Prophet Musa (a) that:

فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى

*“Therefore put off your shoes; surely you are in the sacred valley, Tuwa.”*¹

Scholars of the two sects are of the view that the shoes of Musa (a) were made of skin of dead animal?”

He replied: “Whoever says this has made a false allegation against His Eminence, Musa and considers him ignorant in his prophethood, because it implies one of the two possibilities and each of them is a mistake; either prayer was allowed in it or not. If it was allowed, it would also be allowed to hide them in that place as it is pure. If his prayer was not allowed, then His Eminence, Musa (a) failed to discriminate between lawful and unlawful, that wearing what one can pray and with what not, and this is infidelity.”

I said: “So, my master, tell me the exegesis of this verse.”

He replied: “His Eminence, was in the sacred valley, when he said: ‘O my Lord, I have made my love sincere to You and washed my heart of everything other than You. But Musa was very much attached to his family. So Almighty Allah told him: *“Therefore put off your shoes...”* If your love for Me is sincere

¹ Surah Taha 22:12.

and your heart is devoid of inclination for anyone except Me, remove the love of your family from your heart.”

“Please tell me what is the interpretation of the verse *Kaaf Ha Ya Ain Saad*?”

He replied: “These letters are from the unseen informations that Almighty Allah conveyed to His servant, Zakariya. Then He related the story to Muhammad (s). It was that when Zakariya implored his Lord to teach him the names of *Panjetan* (the holy five) Almighty Allah sent Jibraeel to him and he taught him their names. Thus whenever Zakariya mentioned (remembered) the names of Muhammad, Ali, Fatima or Hasan (a) his sorrow and grief used to go away, but whenever he thought of Husain (a) a terrible grief used to beset him and he was very much astonished why it was so. Thus one day he prayed to the Almighty: O my God, how is it so that when I remember the four names I get peace, but when I think of Husain, tears flow from my eyes and I begin to wail?

Allah, the Mighty and the High informed him about the tragedy of Imam Husain (a) and told him that in *Kaaf Ha Ya Ain Saad*: *Kaaf* is for Kerbala, *Ha* stands for Halakat (getting killed) of ‘Itrat’ (progeny) the Holy Prophet (s), *Ya* implies Yazid who would oppress Husain (a), *Ain* denotes ‘Atash’ (thirst) of Husain (a) and *Saad* indicates ‘Sabr’ (patience).

Thus when Zakariya heard this, he did not leave the Masjid for three days and did not allow anyone to meet him and continued to weep and wail. He lamented on Husain (a) and prayed to Allah: My God, will they make the best of Your creature sit in mourning for his son? O Lord, would this tremendous tragedy befall him? My God, would they make Ali and Fatima put on the dress of mourning? Would they make the shock of this calamity reach their abode? Then he said: Bestow me a son, so that I can be pleased in my old age and that his love affects my heart. After that make me sit in his mourning as You would make Muhammad, Your beloved sit. So Almighty Allah gave him Yahya and later his martyrdom made him aggrieved.

And the period of Yahya's pregnancy was six months like in the case of Husain (a)."

Then I asked: "O my master, why is it so that people cannot select the Imam for themselves?" He replied: "Righteous or a corrupt Imam?" I said: "Righteous."

He said: "Is there a possibility that they may choose a transgressor while they are not aware what goes on in his mind, whether he is righteous or corrupt?" "Yes," I said.

He said: "That is the reason that I shall explain to you with logical argument." I said: "Please do."

He said: "Let us consider the prophets that Almighty Allah has appointed, on whom He revealed heavenly scriptures and supported them with revelation and infallibility. They were the leaders of nations, like Musa and Isa. In spite of having knowledge and sharp insight were they not prone to select hypocrites considering them believers?"

"No," said I.

The Imam said: "Then how did it happen that His Eminence, Musa Kalimullah, in spite of having that same knowledge and receiving revelations, he chose seventy persons from the senior ones of the community and those who were in the forefront of his army; about whose sincerity he was sure and about whom he had no doubt, in fact he had selected hypocrites. Allah, the Mighty and the High says:

وَاخْتَارَ مُوسَىٰ قَوْمَهُ سَبْعِينَ رَجُلًا لِّمِيقَاتِنَا

"And Musa chose out of his people seventy men for Our appointment..."¹

As we have seen that when someone, who is appointed by Almighty Allah (like Musa and Isa) when he could select the

¹ Surah Araaf 7:155.

corrupt instead of the righteous, we realize that selection is not lawful, except for one who is aware of hidden secrets and the concealed thoughts. And we understand that the selection of the Emigrants and Helpers was worthless, after the prophets intending to select good people ended up choosing corrupt men.

Then he said: O Saad, your opponents claim that the Holy Prophet (s) took with him the selected one of this Ummah to the cave as he was afraid for his safety in the same way as he was worried about his personal security, because he knew that he would be the caliph of the Ummah after him, while the necessity of hiding in the cave only arose because he took him along.

As for Ali (a) he made him sleep on his bed as he knew that the vacuum created by the death of Abu Bakr will not be as that due to the death of Ali because there were others who could fill that vacuum. You can reply by asking him that are you not having the belief that the Holy Prophet (s) said: After me the caliphate shall be for thirty years. And they apply it to the tenures of the four persons, Abu Bakr, Umar, Uthman and Ali (a). The opponent will have to agree.

Tell him if this is correct, why did he take only one caliph, Abu Bakr, to the cave, leaving the other three? This shows that the Prophet considered them unimportant since it was necessary that he acts with them all like he did with Abu Bakr. Since he did not do it, he considered their rights unimportant and he discriminated between them in his kindness to them while it was necessary for him to have the same concern for all of them.

As for your opponent's question that: Did those two accept Islam willingly or unwillingly? Why don't you say: It was due to greed, because they used to sit in the company of Jews and they were knowing about the proclamation and victory of Muhammad (s) on the Arabs. The Jews had told them all about the prophecies in the Old Testament and ancient scriptures. They had said that his domination over the Arabs would resemble that of Nebuchadnezzar in Bani Israel except that he would be claiming to be a prophet while in fact he would not be one.

Thus when the proclamation of the Messenger of Allah (s) was made, they helped him on the testimony of ‘There is no god except Allah and Muhammad is the Messenger of Allah’ with the greedy intention that when circumstances are good and his affairs are in order, they would also be able to get his deputyship and authority. But when they despaired of getting rulership from His Eminence, they joined other people having same view on the night of Uqbah to frighten the camel of Prophet (s) so that it may throw him down, killing him.

They covered their faces like others, but Almighty Allah kept His Prophet safe from their plot and they could not harm him in any way. Those two were just like Talha and Zubair, who came and pledged allegiance to Ali (a) coveting governorship of a province. But when they despaired, they broke the pledge and rose up in rebellion against His Eminence, till they met the fate of those who break the pledge of allegiance.”¹

Praying on the surface of water

It is narrated from Rashi of Madarai that he said: Motazid sent a messenger to the three of us and ordered us to mount on our horses and not to take anything with us except the prayer mat and reach so and so house and such and such locality of 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 in the house.

He replied: The owner. And by Allah, he did not stop us in any way. We entered the house as we had been ordered.

The house was absolutely clean and there was a curtain in the front; so beautiful as we had never seen before; as if it was

¹ *Dalailul Imamah*, Pg. 274-281.

just made at that moment. There was no one in the house and we pulled the curtain aside. We saw a huge room with a stream of water and at the end of which was a mat which seemed to be floating on the water. Upon the mat stood the most handsome man engrossed in prayers. He neither paid attention to us nor the means we had.

At that moment Ahmad bin Abdullah, a person among us stepped into the water in order to enter the room but he began to drown. He struggled with all his might to prevent himself from drowning till we stretched out our hands and pulled him out. He fell down unconscious for some time. The second time another member of our group repeated this. He also tried to step in the water to enter the room and he also fell down in the same condition. I was shocked and awed. Then I addressed the owner of the house:

I seek forgiveness for you in the court of Allah, by Allah I don't know what the matter is and to whom we have come and indeed I beg Allah for forgiveness.

However he did not give any response to what I had said and he did not come out of his condition. Due to this a terrible awe struck us and we came out of there.

Motazid was waiting for us and he had instructed the sentry that as soon as we returned, we should be taken to him immediately. We reached him in the middle of the night.

He asked us about what had passed. We related to him everything in detail.

He cried: Woe be unto you, did anyone see you before me? And did anyone else hear this from you?

We said: No.

He said: I am not the grandson of my grandfather – and he took a great oath – if I ever hear it, I shall cut off your heads.

We also did not dare to relate this matter to anyone as long as Motazid was alive.¹

Master of the Age: I am the only remnant of Allah on the earth

Ahmad bin Ishaq bin Saad Ashari said: “I went to Imam Hasan Askari (a) and wanted to inquire about his successor. His Eminence, preceded me in the matter and said as follows:

“Ahmad bin Ishaq, Almighty Allah has not left the earth without a Divine Proof since the creation of Adam (a) and would not leave it without a Divine Proof till the hour shall be established (Day of Judgment). Through the Divine Proof calamities are repelled from the inhabitants of the Earth, rain falls and the bounties of the earth come out.”

After hearing these words Ahmad asked His Eminence: “Who is the Imam and Caliph after you?” Imam Hasan Askari arose from his seat and hurried inside his house and returned after a short while, in such a way that upon his neck on his shoulders sat a boy, whose face gleamed like the full moon and it seemed that he was three years old. After that, His Eminence, Imam Hasan Askari (a) said:

“Ahmad, if didn’t have a special and exalted position before Allah and the Proof of Allah, I wouldn’t have shown this son of mine to you. His name and patronymic is the same as that of the Messenger of Allah (s). He would fill the earth with justice and equity, as it would be fraught with injustice and oppression. Ahmad, in this community his example is like that of Khizr and Dhulqarnain. By Allah! He will have an occultation and none shall be safe from destruction but one whom Allah has kept steadfast in the belief of his Imam and given the divine opportunity (*Taufeeq*) to pray for his reappearance.”

¹ *Ghaibat Tusi*, Pg. 248; *Ithbatul Huda*, Vol. 3, Pg. 683.

Ahmad immediately asked, “Is there any sign or symbol so that it may satisfy my heart?”

Just then the boy, who looked like a full moon, began to speak and he said:

“I am the remnant of Allah on His earth and the revenge-taker from His enemies and do not demand proof after what is before you...”

After hearing these words of the Proof of Allah, Ahmad went out of the house of Imam Hasan Askari (a) in such a condition that his complete being was surrounded by joy. When again he came to Imam Hasan Askari (a) the next day he said: “O son of Allah’s Messenger! I was very much pleased with the favor you bestowed me that day. Thus what is the continuing practice of Khizr and Dhulqarnain?”

Imam Hasan Askari (a) said in reply, “Prolonged occultation.”

Ahmad at once said, “O son of Allah’s Messenger, would the occultation of the Promised Imam (a) be also prolonged?”

Imam (a) replied, “By my Lord! Yes, so much so, that even those who had accepted him, would turn away from their belief and none shall remain except one from whom Allah has taken the covenant of our guardianship and in whose hearts is rooted our love and those who support it with their hearts.

Ahmad, this is the command of Allah and one of the divine secrets and one of the Unseen matters of Allah. So remember what I am telling you and keep it confidential and be of the thankful ones so that you may reside in the position of *Illiyeen* with us.”¹

¹ *Kamaluddin*, Pg. 384; *Biharul Anwar*, Vol. 52, Pg. 23.

Testimony of a bonded servant who met the Imam

It is narrated Zau bin Ali Ijli from a man of Fars (whom he named), whom he 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: How are you? Then he told me to sit and inquired about the well being 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.¹

Gold nugget for a supplicant

It is narrated from Abu Ahmad bin Rashid from some brothers in faith from Madayan that he said:

¹ *Al-Kafi*, Vol. 1, Pg. 329; *Ghaibat Tusi*, Pg. 233.

“I was on a Hajj pilgrimage with some of my associates when we noticed a young man wearing a pair of trousers and a covering sheet and both were worth a hundred and fifty dinars according to our estimation. He was also wearing a pair of yellow slippers which were spotless. Meanwhile a beggar approached him and the young man picked up something and gave it to the beggar and the latter invoked exceeding blessings for him. After that the youth arose and went away from there and disappeared from sight.

We approached the beggar and asked him what that man had given to him.

He replied: These pieces of gold.

We calculated that they must definitely weigh twenty mithqals. I said to my companion: Our Imam is with us in the Hajj this year, but we have not recognized him. Let us go and search for him.

We searched for him all over the area but could not find him and at last returned to our lodging. We asked those who had sat near him. They only told us that he was an Alawite young man, who came to Hajj from Medina on foot every year.”¹

Search for the truth

Muhammad bin Muhammad Amiri has narrated from Abi Saeed Ghanim Hindi that he said:

I lived in Kashmir under the rule of the Indian king and I was one of the forty persons who sat around him in his court. We were scholars of Taurat, Injeel and Zabur. Once there was a discussion among us with regard to Prophet Muhammad and we said that we have found him mentioned in our books.

Thus it was decided that I should go and find him and ask him about the correct religion. So I set out with some money. On

¹ *Al-Kafi*, Vol. 1, Pg. 332; *Mustadrakul Wasail*, Vol. 3, Pg. 241.

the way I was robbed and I somehow managed to reach Kabul. From Kabul I moved to Balkh which was ruled by Ibne Abu Shoor. I went to him and told him about myself. He summoned the scholars to have a discussion with me on Islam. So I asked them about Prophet Muhammad. They said that he was their Prophet and that he has passed away.

So I asked them who his successor was. They said: Abu Bakr. I told them to mention his lineage. They took his lineage upto the Quraish. I said: Then the person whose successor is Abu Bakr, was not a prophet, because we have found in our books that his successor would be his cousin, the husband of his daughter and the father of his sons.

All of them went to the king and said: This person has come out of polytheism and gone into disbelief. Therefore he must be executed.

I said: I am following one religion and my aim is only to spread my knowledge.

So the king sent for Husain bin Askib and said: O Husain have a discussion with this man. Husain said: He has been surrounded by the scholars and jurists, how can I have a discussion with him? Take him aside and have a discussion with him as I have told you, and be lenient with him.

Thus Husain bin Askib took me aside and I asked him about Prophet Muhammad. He said: As the scholars have informed you, he was our Prophet. But his successor is his cousin, Ali Ibne Abi Talib (a), the husband of his daughter, Fatima and the father of his sons, Hasan and Husain (a).

I said: I testify that there is no god, except Allah and that Muhammad is the Messenger of Allah. He took me to the king and I declared my acceptance of Islam. Then I came with Husain bin Askib to his house. He explained the teachings of Islam.

I said: We have read in our books that there is a successor for every caliph. So who is the successor of Ali? He replied: Hasan, then Husain and then he mentioned each of the names till

he reached the name of Imam Hasan Askari (a) and then he said: Now you yourself search for the successor of Imam Hasan Askari (a). So I set out to search for him.”

Muhammad bin Muhammad said: And he came to Baghdad with us. He told us that he had a friend, who was helping him in this matter, but during the same time I became fed up with some of his habits and I separated from him.

He said: One day I was walking on the bridge in Baghdad in a contemplative mood when a man approached and said: Come to your master.

He led me to a house which had a garden. Suddenly I saw my master sitting there. When he saw me, he spoke to me in Hindi and he greeted me. He addressed me by my name and asked about each of the forty persons separately. Then he said: You are planning to go for Hajj this year with the people of Qom. Don't go for Hajj this year. Go to Khorasan and perform the Hajj next year.

Throwing a small pouch to me he said: You may use it for your expenses and don't stay in anyone's house in Baghdad. And don't tell anyone what you have seen. We set out from Uqbah and our Hajj was not complete and Ghanim went to Khorasan and he performed the Hajj the following year.

The narrator says: After that Abu Saeed Ghanim Kashmiri continued to reside in Mecca for the rest of his life and he passed away there only.¹

Shroud for Hasan bin Nadhr

It is narrated from Ali bin Muhammad from Saad Ibne Abdullah Ashari that he said:

¹ *Al-Kafi*, Vol. 1, Pg. 515; *Kamaluddin*, Pg. 437; *Ithbatul Huda*, Vol. 1, Pg. 153.

Hasan Ibne Nadhr and Abu Saddam and a number of men talked after the demise of Imam Hasan Askari (a) about the money and the assets that were at the hands of the representatives as religious dues. They wanted to investigate the matter.

Hasan Ibne Nadhr came to Abu Saddam and said: "I want to go to Hajj." Abu Saddam said: "Delay it this year." "I am frightened in my sleeps," said Hasan, "and I must go." He conferred to Ahmad Ibne Yala Ibne Himad and the men of the vicinity his final will with respect to some wealth of his and asked him not to give anything away except to the Imam's hand after his rise. Hasan said: When I reached Baghdad, I rented a house and stayed there.

One of the representatives came to me and brought me garments and dinars and placed them with me. I asked, "What are these?" He said: "It is what you see." Then another representative came and did the same; and then another, until the house was full.

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

I reached Askar and disembarked; a letter came to me ordering me to bring the goods. I put them in two baskets of porters. When I reached the entrance hall of the house, there was a black man standing. He asked, "Are you Hasan Ibne Nadhr?" I said: "Yes." He said: "Enter." I entered the house and then a room and emptied the baskets of the porters. In one corner of the room, there was a big number of breads; each one of the porters were given two loaves and were allowed to leave.

There was one room and a curtain draped over it. A call came from it, "O Hasan Ibne Nadhr, thank Allah for His favors

over you and complain not, for Satan loves that you complain.” Two garments were brought to me and I was told, “Take them, for you will need them.” I took the garments and left.

Saad said: Hasan Ibne Nadhr returned and died in the month of Ramadan and was buried in the two garments.¹

Appointment of Muhammad bin Ahmad as representative

Muhammad Ibne Ibrahim Ibne Mahziyar said: At the demise of Imam Hasan Askari (a) doubts overwhelmed me.

This was while great amounts 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 assets to Iraq and will rent a house there and will not inform anyone. If things became clear to me like their clarity in the days of Imam Hasan Askari (a), I will hand the assets over, or else, I will distribute them as alms.

I went to Iraq and rented a house by the river. I had remained there but a few days that a messenger brought a letter to me that said: O Muhammad, you have brought this and this in such and such parcels; recounting all of the assets that were with me of which I did not know myself. I gave the assets to the messenger. I remained there a few more days and was not given any attention, which made me rather sad.

Then a letter came, “We have placed you in the position of your father, so thank Allah.”²

¹ *Al-Kafi*, Vol. 1, Pg. 517; *Ithbatul Huda*, Vol. 3, Pg. 658.

² *Al-Kafi*, Vol. 1, Pg. 518; *Ithbatul Huda*, Vol. 3, Pg. 658.

Knowing the inner feelings

It is narrated from Ali bin Muhammad from Fadhil Khazzaz Madayani, the slave of Khadija binte Imam Muhammad Taqi (a) that he said:

“A group of the children of Abu Talib (a) in Medina believed in the True Creed and stipends were coming to them on a set time. When Imam Hasan Askari (a) passed away, one group of them turned away from believing in his son. Stipends continued to come for those who had remained firm on the belief in Abu Muhammad’s son and it had been discontinued from the rest. They are not even heard of anymore, and all praise is due to Allah, the Lord of the worlds.”¹

Refusal to accept unlawful monies

Ali bin Muhammad narrates that a person from Iraq sent some monies to the Imam, who did not accept it saying: “Take out the rights of your cousin from them, which is four hundred dirhams.” The man was transfixed with wonder and perplexity.

He viewed the accounts and there were in his hands the lost assets for the son of his uncle, some of which he had returned but not all of it. When he transferred his cousins’ assets to currency, it was worth four hundred dirhams, as the Imam (a) had said. He took that sum out and sent the rest. His dispatch was accepted.”²

This son of yours would remain alive

Qasim Ibne Alaa said:

Several boys were born to me and each time I would write and request for prayer. Nothing would have been written to me

¹ *Al-Kafi*, Vol. 1, Pg. 518; *Biharul Anwar*, Vol. 51, Pg. 309.

² *Al-Kafi*, Vol. 1, Pg. 519; *Al-Kharaj*; *Kamaluddin*, Pg. 486.

about them. They all died. When my son Hasan was born I wrote and requested for prayer.

The answer came, “He lives and all praise belongs to Allah.”¹

Command to travel

Abu Abdullah Ibne Salih says: “One year I went to Baghdad. (At first) I had asked permission to go but it had not been granted to me. So I remained for twenty-two days after the departure of the caravan towards Nahrawan. Then I received permission to depart on the Wednesday. I was told to go with it. I set out in despair at catching it up. I reached Nahrawan and the caravan was still there. I only had time to feed my camel before the caravan set out and I set out with it. He (the Hidden Imam) had prayed for my safety. Therefore I came to no harm. Praise be to Allah.”²

Supplication for cure

It is narrated from Muhammad bin Yusuf Shashi that he said: “I was afflicted with fistula. I had physicians examine me and spent much money over it, but the medicine did not benefit at all. I wrote a letter seeking the Imam’s prayers. The reply came, “May Allah dress you with the garment of health and make you with us in this world and the hereafter.”

The Friday did not come, but I was healed and the spot had become like the palm of my hand. I called a physician, who was one of our scholars and showed it to him. He said: “We did not know any medicine for this. Nor has this healing come to you but from Allah.”³

¹ *Al-Kafi*, Vol. 1, Pg. 519.

² *Al-Kafi*, Vol. 1, Pg. 519; *Biharul Anwar*, Vol. 51, Pg. 297.

³ *Al-Kafi*, Vol. 1, Pg. 519; *Irshaad*, Mufeed, Pg. 352.

Counseling Ali bin Husain bin Hamadan

Ali Ibne Muhammad Shamshati the messenger of Ja'far Ibne Ibrahim Yamani that he said:

I was at Baghdad as the caravan of the Yemen is prepared to leave. I wrote to seek permission to leave with them. The answer came, "Do not go with them. There is no benefit for you in leaving. Stay at Kufa."

The caravan left and the tribe of the Hanzalas raided and looted them. I wrote and sought permission to go by the sea. The answer came, "Do not do that." No ship sailed that year but was raided by the pirates. I went to perform Ziyarat at Askar.

I was at the Masjid, when a page came to me and said: "Come." I asked, "Who am I and where am I going to'?" He said: "You are Ali Ibne Muhammad the messenger of Ja'far Ibne Ibrahim Yamani. Come to the house."

This was while none of our friends knew about my arrival. I went to the house and sought permission to perform Ziyarat from the inside. I was granted permission.¹

Guarantee for Hajiz

Hasan bin Abdul Hamid says: I had some misgivings about Hajiz, the financial deputy of Imam Zamana (a), whether he was really appointed by Imam Zamana (a) or not. So I travelled to Samarra and I received a letter from the Imam as follows:

'There is neither scope of doubt in our Imamate nor in the one whom we have appointed as our deputy. You may hand over whatever you have brought to Hajiz bin Yazid.'²

¹ *Al-Kafi*, Vol. 1, Pg. 519; *Ithbatul Huda*, Vol. 3, Pg. 660.

² *Al-Kafi*, Vol. 1, Pg. 521; *Irshad Mufeed*, Pg. 354.

Send the cost of the horse and the sword

Ali has narrated from a number of our people from Ahmad Ibne Hasan and Alaa Ibne Rizq Allah from Badr Ghulam Ahmad Ibne Hasan who said:

I began to live in Jabal (a town between Baghdad and Azerbaijan) and I did not believe in the Imam (Divine authority of Mahdi) but I loved the descendants of Amirul Momineen Ali (a).

When Yazid Ibne Abdullah, a representative of Mahdi died he said in his will that I must give his Shahri Samand (famous Persian) horse, sword and belt to his master (Mahdi). I was afraid that if I would not give the horse to Edhkutakin (a Turkish official of Abbasside rulers) he will harm me. I by myself then evaluated the items for a seven hundred Dinars and no one knew about it. A letter then came from Iraq that said,

“Send us our seven hundred Dinars that are with you for the Shahri (famous Persian horse), the sword and the belt.”¹

Knowledge of deaths

Ali has narrated from the one who narrated to him that:

A boy was born to me. I wrote to him (Mahdi) for his permission to give the baby a special bath for the ceremony on the seventh day of his birth.

The answer came back and it said, “Do not do so.”

The boy died on the seventh or the eighth day. I then wrote to him about the death of the boy.

He wrote back, “He will be succeeded by another and another. Let his name be ‘Ahmad’ and the name for the one after Ahmad will be Ja’far.”

¹ *Al-Kafi*, Vol. 1, Pg. 522; *Irshad Mufeed*, Pg. 354-355.

It came to be as he had said.

The narrator has said, “I made preparation for the journey to Hajj, bid farewell to the people and I was about to leave. The message came to me that said, “We do not like it but it is up to you.”

I felt depressed and sad and I wrote, “I am steadfast to obey you commands and listen to your words, except that I feel sad for missing Hajj.”

He then sent a signed (note to me) that said, “Do be depressed. You will soon perform Hajj by the will of Allah.”

The next year I wrote to ask his permission and the permission came. I then wrote that I have chosen Muhammad Ibne Abbas as a ride sharing partner and that I trusted him for his religion and safety.

The message came: Asadi is a good ride sharing partner. If he will come do not chose anyone else besides him. Asadi came and I chose him as the ride sharing partner.¹

“Hand over my funds to me”

Hasan Ibne Ali ‘Alawi said:

“Majruh left a certain amount of commodities that was of the dues to Imam Zamana (a) with Mirdas Ibne Ali. With Mirdas there were already such commodities that Yatim Ibne Hanzala had left. A message came to Mirdas and it said:

“Send (to us) the commodities of Yatim and whatever Shirazi (Majruh) has left with you.”²

¹ *Al-Kafi*, Vol. 1, Pg. 522; *Irshad Mufeed*, Pg. 355.

² *Al-Kafi*, Vol. 1, Pg. 523; *Ithbatul Huda*, Vol. 3, Pg. 663.

Knowledge of the unseen

Ali Ibne Muhammad has narrated from Hasan Ibne Isa Uraydi Abu Muhammad who has said:

“When Abu Muhammad (a) passed away a man from Egypt came to Mecca with a certain amount of commodities that were due to Imam Zamana (a). People expressed different opinions on the issue. Certain persons said, “Abu Muhammad (a) has passed away and has left no one behind as his successor. Ja’far is his successor.

Others said, “Abu Muhammad (a) passed away and he left his successor behind. A man called Abu Talib was sent to Samarra with a letter. He went to see Ja’far and ask him for the evidence to prove that he is the successor of Abu Muhammad (a), Ja’far said, “It is not available at this time.”

He then went to the door and gave the letter to our people and the response that came said,

“We present our condolences to you for the death of your friend (the man from Egypt). He has died and he has a will in which he said that the commodities must be given to the trustworthy person to deal with in a proper manner.”

His letter was answered. When he came back to Mecca it was just the way he was informed by the office of the Imam (a).¹

“You have forgotten our sword”

Ali Ibne Muhammad said:

From Aba (name of town) certain items of property that belonged to Imam Zamana (a) were to deliver to him but a sword that was part of such property was forgotten and remained in Aba.

¹ *Al-Kafi*, Vol. 1, Pg. 523; *Irshad Mufeed*, Pg. 355.

When the delivery was made a letter came to him that said, “What about the sword that you forgot and left in Aba?”¹

This amount includes twenty dirhams from your cash

Muhammad bin Shazan bin Nuaim Nishapuri said: “An amount of 480 dirhams collected with me from the money that was supposed to be paid to His Eminence, Qaim (a).

So, I did not like sending it without rounding off the amount (to 500). Therefore I added 20 dirhams of my own and sent 500 dirhams to Muhammad bin Ja’far but I did not mention that 20 dirhams were from my side.

After some days Muhammad bin Ja’far received acknowledgment from the Hidden Imam (a) that he sent to me in turn. It was written on the receipt:

Received 500 dirhams of which 20 were your own.²

Why he did not certify in favor of Junaid?

Husain bin Muhammad Ashari reported:

A letter from Abu Muhammad [Hasan Askari (a)] came about entrusting a salary to Junaid, who assassinated Faris bin Hatim bin Mahawayh, to Abul Hasan and my brother.

After Imam Hasan Askari (a) passed away, a message came, renewing the salary of Abul Hasan and his companion. Nothing came with regard to the affairs of Junaid. I was troubled at that but then (another message) came later announcing the death of Junaid.³

¹ *Al-Kafi*, Vol. 1, Pg. 523; *Irshad Mufeed*, Pg. 355.

² *Al-Kafi*, Vol. 1, Pg. 522; *Kamaluddin*, Pg. 485; *Irshad Mufeed*, Pg. 355.

³ *Al-Kafi*, Vol. 1, Pg. 524; *Irshad Mufeed*, Pg. 356.

“You don’t need the shroud right now”

Ali bin Muhammad (reported) on the authority of Abu Aqil Isa bin Nasr, who said:

Ali bin Ziyad Simari wrote asking for a shroud. (The reply) was written to him:

“You will need it in the year 280 A.H.”

He died in the year 280 A.H. and the shroud was sent to him before his death.¹

He stopped the Wukala from accepting the monies of the Imam

It is narrated from Husain bin Hasan Alawi that he said: “There was a man from the courtiers of Ruzhasani and another man with him. He said to Ruzhasani, “This man collects money and has representatives.” They mentioned the names of all of the representatives in the peripheries and the report was passed on to Ubaidullah Ibne Sulaiman, the minister.

The minister decided to seize them. The king said: “Search, where is this man. This is a grave matter.” Ubaidullah Ibne Sulaiman said: “Shall we seize the representatives?” “No,” said the king. “Instead, covertly send people whom they did not know with money. Whoever from them takes it, arrest him.”

A letter came ordering that the news should be forwarded to all of the representatives not to take anything from anyone and to pretend to be ignorant of the matter.

A spy, whom he did not know, came to Muhammad Ibne Ahmad and said to him in private, “I have some money, which I

¹ *Al-Kafi*, Vol. 1, Pg. 524; *Irshad Mufeed*, Pg. 356; *Taqreebul Maarif*, Pg. 196.

want to deliver.” Muhammad said to him, “You are mistaken. I don’t know anything about this.”

The spy kept on soft talking with him and Muhammad kept pretending not knowing anything. They sent spies but all the representatives refrained because of the forewarning they had received.”¹

Prohibiting the pilgrimage to holy places

Abul Qasim (Ja’far bin Muhammad) informed me on the authority of Muhammad bin Yaqub, on the authority of Ali bin Muhammad, who said: An announcement was issued: “It is prohibited to make visitations to the cemetery of Quraish and Kerbala.”

Some months later the vizier summoned Baqtani. He said to him:

“Go to (the families of) the Banu Furat and the people of Burs and tell them not to visit the cemetery of Quraish. The caliph has ordered that everyone who visits it should be searched out and arrested.”

We only realized the aim of the order of our master only when the minister read out the announcement of the Caliph.²

Incident of Abul Abbas Dainawari

It is narrated from Ahmad Dinawari Siraj Makuni from Abul Abbas famous as ‘Istara’ that he said:

I returned from Ardabil to Dainawar, intending to go for Hajj. This was a year or two after the martyrdom of Abu

¹ *Al-Kafi*, Vol. 1, Pg. 525; *Al-Wafi*, Vol. 3, Pg. 880; *Biharul Anwar*, Vol. 51, Pg. 310.

² *Al-Kafi*, Vol. 1, Pg. 525; *Irshad Mufeed*, Pg. 356; *Taqreebul Maarif*, Pg. 197.

Muhammad Hasan Ibne Ali (a) and people were in great confusion.

The people of Dainawar rejoiced as they received the news of my arrival. The Shia gathered around me and said:

“Sixteen thousand dinars have been collected before us from the money of the Imams. We want you to carry this with you and submit them where they should be submitted.”

I said: “O people, this is a perplexing matter and we do not know the representative at this time.”

“We have chosen you to carry this money, because of our knowledge of your trustworthiness and generosity,” they said, “Act, so you do not lose the assets from your hands without a proof.”

The money was given to me in bags, each bag carrying the name of a man. I carried the money and left. As I arrived at Qarmissin, Ahmad Ibne Hasan Ibne Hasan was living there. I went to him and greeted him. When he saw me, he became very happy and then gave me one thousand dinars in a bag and bundles of colorful garments, in which objects, which I did not know what they were, were wrapped and tied. He said: “Carry these with you and do not withdraw your hands from them without a proof.”

I took the riches and the boxes, not knowing what was tied inside the garments, and went to Baghdad. I had only one purpose: to search for the person who was appointed as the emissary. I was told that there was a man known as Baqitani who was claiming to be an emissary; another man known as Ishaq Ahmar, who was claiming to be an emissary; and another Ja'far Amari, who was saying he was an emissary.

I began with Baqitani; I went to him and found him to be an awe-inspiring aged man with an evident manhood and an Arabian courser and many slaves. People had crowded before him and were engaged in discussions. I came to him and offered my greetings. He welcomed me, sat me in his proximity, and

became happy and was kind to me. I kept sitting until most of the people had left.

He asked me about my religion. I said: "I am from Dainawar and have come with some assets as religious dues, which I need to submit." "Bring them," he said. "I need a proof," I said. "You will come to me tomorrow," he said. I went to him the next day; he did not offer me a proof. I went to him the third day; he did not offer me a proof.

I went to Ishaq Ahmar and found him to be a young man who was well-attended to his hygiene; his house was bigger than Baqitani's, and on the same token, his horse and apparels and manhood more prominent, and his slaves greater than his. More people had gathered before him than Baqitani. I entered and offered greetings. He gave me a warm welcome and sat me in his proximity. I waited until few people were left. He asked me what I wanted. I told him what I had told Baqitani. I kept going to his house for three days, but he failed to provide me with a proof.

Then I went to Abu Ja'far Amari. I found him an aged man of great humility. He had a white cloak on him and was sitting on a woolen cushion in a small house; he did not have any slaves, nor any of the extravagance and horses and all which the others had.

I greeted him. He returned my greetings and had me sit near him. He was happy to see me. He asked me how I was. I told him that I had come from the mountains and was carrying some religious dues. He said: "If you desire that these commodities reach the person to whom it must reach, then you will go to Samarra and ask about the house of the son of Imam Reza, which is peopled by its inhabitants. There, you will find whom you are seeking."

I left him and went to Samarra and went to the house of Ibne Reza and inquired about the representative. The doorman said that he is occupied now and he will come out soon. I sat at the door, waiting his exit. He came out after an hour. I rose and

greeted him. He took my hand and led me towards the house he had. He asked me how I was and what had brought me to him.

I told him that I was bringing some goods for Imam Zamana (a) and that I need to deliver them after seeing a proof. He said: "Yes." Then he offered me food and said: "Eat this and rest. You are tired and there is an hour remaining to noon prayers. I am going to bring you what you need."

I ate and slept and when it was the time for prayers, I rose and prayed. Then I went to the riverbank and bathed and adorned myself. I returned to the house of the man and stayed until past a quarter of the night. Then he came at the quarter of the night passed, with a leaf in which it was written:

In the name of Allah, the Beneficent, the Merciful. Ahmad Ibne Muhammad Dainawari arrived. He brought sixteen thousand dinars in such and such sacs. These include the sacs of so-and-so with such and such amount of dinars. It had accounted for all the sacs, including the sac of so-and-so, a surveyor, stating, that it had sixteen dinars.

Satan whispered to me, so I said: "My master knows this better than me." I kept reading the letter, which was mentioning each and every sac and the name of its sender until I reached its end.

Then it mentioned, "He carried from Qirmansha from Ahmad Ibne Hasan Madirani, the brother of Sawwaf, a sac which carries a thousand dinars," and such and such boxes of garments; there is amongst them the garment of so-and-so and its color is such and such. It recounted all of the garments until its last with each one's color and its sender.

I praised Allah and thanked Him for the end of doubts from my heart. He ordered me to submit all of what I had carried to where Abu Ja'far Amari orders me. I returned to Baghdad and went to Abu Ja'far Amari. My departure and return had taken three days. When Abu Ja'far (a) saw me, he asked, "Didn't you go?" I said: "My master, I am coming back from Samarra."

As I was speaking to Abu Ja'far about my trip, a letter came from our master the Master of the Affair (a). There was a list like the one I had, mentioning the goods and the garments. Abu Ja'far was ordered to submit all of that to Abu Ja'far Muhammad Ibne Ahmad Ibne Ja'far Qattan Qummi.

Abu Ja'far Amari put on his clothes and said, "Bring what you have to Abu Ja'far Muhammad Ibne Ahmad Qattan Qummi." I took the money and the garments to the said person's house and gave them to him.

Then I went for Hajj and when I returned to Dainawar, people gathered around me. I took out the list which the representative of our Master (a) had given to me. I read it to the people.

When he heard the sac mentioned on the name of the surveyor, he fell unconscious. We kept treating him until he regained his senses. He fell into prostration thanking Allah, the Exalted, and said:

"Praise belongs to the Lord, Who conferred on us the favor of guidance. Now I realized that the earth will never remain devoid of a Hujjah. This sac, by Allah, this surveyor gave it to me and no one knew it except Allah, the Exalted."

I left there and later met with Abul Hasan Madirani and told him my narrative and read the list to him. He said:

"Subhan-Allah, I never doubted in anything. Do not doubt that Allah, the Exalted, will not let the earth be without His Hujjah."

Then he narrated to me the incident of himself and Iddukain (which we have mentioned above).¹

¹ *Dalailul Imamah*, Pg. 282; *Biharul Anwar*, Vol. 51, Pg. 300.

The Imam sent shroud for Ali Ibne Muhammad Saymoori

Muhammad bin Yaqub narrates that Ali Ibne Muhammad Saymoori wrote to the Imam requesting him for a burial shroud.

Imam (a) wrote in reply:

You would need that in the year 281 A.H. Then he sent a burial shroud to him a month before his demise.¹

Acceptance of supplication

Qasim Ibne Ala said: I wrote to the Master of the Age three letters about the needs and wishes I had. I told him that I was an aged man and that I did not have an offspring. He answered me with respect to the other wishes but did not say anything about an offspring.

I wrote him the fourth letter and entreated him to pray to Allah that He gives me an offspring. He answered me and wrote my wishes and wrote,

“O Allah, grant him a son, who would be a solace his heart and make this pregnancy he has worked into a son.”

The letter came but I did not know my woman was pregnant. I went to my slave girl and asked her. She told me her malady had gone. She gave birth to a son.²

Guidance of Ibne Mahziyar

It is narrated from Ibrahim bin Mahziyar that:

“I reached the city of the Prophet (Medina) with the purpose to investigate the traditional reports of Abu Muhammad

¹ *Dalailul Imamah*, Pg. 285; *Ithbatul Huda*, Vol. 3, Pg. 701.

² *Dalailul Imamah*, Pg. 286; *Ithbatul Huda*, Vol. 3, Pg. 701.

Hasan bin Ali, the second (a) but I could not get any lead. I was finally compelled to move to Mecca.

Once while circling the Kaaba I saw a wheat-complexioned, handsome and cultured young man. I moved towards him to consult him about my present problem. I caught him up and greeted him. He responded to my greeting in the most cheerful way and asked me where I was from. I said that I was a resident of Iraq. Then he asked me from which city I hailed. I said that I was from Ahwaz. He was pleased with this and he exclaimed a nice welcome and said:

May Allah bless for my meeting with you. Do you know a person in Ahwaz called Ja'far Hamadan Husaini? I replied in the positive. I said I knew him well but he was deceased. He said: May Allah's mercy be on him. He spent all his time in worship and lived a pious life. Due to those good deeds Allah, the Mighty and Sublime gave him the best rewards.

After that he asked: Do you know Ibrahim bin Mahziyar? I said I was him. He embraced me at once and said: Welcome, O Abu Ishaq, where is the sign through which there was connection between you and Abu Muhammad (a)?

I said: Perhaps you mean the finger ring by which Allah, the Mighty and Sublime graced me through Abu Muhammad Hasan bin Ali (a). I don't desire any other thing. So I took out the ring and the youth took it up very eagerly and lovingly touched it to his eyes and kissed it. Then he read all that was written on the edge of this ring. The holy names of Allah, Muhammad and Ali were engraved upon it.

After that he said: May my life be sacrificed on them. I presented my question to him and he gave satisfactory replies. I also discussed the various aspects of relating traditional reports.

Finally he said: O Abu Ishaq, tell me about the great aim that you intend to achieve after completing your Hajj. I said I would not conceal anything from him. He said that was only

proper. Right now you can ask me whatever you want and I will, Insha Allah, explain to you everything in detail.

I asked him what he knew about the children of Imam Hasan Askari (a). He replied: By Allah, he has two sons, Muhammad and Musa and I have seen both of them. I have been sent by them only. They have called you. If you want to meet them and gain from them you can come with me to Taif, but don't let your companions know anything about it.

Ibrahim says: I immediately set out with this young man towards Taif. After crossing the vast expanses of the desert we reached a spot where the desert ended. I saw there a magnificent tent made of hair pitched on raised ground due to which the surrounding area looked fresh and inhabited.

When we halted there, my companion went inside the tent and announced my arrival. The elder of the two gentleman emerged from the tent. He was M-H-M-D, Ibne Hasan (a). He had a clear and youthful countenance. The color of his purified body was absolutely clear, eyebrows joined, soft cheeks, high nose. There was a mole on his right cheek which shone like a star and seemed to be a particle of musk on a mirror. The hair reached to the ear lobe and I saw such signs as I had never seen before and I had never before been familiar with such elegance and modesty.

I rushed to him, fell at his feet and began to kiss them. He said: O Abu Ishaq, congratulations to you. I was eager to meet you since a long time. Even though you lived far away, your face was always there in my imagination. As if no moment was without the best conversation and meeting. I thank my Lord who is the owner of praise that He saved me from meetings and discord. And that he bestowed me the opportunity to remain successful in the coming circumstances.

After this discourse he inquired about the other believers of Ahwaz. I said: Master, as soon as Imam Hasan Askari (a) passed away I set out in search of you, leaving my home and people and I have been roaming about till date, therefore I cannot tell you

anything about those people. But today Allah, the Mighty and Sublime has fulfilled my aim.

After that he took me in private, made me sit down comfortably and then said: The fact is that my respected father – may Allah bless him – took oath from me that I would not reside in one place but in hidden and far off lands. So that I may protect myself from the deceit and plots of deviated and rejected people that are present in wayward communities. Thus I was sent to the highlands and I considered the barren areas necessary for myself. I was shown the causes through which problems are solved and calamities dispelled.

His Eminence (a) also made me familiar about the treasures of wisdom and the fine points of sciences that I was unaware of or had superficial knowledge of. My father gave me from the treasures of unseen secrets and wisdom, such that if I taught even a part of it to you, O Abu Ishaq, you will not be in need to ask anyone in the world.

My father said: Allah, the Mighty and Sublime had at no time left any part of the world in no circumstances without His Proof, who may help them in religious and worldly affairs, and who is their leader in the world and the hereafter. That is why I can tell you that I am certain that my son, after me you are from those who are sent by Allah, the Mighty and Sublime till today, one after the other, to distinguish truth and falsehood.

These Imams distinguish truth from falsehood and destroy the basis of recognition of falsehood. They douse the fire of disbelief and apostasy. In order to be safe from the calamities of the time it is necessary for you to live in far off hidden places because in every age every representative of God also has an enemy who is always ready for confrontation with the divine appointees. It is so because the latter considers it his religious duty to fight the enemies of Allah. So the exceeding number of your enemies should not frighten you.

You must also be assured that the hearts of the sincere believers are as eager to meet you as the birds are eager to reach

their nests. And the people with the perfect faith and absolute sincerity are those who apparently live ordinary lives and in difficult circumstances in the world.

But in the view of Allah these people have an exalted status and much value even though in the view of the people they are helpless and needy. They have contentment and they keep away from sins. It is they who nurture the religion of God and are prepared to fight the enemies of faith. Allah, the Mighty and Sublime has secured them through patience and forbearance.

They shall remain in the world with the same qualities till Almighty Allah conveys them to their eternal abode in Paradise. They have been endowed with patience so that in times of distress they may display the jewels of their patience and bear all the calamities of the world without any reaction, and crossing each stage reach to the stages of the hereafter. So gain from knowledge.

O son, dispel the darkness of calamities and humility with the light of patience so that Almighty Allah may remove that calamity from you and be assured that all the calamities and problems that befall you, all of them increase your honor because you are famous in the world as a righteous one. That is why your excellences are spoken of in all the areas.

O son, as I can see that you have been defended verbally that is why you have been able to gain an upper hand over your enemies. As if I can see the yellow and white flag in the vicinity of the Kaaba. Your followers are very loyal and sincere to you. They gather around you like pearls and they glance at your house in hope of refuge like people stretch their hands towards the Hajar Aswad.

Allah, the Mighty and Sublime has created their hearts with pure love and blessed essence and has kept it purified of every contamination and impurity of hypocrisy. They readily accept the ways of religion and its dos and don'ts and they are away from mischief and corruption.

Due their acceptance of divine laws their countenances are always shining. Due to excellence their bodies are strong and active. They the ones who bring faith on the religion of truth and it is these who will rush to pay allegiance to you. Allah, the Mighty and Sublime has strengthened their bodies and increased their life spans. They would pay allegiance to you under a tree with thick branches near the Tiberius Sea and as result of their allegiance the people of innovation and deviation will be scattered.

The rise of reality will begin at this time and the darkness of ignorance and misguidance will come to an end, through which Almighty Allah will remove all the corruption from the earth and after being erased completely the ways of faith and religion will be established afresh. All this would happen through you.

People will be involved in spiritual maladies at this time but your followers and helpers will not be affected with these maladies. Your acceptance will be so widespread that even an infant in the cradle will be desirous of coming to you to pay the allegiance.

But those who are away from the straight path and like beasts, they will not be inclined to you. The rest of the world will through serving you obtain salvation and eternal joy. Due to you the branches of honor will become green once more and the edifice of respectability will remain firm in its location. Due to you the lost pages of religious law and divine commandments will be restored. The clouds of success and help will rain for you.

At that time you will strangle your enemies and help your followers. At that time on the whole of earth there will not remain any oppressor that deviates from truth and neither will there be any denier that considers the true commands debased. No enemy of yours will remain and neither will be anyone that points out defects. No opponent will be left to oppose you. Thus Allah, the Mighty and Sublime helps one who relies on Him because Allah does what He resolves to do.

Then he said: O Abu Ishaq, keep this location and this meeting secret except from those who are reliable from among your brothers in faith. And when the signs of reappearance and advent become apparent to you, do not lag behind your brothers in reaching me, and make haste to obtain the effulgence of certainty and religion so that you may obtain guidance, if Allah wills.

Ibrahim bin Mahziyar says: I stayed with His Eminence for some time to gain points of wisdom and clarification of many problems and obtained the revival of faith in my heart. After that I became nostalgic for my people and with regret of separation from the Imam asked him to allow me to leave. The Imam accorded me permission and also gave me a supplication which carries untold spiritual benefits and which will be a source of blessing for my children and relatives.

I had with me an amount of 50000 dirhams which I presented to the Imam who smiled and said that I should use it for my expenditure in the return journey. He said that I must not think that the Imam has not accepted it. He said: May Allah increase your wealth and make it last for you ever. May He give you the rewards of the righteous and grant you the traits of the obedient ones. All the excellence belongs only to Him. And I pray that Allah makes you reach home safely without any problem. I entrust you to Allah. You will never be deprived of His mercy and blessings, if Allah wills.

O Abu Ishaq, we have adopted contentment due to His great favors and benefits of thankfulness. And we have protected our selves through the company of divine saints, purity of intention and unadulterated advice. And we have guarded that which is absolutely clean and whose mention is very lofty.

Abu Ishaq said: I thank Allah, the Mighty and Sublime that He showed me the right path. I returned after meeting the Imam with a certainty that Almighty Allah will not allow His earth to decay and nor would He keep it devoid of His clear proof.

I publicized this report in order to increase the insight of the people of faith and to increase the recognition of the purified progeny of the Messenger of Allah (s). It was a kind of returning the trust that I held. So I decided to submit to that which had become clear to me so that Allah, the Mighty and Sublime grants me the strength of determination, helps my intention and increases the belief in infallibility. And Allah guides whomsoever He likes to the straight path.”¹

Facilitating Ziyarat for Mahmoodi

Narrated Abu Nuaim Ansari Zaidi:

“We were in Mecca sitting near the spout with a small group of Umrah pilgrims among whom were Mahmoodi, Allaan Kulaini, Abu Haitham, Abu Ja’far Ahwaal Hamadani, Muhammad bin Qasim Alawi comprising 30 persons.

Except for Muhammad bin Qasim Alawi Aqiqi, none of them was sincere. It was the 6th of Zilhajj of the year 293 A.H. A young man approached us wearing *Ihraam* 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 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 develops 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

¹ *Dalailul Imamah*, Pg. 287; *Ithbatul Huda*, Vol. 3, Pg. 701.

Muhammad and the Progeny of Muhammad and widen and ease all my affairs for me.'

Then the handsome youth stood up and we also followed by way of respect. He began to perform the circumambulation (*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 what supplication Amirul Momineen (a) 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 is shown to You. Your command is honored 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 Amirul Momineen (a) used to recite in the prostration of thankfulness (*Sajdah 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 favors 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 I 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 performed. O 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 the young man arose and began to circle the Kaaba. We all 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 bin Husain, Chief of those who prostrate (Sayyid us-Saajideen) 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 bin Qasim Alawi from among us and said: 'O Muhammad bin Qasim, you are, *Insha Allah* 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.'

Then he said: ‘Seven years ago that same gentleman was reciting the supplication of *Isha* in Arafat. I asked him: ‘Who are you?’ He replied: ‘I am a human being.’ I asked: ‘From which race of human beings?’ He said: ‘From the Arabs.’

Then 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 the highest 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 I was inclined to the Alawites. Then he disappeared. I don’t know whether he went to the sky or into the earth. I asked those who were around him whether they knew that Alawite gentleman. ‘Yes,’ they replied, ‘He comes with us every year on foot to perform the Hajj.’ I told them that I didn’t see their footprints. Then I went towards Muzdalifah in a condition of grief and sorrow. That same night I saw the Holy Prophet (s) in dream. He said: ‘O Mahmoodi, you have seen what you desired.’ I said: ‘My master, who was he?’ He replied: ‘The one you saw during *Isha* was the Master of the Time.’

Thus when we heard this from him we became angry at him, why he did not inform us about it. He said that during the conversation he had forgotten about it.”¹

Incident of Ibne Mahziyar Ahwazi

Ali Ibne Ibrahim bin Mahziyar narrates one year 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 Askari (a), but could not

¹ *Dalailul Imamah*, Pg. 294-295; *Tabsiratul Wali*, Pg. 140.

get any information. I was very much worried and at last set out for Mecca.

On the way, one day at Johfa I headed for Ghadeer, which is at a distance of four miles from Johfa. I reached there and prayed in the Masjid and after that I supplicated Almighty Allah very fervently; but the aim was not fulfilled there also. So I went to Asfan¹ 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 Ibne Khasimi? 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 bin Ibrahim Mahziyar also? I said: I am Ali bin Ibrahim. He said: O Abul Hasan, may Allah keep you in health. Where is the sign that you received from Imam Hasan 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

¹ Asfan is a province two stages away from Mecca to Medina.

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 recited the Midnight Prayer and he asked me to recite the Watr 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 Qaim (a) 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 ambergris.

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 Ibne 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 Ibne Mahziyar, my father, His Eminence, Abu Muhammad (a) has told me not to live in the community on which 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 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.¹

I asked: Son of the Messenger of Allah, when will this come about? He replied: In so-and-so year, when Dabbatul Ardh

¹ Since the next sentence has mentioned Dabbatul Ardh, it is possible that the Imam meant by sun, moon and stars to be the Messenger of Allah (s), Amirul Momineen (a) and Ahle Bayt (a). On the basis of this the statement of the Imam denotes *Rajat* (Return).

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.¹

Teaching supplications to the Ansari and his companions

Narrated to us Ahmad bin Ziyad bin Ja'far Hamadani:
Narrated to us Abul Qasim Ja'far bin Ahmad Alawi Riqqi Uruzi:
Narrated to me Abul Hasan Ali bin Ahmad Aqiqi: Narrated to me Abu Nuaim Ansari Zaidi that:

“We were in Mecca sitting near the spout with a small group of Umrah pilgrims among whom were Mahmoodi, Allaan Kulaini, Abu Haitham, Abu Ja'far Ahwaal Hamadani, Muhammad bin Qasim Alawi comprising 30 persons. Except for Muhammad bin Qasim Alawi Aqiqi none of them was sincere. It was the 6th of Zilhajj of the year 293 A.H. a young man approached us wearing *Ihraam* 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 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 develops 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.’

¹ *Dalailul Imamah*, Pg. 296-297; *Ghaibat Tusi*, Pg. 263.

Then the handsome youth stood up and we also followed by way of respect. He began to perform the circumambulation (*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 what supplication Amirul Momineen (a) 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 is shown to You. Your command is honored 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 Amirul Momineen (a) used to recite in the prostration of thankfulness (*Sajdah 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 favors 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 I 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 performed. O 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 the young man arose and began to circle the Kaaba. We all 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 bin Husain, Chief of those who prostrate (Sayyid us-Saajideen) 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 bin Qasim Alawi from among us and said: 'O Muhammad bin Qasim, you are, *Insha Allah* 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.'

Then he said: 'Seven years ago that same gentleman was reciting the supplication of *Isha* in Arafat. I asked him: 'Who are you?' He replied: 'I am a human being.' I asked: 'From which race of human beings?' He said: 'From the Arabs.'

Then 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 the highest 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 I was inclined to the Alawites. Then he disappeared. I don't know whether he went to the sky or into the earth. I asked those who were around him whether they knew that Alawite gentleman. 'Yes,' they replied, 'He comes with us every year on foot to perform the Hajj.' I told them that I didn't see their footprints. Then I went towards Muzdalifah in a condition of grief and sorrow.

That same night I saw the Holy Prophet (s) in dream. He said: 'O Mahmoodi, you have seen what you desired.' I said: 'My master, who was he?' He replied: 'The one you saw during *Isha* was the Master of the Time.'¹

Detailed Duood on the leaders of religion

Yaqub bin Yusuf Isfahani has reported the story of his Hajj in detail at the end of which he has mentioned that he stayed in the house of Imam Ali Reza (a) in Mecca and the lady servant present there had previously served Imam Hasan Askari (a) and there Imam Zamana (a) had written a detailed Duood for her to recite and had told her to entrust that Duood to me and commanded me to recite the Duood in this manner. That Duood 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

¹ *Dalailul Imamah*, Pg. 298-300; *Kamaluddin*, Pg. 470; *Ghaibat Tusi*, Pg. 259; *Nuzhatul Nazir*, Pg. 147-150; *Falahus Saael*, Pg. 179-182.

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 honor 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 honor and raise up the effectiveness of his intercession and make his position the praised one, that the formers and the latter may envy.

And bless Amirul Momineen Ali Ibne 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 bin Ali, Imam of the believers, successor of the messengers and proof of the Lord of the worlds.

And bless Husain bin Ali, Imam of the believers, successor of the messengers and proof of the Lord of the worlds.

And bless Ali Ibne Husain, Imam of the believers, successor of the messengers and proof of the Lord of the worlds.

And bless Muhammad Ibne Ali, Imam of the believers, successor of the messengers and proof of the Lord of the worlds.

And bless Ja'far Ibne Muhammad, Imam of the believers, successor of the messengers and proof of the Lord of the worlds.

And bless Musa Ibne Ja'far, Imam of the believers, successor of the messengers and proof of the Lord of the worlds.

And bless Ali Ibne Musa, Imam of the believers, successor of the messengers and proof of the Lord of the worlds.

And bless Muhammad Ibne Ali, Imam of the believers, successor of the messengers and proof of the Lord of the worlds.

And bless Ali Ibne Muhammad, Imam of the believers, successor of the messengers and proof of the Lord of the worlds.

And bless Hasan Ibne 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 Ahle 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, honored 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 fairplay, put in force his "rule of life", far and wide, everywhere, over all jurisdictions, make all authorities serve to promote his sovereignty. O Allah, whoso runs away from him should be discredited and put to shame, whoso undermines his mission should be eliminated, whoso looks upon him with envy, and quarrel, may be cornered, back to the wall, whoso knows, but denies his right may rot and disintegrate, make lighter and easy his mission, make haste to set in motion blossoming of his truth, let his glory shine in full brightness.

O Allah, bless Muhammad, the Chosen, Ali, who pleased (Allah) better than others, Fatima, the bright and beautiful, Hasan, the agreeing, Husain, 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.”¹

Hospitality of Isa bin Mahdi Jauhari

Isa bin Mahdi Jauhari said:

“I set out for Hajj in the year 260 A.H. and I also intended to visit Medina, because we had received the correct report that the Master of the Time has reappeared. I had traveled some distance from the Fayd Fort² that I fell ill and wished I could obtain fish and dates from somewhere. I reached Medina in the same condition and met my brothers-in-faith. They also gave me the good news of the reappearance of the Master of the Time that he has reappeared in Sabar.

Thus I set out towards Sabar. When I reached the valley, I saw some emaciated goats. Then I entered the boundaries of the fort, halted there and began to wait to see what happens; till it was time for prayers. I performed the *Maghrib* and *Isha* prayers and began to supplicate.

Suddenly I saw the servant, Badr, calling me: ‘O Isa bin Mahdi Jauhari, come in.’ I said: ‘God is the Greatest’ and ‘There is no God except Allah.’ And I praised and glorified the Almighty.

When I reached the courtyard of the fort, I saw that dinner was laid out. The servant took me to the banquet and seated me

¹ *Dalailul Imamah*, Pg. 300-304; *Ghaibat Tusi*, Pg. 273; *Biharul Anwar*, Vol. 94, Pg. 78.

² *Fayd*: It is said to be a halt on the route to Syria and it is also said that it was a city of Najd. Both these statements are mentioned by the author of *Majma al-Bahrain* (The Author)

there. He told me: 'Your master orders you to eat about which you had doubts when you fell ill after leaving Fayd.' I said: Only this proof is enough for me. Thus how can I eat while I do not see my master? Then His Eminence called out: 'O Isa, eat your food, you will see me also.'

So I sat down on the dinner spread (*Sufra*). I saw that there were hot fried fishes, some dates and milk was also served. I thought to myself that since I was ill I should abstain from fish, dates and milk. A voice called out: 'O Isa, you have doubts about us. Do you think you know more than me what is beneficial for you and what is harmful?' I began to weep and prayed to Allah for forgiveness.

Then I ate from all the dishes which were extremely delicious. I had never eaten anything more delicious. Thus I ate more than my normal appetite and restrained my hand as I felt ashamed to eat more. A voice came: 'O Isa, do not feel shy. These are victuals of Paradise; no mortal has a hand in their preparation.' Then I ate more and more but felt that I was not getting satiated. So I said: 'Maula, I have had enough.'

Now His Eminence called out: 'Come near me.' I thought to myself: 'Shall I meet my master without even washing up after dinner?' The voice asked: 'O Isa, look at your hands, is there anything sticking to them?' I glanced at my hands and smelt them, but found them clean and smelling of musk and camphor. So I went into the presence of His Eminence and glanced at him. Such effulgence emanated from his face that I was absolutely stunned.

His Eminence said: 'O Isa, you would never have seen me if the deniers had not asked: 'Where is he? When would he reappear? When was he born? Who has seen him? What did you receive from him? What message did he convey? What miracle he showed?'

And by Allah, people had seen similar miracles performed by Amirul Momineen (a), but in spite of that they preferred themselves over His Eminence. They deceived and plotted

against him and at last martyred him. And in the same way, they misbehaved with my other purified forefathers also. They did not consider them truthful, they did not testify about them. And they labeled their miracles to be acts of magic; they alleged that they had Jinns under their control.

O Isa, tell my friends whatever you have seen and conceal it from my enemies.’ I said: ‘Please pray that Almighty Allah keeps me steadfast.’ He said: ‘If you hadn’t been steadfast you wouldn’t have even seen me. Okay, now you go back.’ Isa says: ‘I left the place thanking God profusely.’”¹

Cure of the sick

Abul Qasim Halabi says:

I fell seriously ill in Samarra. My malady was so severe that I was worried and readied myself for dying. A medicine that was made of violet oil was sent to me. I was ordered to take it. I had not finished it that I already recovered. Praise belongs to Allah, the Lord of the Worlds.²

Information about buried treasure

Hasan bin Ja’far Qazwini narrates: One of our friends from Ahle Faneem died without leaving a will, while he was a wealthy man. His heirs did not know where he had concealed his treasure. So when they wrote about it to Imam Zamana (a) the following reply was received:

“His treasure is buried in so and so room. You will find it if you dig a little.”

¹ *Al-Hidayatul Kubra*, Hazini (Manuscript), Pg. 72; *Tabsiratul Waali*, Pg. 195; *Ithbatul Huda*, Vol. 3, Pg. 700.

² *Uyunul Mojizaat*, Pg. 144; *Ithbatul Huda*, Vol. 3, Pg. 699.

So, when they dug in that room, they found the hidden wealth.¹

Information of unseen matter

1- Muhammad bin Ja'far narrates: One of our friends set out for Samarra to seek counsel concerning an issue. He had just reached Akra that it was time for Prayer and he started praying. Meanwhile a person arrived with a sealed letter that he placed before him and went away.

When that believer concluded his Prayer, he saw that his name was mentioned on the letter. When he broke the seal read the letter he saw that the reply to his query was mentioned therein. He thanked the Almighty and returned from there.²

2- The wives of two friends were pregnant. Both wrote letters to Imam Zamana (a) requesting him to pray that they may get male issues.

In reply to one of them the Imam wrote: May God reward you.

So, his wife had a miscarriage and to the other one, the Imam wrote: God will grant a son to you. Thus a son was born to his wife in the due course.³

3- Muhammad bin Ahmad narrates: I had a neighbor who always harassed me. I wrote a letter to the Master of the Age (a) complaining about him.

The following reply came from the Imam:

“Very soon you would become secure from his mischief.”

And the day after this letter arrived that man died.⁴

¹ *Uyunul Mojizaat*, Pg. 144-145.

² *Uyunul Mojizaat*, Pg. 145.

³ *Uyunul Mojizaat*, Pg. 145-146.

⁴ *Uyunul Mojizaat*, Pg. 145-146.

Speaking from the cradle

Allan narrates: Zarif Abu Nasr the servant says: Imam Master of the Age (a) lay in the cradle. When I approached him he said,

“Bring red sandalwood.” So I brought it to him.

He said, “Do you know who I am?”

“You are my lord and the son of my lord,” I replied.

He said, “I didn’t ask you that. What I wanted you to know is that I am the seal of the successors and through my auspiciousness Almighty Allah would remove the distress of our family and our Shia.”¹

The camel flies towards the sky

Yusuf bin Ahmad Ja’fari narrates: I got the opportunity to perform the Hajj in the year 306 A.H. After the Hajj, I stayed in Mecca for three years. After three years I bid farewell to Mecca and set out towards Shaam. During the journey I missed praying the Morning Prayer and the Sun arose. I descended from the litter with the intention of making ablution and praying the lapsed Prayer. Suddenly I happened to see a litter near me which contained four persons. I was amazed to see that litter.

“What are you amazed at; you have not recited the Morning Prayer?” one of them asked.

“How do you know that?” I asked.

“Would you like to see your Imam of the Time (a)?” he said.

“Yes,” I replied and he gestured to a person in his litter.

¹ *Al-Kharaij*, Vol. 1, Pg. 458; *Kashful Ghumma*, Vol. 2, Pg. 499.

“How can I believe he is the Imam of the Time (a) while there are some attributes of the Imam?”

The person in the litter said,

“If you want this camel can float to the sky along with this litter or the camel may remain where it is and only the litter may soar to the sky. Tell me whatever you prefer?”

“If I see any of the signs I would accept him as my Imam.”

After that I saw the camel soar up to the sky. The man I was told was Imam Zamana (a) had wheaten complexion and on his forehead was the mark of prostration.¹

Incident of Awdi

Narrated to us Abul Qasim Ali bin Ahmad Khadiji Kufi:
Narrated to us Azdi that:

“I was performing the Tawaf of the Kaaba and I had completed six rounds and was starting on the seventh when I saw a young man on the right side of the 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 also 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 he is son of Allah’s Messenger, who comes here for one day every year to meet his special followers and 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

¹ *Al-Kharaij*, Vol. 1, Pg. 466; *Ithbatul Huda*, Vol. 3, Pg. 684.

towards you? I said: Pebbles. And I opened my fist but 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.

He said: I am the Mahdi. I am the Qaim of the Age. Its I, who would fill the earth with justice and equity as it would be fraught with injustice and tyranny. The earth is never without Divine Proof. This is a trust with you. Convey it to your brothers who are steadfast on the true faith.”¹

Informing Qasim bin Alaa about his demise

Narrated to me Muhammad bin Muhammad bin Noman (Shaykh Mufeed) and Husain bin Ubaidullah from Muhammad bin Ahmad Safwani that:

“I had seen Qasim Ibne 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 Askari and Abu Muhammad 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 (a) through Abu Ja’far Muhammad Ibne Uthman Amari and after him through Abul Qasim Husain Ibne 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

¹ *Kamaluddin*, Pg. 444; *Ghaibat Tusi*, Pg. 253; *Al-Kharaij*, Vol. 2, Pg. 784.

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 took the letter, kissed it and handed it over to a transcriber called Ibne Abi Salma.

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 is 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 Reza (a) had given to him.

Qasim had a friend called Abdur Rahman Ibne 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 Ibne 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 Ibne Muflis and Abu Ali Ibne Jahdar – to read this letter to Abdur Rahman Ibne

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 Shia cannot bear the content of this letter. How do you expect that Abdul Rahman Ibne 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 Ibne 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...”¹*

And He says:

عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا

“The Knower of the unseen! So He does not reveal His secrets to any.”²

Qasim laughed and said: “Read the next verse also:

¹ Surah Luqman 31:34.

² Surah Jinn 72:26.

“Except to him whom He chooses as an apostle...”¹

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 Ibne 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 Ibne 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 Husain, 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 Ahle Sunnat. Individuals from Ahle Sunnat started coming and examining him. The judge, Abu Saib Ataba Ibne Ubaidullah Masudi, who

¹ Surah Jinn 72:27.

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 bequeathals 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 Shia and forsook his previous creed. He left his orchards and properties as endowments.

Abu Ali Ibne 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.”¹

Granting audience to Abu Surah

It is narrated from a group of scholars from Ahmad bin Muhammad bin Abbas from Ibne Marwan Kufi from Abi Surah that he said: I saw a son of Abu Surah. Abu Surah was a prominent member of Zaidiyyah sect and he said:

“I was in Kerbala on the eve of Arafah. I left following the land route. As I reached Masnath, I sat over the hill to rest and then got up and began walking. A man came from the rear of the road and said, “Would you be interested in having company?”

I said: “Definitely.” We walked together and he talked to me and I talked to him. He asked me about my situation; I told him that I was in hardship and did not have anything with me in my hands. He turned to me and said: “When you enter Kufa, go to Abu Tahir Razi and knock at his door. He will come out to you and blood of slaughter will be on his hand. Say to him, ‘You are asked to give me the sack 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 to. I reached Kufa and went to Abu Tahir Muhammad Ibne Sulaiman Razi. I knocked on his door, as he had asked me to. Abu Tahir came out to me; on his hands were the blood of slaughter.

I said, “You are asked to give me the sack of dinars, which are with the man of the bedstead.”

¹ *Al-Kharaij*, Vol. 1, Pg. 467; *Ghaibat Tusi*, Pg. 310.

He said: “Of course, you are heard and obeyed.”

He went back and brought out the sack and gave it to me. I took the sack and went away.”

After this incident Abu Surah left the Zaidi sect and acquired the honor of the religion of Imamiyah.¹

Why do you object to the hidden Imam?

Hasan bin Abdullah bin Hamdan Nasirud Daula once said in this gathering: Initially, I also did not believe in the abode of Imam Zamana (a) and I used to ridicule it till I ridiculed it before my uncle, Husain, who said,

“Son, there was a time when I was also a denier of the *Nahiya*, and I also used to ridicule it, but now I don't. Now I respect the *Nahiya* and have faith in it.”

Then he narrated his story:

Once I was appointed as the governor of Qom and before me all those appointed as governor of Qom were not accepted by the people of Qom and were driven out of there.

So the Sultan sent a battalion along with me and we set out for Qom. On the way when we halted at Tarz one day, I went out on a hunt. In pursuit of a prey I came across a river and as I proceeded, the bank of the river continued to recede and my whole battalion lagged behind me for miles and I was alone. Suddenly I saw a man mounted on a red horse wearing a turban which concealed his face and only his eyes were visible. He called out,

“Husain! (he neither called me ‘chief’ nor addressed me by my agnomen)” I was overawed by his authoritarian tone and I said, “Please command me.”

¹ *Al-Kharaij*, Vol. 1, Pg. 471; *Ath-Thaqib fil Manaqib*, Pg. 597.

He said, "Why do you ridicule the *Nahiya*? And why do you not pay Khums to my companions?"

Husain says: Though I was a daring and audacious person, so overawed I was by this rider that each cell of my body trembled and I said, "I will obey your command."

Then he said, "Now you may go to Qom but you must pay Khums on whatever you earn there."

"I will do that, sir," I replied.

Then he said, "Go, may God guide you."

After that I turned my horse and after a few moments when I looked right and left I could not see that man anywhere. Then I rejoined my battalion and forgot about the incident after some days.

On reaching Qom I was accorded an unexpected welcome and they said, "We fought all the governors who arrived before you, but we have no dispute with you. You may enter the city and take over its administration."

So I continued to rule there for a long time and I gathered a lot of wealth. Then some commanders of my army complained to the Sultan about me and he dismissed me from the post of governor; and I had to return to Baghdad. On reaching Baghdad, first of all I went to see the Sultan and after that came to my house. When people learnt of my return, they came to meet me and among them was Muhammad bin Uthman Amari. Every visitor arrived, sat for some time and then departed, while Muhammad bin Uthman Amari continued to sit for a long time, which made me uneasy. When everyone had departed, he said,

"I want to speak to you in private."

"Please do," I replied.

He said, "I came to remind you that when you reached the river bank in pursuit of the prey you met a person riding a red horse. Now he has sent me with the message that he has fulfilled his promise, now you must fulfill yours."

Suddenly I recalled that important incident of my life and my whole being started trembling. I said, "I will indeed fulfill it."

I arose and took Muhammad bin Uthman Amari to my treasure trove and said, "All my wealth is here. You may calculate and take whatever Khums is applicable."

After this incident the being of Imam Asr (a) became a certainty for me and no doubt regarding him lingered.

Hasan bin Abdullah bin Hamdan says: When I heard this story from my uncle, I also gained certainty of the Imam.¹

Installation of Hajar Aswad at the hands of Imam Zamana (a)

The history of Islam is full of astonishing incidents and self proclaimed Muslims have insulted Islam and the relics of Islam numerous times. Such an event occurred in the year 317 A.H. when the Qaramtians attacked Mecca during Hajj, massacred many pilgrims and uprooted the black stone (Hajar Aswad) from its place and took it along with them to their headquarters in Hijr. Later after tremendous efforts, the Qaramtians returned it in 339 A.H. and it was fixed at its original spot.

My name is Ja'far bin Muhammad. I am known as bin Quluwayh. I was born in Qom during the minor occultation (Ghaibat Sughra). I grew up and learnt Islamic sciences until I became a famous Islamic scientist.

I learnt the science of narration and listened to its scientists, therefore I became a famous narrator. I wrote many books of which the most famous is (*Kamiluz Ziyarat*) about the excellence of visiting the Holy Prophet Muhammad (s) and Ahle Bayt (a).

¹ *Al-Kharaij*, Vol. 1, Pg. 472; *Kashful Ghumma*, Vol. 2, Pg. 500; *Al-Wasail*, Vol. 6, Pg. 377; *Ithbatul Huda*, Vol. 3, Pg. 694.

When I was young, exactly in the era of the third special deputy of Imam Mahdi (a); Husain bin Rauh Naubakhti, there was deep trouble in the Islamic world. The year was 317 AH and the Qaramtians had attacked Mecca during the Hajj and massacred many pilgrims.

Later, they uprooted the Black Stone (Hajar Aswad) from its place and took it along with them to Ahsa.

Before we proceed, let me tell you a little more about the Qaramtians.

Qaramtians were a deviated group led by Hasan bin Bahram Janaby, who was from Iran.

Initially, he was selling flour in his city and because of his deviant ways, he was sent into exile by his fellow citizens.

Janaby settled in Bahrain, which is placed at the eastern point of the Arabian Peninsula.

He started trading and soon became a famous businessman. He started attracting the people towards him and with the backing of many small groups he took over Bahrain.

He started blocking the way of pilgrims and his son attacked Mecca and brought Hajar Aswad with him, like I said before.

After this introduction, you want to know my story and my relationship with Imam Mahdi (a), the living Hujjah?

Listen: In the year 339 AH, exactly 22 years after the killing of pilgrims in Mecca, I intended to go to pilgrimage, so I gathered my resources. At first, I moved from Qom to Baghdad with a caravan. When I arrived there, an important matter happened that the Qaramtians accepted to return the black stone to its original place.

This was a controversial issue, so my most important task was to reach Mecca and to see who will reinstate the black stone in its place.

Do you know why?

Because the only one, who can put it back in its place, is the Imam of the time, Imam Mahdi (a), the living Hujjah, exactly in the same manner as Holy Prophet Muhammad (s) and Imam Zainul Aabideen (a) did before him.

Do you want to know what happened to them? I will start with the story of Holy Prophet (s) and his putting the black stone in its place.

A year before the Prophet's birth, Mecca was flooded and Holy Kaaba was destroyed. The Quraish decided to rebuild it, which they successfully did after the birth of the Holy Prophet (s).

When it was time to install the black stone, a quarrel broke out between the tribes as it was a matter of great honor to place the Hajar Aswad.

They were at loggerheads for days and the situation in Mecca was very edgy. Finally, one day they agreed that whoever enters first, should be given the right to decide on the matter.

Prophet Muhammad (s) entered the Masjid and when they saw him they were happy. They said, there can't be anybody more truthful and trustworthy than Muhammad.

Holy Prophet (s) arrived and the people greeted him. He stood between them and they asked him decide the matter.

He looked at the corners of Holy Kaaba, and then he looked at the sky. After a little while he said: Bring me a sheet of cloth.

They brought a cloth and Holy Prophet (s) put the stone in the cloth and then he asked the leaders of all tribes to catch a corner of this cloth and lift it. They were surprised at the beauty of the judgment and accepted it willingly.

Then he placed the Hajar Aswad in its designated place and finished the matter.

The story of Imam Zainul Aabideen (a) is such that once a war broke out in his time.

Abdullah bin Zubair wanted to rise against the rule of Bani Umayyah led by Hajjaj bin Yusuf Thaqafi.

Abdullah bin Zubair and his followers were based inside Masjidul Haraam and were fighting with Bani Umayyah from there.

Hajjaj bin Yusuf Thaqafi ordered his soldiers to destroy Holy Kaaba and they killed Abdullah bin Zubair inside Masjidul Haraam and hung his dead body there.

When the war ended, Hajjaj bin Yusuf aimed to rebuild Holy Kaaba and he did. When they wanted to put the black stone in its place, Hajjaj bin Yusuf Thaqafi asked the engineers to do that.

Every Muslim scholar who tried to put Hajar Aswad in its place was unsuccessful.

After that, Hajjaj bin Yusuf Thaqafi gathered his judges and asked them to put it in its place. They were unable to do it.

Then, Hajjaj bin Yusuf Thaqafi summoned the saints and asked them to do the same, but they couldn't. Then, Imam Zainul Aabideen (a) took it from their hands and said: "In the name of Allah" and he put it in its place. People started saying: Allah is the Greatest and there is no god except Allah.

After sharing the story of Holy Prophet (s) and Imam Zainul Aabideen (a), I would like to share with you my experience.

I was longing to see the installer of the black stone, who is our twelfth Imam, the living Hujjah, Imam Mahdi (a).

However, I fell sick and couldn't continue my journey as I was bed-ridden and I feared that I would soon die.

So, I asked my friend Ibne Hisham to go to pilgrimage instead of me and I gave him a letter and asked him to hand it

over to Imam Mahdi (a). I asked Ibne Hisham to ask Imam about my age and if I would die because of this illness.

I asked my friend to get the reply.

On his return, this is what Ibne Hisham had to say:

When I reached Mecca, I saw people talking about the return of the black stone. When it was the time, I went to the guards of Holy Kaaba, gave them a lot of money to put me in a suitable place to see the installer of the black stone. When it was the time, the agent of the caliph tried to put it in its place, but he couldn't. Another one tried, but he too couldn't, and one by one tried but they couldn't.

My eyes were fixed at the black stone and the person who brings it. At last, a young handsome man with a wheatish complexion took the stone and put it in its place. People started shouting and saying: Allah is the greatest and there is no god except Allah. The young man got out of that place and I started following him pushing the people until some people thought that I was insane.

They opened the way for me while I was walking fast.

My eyes were fixed at the young man until he got into a street. The young man was walking slowly but even though I was walking fast I couldn't reach him. When we arrived at a place, which nobody was there, he stopped, turned around and looked at me.

He said: Give me the letter which you have brought.

I was surprised and told myself: How did he know that I have the letter?

So I got the letter out of my packet and gave it to him. Without reading the letters he said.

'Tell the writer of the letter not to be afraid of his illness. He will die only after thirty years.'

I didn't believe what I had heard. I started crying because of the Imam's presence.

Then he left me and went away. I couldn't move from my place because I was in a state of shock.

After that, I went back to Baghdad and told Shaykh bin Quluwayh the story. He cried and recovered from his illness.

After thirty years, Ibne Quluwayh fell ill, died in the year 369 A.H., and was buried beside the shrine of Imam Musa Kazim and Imam Jawad (a) in Baghdad and his grave is still present there.¹

Prediction regarding reconciliation between spouses

Abu Ghalib Zurari says: I married into a Khazzaz family of Kufa. My wife was exemplary in every sense. Hence I was absolutely content with my life. But once there was argument between us and my wife went to her parents.

I tried to coax her to return but every time her brothers prevented reconciliation. Then I travelled to Baghdad for Ziyarat and performed the Ziyarat of Imam Musa Kazim (a) and Imam Muhammad Taqi (a). After that I met the special deputy of Imam Zamana (a), Husain Ibne Rauh.

At that time he was hiding at a place in fear of the ruler. I said: I want to send a request letter to Imam Zamana (a).

He gave me a paper in which I requested Imam Zamana (a) to effect reconciliation between us, spouses.

I mentioned my name in the end and gave it to Husain Ibne Rauh. Then I went for the Ziyarat of the Imams in Samarra and

¹ *Al-Kharaij*, Vol. 1, Pg. 475; *Farajul Mahmoom*, Pg. 254-255; *Kashful Ghumma*, Vol. 2, Pg. 502; *Biharul Anwar*, Vol. 99, Pg. 226.

upon my return met Husain Ibne Rauh again. He gave me a letter with the following writing in very small letters:

“Tell Zurari that very soon Allah would effect reconciliation between him and his wife.”

After reading the message, I returned to Kufa and as soon as I reached Kufa, the brothers of my wife arrived and apologized to me for their previous conduct and sent my wife back to me.

After that as long as she lived she never argued and never made unreasonable demands. She remained obedient and loyal all her life.¹

Chastisement on Abu Muhammad Dualji

The late Rawandi writes that Abu Muhammad Dualji was a tradition scholar and God had given him two sons. One of them was religious and his name was Abul Hasan. He used to give wash to the corpses before burial (*Ghusl Mayyit*). The other son was a rascal and ill-behaved.

A man gave an amount to Abu Muhammad Dualji to perform the Hajj on behalf of Imam Zamana (a). During that period such offering was customary. Abu Muhammad gave some money from this amount to his ill-behaved son and himself set out to perform the Hajj in lieu of Imam Zamana (a).

So, when he was camping at Arafat, he noticed on one side a wheat-complexioned youth engrossed in supplication and devotions. Later that same youth approached Shaykh Dualji and as soon as he arrived, the people present there all dispersed. He addressed the Shaykh saying,

“O Shaykh, are you not ashamed?”

“Shame of what, my chief?” asked Dualji.

¹ *Al-Kharaij wal Jaraih*, Vol. 1, Pg. 479.

He said, “The amount was given by a person to perform Hajj and from that you gave some to your wanton, alcoholic son? For this negligence you will become blind in one eye.” So saying, he pointed at one eye of the Shaykh.

The narrator says: After forty days a sore appeared in one eye of the Shaykh and he became blind in that eye.¹

Why people of Hamadan embraced Shiaism?

The late Rawandi writes: A group of scholars report: When we went to Hamadan we found that the people over there were believers in Imamate. We asked them how they adopted the Shia belief and they replied: One year, a senior gentleman from our town travelled for Hajj and he had returned much before the rest of the people in his group.

We said, “It seems that you did not go for Hajj. Perhaps you have returned from Iraq.”

“No,” he said, “I did perform the Hajj and all the people of my town will testify that I performed Hajj with them this year. But after we concluded the Hajj during our return journey, we camped at one stage. I went to sleep and the caravan left without me. I was left all alone. So I continued to walk for two or three days to catch up with the caravan and on my way, I came to a castle at the gate of which a black man was posted. I told him that I was a traveler who got separated from the entourage and that I was extremely hungry and thirsty.”

That gate-keeper took me inside the castle. An elegant young man was inside, who ordered the servants to provide me food and water.

When I finished eating and regained proper sense, I asked, “Who are you, may I be sacrificed on you?”

¹ *Al-Kharaij*, Vol. 1, Pg. 480; *Farajul Mahmoom*, Pg. 256; *Mustadrakul Wasail*, Vol. 8, Pg. 70; *Wasail*, Vol. 8, Pg. 147.

“I am one whose existence is denied by your community and the people of your town (that is: I am Imam Zamana).”

“When will you stage your uprising?” I asked.

“As you can see, this sword is hanging here and the flag is rolled up. I will arise on the day the sword automatically comes out of the sheath and the standard unfurls by itself.”

I stayed there till nightfall and when a part of the night had passed, he said,

“Would you like to go home?”

‘Yes,’ I replied.

He told one of his servants to hold my hand and convey me to my house.

The servant held my hand and set out from there with me. I felt as if the land was slipping fast beneath our feet and by the time it was early dawn I found myself in a remote locality of my town.

“Do you know this place,” that servant asked.

“Yes,” I replied, “This is Asadabad locality.” Then he left my hand and said, “Go home.”

So I walked from there to Hamadan, whereas the people of my group reached there after a long time. They were shocked to see me. When they inquired about my experience, I told them about the miracle of Imam Zamana (a) due to which all of them recanted their previous beliefs and adopted the Shia faith.¹

Prayer for the father of Shaykh Saduq

The father of Shaykh Saduq (r) was known by the name of Ali Ibne Babawayh. He was one of the well-known jurisprudent and scholar of Hadith in the city of Qom. Though he had been

¹ *Al-Kharaij*, Vol. 2, Pg. 877; *Ithbatul Huda*, Vol. 3, Pg. 697.

married to his cousin for a number of years he was not yet blessed with any children.

In the year 305 A.H., he visited Baghdad and met the special representative of Imam (a), Husain Ibne Rauh Naubakhti. Ibne Babawayh sent a letter through Muhammad bin Aswad with the request that it may be presented to Imam Zamana (a) to pray to Allah in this regard.

A reply was soon received from Imam (a) as follows: “You will not have any children by this wife. I have prayed for you in this regard and soon you will be blessed with two sons (who would become jurists) through a lady of the Dailamite tribe.”

As foretold by Imam Zamana (a), Ibne Babawayh married a Dailamite lady after some time. Almighty Allah blessed him with three sons two of whom soon earned fame as the Shiite jurists. The third one was also pious, but not a jurist or scholar.¹

Informing someone about name of his father

Abu Rajaa Misri narrates: I went to investigate the situation two years after the demise of Imam Hasan Askari (a). I did not find anything in those two years. In the third year, I was in Medina in search of the offspring of Imam Hasan Askari (a). I was riding a couched camel.

Abu Ghanim had asked me to have dinner with him. I was sitting thinking with myself and saying, “If there had been something, it would have manifested after three years.”

Suddenly, I heard a caller, whose voice I heard, but his person I did not see, say, “Nasr bin Abde Rabb, if this is the criterion of the belief of the people of Egypt, did you adopt faith in Messenger of Allah (s) after seeing him?”

Abu Rajaa says: Though I did not see the speaker, he solved the great problem of my life, because I was born in Madayan and

¹ *Al-Kharaij*, Vol. 2, Pg. 790; *Tabsiratul Wali*, Pg. 173.

Abdullah Naufali brought me to Egypt and I even did not know the name of my father. When I heard his name, I became certain that the voice only belonged to the Master of the Age.¹

Dainawari lady's bag

Ahmad bin Abi Rauh says: A lady of Dainawar summoned me. When I went to her, she said,

“You are a religious person of our town and your piety is well known in the area. So I feel ashamed of entrusting you with a trust, but I hope you would deliver it to the rightful person.”

“If Allah wills I would do my best to fulfill your expectation.”

Then she said,

“These dirhams are in this sealed sac. Don't open it and do not look into it until you have delivered it to the one who informs you of what is in it. This is my earring which equates ten dinars and it has three stones, valued at ten dinars. I have a wish from the Patron of the Age. I want him to inform me about it before I ask him about it.”

I asked, “What do you want to ask him?”

“My mother took a loan of ten dinars in my wedding,” she said, “I don't know from whom. I don't know who to pay back to. If the Imam of the Age informs you about it, I will pay it back to whoever he commands.”

The narrator says: After the passing away of Imam Hasan Askari (a) my loyalties were with Ja'far bin Imam Ali Naqi (a). I said to myself, that it would be a nice way to test Ja'far.

I took the money and the ring and came to Baghdad. I came to Hajjz Ibne Yazid Washsha. I greeted him and sat there.

He said, “Do you need something?”

¹ *Al-Kharaij*, Vol. 2, Pg. 698; *Farajul Mahmoom*, Pg. 239.

“This is the money,” I said, “given to me. I will not give them to you until you inform me how much it is and who has given it to me. If you inform me, I will give it to you.”

“O Ahmad Ibne Abi Rauh, I have received orders not to accept any amount from you and if you ever came I should send you to Surra Man Raa.”

Then he showed a letter to that effect. When I saw that letter I said to myself: What else can be a greater sign of truth and Imamate?

So I went to Surra Man Raa. I thought I would start from Ja’far; but then I thought and said, I will start with them, and if they are able to inform me of this clandestine enterprise, then they are the ones, otherwise, I will go to Ja’far. I went near the house of Abu Muhammad (a).

A servant came out to me and said, “Are you Ahmad Ibne Abi Rauh?”

I said, “Yes.”

He said, “Here is a slip, read it.”

It was written in it,

“In the name of Allah, the Merciful, the Compassionate.

O Ibne Abi Rauh, Atika binte Dairani entrusted you with a bag in which, you think, there is one thousand dirhams, but it is not as you think. You have delivered the trust and have not opened the bag and do not know what is in it. There are one thousand dirhams and fifty dinars.

You also have earrings with you which the lady thought equated ten dinars. She is right with the gems therein. It has three pearls, ten dinars is their purchase value and they equate more. Give them to our bondmaid so-and-so, for we have granted them to her. Go to Baghdad and give the money to Hajiz and take from him whatever he gives you for your expenses to your house.

As for the ten dinars, she believes her mother borrowed in her wedding and she does not know from whom; rather she knows whose they are. It is Kulthum binte Ahmad and she is a Nasibi, so she did not feel comfortable to give her and wanted to divide it between her sisters and asked our permission with that regard. So she may divide it amongst the weak sisters of hers.

Do not, O Ibne Abi Rauh, return to belief in Ja'far and to test him to inform you of these secrets. Go back to your house, for your uncle has just died and Allah has bestowed you with his house and money."

I returned to Baghdad and gave the bag to Hajiz. He weighed it and there were one thousand dirhams and fifty dinars.

He gave me thirty dinars and I took them and returned to the place where I had disembarked.

There was someone who had come to me to inform me that my uncle had just died and that my family was asking me to come back.

I went back and he had died and I inherited from him three thousand dinars and one hundred thousand dirhams.¹

Reply to Khizr bin Muhammad's queries

The late Rawandi writes that Ahmad bin Abu Rauh said that he sent Abul Hasan Khizr bin Muhammad with an amount to be paid to Abu Ja'far Muhammad bin Uthman Amari and to request him to pray for me as I was not keeping well and also to inquire if it was allowed to wear Pashmina.

Abul Hasan Khizr bin Muhammad says: Thus when I reached Baghdad to Amari, he refused to accept that amount and said that it was to be deposited with Abu Ja'far Muhammad bin Ahmad as he has been instructed and the replies to my questions have arrived which I will get from him as well. So I went to Abu

¹ *Al-Kharaij*, Vol. 2, Pg. 699; *Ath-Thaqib fil Manaqib*, Pg. 594.

Ja'far, gave him the amount and he took out a letter in which the following was written:

You requested me to pray for your cure and Almighty Allah has given you health. And you asked about the lawfulness of prayers wearing Pashmina and fox skin. Now it is unlawful to pray in it. You are however allowed to wear the fur of animals whose flesh is Halaal, provided nothing unlawful is mixed in it. And you are allowed to pray in a garment, which you received as income. Goatskin and sheepskin are allowed, provided the animal was not slaughtered in Armenia as Christians slaughter animals there. You are allowed to wear it if someone you can trust has slaughtered it.¹

Send the burial shroud for Amiri

Informed us Muhammad bin Ali bin Mitteel that he said: My Uncle, Ja'far bin Muhammad bin Mitteel said:

“Abu Ja'far Muhammad bin Uthman Samman known as Amri, called me and gave me small embroidered garments and a sac of dirhams and said, “You need to go by yourself to Wasit at this time and give what I gave you to the first man who meets you after you climb over your courser to the waterway in Wasit.”

A tremendous shock overwhelmed me and I said to myself, “A man of my stature is sent for something like this and is assigned to carry insignificant items.”

I went to Wasit, dismounted from the courser, and I asked the first man who encountered me about Hasan bin Muhammad bin Qatat, the pharmacist and the representative of the endowment in Wasit.

He said, “I am him. And who are you?”

¹ *Al-Kharaj*, Vol. 2, Pg. 702; *Biharul Anwar*, Vol. 3, Pg. 197; *Mustadrakul Wasail*, Vol. 3, Pg. 197; *Ithbatul Huda*, Vol. 3, Pg. 296.

I said, "I am Ja'far bin Muhammad bin Mateel."

He recognized me through my name and gave me greetings. I gave him greetings and we hugged each other. I said to him, "Abu Ja'far Amri sends you his greetings and gave me these little garments and this sac to give them to you."

He said "Praise belongs to Allah, Muhammad bin Abdullah Amri has just died and I had come out to procure a burial shroud for him."

He opened the garments and there was all he needed, a Yemeni cloak, shrouds and camphor. There was money in the sac for the porters and the diggers. We attended the procession of his burial and then I returned."¹

Returning contribution of the opponent

Ishaq Ibne Hamid Katib says:

There was a merchant who sold fabrics in Qom. He was a faithful man, but his partner was a Murjia. A very delicate garment once came to them. The faithful man said, "This garment is appropriate for my master."

His partner said, "I do not know your master, but do with the garment as you like."

When the garment reached him, the Imam (a) stripped it into two halves by length. He kept one half and returned the other and said,

"I don't need anything from the Murjia's property."²

¹ *Ath-Thaqib fil Manaqib*, Pg. 598; *Kamaluddin*, Pg. 504; *Al-Kharaij*, Vol. 3, Pg. 119.

² *Ath-Thaqib fil Manaqib*, Pg. 600; *Ithbatul Huda*, Vol. 3, Pg. 280.

Informing the location of the lost gold nugget

Muhammad bin Hasan Sairafi Dauraqqi, a native of Balkh says: “I desired to go to Hajj and had some religious dues, some of which were gold and some were silver. I melted the gold and the silver and rendered them into pieces. These funds had been entrusted to me to deliver them to Shaykh Abul Qasim Husain bin Rauh.

When I reached Sarakhs, I erected my tent on a sandy spot and began separating the pieces of gold and silver. One of the pieces fell from me and went into the sand and I did not notice. When I reached Hamadan, I went over the gold and silver once again as a precaution to guard them, and found out that one piece, which weighed a hundred and three metical, or he said, ninety three metical, was missing.

I replaced that piece with another piece of the same weight from my own funds and put it with the other pieces of gold and silver. When I reached Baghdad, I went to Shaykh Abul Qasim Husain bin Rauh and gave him all of the gold and silver I was carrying. He stretched his hand and pulled out the piece I had included from my own funds, from amongst all the pieces, threw it to me and said,

‘This piece is not ours. Our piece is the one you lost at Sarakhs, where you erected your tent over the sands. Return to that place and disembark where you had disembarked and search for the piece there beneath the sands. You will find it there and when you will come back here, you will not see me.’

I went back to Sarakhs and disembarked where I had stayed and found the piece of gold. I went back to my lands and when the next time I went for Hajj, I took the piece and went to Baghdad, and found out that Shaykh Abul Qasim Husain bin Rauh had passed away.

I met Abul Hasan Samari and gave the piece to him.”¹

Take back your gold

Narrated to us Husain bin Ali bin Muhammad Qummi, known as Abi Ali Baghdadi that:

“When I was in Bukhara, a man known as Ibne Jaushir, handed me ten pieces of gold and asked me to give them to Shaykh Abul Qasim Husain bin Rauh in Baghdad. I carried them with me and when I reached Amawaih, I lost one of the pieces. I did not realize this until I reached Baghdad. I took out all of the gold for delivery, but I noticed one was missing.

So I bought another piece of equal weight in its place and put it with the other nine pieces. Then I went to Shaykh Abul Qasim Husain bin Rauh and put the pieces in front of him.

He said, “Take it. That piece which you bought is yours,” pointing with his hand towards the piece. “The piece which you lost has already reached us, and here it is.”

Then he pulled out the piece I had lost at Amawaih. I looked at it and recognized it.²

Test of Husain bin Rauh

Abu Ali Baghdadi said: I saw that year in Baghdad a woman who was asking me about the representative of our Masters (a) who he was. One of the Qummi told her that he is Abul Qasim Husain bin Rauh and led her to me.

She came to him when I was there and said, “O Shaykh, what do I have with me?” He said, “Whatever you have with

¹ *Ath-Thaqib fil Manaqib*, Pg. 600; *Kamaluddin*, Pg. 516; *Al-Kharaij*, Vol. 3, Pg. 1126.

² *Ath-Thaqib fil Manaqib*, Pg. 601; *Kamaluddin*, Pg. 518; *Al-Kharaij*, Vol. 3, Pg. 1123.

you, throw it at the Tigris river and then come back to me, so I may inform you.”

The woman went and carried what was with her and threw it at the Tigris and then returned. Abul Qasim Husain said to a bondmaid of his, “Bring me the case.” Then he said to the woman, “This is the case that was with you and you threw it into the Tigris. Should I tell you what is in it or you are going to tell me?”

“You tell me,” said the woman. He said, “There is a pair of gold bracelet in this case and a big ring inlaid with jewels, and two small rings fastened with jewels and two rings, one of them turquoise and the other cornelian.”

It was as he had said and he had not left out anything. Then he opened the case and showed me its contents. The woman also looked at it. She exclaimed, “This is the very case I carried and threw into the Tigris.”

I and the woman fainted out of happiness of seeing this miraculous proof of the truth of guidance.¹

Guiding the people of Qom

Narrated to us Abul Hasan Ali bin Sinan Musili: Narrated to me my father that:

“After Imam Hasan Askari (a) had been martyred, a delegation from Qom departed for Samarra carrying some monies as trusts and religious payments of Shias to visit His Eminence, Imam Hasan Askari and to deliver him the monies. But when they reached Samarra they learnt that Imam Hasan Askari (a) has passed away.

Some servants of Ja’far told them that after him the Imam was Ja’far. At that same time Ja’far has gone out with his singers

¹ *Ath-Thaqib fil Manaqib*, Pg. 602; *Kamaluddin*, Pg. 519; *Al-Kharaij*, Vol. 3, Pg. 1125.

and musicians to entertain himself on the banks of Tigris River. That is why the delegation of Qom did not believe that Ja'far could be the Imam because they knew that an Imam and a Divine Proof is aloof from sinful acts and disobedience.

Thus they decided to see him and learn the truth about him. So they arrived when Ja'far returned home and met him saying: We are a group of Shias from Qom and we bring some monies for our master, Imam Hasan Askari (a).

Ja'far did not let them complete the sentence and asked in haste: Where are the amounts? "With us", they replied but they requested Ja'far to tell them about the amount of money they had brought and who had given it to them. Because previously whenever they came to Imam Hasan Askari (a) he used to inform them all these things.

Ja'far was dumbfounded and did not know what to do. Ja'far protested that they were lying and the knowledge of the unseen was only for Allah and his brother was not having such knowledge. The delegation of Qom was further perplexed and they looked at each other. But Ja'far told them in an angry and harsh tone to hand him the money. The group said that they were representatives of the people of Qom and that they would hand him the amounts only if he could furnish some signs like Imam Hasan Askari (a) used to do. Therefore if he were their Imam he should prove that he is the Imam otherwise they would return the monies to their respective owners.

So Ja'far hurried to the Abbaside Caliph and informed him about the matter concerning the group from Qom. Ja'far sought his help in taking hold of the money from the Qummi group. The Caliph also pressured the Qummi and said, "Give this money to Ja'far." The Qom delegation said that they were representatives and agents of people of Qom. "They have requested us not to give these amounts to anyone without getting a proof of Imamate. And this same procedure was prevalent during the time of Imam Hasan Askari (a)."

“What was that sign that Imam Hasan Askari (a) presented?” The group said, “Without us saying anything, His Eminence used to inform us the details of whatever we had brought. And when we were assured that the Imam is perfectly aware of those things we handed them over to him. Now if this man is the owner of Guardianship (Wilayat) like his brother, he should inform us about these things and explain their quantity and condition so that we can hand it over to him. Otherwise we would take it back to the owners.”

Ja'far was infuriated and he turned to the Caliph and said, “O Master of believers! These people attribute falsehood to my brother, because this is knowledge of the unseen and my brother had no such knowledge.”

The Caliph paid no attention to him, but said, “They are agents and they are not the owners so they could not be held responsible for their decision.”

The delegation implored the Caliph to help them leave the city in safety and security. The Caliph ordered that they be taken out of the city under police protection and none should obstruct their passage.

The Qom delegation left the boundaries of the city and all of a sudden they decried a handsome young man who mentioned each of their names and said, “Accept your Master!” The group said, “Are you the master of Guardianship?” The youth replied, “Refuge of Allah (No)! Rather I am the slave and the obedient one of your Master, so come with me to be in the presence of our Master.”

The Qom group happily followed the young man. When they reached the house of Imam (a) they saw him seated on a platform wearing a green dress. His face shone like a full moon. They saluted the Imam and after they had made themselves comfortable the Imam informed them about the amounts with them and the details of other items as well.

The Qom group fell into prostration of thanks for Almighty Allah for having given them the recognition of their Imam and the Divine Proof. After that they posed some religious queries to His Eminence and His Eminence provided the replies.

Then they handed over the amounts and goods to the Imam. His Eminence instructed them that in future they must not bring anything to Samarra but that it should be handed over to the Imam's representative in Baghdad. The Imam's written communications must also be taken from this representative.

In that same gathering Imam (a) gave a shroud and camphor to Abu Abbas Muhammad Ibne Ja'far Qummi Himyari and said, "May Allah magnify your rewards..."

After having received these favors, the group bid farewell to His Eminence and departed for Iran and Qom and during the journey when they reached between Uqbah and the area of Hamadan, the above-mentioned gentleman, Abu Abbas died. After that we used to send our religious payments to Baghdad to the representative of the Imam and from there the Imam's epistles were issued."¹

Granting audience to Ibne Wajna

Narrated to us Abu Muhammad Hasan bin Wajna Naseebi that: "I was in my fifty-fourth Hajj and in supplicating in prostration under the drain-pipe of the Kaaba after Isha prayer. I was lamenting and beseeching when all of a sudden somebody shook me and said:

"O Hasan bin Wajna, get up."

He said: I got up and saw a slave girl of pale complexion and thin stature. I thought she was more than forty years of age. She began to walk before me. And without asking any questions

¹ *Ath-Thaqib fil Manaqib*, Pg. 608; *Kamaluddin*, Pg. 479; *Al-Kharaij*, Vol. 3, Pg. 1104; *Ahqaqul Haq*, Vol. 19, Pg. 643, quoting from *Yanabiul Mawaddah*.

I began to follow her till she reached the house of Her Eminence, Khadija. There was a room in that house with an open door in the center of the wall. The slave girl went above. I heard a voice calling out:

O Hasan, come up. So I went up and stood at the door of the room when His Eminence, the Master of the Time (a) said:

“O Hasan, you thought that you were hidden from me? By Allah, I had been with you every time you came for Hajj.”

Then he described my circumstances. I fell down unconscious on the face. Then I felt a hand touching me; I got up.

He said: “Stay in Medina at the house of Ja’far bin Muhammad (a) and do not worry about food, water and clothes.” Then he gave me a paper on which was written *Dua Faraj* and recitations of benedictions on His Eminence.

And he said: “Recite this supplication and send benedictions upon me in this manner. And do not show this paper to anyone except deserving ones among our Shias. As Allah, the Mighty and Sublime will give you *Taufeeq*.”

I said: “O my master, would I never see you after this?”

He replied: “Hasan, whenever Allah wills, (you will see me).”

Hasan says: After concluding my Hajj, I went to Medina and stayed at the house of Ja’far bin Muhammad (a). I always went to the Masjid and except for three things I did not return to the house: for making ablution, rest and sleep.

When I entered my room at the time of breaking the fast, I found a bowl one-fourth filled with water and upon it was kept a loaf of bread and food that I felt like having that day. I consumed it till satiation. Winter clothes arrived in winter and summer clothes in summer. During the day I used to enter the water to bathe and sprinkle the water in the house also. I used to take the empty cup and fill it with food and whatever exceeded

my needs I gave it away to the poor so that those with me may not come to know of my circumstances.”¹

Granting audience to Ibrahim bin Mahziyar

Shaykh Saduq says: Narrated to us Muhammad bin Musa bin Mutawakkil (r): Narrated to us Abdullah bin Ja’far Himyari from Ibrahim bin Mahziyar that:

“I reached the city of the Prophet (Medina) with the purpose to investigate the traditional reports of Abu Muhammad Hasan bin Ali, the second (a) but I could not get any lead. I was finally compelled to move to Mecca. Once while circling the Kaaba I saw a wheat-complexioned, handsome and cultured young man.

I moved towards him to consult him about my present problem. I caught him up and greeted him. He responded to my greeting in the most cheerful way and asked me where I was from. I said that I was a resident of Iraq. Then he asked me from which city I hailed. I said that I was from Ahwaz. He was pleased with this and he exclaimed a nice welcome and said:

May Allah bless you for my meeting with you. Do you know a person in Ahwaz called Ja’far Hamadan Husaini? I replied in the positive. I said I knew him well but he was deceased. He said: May Allah’s mercy be on him. He spent all his time in worship and lived a pious life. Due to those good deeds Allah, the Mighty and Sublime gave him the best rewards.

After he asked: Do you know Ibrahim bin Mahziyar? I said I was him. He embraced me at once and said: Welcome, O Abu Ishaq, where is the sign through which there was connection between you and Abu Muhammad (a)? I said: Perhaps you mean the finger ring by which Allah, the Mighty and Sublime graced me through Abu Muhammad Hasan bin Ali (a). I don’t desire any other thing. So I took out the ring and the youth took it up

¹ *Ath-Thaqib fil Manaqib*, Pg. 612; *Kamaluddin*, Pg. 443.

very eagerly and lovingly touched it to his eyes and kissed it. Then he read all that was written on the edge of this ring. The holy names of Allah, Muhammad and Ali were engraved upon it.

After that he said: May my life be sacrificed on them. I presented my question to him and he gave satisfactory replies. I also discussed the various aspects of relating traditional reports.

Finally he said: O Abu Ishaq, tell me about the great aim that you intend to achieve after completing your Hajj. I said I would not conceal anything from him. He said that was only proper. Right now you can ask me whatever you want and I will, Insha Allah, explain to you everything in detail.

I asked him what he knew about the children of Imam Hasan Askari (a). He replied: By Allah, he has two sons, Muhammad and Musa and I have seen both of them. I have been sent by them only. They have called you. If you want to meet them and gain from them you can come with me to Taif, but don't let your companions know anything about it.

Ibrahim says: I immediately set out with this young man towards Taif. After crossing the vast expanses of the desert we reached a spot where the desert ended. I saw there a magnificent tent made of hair pitched on raised ground due to which the surrounding area looked fresh and inhabited. When we halted there, my companion youth went inside the tent and announced my arrival. The elder of the two gentleman emerged from the tent.

He was M-H-M-D, Ibne Hasan (a). He had a clear and youthful countenance. The color of his purified body was absolutely clear, eyebrows joined, soft cheeks, high nose. There was a mole on his right cheek which shone like a star and seemed to be a particle of musk on a mirror. The hair reached to the ear lobe and I saw such signs as I had never seen before and I had never before been familiar with such elegance and modesty. I rushed to him, fell at his feet and began to kiss them.

He said: O Abu Ishaq, congratulations to you. I was eager to meet you since a long time. Even though you lived far away, your face was always there in my imagination. As if no moment was without the best conversation and meeting. I thank my Lord who is the owner of praise that He saved me from meetings and discord. And that he bestowed me the opportunity to remain successful in the coming circumstances.

After this discourse he inquired about the other believers of Ahwaz. I said: Master, as soon as Imam Hasan Askari (a) passed away I set out in search of you, leaving my home and people and I have been roaming about till date, therefore I cannot tell you anything about those people. But today Allah, the Mighty and Sublime has fulfilled my aim.

After that he took me in private, made me sit down comfortably and then said: The fact is that my respected father – may Allah bless him – took oath from me that I would not reside in one place but in hidden and far off lands. So that I may protect myself from the deceit and plots of deviated and rejected people that are present in wayward communities. Thus, I was sent to the highlands and I considered the barren areas necessary for myself. I was shown the causes through which problems are solved and calamities dispelled.

His Eminence (a) also made me familiar about the treasures of wisdom and the fine points of sciences that I was unaware of or had superficial knowledge of. My father gave me from the treasures of unseen secrets and wisdom, such that if I taught even a part of it to you, O Abu Ishaq, you will not be in need to ask anyone in the world.

My father said: Allah, the Mighty and Sublime had at no time left any part of the world in no circumstances without His Proof, who may help them in religious and worldly affairs, and who is their leader in the world and the hereafter. That is why I can tell you that I am certain that my son, after me you are from those who are sent by Allah, the Mighty and Sublime till today, one after the other, to distinguish truth and falsehood.

These Imams distinguish truth from falsehood and destroy the basis of recognition of falsehood. They douse the fire of disbelief and apostasy. In order to be safe from the calamities of the time it is necessary for you to live in far off hidden places because in every age every representative of God also has an enemy who is always ready for confrontation with the divine appointees. It is so because the latter considers it his religious duty to fight the enemies of Allah.

So the exceeding number of your enemies should not frighten you. You must also be assured that the hearts of the sincere believers are as eager to meet you as the birds are eager to reach their nests. And the people with the perfect faith and absolute sincerity are those who apparently live ordinary lives and in difficult circumstances in the world.

But in the view of Allah these people have an exalted status and much value even though in the view of the people they are helpless and needy. They have contentment and they keep away from sins. It is they who nurture the religion of God and are prepared to fight the enemies of faith. Allah, the Mighty and Sublime has secured them through patience and forbearance. They shall remain in the world with the same qualities till Almighty Allah conveys them to their eternal abode in Paradise.

They are endowed with patience so that in times of distress they may display the jewels of their patience and bear all the calamities of the world without any reaction, and crossing each stage reach to the stages of the hereafter. So gain from knowledge.

O son, dispel the darkness of calamities and humility with the light of patience so that Almighty Allah may remove that calamity from you and be assured that all the calamities and problems that befall you, all of them increase your honor because you are famous in the world as a righteous one. That is why your excellences are spoken of in all the areas.

O son, as I can see that you have been defended verbally that is why you have been able to gain an upper hand over your

enemies. As if I can see the yellow and white flag in the vicinity of the Kaaba. Your followers are very loyal and sincere to you. They gather around you like pearls and they glance at your house in hope of refuge like people stretch their hands towards the Hajar Aswad.

Allah, the Mighty and Sublime has created their hearts with pure love and blessed essence and has kept it purified of every contamination and impurity of hypocrisy. They readily accept the ways of religion and its dos and don'ts and they are away from mischief and corruption. Due to their acceptance of divine laws their countenances are always shining. Due to excellence their bodies are strong and active.

They the ones who bring faith on the religion of truth and it is these who will rush to pay allegiance to you. Allah, the Mighty and Sublime has strengthened their bodies and increased their life spans. They would pay allegiance to you under a tree with thick branches near the Tiberius Sea and as result of their allegiance the people of innovation and deviation will be scattered.

The rise of reality will begin at this time and the darkness of ignorance and misguidance will come to an end, through which Almighty Allah will remove all the corruption from the earth and after being erased completely the ways of faith and religion will be established afresh. All this would happen through you.

People will be involved in spiritual maladies at this time but your followers and helpers will not be affected with these maladies. Your acceptance will be so widespread that even an infant in the cradle will be desirous of coming to you to pay the allegiance. But those who are away from the straight path and like beasts, they will not be inclined to you.

The rest of the world will through serving you obtain salvation and eternal joy. Due to you the branches of honor will become green once more and the edifice of respectability will remain firm in its location. Due to you the lost pages of religious

law and divine commandments will be restored. The clouds of success and help will rain for you.

At that time you will strangle your enemies and help your followers. At that time on the whole of earth there will not remain any oppressor that deviates from truth and neither will there be any denier that considers the true commands debased. No enemy of yours will remain and neither will be anyone that points out defects. No opponent will be left to oppose you. Thus Allah, the Mighty and Sublime helps one who relies on Him because Allah does what He resolves to do.

Then he said: O Abu Ishaq, keep this location and this meeting secret except from those who are reliable from among your brothers in faith. And when the signs of reappearance and advent become apparent to you, do not lag behind your brothers in reaching me, and make haste to obtain the effulgence of certainty and religion so that you may obtain guidance, if Allah wills.

Ibrahim bin Mahziyar says: I stayed with His Eminence for some time to gain points of wisdom and clarification of many problems and obtained the revival of faith in my heart. After that I became nostalgic for my people and with regret of separation from the Imam asked him to allow me to leave. The Imam accorded me permission and also gave me a supplication which carries untold spiritual benefits and which will be a source of blessing for my children and relatives.

I had with me an amount of 50000 dirhams which I presented to the Imam who smiled and said that I should use it for my expenditure in the return journey. He said that I must not think that the Imam has not accepted it.

He said: May Allah increase your wealth and make it last for you ever. May He give you the rewards of the righteous and grant you the traits of the obedient ones. All the excellence belongs only to Him. And I pray that Allah makes you reach home safely without any problem. I entrust you to Allah. You will never be deprived of His mercy and blessings, if Allah wills.

O Abu Ishaq, we have adopted contentment due to His great favors and benefits of thankfulness. And we have protected our selves through the company of divine saints, purity of intention and unadulterated advice. And we have guarded that which is absolutely clean and whose mention is very lofty.

Abu Ishaq said: I thank Allah, the Mighty and Sublime that He showed me the right path.

I returned after meeting the Imam with a certainty that Almighty Allah will not allow His earth to decay and nor would He keep it devoid of His clear proof.

I publicized this report in order to increase the insight of the people of faith and to increase the recognition of the purified progeny of the Messenger of Allah (s). It was a kind of returning the trust that I held.

So I decided to submit to that which had become clear to me so that Allah, the Mighty and Sublime grants me the strength of determination, helps my intention and increases the belief in infallibility. And Allah guides whomsoever He likes to the straight path.”¹

Plundering the house of Imam Hasan Askari (a)

Grandfather of Hasan bin Wajna says:

“Narrated to us my father from his grandfather that he was in the house of Hasan bin Ali (a), when some people attacked. Among them was Ja’far Kazzab bin Ali also.

They began to plunder the house. Just then I saw the Imam of the time (a) coming out of a door. At that time he was six years old. After that no one saw him.”²

¹ *Kamaluddin*, Pg. 445; *Al-Kharaij wal Jaraih*, Vol. 3, Pg. 1099.

² *Kamaluddin*, Pg. 473; *Muntakhab Anwarul Muziya*, Pg. 159.

Kabuli is given the honor of meeting the Imam

Muhammad bin Shazan from Kabuli said:

I saw him with Abu Saeed, who remembered that I was in search of the true religion that I had found in Injeel and for which I had left Kabul.

Muhammad bin Shazan said: I have received news that he has reached till here. I continued to search for him till I found him and asked him about his story. He said that he was still in search. He settled down in Medina. Whomever he mentioned this ridiculed him. Till he met a Shaykh of Bani Hashim named Yahya bin Muhammad Areezi.

He said: The person you are looking for is in Sariya. He said: I came to Sariya I went to a threshold that was sprayed with water. I felled myself at the place. A black servant emerged from the house and told me to go away from there. I said I would not go anywhere.

At last he told me to come inside. When I entered, I saw my master seated at the center of the house. He addressed me by name which no one knew except my people in Kabul. Then he informed me about a few things.

I said: My master, my livelihood is lost, please give me something. He said: It is lost because of your falsehood. Then he gave me rations and even though I had lost everything previously the rations Imam gave me lasted for me. Then I returned. But when I went there the next year I could not find anyone in the house.”¹

The Special Deputies

1- Rawandi says:

¹ *Kamaluddin*, Pg. 439; *Tabsiratul Wali*, Pg. 69-70.

Imam Zamana (a) had appointed his representatives to collect the religious dues and to disseminate the religious laws and the first deputy of the Imam was Shaykh Uthman bin Saeed Amari. After his passing away, Imam Zamana (a) appointed his son, Muhammad Ibne Uthman as his representative.

After him Abul Qasim Husain Ibne Rauh was appointed as the representative of the Imam and after him Ali Ibne Muhammad Saymoori became the special deputy of the Imam. With his death, the system of special deputyship of the Imam ended. Whatever things people used to bring to the special deputies the latter used to inform about the special signs of the senders, which they used to receive from the Imam of the Time (a).¹

2- Abu Ja'far Aswad says

Abu Ja'far Amari had a grave prepared for himself during his lifetime. When I asked him regarding that, he said: I received order from Imam Zamana (a) to gather my affairs.

He passed away two months after that.²

3- Muhammad bin Ali bin Husain says:

“When Abu Ja'far Muhammad bin Uthman Amari Samman (r) was in his last moments, I was sitting near his head and asking him questions and talking to him. Abul Qasim Husain bin Rauh was sitting at his feet. Amari turned to me and said:

I have been commanded to make a bequest in favor of Abul Qasim Husain bin Rauh.”

The narrator says: I got up from the head side, took the hand of Abul Qasim and seated him where I was sitting, and I myself went and sat down in his place.”³

¹ *Al-Kharaij*, Vol. 3, Pg. 1108.

² *Al-Kharaij*, Vol. 3, Pg. 1120.

³ *Kamaluddin*, Pg. 503; *Biharul Anwar*, Vol. 51, Pg. 354.

4- Muhammad bin Ali bin Mitteel said: “There was a woman called Zainab from the people of Aba. She was married to Muhammad Ibne Abdul Abi. She had three hundred dinars. She came to my uncle, Ja’far Ibne Muhammad Ibne Matil and said, “I want you to give this money from me to Abul Qasim Ibne Rauh.”

My uncle sent me with her to translate for her. When I entered upon Abul Qasim, he addressed her with an eloquent tongue and said, “Zainab, how are you and what is the news of your children?” She did not need my translation. She gave him the money and came back.¹

A dumb mute person starts speaking

Abdullah bin Surah Qummi says: 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 bin Rauh (r) and requested him to beseech to the Imam that through his blessings, Almighty Allah may open my tongue.

Shaykh Abul Qasim Husain bin Rauh said: You have been commanded to go to the tomb of Imam Husain (a). We came back from there and decided to travel to Kerbala. 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 Ibne Surah said: Sarwar was a man who never spoke in a loud or a harsh tone; on the contrary he possessed a soft tone.²

¹ *Kamaluddin*, Pg. 503; *Ghaibat Tusi*, Pg. 321.

² *Al-Kharaij*, Vol. 3, Pg. 1122; *Ithbatul Huda*, Vol. 3, Pg. 690; *Ghaibat Tusi*, Pg. 309; *Biharul Anwar*, Vol. 51, Pg. 325.

Addenda: Mahdi in the Quran

In numerous verses of the Holy Quran there are hints to Hazrat Imam Mahdi (a), his companions, and the consequences of his enemies. In these pages we present a sample of these verses:

1- Almighty Allah says in the Holy Quran:

وَلَكِنْ أَخْرْنَا عَنْهُمْ الْعَذَابَ إِلَىٰ أُمَّةٍ مَّعْدُودَةٍ لَّيَقُولُنَّ مَا يَحْبِسُهُ ۗ أَلَّا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٨﴾

“And if We hold back from them the punishment until a numbered community, they will certainly say: What prevents it? Now surely on the day when it will come to them, it shall not be averted from them and that which they scoffed at shall beset them.”¹

Amirul Momineen (a) says in explanation of this verse:

‘A numbered community’ implies the companions of the Qaim and their number is fixed; they would be a little more than three hundred and ten.²

2- Almighty Allah says:

¹ Surah Hud 11:8.

² Tafsir Ali Ibne Ibrahim Qummi.

وَذَكِّرْهُمْ بِأَيَّامِ اللَّهِ

“...and remind them of the days of Allah...”¹

Amirul Momineen (a) said,

“Days of Allah are three:

1- Day of the reappearance of the Qaim 2- Day of death 3- Judgment Day.

Almighty Allah says:

فَلَمَّا أَحْسَبُوا أَنَّنَا إِذَا هُمْ مِنْهَا يَرْكُضُونَ ﴿١٢﴾ لَا تَرْكُضُوا
وَارْجِعُوا إِلَىٰ مَا أُتْرِفْتُمْ فِيهِ وَمَسَاكِينِكُمْ لَعَلَّكُمْ تُسْأَلُونَ
﴿١٣﴾ قَالُوا يَا وَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ ﴿١٤﴾ فَمَا زَالَتْ تِلْكَ
دَعْوَاهُمْ حَتَّىٰ جَعَلْنَاهُمْ حَصِيدًا خَامِدِينَ ﴿١٥﴾

“So when they felt Our punishment, lo! they began to fly from it. Do not fly (now) and come back to what you were made to lead easy lives in and to your dwellings, haply you will be questioned. They said: O woe to us! surely we were unjust. And this ceased not to be their cry till We made them cut off, extinct.”²

It is mentioned in *Tafsir Qummi* that Amirul Momineen (a) said that interpretation of this verses would become clear during the time of the reappearance of the Qaim of Aale Muhammad (a).

¹ Surah Ibrahim 14:5.

² Surah Anbiya 21:12-15.

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ
الصَّالِحُونَ ﴿١٠٥﴾

“And certainly We wrote in the Book after the reminder that (as for) the land, My righteous servants shall inherit it.”¹

It is mentioned in *Tafsir Qummi* that the final implication of this verse would be Hazrat Qaim Aale Muhammad (a).

أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظَلِمُوا ۗ وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ
لَقَدِيرٌ ﴿٣٩﴾

“Permission (to fight) is given to those upon whom war is made because they are oppressed, and most surely Allah is well able to assist them.”²

The apparent reference in this verse is the blessed life of Messenger of Allah (s), but it also implies Imam Zamana (a) and he would take from the tyrants, revenge for oppressed people of Aale Muhammad (a) as he has himself said: We are the heirs of the blood of Husain and we would take revenge.

Almighty Allah says:

الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ
وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۗ وَاللَّهُ عَاقِبَةُ الْأُمُورِ

¹ Surah Anbiya 21:105.

² Surah Hajj 22:39.

“Those who, should We establish them in the land, will keep up prayer and pay the poor-rate and enjoin good and forbid evil; and Allah’s is the end of affairs.”¹

The most apparent implication of this verse is Hazrat Qaim Aale Muhammad (a) as it is narrated from Imam Muhammad Baqir (a) that this verse fits Aale Muhammad (a) all their Imams, especially Hazrat Imam Mahdi (a) and his companions. Almighty Allah would grant them power on the whole world and through them would He give Islam dominance. The Mahdi would eradicate every heresy and false thing and completely destroy tyranny. The Mahdi and his companions would enjoin good and forbid evil.²

أَمَّنْ يُجِيبُ الْمُضْطَّرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ
خُلَفَاءَ الْأَرْضِ ۗ أَلَيْسَ اللَّهُ بِعَلِيمًا خَبِيرًا ﴿٦٢﴾

“Or, Who answers the distressed one when he calls upon Him and removes the evil, and He will make you successors in the earth. Is there a god with Allah? Little is it that you mind!”³

The implication of this verse is Hazrat Qaim (a) as Imam Ja’far Sadiq (a) has mentioned in a traditional report: By God, the Qaim would be much distressed and he would come to the Place of Ibrahim (a) and pray two units of Prayers there and beseech Allah for ease. Almighty Allah would accept his prayer and appoint him the Caliph and ruler over the whole Earth and remove his difficulties.⁴

¹ Surah Hajj 22:41.

² *Tafsir Qummi.*

³ Surah Naml 27:62.

⁴ *Tafsir Qummi.*

وَلَمَنْ أَنْتَصَرَ بَعْدَ ظُلْمِهِ فَأُولَئِكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ ﴿٤١﴾
 إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ
 بِغَيْرِ الْحَقِّ ۗ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٤٢﴾

“And whoever defends himself after his being oppressed, these it is against whom there is no way (to blame). The way (to blame) is only against those who oppress men and revolt in the earth unjustly; these shall have a painful punishment.”¹

When His Eminence, Qaim (a) stages his uprising, he would take revenge from Bani Umayyah, the liars, the Shia-haters (*Nasibis*) and their supporters.²

يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ
 الْكَافِرُونَ ﴿٨﴾

“They desire to put out the light of Allah with their mouths but Allah will perfect His light, though the unbelievers may be averse.”³

Under the explanation of this verse the Imams of Ahle Bayt (a) say:

This will be through the Qaim from Aale Muhammad (a): when he rises up to manifest Islam over all other religions, so that no deity other than Allah is worshipped. It is signified by the narration, “He will fill the earth with equity as it will be replete with oppression and inequity.”

¹ Surah Shura 42:41-42.

² *Tafsir Qummi*.

³ Surah Saff 61:8.

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى
الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٣٣﴾

“He it is Who sent His Apostle with guidance and the religion of truth, that He might cause it to prevail over all religions, though the polytheists may be averse.”¹

Through Imam Zamana (a) would Almighty Allah fulfill His promise and would make the religion of truth (Islam) dominant over all the other faiths.²

يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ
آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيْمَانِهَا خَيْرًا ۗ قُلِ انْتَظِرُوا إِنَّا
مُنْتَظِرُونَ ﴿١٥٨﴾

“On the day when some of the signs of your Lord shall come, its faith shall not profit a soul which did not believe before, or earn good through its faith. Say: Wait; we too are waiting.”³

Under the interpretation of the above verse, Shaykh Saduq has narrated the following traditional report from Imam Ja’far Sadiq (a) that he said:

“All the Holy Imams (a) are signs of Almighty Allah and the sign to await for which is commanded is the Qaim of Aale Muhammad (a). He would stage an armed uprising and whoever

¹ Surah Taubah 9:33.

² *Tafsir Qummi*.

³ Surah Anaam 6:158.

has had no faith in him and his forefathers from before for them accepting belief on that day would be of no use.”¹

Almighty Allah says:

﴿ ١٦ ﴾ فَلَا أُقْسِمُ بِالْخُنُصِ ﴿ ١٥ ﴾ الْجَوَارِ الْكُنُصِ ﴿ ١٦ ﴾

*“But nay! I swear by the stars, That run their course (and) hide themselves.”*²

Shaykh Saduq says: It is narrated from Umme Hani that: “I met Abu Ja’far Muhammad bin Ali bin Husain bin Ali Ibne Abi Talib (a) and asked him about the above verses.

He said: The Imam will be concealed from the people (during occultation). It denotes the Imam, who after the death of those who had his Marefat (recognition) in 260 A.H. will go into occultation. Then at the time of reappearance he will come out like a meteor on a dark night. If you live in his time it will be highly pleasing to you.”³

﴿ ١ ﴾ الْم ﴿ ١ ﴾ ذَلِكَ الْكِتَابُ لَا رَيْبَ ۗ فِيهِ ۗ هُدًى لِّلْمُتَّقِينَ ﴿ ٢ ﴾ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿ ٣ ﴾

*“Alif Lam Mim. This Book, there is no doubt in it, is a guide to those who guard (against evil). Those who believe in the unseen and keep up prayer and spend out of what We have given them.”*⁴

¹ Kamaluddin.

² Surah Takwir 81:15-16.

³ Kamaluddin.

⁴ Surah Baqarah 2:1-3.

Though ‘unseen’ includes numerous unseen things, but here Imam Zamana (a) commands special importance. That is why when Yahya bin Abul Qasim inquired from Imam Ja’far Sadiq (a) regarding this verse, he said:

“Here the pious means the Shias of Ali and the unseen implies the hidden proof of Allah.”¹

اعْلَمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا

“*Know that Allah gives life to the earth after its death...*”²

Just as drought is the death of the earth and rain is life for it. In the same way when it is full of tyranny then establishment of a just rule would be like a new life for the world.

“It means that the earth will be enlivened through the Qaim of Aale Muhammad (a) after its death, that is, after the inequity of its rulers. We explained to you the signs, through the Qaim of Aale Muhammad (a), so that perhaps you may understand.”³

Almighty Allah says:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ
 فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ
 دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا ۗ
 يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ۗ وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ
 هُمُ الْفَاسِقُونَ ﴿٥٥﴾

¹ Kamaluddin.

² Surah Hadid 57:17.

³ Ghaibat Tusi.

“Allah has promised to those of you who believe and do good that He will most certainly make them rulers in the earth as He made rulers those before them, and that He will most certainly establish for them their religion which He has chosen for them, and that He will most certainly, after their fear, give them security in exchange; they shall serve Me, not associating aught with Me; and whoever is ungrateful after this, these it is who are the transgressors.”¹

Though ordinary Muslims believe that this promise of God was fulfilled during the period of Messenger of Allah (s) or the *Sahaba* and Muslims achieved great power and the religion of Islam was dominant during that time, and the fear was replaced with peace and there was domination of monotheism and polytheism was eradicated.

But the fact is that this promise has not been completely fulfilled as yet. Throughout the history of Islam fear has not been completely replaced with peace. We find fear and anxiety during every part of the history of Islam that is why Messenger of Allah (s) himself said that this would be fulfilled at the hands of his last successor. And when the world would be filled with injustice and tyranny the Qaim of Aale Muhammad (a) would eradicate it and replace it with a society based on exemplary justice and equity.

Almighty Allah says:

وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ
أُمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ ﴿٥﴾

¹ Surah Nur 24:55.

“And We desired to bestow a favor upon those who were deemed weak in the land, and to make them the Imams, and to make them the heirs.”¹

During the period of Firon, Almighty Allah sent Prophet Musa (a) and relieved Bani Israel from degradation and humiliation and made them heirs of the land. In this way at the end of the world Almighty Allah would change the victimization of Aale Muhammad (a) into victory and help and giving power to the Qaim of Aale Muhammad (a) on the face of the Earth make him the leader and heir of the land.

A traditional report is narrated from Hazrat Ali (a) as well that he said:

“In this verse, there is hint at Aale Muhammad (a). Almighty Allah would send the Mahdi from them. He would bestow honor to religion and would degrade enemies of Aale Muhammad (a).”

He further said,

“After its apathy, the world would once again return to us definitely just as some she-camel turns back to feed her kid.” Then he recited the above verse.

¹ Surah Qasas 28:5.

Mahdi in the traditions

1- 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, Husain, and the Mahdi.”¹

2- Imam Ali Reza (a) has narrated through his ancestors from Messenger of Allah (s) that he said:

“Judgment Day will not come unless the Qaim from us will rise. That is when God grants him permission to do so. Whoever follows him will be saved, but whoever opposes him will be destroyed.

O servants of God! Remember God! Go to him even if you have to walk on ice as he is the Representative of the Honorable the Exalted God on Earth.”²

3- On the night of Meraj, Almighty Allah spoke to His beloved regarding a number of things. Thus following is a portion from a traditional report narrated by Ibne Abbas:

“Through the Qaim from your (Ali’s) progeny, would I fill up the Earth with sounds of divine glorification and praise.

Through him would I cleanse the Earth from My enemies by the last one of them (Imam Mahdi). I will rule the East and the West of the Earth by him. I will make the winds subdued to him. I will debase tough clouds for him. I will raise him up to the heavens and assist him with My troops. I will assist him with the angels so that he propagates My invitation and unites the

¹ *Ghaibat Tusi and Ghaibat Nomani.*

² *Uyun Akhbaar Reza.*

people concerning My Unity. Then I will extend his rule and continue the times under the control of my Masters up until the Resurrection Day.”

4- Messenger of Allah (s) said,

The world would not end till a man of my Ummah from the progeny of Husain does not rule, who would fill up the earth with justice and equity as it would have been filled with injustice and tyranny.¹

5- Messenger of Allah (s) said to Lady Fatima Zahra (s):

By the one, in whose control is my life, there would definitely be a Mahdi in this Ummah and he would be from your progeny.²

6- Muhammad bin Humran narrates that Imam Ja'far Sadiq (a) said,

“After the martyrdom of Imam Husain (a), the angels pleaded to the court of the Almighty:

O Lord, You have seen what they did to Your chosen servant, Husain.”

Almighty Allah showed them the light of the Qaim of Aale Muhammad (a) and said,

“Through him would I revenge the killing of Husain.”³

7- Abul Wadak says: Once I said to Abu Saeed Khudri:

“By God, every day that approaches is worse than the previous one and every ruler is worse than the previous one.”

Abu Saeed Khudri said,

“I heard from Messenger of Allah (s) long ago that this system on injustice and oppression would continue and such a

¹ *Uyun Akhbaar Reza.*

² *Amali, Shaykh Mufeed.*

³ *Amali, Shaykh Mufeed.*

mischievous would be created in the world that no one would recognize anyone and the world would be fraught with tyranny so much that none would dare to mention even a word of God. After that a person from my progeny would be sent who would fill up the tyranny filled world with justice and equity. During his period the Earth would expose her treasures and at last Islam would be at peace.”

8- Imam Ali Reza (a) has narrated through his forefathers from Messenger of Allah (s) that he said:

“By the one, who sent me with the truth and who appointed me as a giver of good tidings and a warner, Almighty Allah has taken pledge from me that the Qaim Aale Muhammad (a) from my progeny would go into occultation and the occultation would be so prolonged that people would start saying that Allah does not need Aale Muhammad (a). After that there would be more changes in the views of people and they would start doubting even the birth of the Qaim of Aale Muhammad (a).

Therefore, it is necessary of one born during the period of Imam Qaim to cling firmly to his faith and not to give Iblis any chance to create doubt in his mind. It is this same Iblis who got your parents expelled from Paradise. Allah has deemed the Satans as guardians of faith-less people.¹

Mahdi is mentioned in the tradition of Meraj

Shaykh Saduq has mentioned in a lengthy tradition in his *Kamaluddin*:

9- The Messenger of Allah (s) said:

“When I went on ascension Allah spoke to me as follows:

I have given this excellence to him (Ali) and through his loins I will give you eleven guides all of who shall be from Batool. Behind the last of them will pray Isa bin Maryam and he

¹ *Kamaluddin*.

would fill the earth with justice and equity as it would be fraught with injustice and oppression. Through him there will be escape from destruction and salvation from misguidance. Through him the blind will get sight and the sick will get cure.

I said: My Lord, when will his advent be? He replied: When knowledge would have disappeared and ignorance will be widespread. The Quran will be recited in excess and less will be acted on it. There will be murders in excess. The rightful jurists will be few and the unscrupulous jurists will be many.

Poets will be there in large numbers and your Ummah will make graves a place of prostration. The Quran will be confined to receptacles and Masjids will be decorated with gold and silver. There will be oppression and rebellion in excess. Your Ummah will be exhorted to commit evils and stopped from performing good deeds.

Women will satisfy their lusts with women and men with men. The rulers will disbelieve, the saints will transgress and their companions will oppress. Family ties will be severed.

There will be eclipse for three days: the first in East, then in West, then in the Arabian Peninsula. A person from your Ummah will appear and ransack Basra. The blacks will follow him. A person from the progeny of Husain bin Ali will appear and Dajjal will appear from Sajistan in the East. Sufyani will also appear...¹

Whoever preserves his belief during the period of occultation would be the perfect believer

10- Imam Muhammad Baqir (a) has narrated through his chains of narrators from his ancestors from the Messenger of Allah (s) that he said:

¹ *Kamaluddin.*

“Blessed be those, who are fortunate to live in the time of Qaim of my Ahle 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 the Day of Judgment.”¹

11- The Messenger of Allah (s) said:

“Mahdi is from my descendants. His name is my name and his agnomen (*Kunniyat*) is my agnomen. He most closely resembles me in appearance and behavior than all the people. There will be occultation and confusion for him. So much so that people will deviate from their religions. Then a time will come when he would appear like a shooting star and would fill up the earth with equity and justice just as it would be brimming with injustice and oppression.”

Individuals rarer than red sulphur

12- Ibne Abbas says that the Messenger of Allah (s) said:

“Ali Ibne Abi Talib (a) is the Imam of my Ummah and my caliph on it after me. And from his progeny is the awaited Mahdi, who will fill the earth with justice and equity as it would be fraught with injustice and tyranny. By the One who has sent me with truth, as the giver of glad tidings and a warner, those who will be steadfast in faith upon him during his occultation will be more precious than red sulphur.

Jabir Ibne Abdullah Ansari stood up and asked: O Messenger of Allah; is there occultation for the Qaim from your progeny? He replied: Yes, by my Lord, through him will Allah exalt those who believe and destroy those who disbelieve.

O Jabir, it is one of the matters of Allah and one of the secrets of Allah which is concealed from people. Thus one who

¹ *Kamaluddin.*

doubts in it, he in fact doubts in the matter of Allah, the Mighty and Sublime.”¹

13- The Messenger of Allah (s) said:

“Whoever denied the Qaim from my progeny has in fact denied me; and his denier would die the death of a pagan.”²

14- Abu Saeed Khudri says: Messenger of Allah (s) said from the pulpit:

Imam Mahdi (a) would be from my progeny and my Ahle Bayt (a) and he would stage an uprising in the last period of time. For him the heavens would send down all the drops of its blessings and the Earth would put forth all its seeds. He would fill with justice and equity the world that would have been fraught with injustice and tyranny.

15- Abu Huraira has narrated from the Messenger of Allah (s) that he 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.³

16- Ummul Momineen Umme Salma has reported that the Messenger of Allah (s) said:

“The Mahdi is from my progeny from the descendants of Fatima.”

Glad tidings to Imam Ali (a) and Ja’far Tayyar

Imam Ja’far Sadiq (a) said: One day Messenger of Allah (s) went to Baqi. Hazrat Ali (a) arrived and saluted him. “Sit down,”

¹ *Kamaluddin.*

² *Kamaluddin.*

³ *Ghaibat Tusi.*

he said. So he sat down to the right of the Prophet. Then Ja'far bin Abu Talib arrived and inquired about Messenger of Allah (s). He was told that the Prophet was in Baqi. So he also came to Baqi and saluted His Eminence and the latter seated him to his left. Then Abbas arrived after some time. He saluted His Eminence, and the Prophet made him sit in front of him. Then the Holy Prophet (s) said to Hazrat Ali (a):

“Shall I give you a glad tiding?”

“Please do,” said Hazrat Ali (a).

He said,

“A short while ago Jibraeel Amin had come to me and he told me that the Qaim who would appear in the last period of time and who would fill with justice and equity the Earth which would have been fraught with injustice and oppression would be from your progeny, from the progeny of Husain.”

Imam Ali (a) said,

O Messenger of Allah (s), whatever excellence Almighty Allah has granted me it is all for your sake.

Then the Prophet said to Ja'far,

“Shall I give a glad tiding to you as well?”

“Please do, O Messenger of Allah (s).”

He said, “One, who accompanies the Qaim and defends him would be from your progeny.”

He further said, “Do you know how he would be?”

“I don't know, O Messenger of Allah (s),” said Ja'far.

“His face would glow like a gold coin and flames would rain down from his sword.”

Then the Prophet said to Abbas,

“Shall I tell you what Jibraeel has informed me?”

“Yes, O Messenger of Allah (s),” replied Abbas.

“There is *rael*¹ for your progeny.”

“Shall I stop having sexual relations?” asked Abbas.

“Allah has decided whatever He has decided.”

Mahdi in the books of Ahle Sunnat

There is consensus of Muslims on the belief of the Mahdi. Thus, both Shia as well as the Sunni tradition scholars have narrated a large number of traditions concerning the Mahdi.

Hafiz Abu Naeem has collected forty traditions regarding Imam Mahdi (a). Moreover, Abu Abdullah Muhammad bin Yusuf bin Muhammad Shafei, has mentioned in the preface of his book of *Kifayatut Talib fee Manaqib Ali Ibne Abi Talib (a)*:

“I have written this book from other than Shia sources, so that evidences may be strong and no one may have any scope to raise objection.” He wrote various chapters for the account of the Mahdi, whose few selections are as follows:

1- Zar has narrated from Abdullah. He said that Messenger of Allah (s) said:

“The world would not end till a person from my Ahle Bayt (a) rules on the Arabs, whose name would be same as my name.”²

2- Hazrat Ali has narrated from Messenger of Allah (s) that he said:

“Even if a single day remains from the tenure of the Earth, Allah would send a person from my Ahle Bayt (a) in that day, who would fill up with justice and equity a world which would have been fraught with injustice and oppression.”

¹ Lit: Woe; also a terrible part of Hell.

² *Sunan Abu Dawud*.

Ganji Shafei says: Tirmidhi has mentioned this tradition in his *Jame*. And in that he has not mentioned ‘name of his father would be same as the name of my father.’

Moreover, *Sunan Ibne Dawud* contains only the words: “Mahdi would have my name” and nothing more.

3- Saeed bin Musayyab narrates: Once we were in the presence of the mother of believers, Umme Salma. When the conversation turned to Hazrat Mahdi (a) she said: I heard Messenger of Allah (s) say:

“Mahdi would be from my progeny, from the progeny of Fatima.”¹

4- Thauban says: Messenger of Allah (s) said:

“Three men would be killed near your treasure and all of them would be from the progeny of the Caliph and none of them would be able to get power. Then black standards would appear from the East and your community would be slaughtered like no community has ever been slaughtered.

[After that the Messenger of Allah (s) mentioned some things which I don’t remember] then His Eminence said,

“When you see him, you should pay allegiance to him even if you have to crawl on snow. He would be Mahdi the Caliph of God.”²

5- Messenger of Allah (s) said,

“They would arise from the West, those who prepare the background of Mahdi’s rule.”³

6- Amirul Momineen (a) said,

“What can be said about Taliqan where the treasures of God are located! They are not treasures of gold and silver. Some

¹ *Sunan Ibne Majah*.

² *Sunan Ibne Majah*.

³ *Sunan Ibne Majah*.

believer men live there, who would have true recognition of God and they would be the helpers of Imam Mahdi (a).”¹

7- Abu Saeed Khudri says: We feared that something bad would happen after the passing away of Messenger of Allah (s). When we mentioned our premonition to the Prophet, he said:

“Mahdi would appear in my Ummah, who would rule for five, seven or nine years. And when someone asks him for something, he would give so much that he wouldn’t be able to lift it.”

Hafiz Tirmidhi says: This Hadith is good (*hasan*) and in addition to Abu Saeed Khudri, it is narrated from other channels as well.

8- Ummul Momineen Umme Salma says:

“After the passing away of one Caliph there would be a dispute among the Muslims. A man would come from Medina to Mecca and the Meccans would gather around him and would pay allegiance to him between Rukn and Maqam. An army would be sent against him, which would sink in the desert between Mecca and Medina.

Then pivots (*abdaal*) of Shaam and the leaders of Iraq would pay allegiance to him. Then he would distribute wealth among them and would act according to the Sunnah of the Prophet. He would rule for seven years. After that he would pass away and all the Muslims would recite his funeral prayer.”

9- Abu Huraira said: Messenger of Allah (s) said:

“What would your condition be when the son of Maryam descends and your Imam would be from you?”

This tradition is good (*hasan*) and authentic (*Sahih*). Muslim and Bukhari have mentioned it in their respective Sahih books.

¹ *Kitab al-Futuh*, Ibne Asim Kufi.

10- Abu Saeed Khurdi says that Messenger of Allah (s) said:

“Mahdi would be from me. His forehead will be broad and his nose upraised. He would fill up with justice and equity the Earth which is fraught with injustice and oppression and he would rule for seven years.”

Shafei writes in *Kifayatut Talib*: This tradition is good (*hasan*) and Abu Dawud has mentioned it in his *Sunan*.

Thus, numerous traditions of this purport are recorded, but we have mentioned only ten of them above.

Mahdi in the reports of the Imams

1- Nomani mentions in his book of *Ghaibah*:

“The Euphrates was in floods once, during the period of Imam Ali (a). He, with his sons Hasan and Husain, went to check it. On their way, they passed by (the tribe of) Thaqif, who said:

“Ali has come to drive water back!” Imam Ali (a) said:

“By Allah, I and both of my sons will be killed but Allah will send a man from among my descendants at the end of the time to revenge our bloods. He will disappear (for a long time) so that the deviate people are tried until the ignorant will say:

Allah has nothing to do with Muhammad’s progeny.”

2- Nomani writes that Imam Ja’far Sadiq (a) said,

A tradition that you perceive is better than ten that you narrate (without perceiving). Every truth has a fact and every rightness has a light.

By Allah, we do not consider a Shiite a jurisprudent until it is mistaken before him and he notices the mistake. Amirul Momineen (a) has said from the minbar of Kufa: “There will be

dark, blind and dim seditions awaiting you, from which no one will be saved except the *Nooma*.”

People asked: “What is the *Nooma*?”

He said: “It is one, who knows people but people do not know him.”

Then he added: “Know well that the world will not be empty of an authority (*Hujjah*) from Allah but Allah will make His people not see His authority because of their injustice, oppression and excessiveness in disobedience. If the world remains without authority (from Allah) for an hour, it will sink with its people. The authority knows people but they do not know him. It is like Prophet Yusuf (a), who knew people but they denied him.

Then he recited the following verse of Quran:

يَا حَسْرَةً عَلَى الْعِبَادِ ۗ مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ
يَسْتَهْزِئُونَ ﴿٣٠﴾

“Alas for the servants! there comes not to them an apostle but they mock at him.”¹

3- Amirul Momineen (a) said:

The Master of the Affair (a) would be from my progeny. And it would be said about him that ‘he is dead’ or ‘he has been killed, no he has gone to some valley.’

4- Amirul Momineen (a) said:

“When the emperor of religion would arise, the folks of religion would gather around him like cloudlets gather at a place during monsoon.”

¹ Surah Yasin 36:30.

5- A man asked Amirul Momineen (a) to tell him something regarding the Mahdi. Imam (a) said,

“If most of you pass away, the believers become rare and the clamorers perish, then he will appear!”

The man said: “Where from is the man (Mahdi)?”

Imam Ali (a) said: “He is from the Hashemite; the top of the mountain of the Arabs (the best of the Arabs), the sea, to which everyone comes ladling, the safe resort and the pure spring when others become turbid. He is from the people, who do not cower when death hastens, do not weaken when the end approaches and do not recede when the heroes clash.

He is always a winner like a lion. He will do away with the oppressors and the arrogant. He is a sword of Allah. He arises from loftiness. His glory emits from a great glorious family. Let none of those, who hasten towards seditions and who when saying, the vilest of sayers and when keeping silent, fishing in the troubled water, prevents you from paying homage to him.”

Then he talked again about the aspects of Mahdi (a) by saying:

“He is the most generous, the most aware and the kindest of you to his kin. O Allah, make his advent as deliverance from distresses and make the Ummah unite by him! O you man, if Allah chooses (that) to you, be determined and do not deviate from him (Mahdi) when you are guided to him.”

He sighed and pointed at his chest with his hand showing his eagerness to see him.”¹

6- Abu Ishaq says: Once Hazrat Ali (a) glanced at Imam Husain (a) and said,

“My son is a master as the Prophet (s) has called him a master. Allah will make one of his (Husain’s) descendants, whose name will be like the Prophet’s name and who will be

¹ *Ghaibat Nomani.*

like the Prophet (s) in form and morals, appear while people are in advertence, the truth is suspended and oppression is spread everywhere.

The inhabitants of the heaven and the people of the earth will be happy with his advent. He is a man with bright forehead, hooked nose, big abdomen, wide thighs with a mole on the right thigh and with separated front teeth. He will fill the world with justice after it has been filled with injustice and oppression.”

7- Amirul Momineen (a) said,

They took to the right and the left piercing through to the ways of evil and leaving the paths of guidance. Do not make haste for a matter which is to happen and is awaited, and do not wish for delay in what the morrow is to bring for you. For, how many people make haste for a matter, but when they get it they begin to wish they had not got it. How near is today to the dawning of tomorrow.

O my people, this is the time for the occurrence of every promised event and the approach of things which you do not know. Whoever from among us will be during these days will move through them with a burning lamp and will tread on the footsteps of the virtuous, in order to unfasten knots, to free slaves, to divide the united and to unite the divided.

He will be in concealment from people. The stalker will not find his footprints even though he pursues with his eye. Then a group of people will be sharpened like the sharpening of swords by the blacksmith. Their sight will be brightened by revelation, the (delicacies of) commentary will be put in their ears and they will be given drinks of wisdom, morning and evening.¹

8- Asim bin Zumra says: Imam Ali (a) said:

The Earth would be filled with injustice and oppression. No one would dare to mention the name of God openly and if one utters the name of God, he would do so secretly. After that God

¹ *Nahjul Balagha*, Sermon 149.

would bring about a righteous people, who would fill up with justice and equity the Earth which hitherto had been fraught with injustice and oppression.

9- Asbagh bin Nubatah says: “One day I came to Imam Ali (a) and found him pondering and scratching the ground. I said:

“O Amirul Momineen (a), you are scratching the ground. Do you like it?”

He said: “No, by Allah. I have not liked it nor have I liked this worldly life a moment. But I am pondering on someone that will be born from my progeny. He will be the eleventh son (descendant) of mine. He will be Mahdi, who will spread justice and equity all over the world after it has been filled with injustice and oppression. There will be confusion and disappearance for him. Some people will go astray and others will be guided.”

I said: “Amirul Momineen (a), how long will that confusion and disappearance last?”

He said: “A period of time.”

I said: “Will that really occur?”

He said: “Yes, it will. It has already been determined.”

I said: “Shall I be alive until that time?”

He said: “How far it is to you, O Asbagh! Those (the companions of Mahdi) are the best of this Ummah with the pure ones of the Prophet’s progeny.”

I said: “Then what will happen after that?”

He said: “Then Allah will do what He wills. He has wills, wishes and ends.”¹

10- The wandering of the believers during the period of occultation is explained by Amirul Momineen (a) in the following words:

¹ *Ghaibat Nomani.*

“O Shia people, as if I see you wandering about like the camels looking for a pasture but without finding any.”¹

11- Ibne Misam writes in *Sharh Nahjul Balagha* that Amirul Momineen (a) said,

“Know that indeed, that our Qaim has to first of all confront your issue of ignorance. And it would be because at that time the nation would be mired in ignorance; except those on whom Allah has mercy. So don’t make haste. Otherwise due to haste fear would come upon you. and you should know that there is auspiciousness in gentleness and calmness, and the secret of survival of the Ummah lies in it. The Imam has more knowledge than you regarding good and evil. He would remove the dishonest judges and unscrupulous jurors from you; and he would dismiss the unjust rulers and would purge the Earth from every deceitful fellow and cheater. He would act on the demands of justice and would establish the right criterion among you. Whoever from you is alive today and who would wish that we may be sent to the Earth that you may live under a just rule for some time. And this would definitely come to pass.

Allah, Allah! You people are lying in great negligence. Hold your tongues and continue to search for your sustenance. Deprivation is about to seize you and if you are patient and did a good turn and acted on the demands of certainty, he would take revenge for your victimization, and would restore your rights. I swear by God that Allah is with the folks of piety and those who do good.”²

Insight of Imam Ali (a)

12- Imam Ja’far Sadiq (a) said: Once Amirul Momineen (a) delivered a sermon in which after divine praise and glorification, he said:

¹ *Ghaibat Nomani.*

² *Sharh Nahjul Balagha, Ibne Misam Bahrani.*

Allah, blessed and high does not break the backs of the tyrants except after giving them respite and (giving them) ease, and does not mend the broken bones of the nations except after removing affliction from them.

O you people, with every corruption that you come across, and setback endured from every mishap is a lesson for you, and not every heart is intelligent nor is everyone with an ear a listener, nor is everyone with a looking eye has vision.

Servants of Allah, do good deeds in what your eyes can see, then look at the Plains (Day of Judgment) to which Allah will drive those who in His knowledge were upon the Sunnah of the children of Firon, the ones who possessed the gardens, and fountains, and plantations, and spacious places. Then look what was the end Allah had for them after pleasure and enjoyment, and what they used to order for and prevent from. And for the one, who is patient from among you will end up in the Gardens of Paradise, and Allah will make them live for all eternity, and to Allah is the end of all affairs.

Oh how astonishing, and why should I not be astonished at the mistakes of these sects over the different arguments in their religion whilst not maintaining the effects of the Prophet and not following the successors in their actions, and not believing in the unseen, and not excusing the faults. Goodness among them is what they understand it to be and the evil within them is what they dislike. And each one of them is an imam to himself, taking from it what he sees with a firm and strong grip and decisive reasons. So they do not cease in these inequities and it does not increase them in anything except for errors (sins), not achieving nearness (to Allah) and it does not increase them in anything except for the distance from Allah, mighty and majestic. They are well pleased with each other and ratify each other (to be correct).

It is all fear of legacy of the Ummi Prophet and their aversion to news from the Originator of the heavens and earth. Thus they are the people of regret, and the caves of suspicion,

and the people of desires and misguidance and doubts, the ones whom Allah has left them to their own selves and their opinions. So he is a trustworthy one with those who is ignorant of him, not being accused by the one who does not know him.

So how similar they are to the animals whose shepherd is absent, and how regrettable are the deeds of my Shiites after the nearness of their cordiality today. How they will humiliate each other after me, and how they will kill each other and be all scattered tomorrow despite having originated from one branch, trying to find victory from a direction which is not for it. Each party from among them would grab hold of one branch from it. Whichever way the branch leans to, they will lean along with it.

Allah for Whom is the praise, will gather those for the evil of the day of the clan of Umayyah just like He gathers the clouds in autumn. Allah will bring them together, then He will make them as debris like the debris of the clouds. Then He will open for them the doors and they will spill out from their source like the torrent of the two gardens, the flood of Iram, when He sent to them a mouse and the hill could not withstand against it (the flood) and its rocks came tumbling down when Allah shook the womb of the valleys with a severe shaking.

Then He transformed them into fountains in the earth restoring thereby the rights of the people and making them dwell in the houses of the people being a displacement of Bani Umayyah so that they would not usurp what they usurped. Allah will undermine them and displace them by the boulders of Iram and fill the valley of the olives by them.

By the One Who split the seed and brings life from it, that is going to happen. It is as if I can hear the whining of their horses and the humming of their men. I swear by Allah, that which is in their hands will melt, after the rise and domination in the country, like the melting of fat over fire. The one, who dies among them would have died a misguided one; and to Allah, mighty and majestic would lead the one among them and Allah, mighty and majestic would accept the repentance of the one,

who repents. And it is to Allah that my Shiites will gather after the fragmentation of the evil day of theirs, and there is no good for anyone to Allah, mighty is His remembrance, but to Allah is the good and all of the affairs.

O you people, there are many, who are falsifiers for the Imamate whilst not being deserving of it. And had you not procrastinated about the bitter truth, and had not weakened from the weakening of the falsehood, the ones who are not like you would have become daring against you, nor would he have become stronger the one who became stronger against you in digesting the obedience and the removal from it of its deserving ones. But you are all lost just as the Children of Israel were lost in the era of Musa Ibne Imran.

By my life, your being lost will increase from after me more than Children of Israel being lost. And by my life, you will be completing, from after me, the allocated time of the Sultanate of Bani Umayyah, having gathered to the Sultan, who called to the misguidance, and you will be reviving falsehood and will be placing truth behind your backs, and cutting off relations with the people of Badr and be very remote from the sons of those who fought for the Messenger of Allah.

And by my life, that which is in their hands will melt away upon the approach of the test for reward and promise, and the allocated times passes by. And the two-tailed star will make its appearance for you from the East, and the luminous moon will make its appearance for you. So if that were to happen, return to repentance, and know that you all follow what you see from the East on the path of the Messenger of Allah.

So it will cure you from blindness and deafness and dumbness, and suffice you for justice and you would be able to discard the gross weight which is upon the necks. And Allah is not remote except from the one who refuses, and is unjust and unfair, and take that which is not for him. Those who do wrong

will come to know by what a (great) reverse they will be overturned!”¹

13- When Imam Hasan (a) signed the peace treaty with Muawiyah, some of his supporters criticized him. He delivered a sermon to explain his stance, in which he said:

Woe be on you, you don't know why I did that. By Allah whatever I have done is better for my followers (Shias) than everything. Don't you know that I am your Imam whose obedience is incumbent on you? And on the basis of the statement of the Messenger of Allah (s) I am one of the chiefs of the youths of Paradise?

All said: Yes, indeed it is so.

The Imam said: Don't you know that when Khizr (a) made a hole in the boat, repaired the wall and killed a boy, Musa bin Imran (a) did not like it since he was unaware of the wisdom behind those actions, even though all those actions were according to the dictates of divine wisdom?

Do you know that there is none among us who did not have the allegiance of the tyrant ruler of his time around his neck, except for Qaim, behind whom the Spirit of Allah, Isa bin Maryam will pray?

Indeed, Allah, the Mighty and the Sublime has kept his birth secret and his person unseen. When he reappears, he would not have the allegiance of anyone upon his neck. He is the ninth descendant of my brother, Husain. He is the son of the best of the maids.

Almighty Allah will prolong his age during occultation; then He would, through His power, make him appear as a youthful man of less than forty years of age so that it may be known that Almighty Allah is powerful over everything.”²

14- Imam Husain (a) said:

¹ *Rauzatul Kafi*.

² *Kamaluddin, Ihtijaaj*, Tabarsi.

“In my ninth descendant, there will be a similarity to Prophet Yusuf (a) and a similarity to Prophet Musa bin Imran (a). And he is the Qaim of us, Ahle Bayt. Allah, the Mighty and the High will reform his circumstances overnight.”¹

15- Abu Khalid Kabuli says: Imam Ali Ibne Husain (a) said:

“O Abu Khalid, mischief shall come like strips of nightly shadow. No one will be saved but the one from whom Allah has taken His covenant. They are the light of guidance and the sources of knowledge.

Allah will save them from every dark mischief. As if I see your Awaited Patron has risen over your Najaf on the outskirts of the Kufa with three hundred and ten and some odd men. Jibraeel is on his right and Mikaeel is on his left. Israfeel is in his front. The standard of the Messenger of Allah (s) is with him, which he has unfolded. He throws no nation down with it, but that Allah, the Exalted, destroys them.”²

16- Imam Muhammad Baqir (a) said to Abu Hamza Thumali:

“O Abu Hamza, one of the destined events that must happen is the rise of our Qaim. Whoever doubts in what I say, will meet Allah disbelieving in Him.”

Then he said: “My parents be the ransom of the one who is named by my name and bears my patronymic, the seventh after me. My father be the ransom of the one who will fill the earth with equity and justice, as it will be replete with oppression and injustice.

O Abu Hamza, whoever sees him and submits to him through the submission for Muhammad and Ali, I give him a solemn promise of Paradise. And whoever does not submit,

¹ *Kamaluddin.*

² *Majalis, Mufeed.*

verily Allah has made Paradise forbidden for him and his abode is the Fire and bad a place it is for the oppressors.¹

17- Mufaddal says that Imam Ja'far Sadiq (a) said:

O Abu Abdullah, beware of allusion! By Allah he (Imam Mahdi) will be hidden (by the will of Allah) for a period of time and he will be ignored until it will be said that he has died, perished or lost in an unknown valley. The eyes of the believers will shed a lot of tears for him. Turning over will occur as a ship in a rough sea. No one will be saved except those, whom Allah has promised, fixed faith in their hearts and assisted with His mercy. Twelve suspicious banners will be raised, none of which will be distinguished from each other.”

I began to cry and then I asked: “What will we do then?”

He looked at a ray of the sun shining into the shed and said to me: “O Abu Abdullah (Mufaddal), do you see this sun?”

I said: “Yes, I do.”

He said: “By Allah, our matter is clearer than this sun.”²

18- Ali Ibne Imam Ja'far Sadiq (a) says that Imam Musa Kazim (a) said:

“If the fifth one of the descendants of the seventh one is missed then you are to keep fast to your religion and let nothing turn you aside from it because the executor (Qaim) of this task (reviving the religion) must disappear until many of those, who have believed in him, will apostate. It will be a test, by which Allah will try His people. If your fathers and grandfathers had found a religion better than this, they would have followed it.”

I said: “O my master, who is the fifth of the seventh's descendants?”

¹ *Ghaibat*, Nomani.

² *Ghaibat*, Nomani.

He said: “O my son, your minds are smaller than to perceive this matter and your patience is weaker than to bear it. If you live until then, you will know who he is.”¹

19- Dibil Khuzai says: I recited my long poem to my master, Ali Ibne Musa Reza, the beginning of which is:

Schools of verses empty of recitations

And the House of revelation horrendously empty.

When I reached to the verse:

The rise of an Imam, who will definitely rise

And stand by the name of Allah and His blessings

He will make distinction between all rights and wrongs

And will proffer requital for charities and malevolence.

Imam Reza (a) cried very profusely and then raised his head and said to me, “O Khuzai, the blessed spirit has spoken on your tongue in these two verses. Do you know who this Imam is and when he will rise?”

I said, “No, my master, except I have heard that an Imam of yours will rise and clean the earth from mischief and will fill up the earth with equity as it will be full of oppression.”

He said, “O Dibil, the Imam after me is my son, Muhammad; after Muhammad his son, Ali; after Ali his son Hasan; and after Hasan his son, Hujjah Qaim, the Awaited during his occultation, the one obeyed in his time of appearance. Even if not more than one day should remain from the world, Allah will prolong that day so much that he will rise and fill the world with equity just as it will be full of injustice.

As for when it will happen, that is to describe its time, and my father has narrated to me through his forefathers through Amirul Momineen (a) that the Messenger of Allah (s) was asked, ‘O Messenger of Allah (s), when is the Qaim from your progeny

¹ *Ghaibat, Nomani; Ilalush Sharai.*

going to rise?’ He said, ‘His example is like the example of the Hour:

لَا يُجَلِّيهَا لَوَفَّتِهَا إِلَّا هُوَ ثَقُلَتْ فِي السَّمَاوَاتِ وَالْأَرْضِ لَا تَأْتِيكُمْ إِلَّا بَغْتَةً

None but He shall manifest it at its time. It will be momentous in the heavens and the earth. It will not come on you but suddenly.”¹

20- Narrated to us Abdul Azim bin Abdullah bin Ali bin Hasan bin Zaid bin Hasan bin Ali Ibne Abi Talib (a) [Hasani] that: I came to my chief, Muhammad bin Ali bin Musa bin Ja’far bin Muhammad bin Ali bin Husain Ibne Abi Talib (a) and wanted to ask him regarding the Qaim, that whether he is the Mahdi or someone else. The Imam began the conversation and said:

“O Abal Qasim, the Qaim is from us and he is the Mahdi. It is obligatory to wait for him in his occultation and to obey him in his appearance. He is the third from my descendants. By the One Who sent Muhammad with prophethood and distinguished us through Imamate, even if there does not remain from the world but a single day, Allah will prolong that day until he rises. He will fill the earth with equity and justice, as it will be replete with injustice and oppression. Indeed Almighty Allah would reform his affairs overnight in the same manner as He reformed the affairs of His *Kaleem* [(Musa (a)) when he went to get fire for his wife, but he returned graced with prophethood and messengership.” Then he said, “The best action of our Shias is to wait for reappearance.”²

¹ *Kamaluddin.*

² *Kamaluddin.*

21- Abu Hashim Ja'fari says that he heard Imam Ali Naqi (a) say:

“The successor after me is my son Hasan but what will you do with the successor of my successor?”

Ja'fari said, “May I be sacrificed on you, why?”

The Imam said, “Because you will not see his physical body and it is not permissible for you to reveal his name.”

Ja'fari said, “How shall we mention him?”

Hadi said, “Say ‘The proof [Hujjah] from the family of Muhammad.’”¹

22- Muhammad bin Uthman Amari says: I heard my father say:

“Imam Hasan Askari (a) was asked, while I was with him, about traditions narrated from his forefathers (a), that the earth does not remain without the Proof of Allah on His creatures until the Judgment Day and that if anyone dies without the cognition of the Imam of his time, he dies the death of a pagan.

The Imam said: This is as true as daylight.

It was said: O son of Allah's Messenger, who is the Proof and the Imam after you?

He replied: My son, M.H.M.D. Whoever dies not knowing him, will die a pagan death. Behold, he will have an occultation during which the ignorant will be perplexed and the invalidators will perish and the time-assigners will lie. Then he will rise. As if I am gazing at the white standards waving over his head in the Najaf of Kufa.”²

¹ *Uyunul Akhbaar, Kamaluddin.*

² *Kamaluddin.*

Long life of Imam Zamana (a)

Most ignorant people object to the possibility of the long life of Imam Zamana (a) saying that it is impossible for anyone to live for so long, whereas accounts are mentioned in history, of numerous people, who lived very long lives.

The most interesting thing is that accounts of long lived persons are also mentioned in books of Christians and Jews. Life and death are under the control of God and He makes anyone He likes to live as much as He likes. There is no scope of amazement.

Here below we present the accounts of some long-lived persons so that the long life of Imam Zamana (a) may not astonish us. As mentioned in the Old Testament:

This is the written account of Adam's family line.

When God created mankind, he made them in the likeness of God. He created them male and female and blessed them. And he named them "Mankind" when they were created.

When Adam had lived 130 years, he had a son in his own likeness, in his own image; and he named him Seth. After Seth was born, Adam lived 800 years and had other sons and daughters. Altogether, Adam lived a total of 930 years, and then he died.

When Seth had lived 105 years, he became the father of Enosh. After he became the father of Enosh, Seth lived 807 years and had other sons and daughters. Altogether, Seth lived a total of 912 years, and then he died.

When Enosh had lived for 90 years, he became the father of Kenan. After he became the father of Kenan, Enosh lived 815 years and had other sons and daughters. Altogether, Enosh lived a total of 905 years, and then he died.

When Kenan had lived 70 years, he became the father of Mahalalel. After he became the father of Mahalalel, Kenan lived

840 years and had other sons and daughters. Altogether, Kenan lived a total of 910 years, and then he died.

When Mahalalel had lived 65 years, he became the father of Jared. After he became the father of Jared, Mahalalel lived 830 years and had other sons and daughters. Altogether, Mahalalel lived a total of 895 years, and then he died.

When Jared had lived 162 years, he became the father of Enoch. After he became the father of Enoch, Jared lived 800 years and had other sons and daughters. Altogether, Jared lived a total of 962 years, and then he died.

When Enoch had lived 65 years, he became the father of Methuselah. After he became the father of Methuselah, Enoch walked faithfully with God 300 years and had other sons and daughters. Altogether, Enoch lived a total of 365 years. Enoch walked faithfully with God; then he was no more, because God took him away.

When Methuselah had lived 187 years, he became the father of Lamech. After he became the father of Lamech, Methuselah lived 782 years and had other sons and daughters. Altogether, Methuselah lived a total of 969 years, and then he died.

When Lamech had lived 182 years, he had a son. He named him Nuh and said, "He will comfort us in the labor and painful toil of our hands caused by the ground the Lord has cursed." After Nuh was born, Lamech lived 595 years and had other sons and daughters. Altogether, Lamech lived a total of 777 years, and then he died.

After Nuh was 500 years old, he became the father of Shem, Ham and Japheth.

Prophet Khizr and Prophet Isa (a)

It is the prerogative of God to give someone a short or a long lifespan. So if He bestows a long lifespan to the last

successor of His beloved Prophet what is amazing about that, whereas Almighty Allah has kept alive Khizr, one of His prophets?

Though there is some dispute regarding the date of his birth, but it is certain that he was present during the time of Prophet Musa (a) and the latter also sought to gain some knowledge from him, but Musa could not bear his knowledge and at last had to leave him. Even if we count from the period of Prophet Musa (a) four hundred years passed after that and Khizr was alive at that time. If God wants He can keep alive Khizr for so many years and no one is shocked, but when the same thing is mentioned about Imam Mahdi (a) objections are leveled against it immediately that how anyone can he live for so long?

More than two thousand years have passed since the birth of Hazrat Isa (a) but it is the belief of every Muslim that he is alive on the fourth heaven and when Imam Mahdi (a) reappears, he would descend and along with the Imam, fight Dajjal and pray under the lead of the Imam and then pass away after that.

When Almighty Allah can keep alive these two personalities, why He cannot bestow a long life to Imam Mahdi (a)?

Moreover, accounts of many other long-lived people are mentioned in the history of the world. We present herewith only a list of some of their names. For further details about them one may refer to *Biharul Anwar*, Vol. 5.

1- Abu Duniya Moammar, servant of Amirul Momineen (a): Somehow this man had consumed the water of the 'spring of life' and he had the honor to serve Amirul Momineen (a). Some scholars met him in the year 309 A.H. and he said that he had met all the Imams and that he was waiting for Imam Mahdi (a) and Prophet Isa (a).

2- Ubaid bin Sharid Jurhami – Age 350 years.

3- Shaqqul Kahin – Age 300 years.

- 4- Shaddad bin Aad – Age 900 years.
- 5- Aus bin Rabia bin Kaab bin Umayyah – Age 214 years.
- 6- Abu Zubaid Mundhir bin Harmala Tai Nasrani – Age 150 years.
- 7- Nasr bin Dahman bin Sulaiman – Age 190 years.
- 8- Saub bin Sadaaq Abdi – Age 200 years.
- 9- Thalaba bin Kaab bin Abdul Ash-hal bin Ashus – Age 200 years.
- 10- Rida bin Kaab bin Zuhl bin Qays Nakhai – Age 130 years.
- 11- Adi bin Hatim Tai – Age 120 years.
- 12- Amabaat bin Qays bin Harmala bin Sinan Kindi – Age 160 years.
- 13- Umair bin Hajir bin Umair bin Abdul Uzza – Age 170 years.
- 14- Awam bin Mundhir bin Zaid bin Qays. He lived a long live during the Jahiliyya period and was alive till the time of Umar bin Abdul Aziz whom he met also. But his age is not known.
- 15- Saif bin Wahab bin Jazima – Age 200 years.
- 16- Ubaid bin Abras – Age 300 years.
- 17- Luqman bin Aadi Kabir – Age 560 years.
- 18- Umar Saeed Unsur – Age 800 years and lived till the first return (*Aade Oola*).
- 19- Zuhair bin Abaab bin Habal bin Abdullah bin Bakr – Age 300 years.
- 20- Mastuar bin Rabia – Age 330 years.
- 21- Duraid bin Zaid bin Nahad – Age 450 years
- 22- Teemullah bin Thalaba – Age 200 years.

- 23- Rabi bin Dhaba bin Wahab Fuzari – Age 240 years.
- 24- Mady Karb Khamiri – Age 250 years.
- 25- Tharya bin Abdullah Jofi – Age 300 years. He was alive during the reign of Umar.
- 26- Auf bin Kinana Kalbi – Age 300 years.
- 27- Aziz of Egypt – Age 700 years.
- 28- Rayyan – Age 1700 years.
- 29- Dufa – Age 3000 years.
- 30- Zil Asba Adwali – Age 300 years.
- 31- Ja'far bin Qibt – Age 300 years. He also embraced Islam.
- 32- Aamir bin Safrab Adwani – Age 300 years.
- 33- Mahas bin Ghasan bin Zalim bin Amr Zubaidi – Age 250 years.
- 34- Saifi bin Rabah Abu Aksam – Age 270 years.
- 35- Aad bin Shaddad Yarbui – Age 250 years.
- 36- Aksam bin Saifi – Age 300 years.

Shaykh Saduq writes that the accounts of the above mentioned persons are also recorded by Ahle Sunnat scholars like Muhammad bin Saib Kalbi, Muhammad Ishaq bin Yasar, Awana bin Hukma and Isa bin Yazid bin Raab through the chains of Haitham bin Adi.

Period of the reappearance of Imam Mahdi (a)

The Holy Prophet (s) has mentioned the glad tidings of Imam Mahdi (a) in scores of traditions and if along with them we also include the traditions of the Holy Imams (a), then the total number of such traditions exceeds one thousand.

Though they have attributed every tradition to the Holy Prophet (s), they have also hinted that whatever they say is from their ancestors who in turn have received for the Prophet.

The sketch that has appeared from these traditions shows that the area of reappearance comprises Yemen, Hijaz, Iran, Iraq, Shaam, Palestine, Egypt and Europe. In traditions of Aale Muhammad (a) are present detailed accounts of important incidents, areas and personalities.

The gist of the general sketch is as follows:

The traditions show that after local and worldwide incidents the commencement of the movement of Imam Mahdi (a) would be from the Holy Mecca. On the international level there would be battle between Rome (the westerners) and the Turks or their brothers and it would develop into a world war.

The tone of the tradition shows that the word ‘Turk’ implies Russia.

With reference to province and area two supporters of Imam Mahdi (a) would establish their rules in Iran and Yemen. His Iranian supporters would establish their rule some time before his reappearance and would take part in a great war and would be victorious in it. Before the reappearance of the Imam, two personalities would appear:

- 1- Sayyid Khorasani, who would be a leader.
- 2- Shuaib bin Salih, commander of the forces.

These two men would play an important role in the movement of the reappearance of Imam Mahdi (a).

His Yemeni helpers and assistants would succeed in creating a revolution a few months before his reappearance and they would fill up the political void in Hijaz and would also provide support in it. The void in Hijaz would be due to the assassination of Abdullah, a foolish ruler of so and so clan. He would be the last ruler of Hijaz. After his death, there would be

dispute regarding his successor, and it would continue till the reappearance of the Imam.

Know that when Abdullah dies there would no consensus on his successor and this would continue till the reappearance. Rule of eons would be changed into power lasting for only some days.

Abu Basir says: I asked whether this matter would be prolonged? Imam replied: Definitely not!

After the assassination of this ruler there would be battles among the tribes of Hijaz and one of the signs of reappearance is that an incident would occur between the two sanctuaries (Mecca and Medina).

The narrator says: I asked: What would this incident be? He replied: Flames of bigotry would flare up between the two Harams and so and so man from so and so family would slaughter fifteen rams. That is: A person would slaughter fifteen persons or fifteen leaders from the opposing party or fifteen sons of leaders.

In this manner would start appearing the signs of reappearance the most obvious of them would be that a voice announcing his name would be heard from the sky on the 23rd of Ramadhan. Saif Ibne Umaira says: I was with Abu Ja'far Mansur when he initiated the conversation saying: O Saif bin Umaira, it is definite that a caller would call out from the sky the name of a man from the progeny of Abu Talib. I said: O chief of believers, may I be sacrificed on you, do you narrate this?

He replied: Yes, by the one who controls my life, I heard that.

I said: O chief of believers, I never heard this tradition before.

He said: O Saif, it is an authentic tradition. If that happens we would among those who harken to that call. Know that it is regarding one from the progeny of our uncle. I said: Would he

be from the progeny of Fatima? He replied: Yes, he would be from the progeny of Fatima. And if I had not heard it from Abu Ja'far Muhammad bin Ali and all the folks of the world has mentioned it then also I would not have accepted it, but I heard it from Muhammad bin Ali (a).

After this call from the sky, Imam Mahdi (a) would initiate secret contacts with some of his companions and supporters. Many discussions would take place in the world regarding the Mahdi and he would become a hot topic everywhere.

It is mentioned in traditions that the wine of the love of the Hazrat would be served. That is: there would be so much love for him that people would be intoxicated in it, while his enemies would be terrified of his advent and would start searching for him.

It would be reported that he is staying in Medina. So the regime of Hijaz or foreign powers would gear up to confront him. The Sufyani army would march from Shaam to Hijaz and would apprehend every Hashemite that it can get hold of. A large number of Hashemite and their Shia would be put to death and the remaining people would be imprisoned.

Sufyani would dispatch his forces to Medina which would fight a battle there and at that time Imam Mahdi (a) and Mansur would leave that place, while the young and old from Aale Muhammad (a) would be apprehended and imprisoned. Then this army would leave Medina in search of two men and the Mahdi would leave that place in fear like Prophet Musa (a) till he reaches Mecca.

On reaching Mecca, Imam Mahdi (a) would contact some of his supporters and would begin his mission from the night of the tenth of Mohurrum, after Isha Prayer in the holy Haram and he would issue his first discourse for the Meccan folks.

At that time his enemies would try to assassinate him but his supporters would throw a cordon around him and remove

every opponent away from him. Then first of all he would occupy Masjidul Haraam and the rest of Mecca.

On the morning of the tenth of Mohurrum the Imam would issue his discourse for the people of the whole world in various languages and he would invite the support of every person of faith.

He would remain in Mecca till that promise is not fulfilled which was announced by the Holy Prophet (s). Sufyani would send a huge army to fight him from Medina to Mecca, but the land would split and the entire army would sink into the desert except for two men. This would occur at a place called Baidha. So when Sufyani's army reaches Baidha, the soldiers in the front would turn back and look at the men behind and see that they are sinking into the sand; and when the rear soldiers glance at the men ahead, they would also sink into the ground.

After this miracle, Imam Mahdi (a) would take an army of a few thousand and set out from Mecca to Medina and after fighting the remaining army of Sufyani, liberate Medina. After the conquest of Mecca and Medina the rest of Hijaz would also come under his control.

It is learnt from certain traditional reports that after the conquest of Hijaz, the Imam would turn to southern Iran. There he would meet with the Iranian armies under the commands of Khorasani and Shuaib bin Salih and all of them would pledge allegiance to him. He would take all of them and fight the adversaries near Basra and emerge victorious.

After that Imam (a) would enter Iraq and would reform the internal conditions. He would flush out the remaining supporters of the Sufyani. In addition to the Sufyani he would also confront numerous external armed groups and rout all of them. Then he would deem Iraq as the capital of his dominions and Kufa as his seat of power. In this way he would join into a single territory the countries of Yemen, Hijaz, Iran, Iraq and the principalities of the Gulf.

It is learnt from traditional reports that after the conquest of Iraq, the Imam would fight against the Turks and apparently it seems to imply Russia which would have weakened due to world war against the western countries. After that he would organize a large army for the liberation of Jerusalem.

On getting the news of the arrival of his forces Sufyani's army would retreat the Imam's army would camp at Maraj Azra near Damascus. There would be talks between him and Sufyani, but the stance of Sufyani would be weak and the support of the public of that time would also be with the Mahdi.

It is mentioned in traditional reports that Sufyani would be on the verge of admitting his defeat, but the Jews and Christians supporting him would restrain him and his ministers would also advise against armistice.

So the Jews and Christians would send their forces to support him and a massive battle would take place whose circle would stretch from Mecca to Palestine and from Palestine to Antioch on the shores of Turkey. And from the internal aspect it would spread from Tiber to Damascus and from Damascus to Jerusalem.

Then divine chastisement would befall Sufyani and the Christian and the Jew armies, and the Muslims would eliminate them. So much so that even if a Jew is concealed behind a rock, it would call out to the Muslims to apprehend that fellow. Imam Mahdi (a) and the Muslims would be bestowed assistance from God Almighty and they enter Jerusalem as victors.

This unexpected defeat of the Jews would give a shock to the Christian West and all their supporting armies would taste humiliation at the hands of the Muslims, while the westerners would be terribly furious. They would be about to confront Imam Mahdi (a) with their complete force when suddenly Jesus Christ would descend from the sky and enter the Holy Quds.

From there he would issue his special discourse to the Christians and the descent of Prophet Isa (a) in such a way

would be a miracle for both: the Christians as well as the Muslims. Both the communities would be pleased to see him.

It seems that Prophet Isa (a) and Imam Mahdi (a) would establish peace between Muslims and westerners for a period of seven years as is apparent from the words of traditions.

“There would be armistice between you and Rome four times. The fourth one would take place at the hands of a person from the progeny of Hercules and it would continue for seven years.”

Mastur bin Ghilan a man from the tribe of Abul Qays stood up and asked, “Who would be the Imam at that time?”

The Holy Prophet (s) said,

“The Mahdi from my progeny would be the Imam who would be aged forty years. His face would be like a luminous star and there would be a mole on his right cheek. He would be wearing two robes and he would seem to be a scholar of Bani Israel. He would expose treasures and conquer the dominions of polytheism.”

It seems that the people of the West would break the truce as they would feel that people are embracing Islam due to this truce as it is mentioned in numerous traditional reports that a large number of people would accept Islam and submit to the orders of Imam Mahdi (a).

At last the West would prepare to fight a decisive battle and they would attack Shaam and Palestine with a million strong army. The following words are mentioned in the traditional report:

“The westerners would come under that standard (brigade) only.”

Isa (a) would present his stance in support of Imam Mahdi (a) and at the time of the conquest of Jerusalem, the westerners would suffer defeats from the shores of Mecca to Antioch and

from Damascus and Jerusalem to Maraj Wabiq and the Muslims would gain an evident victory.

After this battle, Imam Mahdi (a) will find the venues open for the conquest of Europe and Western Christian countries (America) and in most of the countries the people of those areas would themselves create a revolution and seize power.

The common populace would dethrone the regimes opposing Prophet Isa (a) and Imam Mahdi (a) and governments supporting Imam Mahdi (a) would be established. When Imam Mahdi (a) conquers the West and the complete western world is under his control, and the majority of the people there embrace Islam, Prophet Isa (a) would pass away.

Imam Mahdi (a) would pray his funeral prayer and bury him in front of everyone so that there is no doubt in his demise. Isa (a) would be shrouded in the shroud prepared by his mother and he would be buried next to his mother in Baitul Muqaddas.

After gaining power in the whole world and establishment of Islamic governments, Imam Mahdi (a) would turn his attention to the fulfillment of divine objectives. He would provide material comforts in the whole world and only endeavor public welfare. He would raise the economic level of the public and increase their intellectual level as well: from level 2 to level 25.

During his period avenues would open for the people of this world to communicate with creatures living on other planets and there would be movement from one planet to another and all these would be signs of God. During his tenure, the Imams would be resurrected and this would continue even after him. All this would be from the signs of the Judgment Day.

The mischief of Dajjal would appear during the period of Imam Mahdi (a) as a direct result of scientific progress and he would adopt numerous styles of scientific knowledge and display strange expressions and snare the young men and women. Majority of the youth would be caught up in his net, but

Imam Mahdi (a) would expose his frauds and by killing him save the Muslims from his mischief.

The beginning of the introductory movement to the reappearance of the Mahdi would take place from Iran and it would begin from the Eastern lands. When this happens the Sufyani would appear.

It is mentioned in traditions that the beginning of the reappearance of Imam Mahdi (a) would be by black standards and it would be undertaken by the community of Salman Farsi. It would begin at the hands of a native of Qom, who would call to the truth and his people would join him.

The hearts of these people would be hard and strong like pieces of iron and fast blowing wind will not move them from their places. His followers would not get fed up with battles nor would they be cowards. They would rely on God and the end is for the pious.

After their revolution they would tell their enemies to leave them to their devices, but they would not leave them. They would demand their rightful share, but they would be deprived. When this would be the conduct towards them they would also wield their swords.

Then they would be offered some of their share according to their demand, but they would not accept...at last they would hand over this matter to one, who is its owner; that is: they would hand over power to Imam Mahdi (a) and their killed ones would be their martyrs.

It is mentioned in traditional reports that he would emerge victorious in a prolonged battle and two personalities would become apparent among them, who have been promised. One of them would be Khorasani and the other called Shuaib bin Salih, who would be the commander of armed force.

He would of yellow complexion with a light facial hair. He would be a native of Rayy (Tehran). Along with their armies, they would hand over their standards to Imam Mahdi (a) and

join his forces. Then Shuaib bin Salih would be appointed as the commander-in-chief of the Imam's army.

Traditions tell us that a movement would arise in Syria, which would be led by a Rome supporter called Uthman Sufyani. He would make a pact with the Jews and through his strategy unite Syria and Jordan.

The advent of Sufyani is a confirmed matter. The duration of his advent from the beginning to the end would be of fifteen months from which he would be engaged in fighting for six months and would rule for the remaining nine months and he would not be able to rule any longer.

It is possible that his dominions might include Lebanon, but this unity established by Sufyani would not be auspicious, because his objective would be to establish a front or a buffer state to defend Jewish regime, which may serve as a barrier against the Iranians. Therefore in order to achieve this objective Sufyani would send his forces into Iraq and occupy it. Thus, the following statements are seen in traditions:

“He would send 130000 fighters to Kufa. They would land at Rauha and Fariq and sixty thousand of them would land in Kufa and would camp near the tomb of Hud (a) which is near Nukhaila.”

The following is mentioned in another tradition:

“As if I can see that Sufyani or his men have camped at Rahba near Kufa and a caller is announcing that whoever brings the severed head of a Shia of Ali, he would be given one thousand dirhams. So neighbors of a person would rush upon him alleging that he is Shia.”

After that Sufyani would send his army to Medina in order to fill the political vacuum of Hijaz and with the aim to destroy the Mahdi. In Medina his forces would wreak havoc. After the destruction of Medina, he would send the army to Mecca.

At that time Imam Mahdi (a) would have declared the start of his mission. Before reaching Mecca, his army would sink into the sand of the desert. He would again conscript an army to fight against Imam Mahdi (a). At that time the army of Imam Mahdi (a) would march towards Shaam and Jerusalem.

Then a prolonged battle would take place and Sufyani would be apprehended and then put to death and Imam Mahdi (a) and the Muslims would enter Jerusalem as victors.

A movement of Yemen is also mentioned in traditions in preparing the grounds for Imam Mahdi (a) and the leader of this movement is called as Yamani. The Muslims would be ordered to assist him. None of the standards other than the standard of Yamani would be more guided.

When the Yamani would arise, selling weapons to his adversaries would be made unlawful. When the Yamani arises you should be prepared to assist him, because his standard is the standard of guidance and it is not allowed for any Muslim to forsake him; and whoever does so would be condemned to Hell, because Yamani would call to the truth and invite towards the path of guidance.

It is mentioned in traditional reports that Yamani would enter Iraq to assist the Iranians and to destroy Sufyani and then the army of Yamani would play an important role for the assistance of the Mahdi.

Traditional reports state that before the advent of Yamani and Sufyani, an Egyptian man would also initiate a revolutionary movement in Egypt. Thus there is mention in traditional reports of the Egyptian commander and revolution in areas of Egypt. European or American armies would enter Egypt and after that would the Sufyani emerge.

Imam Mahdi (a) would accord a special rank to Egypt due to its role in religious propagation and would use Egypt as a pulpit to address the world. The Imam would enter Egypt along with his companions. As mentioned in the traditions:

Then he would come to Egypt and he would mount his pulpit and deliver a sermon and announce the good news of justice. Rain of mercy would fall. Trees would put forth fruits. The Earth would throw up its treasures and would be embellished for the folks that live upon it.

Even the wild beasts would experience peace. They would graze in public places like domestic animals. Knowledge would be inserted into the hearts of believers. The believer would not be needful of knowledge that is with his believer brother. And that day is the interpretation of the verse that “Allah would make everyone needless through His generosity.”

It is learnt from traditions that before the reappearance of Imam Mahdi (a) the Jews would spread corruption in the Earth and seize power and their domination would be removed through those standards which would set out from Khorasan, whom nothing would be able to stop and they would halt only after reaching ‘Ilya’ (Quds).

Thus, the people of Fars would prove to be those, whom God would send against this Jewish formation and to them Almighty Allah has hinted in the following verse:

“We sent against you our servants who possess great strength.”

It is not mentioned in traditions whether the power of the Jews would be destroyed in one shot or in a number of stages before the advent of Imam Mahdi (a), or whether their complete routing would be after the reappearance.

But traditional reports mention its last stage that it would occur at the hands of Imam Mahdi (a). People of Fars would constitute most of his forces and a terrific battle would be fought against Sufyani, who would be playing the role of a line of defense for the Jews.

It is mentioned in traditional reports that Imam Mahdi (a) would bring out the genuine manuscripts of Taurat from the

caves of Antioch, mountains of Palestine and the Sea of Tiberia. Then he would present himself as evidence against the Jews.

He would display miracles to the Jews. Some of the Jews who survive the conquest of Jerusalem would convert and those who refuse to accept Islam would be exiled from the Arabian lands by the Imam.

It is mentioned in traditional reports that there would be tremendous losses due to epidemics and battles. They would reach the Muslims secondarily. Please note the translation of the tradition:

“These battles would continue till two thirds of the world population would perish.”

We inquired, “If two-third population perishes who would remain?”

Imam (a) said, “Do you not like that you and I be included in the remaining one-third?”

It is also hinted in traditional report that this battle would comprise of numerous stages and its last stage would be after the reappearance of the Imam, liberation of Hijaz, entry of Imam Mahdi (a) in Iraq and all these events are closely related to the internal political strife of Hijaz.¹

The End

Concluded graciously: Praise be to Allah the Lord of the worlds. Peace and blessings be on His beloved and his purified Ahle Bayt (a). O Allah, bless Muhammad and the progeny of Muhammad.

¹ Condensed from the book of *Asr-e-Zahoor*.

Miracles

of Ahlulbayt (a.s.)
(MADINATUL MAAJIZ)

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