

# Kitab al Ghaybah

Allama Majlisi

# THE BOOK OF OCCULTATION

Kitab al-Ghaibah

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13th vol of Bihar al-Anwar

# Chapter 1

## DEDICATION

This humble and petty and unworthy effort, O' my Master, O' Love of my heart, O Luminous Star of the heavens and the earths, my father and mother and all whom I hold dear be the ransom of the dust of your steps, on the blessed occasion of your birthday, I offer to you, and with tearful eyes and trembling voice and an embarrassed conscience, I beseech you, *O king of glory, harm has touched us and our family. We have come to you with a scanty offer, so give us full measure and give us charity, for Allah rewards the charitable.*

My Master, may Allah hasten your appearance and make us of your aides and supporters and martyrs at your feet, though I confess that thus far, I am ashamed to have been a very bad Shī'a for you. But my Master, you know I do not have a Patron but you. So please abandon me not for my bad character, forget me not for my disloyalty, and give me charity from the treasure trove of certainty, knowledge, propriety, and love and more.

H. A.

15 Sha'bān 1423

## Chapter 2

### INTRODUCTION

*In the name of Allah the Merciful the Compassionate*

Praise belongs to Allah, Who conveyed the Word to His servants through an Imam after an Imam, so may they remember; and completed the religion through His entrusted subjects and representatives, in every time and age, for a people who believe. And blessings and greetings be unto the one that apostles and prophets gave the happy tidings of his and his successors, Muhammad the master of the creation, and his Household the lights of darkness, until the Day they shall be resurrected. Divine damnation be on their enemies so long as the heavens and the earths endure.

Here is the thirteenth volume from the book *Bihār al-Anwār* expounding the history of the Twelfth Imam, the Awaited Guide, the Victorious Mahdi, the Light of Lights, the Representative of the Almighty, Hidden from the view of the eyes, Present in the hearts of the virtuous, the Pillar of Faith, the Remover of Sorrows, the Representative of the All-Merciful, al-Hujja Ibn al-Hasan, the Imam of the Age, blessings of Allah be unto him and his infallible forefathers as long as the ages come and go, from the authorships of the servant of the traditions of the Virtuous Imams and the dust of the threshold of narrators, Muhammad the son of Muhammad Taqi, may Allah resurrect them both with their pure masters and make them in their governance of their supporters and aides.

# Chapter 3

## TRANSLATOR'S WORD

All praise is due to Allah, the Lord of the worlds, and may He bless His Beloved Prophet our Master and the Master of all Creation, Muhammad, and his Divinely Ordained Heirs, specially so their first one the Prince of the Believers and their Last one the Caliph of the All Merciful and the Personification of the Virtues of Qur'ān our Master al-Imam al-Mahdi. Thousands of greetings of peace and love and devotion be unto them and their followers and devotees.

The oceans of light and seas of illumination that is the *Bihār al-Anwār* of the greatest 'Allamah of all ages Muhammad Bāqir Ibn Muhammad Taqi al-Majlisi is a book of unparalleled worth and value in Islamic literature. The thirteenth volume of this reputable ocean of wisdom and trustworthy arc of salvation—titled by its author as *Kitāb al-Ghaiba*, that is, the Book of Occultation—is devoted to accounts about the Last Hujja of Allah the Imam of the Age, may Allah hasten his appearance. In the contemporary prints, this volume has been divided into three volumes, which span from the fifty first to fifty third of the total one hundred and sixteen volumes.

In your hands is the translation of the first of these three volumes, namely, the fifty first, which I translated in times of great stress and duress and lack of access to books and mentors. All thanks and gratitude is due to Allah, in the beginning and in the end, in private and in public, for His blessings as well as His trials. We thank Him from the depths of our souls and the bottom of our hearts.

It must be noted that not seeing much need or benefit in translating chapter eleven, which chronicles the predictions of fortunetellers and writings found on rocks, and chapter fourteen, which recounts the stories of the individuals who have lived enormously long lives, these two sections are not included in this translation. As I have brought the Arabic version of the traditions, I did not see any need for mentioning the long names in the chains of narrations, as they can be easily seen in the

each opposite page in Arabic. Many a time, the honorable author has commentaries about certain narrations, which sometimes only explain literary and grammatical points of a given tradition, rendering it into simpler Arabic, which can be of great value only to an Arabic reader. Such commentaries were not translated either.

I hope the kind reader forgives my shortcomings and goes through these pages with magnanimity. I confess my knowledge is scant and my writing skills are poor. My fond prayer is that Allah benefits me and my brothers and sisters in faith through this work.

I would like to extend my special thanks to Brother Kāzim Mamdāni and Brother Feroze Karimbhoy for their help in this work.

# Chapter 4

## HIS BIRTH AND THE STORY OF HIS MOTHER

1- *Al-Kāfi*: He was born in mid-Sha'bān of the year two hundred and fifty five.

2- *Ikmāl al-Dīn*: On the authority of 'Allān al-Rāzi: One of our scholars have informed me that when the bondmaid of Abu Muhammad (a.s)[1] became pregnant, he said, "You shall carry a male and his name is M. U. H. A. M. M. A. D. and he is the al-Qā'im after me."

3- *Ikmāl al-Dīn*: On the authority of Musā Ibn Muhammad, saying, Lady Hakīma Bint Muhammad Bin 'Ali Ibn Musā Ibn Ja'far Ibn Muhammad Ibn 'Ali Ibn al-Husain Ibn 'Ali Ibn Abi Tālib narrated to me: Abu Muhammad al-Hasan Ibn 'Ali (a.s) sent for me and said, "O aunt, have your *iftār* tonight with us. This is the night of mid-Sha'bān and Allah, the High, will bring forth the Hujja on this night. He will be His Hujja on His earth." Lady Hakīma says, I said to him, "And who is his mother?" "Narjis," he said to me. "May Allah make me your ransom," I said to him, "there is no sign in her." "It is as I tell you," he said. Lady Hakīma says, I came and when I greeted and sat, she came to take off my shoes and said, "My lady, how are you this evening?" "Rather, *you* are my lady," said I, "and the lady of my household." She turned my word down and said, "What is this, dear aunt?" "My dear daughter, Allah, the Exalted, will grant you in this night of yours a boy, a master in this world and in the hereafter." She sat and felt shy. When I finished the '*ishā*' prayers and had *iftār*, I went to bed and slept. When it was in the middle of the night, I got up to perform prayers. I finished my prayers and she was sleeping and there was no sign of any kind in her. I sat saying the *ta'qībāt*[2], then I went to the bed, and then I woke up suddenly. She was still asleep. She then woke up and rose and performed prayers.

Lady Hakīma says, As doubts came to me, Abu Muhammad (a.s) called out, "Do not haste, aunt, the affair has come near." I recited the Sūras *Alam Sajda* and *Yāsīn*. And as I was doing that, she woke up suddenly; I rushed towards her and read the name of Allah on her and then

asked, "Do you feel anything?" "Yes, aunt," she said. "Pull yourself together and gather your heart," I told her. "It will be as I told you." Lady Hakīma said, And then faintness overwhelmed me as parturition seized her. I woke up by sensing my Master, (a.s); I removed the sheet from him, and there he was, prostrating touching the earth with his forehead and palms and knees and toes; I pulled him to myself and there he was, pure and clean. Abu Muhammad (a.s) called on me, "Bring my son to me, Aunt." I took his son to him. He put his hands under his thighs and back and put the infant's feet on his chest. He then put his tongue in his mouth and touched his eyes, ears, and joints with his hands. "My son, talk," he said then.

The baby said, "I bear witness that a deity other than Allah, the One without a partner, is not; and I bear witness that Muhammad is Allah's Messenger." He then beseeched blessings for the Prince of the Believers and the Imams until he reached at his father and then respectfully stopped.

Abu Muhammad (a.s) said, "Aunt, take him to his mother so he may give her greetings and then bring him to me." I took her to his mother and he greeted her. Then I brought him back and put him in the sitting room. He then said, "Aunt, when it is the seventh day, come to us."

Lady Hakīma says, In the morning, I came to offer my greetings to Abu Muhammad (a.s). I removed the curtain looking for my Master. Not seeing him, I asked his father, "May I be your ransom, where is my Master?"

He said, "We entrusted him to the one that mother of Moses had entrusted Moses to." When it was the seventh day, I came and greeted and sat. He said, "Bring to me my son." I brought my Master in a wrap. He acted towards his son in the same way he had acted the first time. Then he put his tongue into his mouth; meseemed as if he was feeding him milk or honey. Then he said, "Talk O' my son."

The blessed infant said, "I bear witness that a deity other than Allah is not." He then praised and beseeched blessings for Muhammad and 'Ali, the Prince of the Believers, and every one of the Imams, blessings of Allah be upon all of them, until his father. He then recited this verse, "*In the name of Allah, the Merciful, the Compassionate; And we desire to confer kindness upon those who have been enfeebled on earth and make them Imams and make them heirs and give them power on earth and show Pharaoh and Hāmān and their armies from them what they have been averting.*"

Musā Ibn Muhammad says, I asked 'Aqaba, the servant, about this and he authenticated and verified Lady Hakīma's narration.

4- *Ikmāl al-Dīn*: On the authority of Mu'allā Ibn Muhammad: When al-Zubairi was killed a letter came from Abu Muhammad (a.s) stating, "This is the punishment of the one who attributes lies to Allah, the Exalted, with respect to His bosom friends. He had presumed that he will kill me while I do not have an offspring. So how did he witness the might of Allah, the Victorious and the Exalted." He sired a son and he named him M. U. H. A. M. M. A. D. This was in the year two hundred and fifty six.

*Al-Ghaiba of Sheikh Tusi* narrates a similar letter through another chain. It is possible to remove inconsistency between this account and the accounts, which mention the year of his birth as two hundred and fifty five, on the grounds that in this narration the said year is the time of the writing of the letter or the year of the murder.

5- *Ikmāl al-Dīn*: On the authority of 'Ali Ibn Muhammad: The Patron (a.s) was born in mid-Sha'bān of the year two hundred and fifty five.

6- *Ikmāl al-Dīn*: On the authority of Ibrāhīm Ibn Muhammad Ibn 'Abdillāh Ibn Musā Ibn Ja'far (a.s) from al-Shāri, from Nasīm and Māriya: When the Patron of the Age fell from the abdomen of his mother, he fell hobbling on his knees, while raising his two forefingers towards the heavens. He then sneezed and said, "Praise belongs to Allah, the Lord of the Worlds, and may Allah bless Muhammad and his household. The oppressors have assumed that the Hujja of Allah has expired. Should we be allowed to talk, doubts would perish."

7- *Ikmāl al-Dīn*: On the authority of Ibrāhīm Ibn Muhammad: Narrated to me Nasīm, the servant of Abu Muhammad (a.s), "When I entered upon him one night after his birth and sneezed in his presence, the Patron of the Age (a.s) said to me, 'May Allah have mercy on you.' I became very happy so he said to me, 'May I not give you happy tidings about sneezing?' I said, 'Sure so.' He said, 'It is protection from death for three days.'"

8- *Al-Ghaiba of Sheikh Tusi*: On the authority of Nasīm, the servant, saying, I entered upon the Patron of the Age ten nights after his birth and sneezed in his presence. He said, "May Allah bless you." That made me very happy. He said, "May I not give you glad tidings about sneezing? It is protection from death for three days."

9- *Ikmāl al-Dīn*: On the authority of Abu Ja'far al-'Amri: When the Master was born, Abu Muhammad (a.s) said, "Call Abu 'Amr." He was sent for and he came. The Imam said to him, "Buy ten thousand pounds of bread and ten thousand pounds of meat and distribute them according to the status of people." He told him to distribute it to Bani Hāshim and offer his 'aqīqa of a certain number of sheep.

10- *Ikmāl al-Dīn*: Abu ‘Ali al-Khaizarāni narrates pm the authority of a concubine he had offered to Abu Muhammad (a.s) and when Ja’far, the Liar, had seized over the house, she had escaped from Ja’far and Abu ‘Ali had married her. Abu ‘Ali said, She told me that she had been present at the birth of the Master (a.s) and that the Master’s mother’s name is Saqīl; and that Abu Muhammad (a.s) had told the Master’s mother what will happen to his family. Therefore, she had asked Abu Muhammad (a.s) to pray for her that her death comes before his. Thus, she died before him in the life of Abu Muhammad (a.s). There is a tablet on her tomb on which it is inscribed, This is Umm Muhammad. Abu ‘Ali said, I heard this bondmaid reminisce that when the Master was born, she saw a beam of light shining from him and reaching the zenith of the heaven; and that she saw white birds descending from the heavens and touching their wings against his head and face and the rest of his body and then fly away. She said, We informed Abu Muhammad (a.s) about it. He laughed and then said, “These are angels from the heavens, who descended to be blessed by him. They are his aides when he rises.”

11- *Ikmāl al-Dīn*: On the authority of Abu Ghānim, the servant: Abu Muhammad (a.s) sired a son and named him M. U. H. A. M. M. A. D. He presented him to his companions on the third day and said, “This is your Patron after me and my successor over you. He is the Qā’im towards whom necks have stretched in waiting. When the earth will be filled with oppression and corruption, he will rise and fill it with equity and justice.”

12- *Al-Ghaiba of Sheikh Tusi*: On the authority of Sahl al-Shaybāni, saying, Said Bishr Ibn Sulaymān al-Nakhkhās, a descendent of Abu Ayyūb al-Ansāri and a devotee of Abu al-Hasan (a.s) and Abu Muhammad (a.s) and their neighbor at Surra Man Ra’ā, Kāfūr, the servant, came to me and said, “Our Master Abu al-Hasan ‘Ali Ibn Muhammad al-‘Askari (a.s) is calling you.” I went to the Master and as I sat in front of him, he said, “O Bishr, you are from the descendents of Ansār. This devotion is your legacy, which your each coming generation inherits from your preceding generation. You are trustworthy men of us Ahl al-Bait. I am elevating you and ennobling you by an excellence through which you will surpass all Shī’a 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 two hundred dinārs. 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 working 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 'Omar Ibn Yazīd al-Nakhkhās 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 would want 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 three hundred dinārs; her modesty has ever increased my desire for her*. She replies to him in Arabic, *Even if you come in the figure of Solomon the son of David 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 in his fidelity and honesty. At that moment, go to 'Amr Ibn Yazīd al-Nakhkhās and tell him you have 'a kindhearted letter from a certain man of nobility, which he has written in Roman language and in Roman script, describing therein his benevolence, his fidelity, his excellence, and his 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 Ibn Sulaymān says, I performed all that which my Master Abu al-Hasan (a.s) had ordered me to do with respect to the bondmaid. When she saw the epistle, she cried very profusely and said to 'Amr Ibn Yazīd, "Sell me to the author 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 dinārs 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 it."

"O incapable and feeble from knowing the position of the progeny of prophets," she said, "lend me your ears and empty your heart for my words. I am Malika the daughter of Yashu'ā, son of the Caesar of Rome. My mother is from the descendents of the Disciples of Jesus (*Hawāriyīn*), and her lineage goes back to the successor of Jesus, Sham'un. 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 of age. So he gathered in his palace three hundred priests and monks from the descendants of the *Hawāriyyīn*, 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 crosses were fixed about, the bishops took their stands in great reverence, and the pages of the Evangel 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 this young girl; so the evil of his dead brother may go away through his fortune.'

"And when they did that, the same thing happened to the second as had happened to the first nephew. People scattered away. My grandfather the Caesar stood in great distress and entered the quarters of the womenfolk. I drooped the curtains and in the same night saw in my dream that Jesus, Sham'ūn, and a number of the Disciples (*Hawāriyyīn*) 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, (a.s), his son in law and his successor the Prince of the Believers (a.s) and a number of his sons entered. Jesus went forward and embraced him. Muhammad (a.s) said to him, 'O Ruhallah, I have come to you to propose to your successor Sham'ūn for his daughter Malika for this son of my mine', pointing with his son towards Abu Muhammad (a.s), the son of the writer of this epistle. Jesus looked at Sham'ūn and said to him, 'The greatest honor has come to you. Let your relation be bonded with the relation of the house of Muhammad (a.s).'

"Sham'ūn said, 'It will be my honor to do so.' He climbed over that pulpit. Muhammad (a.s) said the rituals and married me to his son. Jesus bore witness and the sons of Muhammad (a.s) and the *Hawāriyyīn* 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 a secret and was not revealing it to them. Meanwhile, my heart throbbed with Abu Muhammad's love (a.s) 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, Fātimah (a.s). She visited me along with Marry, the daughter of 'Imrān, and one thousand serfs from the Gardens. Marry says to me, 'This is the Mistress of the Ladies (a.s), the mother of your husband Abu Muhammad, (a.s).'

So I hold her and cry and complain why Abu Muhammad (a.s) does not come to visit me. The Mistress of the Ladies (a.s) said, 'My son Abu Muhammad (a.s) will not visit you so long as you believe in a partner with Allah in the religion of the Christians. This is my sister Marry, the daughter of 'Imrān, and she turns to Allah with disdain from your religion. If you want the pleasure of Allah, the Exalted, and the pleasure of Jesus and his mother, and to have Abu Muhammad (a.s) 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 of the World pulled me to her chest and my soul was blessed. She said, 'Now expect the visitations of Abu Muhammad (a.s). I am sending him to you.' I woke up in great excitement and expectation of meeting Abu Muhammad (a.s). When it was the next night, I saw Abu Muhammad (a.s) and as if I was saying to him, 'You abandoned me, my beloved, while the remedy of your love ruined my soul.' He said, 'My delay was not but for your polytheistic belief. Now you have embraced Islam and I am going to be visiting you every night until Allah brings us together.' Until now, his visitations to me have not ceased yet."

Bishr says, I said to her, "How did you fall amongst the captives?"

She said, "Abu Muhammad (a.s) 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 wardrobe of servants along with a number of servants from such and such route. I did that and the vanguards of Muslims encountered us, which led to my situation that you see and 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 the servants.' I said to her, "It is amazing that you are Roman and your language is Arabic."

She said, "Due to my grandfather's persistence and encouragement that I should increase my learning, he appointed a woman to me, who was his interpreter, to visit me. She would come to me day and night and teach me Arabic until I became fluent and articulate."

Bishr says, When I brought her back to Surra Man Ra'ā, I entered upon my Master Abu al-Hasan, (a.s). 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 the Messenger of Allah, 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 *dinārs* or a happy tiding of eternal grandeur?" "Happy tidings of a son for me," she said. "Rejoice the tidings of having a son who will rule the world, from the east to the west, and will fulfill the earth with equity and justice, as it will be filled with oppression and corruption." "From whom," she asked. From the one for whom the Messenger of Allah (a.s) proposed for you on such and such night, in such and such year, replied my Master in Roman. He said, "To whom Jesus and his successor married you." "From your son Abu Muhammad (a.s)?" she asked. "Do you know him?" "Has there been a night he has not visited me since I have embraced Islam on the hands of Mistress of the Ladies!"

Our Master said, "Kāfūr, call my sister Hakīma." And when she entered, he said to her, "Here she is." Lady Hakīma embraced her long and was very much happy to see her. Abu al-Hasan (a.s) said to her, "O' daughter of the Messenger of Allah, take her to your house and teach her the duties and the traditions, for she is the wife of Abu Muhammad and the mother of al-Qā'im."

13- *Ikmāl al-Dīn*: On the authority of Abu al-Husain Muhammad Ibn Yahyā al-Shaibāni: I entered Karbala on the year two hundred and

eighty six and visited the tomb of the forlorn son of the Messenger of Allah (a.s) and then returned towards Baghdad, intending towards the Cemetery called Maqābir Qureish, the Shrine of the Kādhimayn (a.s). 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 from there at the shrine of al-Kāzīm (a.s) 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 many grievous sighs with 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 have 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 which none has carried but Salmān. Your uncle has reached at the end of his 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, "Yā Sheikh, who are the two Masters?"

He said, "The Two Heavenly Stars Treasured on earth in Surra Man Ra'ā."

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 solemnness 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 Ibn Sulaymān al-Nakhkhās from the children of Abu Ayyūb al-Ansāri, one of the devotees of Abu al-Hasan and Abu Muhammad (a.s) and their neighbor at Surra Man Ra'ā."

I said to him, "Do favor on your brother by sharing some of the things you have seen from them."

He said, "My master Abu al-Hasan (a.s) made me knowledgeable about slaves. I would not 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 at Surra Man Ra'a, and a certain portion of the night had passed, when someone knocked at my door. I ran with speed and saw Kāfūr, the servant, the messenger of our Master Abu al-Hasan 'Ali Ibn Muhammad (a.s) calling me to him. I put on my wardrobe and went to him. I saw him talking to his son Abu Muhammad (a.s) and his sister Hakīma from behind the curtain. When I sat, he said, 'O' Bishr, you are from the descendents of the Ansār, 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 Ahl al-Bait...,” then *Ikmāl al-Dīn* continues with the tradition like Sheikh Tusi until its end.

14- *Ikmāl al-Dīn*: On the authority of Muhammad Ibn 'Abdillah al-Mutahhari: I went to see Lady Hakīma the daughter of Muhammad (a.s) after the demise of Abu Muhammad (a.s) to ask her about the Hujja 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 Exalted, does not leave the earth without a Hujja, be he a speaking one or a silent one. He has not put it in two brothers after Hasan and 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 Exalted, gave excellence to the progeny of Husain over the progeny of Hasan, as He gave excellence to the progeny of Aaron over the progeny Moses, though Moses was Hujja over Aaron. And this excellence is for his progeny until the Day of Judgment.

“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 apostles. This trial has occurred after the demise of Abu Muhammad al-Hasan (a.s).” I asked her, “O' my lady, did Hasan (a.s) have a son?” She smiled and then said, “If Hasan (a.s) did not have a son, then who is the Hujja after him, considering I told you that Imamate will not be in two brothers after Hasan and Husain, (a.s).” So I said, “O' my lady, tell me about the birth of my master and his occultation.” She said, “Yes, there was a bondmaid of mine called Narjis. My nephew came to visit me. He came forward intensely looking at her. I said, ‘My Master, perhaps you have a desire for her. So, I will send her to you.’ He said, ‘No, Aunt, rather I wonder at her.’ I asked, ‘What makes you wonder?’ he said, ‘She will give birth to a boy, who is much dignified before Allah, the Exalted, Who will fill the earth through him with equity and justice as it will be full of corruption and

oppression.' I said, 'So, I will send her to you, O' my master.' He said, 'Seek my father's permission in that regard.'

"I put on my clothes and came to the house of Abu al-Hasan (a.s). I greeted at him and sat down. He initiated the conversation and said, 'Hakīma, send Narjis to my son Abu Muhammad.' I said, 'My Master, I came for this purpose to you to seek your permission.' He said, 'O blessed lady, Allah, the Exalted, desired to give you a share in the reward and put a stake for you in the good.' Lady Hakīma said, "I did not stand and returned to my house and adorned her and gave her to Abu Muhammad, (a.s). 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 Hakīma said, "Abu al-Hasan (a.s) passed away and Abu Muhammad (a.s) 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 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 service you with pleasure.' Abu Muhammad (a.s) heard that and said, 'May Allah reward you aunt.' I stayed at his house until the sunset time. Then I called the bondmaid and said, 'Bring me my garment so I may leave.' He said, 'Aunt, stay with us tonight, 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 Hakīma 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. He smiled and said, 'Her example is the similitude of the mother of Moses. Pregnancy did not appear in her and none knew of it until the time of delivery. Because Pharaoh was cutting the abdomens of pregnant women in search of Moses. This is like Moses (a.s)."

Lady Hakīma 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 time of the end of the night and near the dawn, she got up sacredly. I pulled her to my breast and took the Divine name on her. Abu Muhammad (a.s) called out, 'Recite Innā Anzalnāhu fi lailat al-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 Hakīma said, “I felt shocked when I heard that. So Abu Muhammad (a.s) called out at me, ‘Do not wonder from the Command of Allah, the Exalted; He gives us speech at infancy and makes us Hujja 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.s) crying. He said to me, ‘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.s) 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 the Prince of the Believers.’ 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.s) called out saying, ‘Aunt, get him and bring him.’ I got the blessed baby and brought him to his father. When I appeared with him in my hands before his father, he greeted at his father. Hasan (a.s) 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.s) say, ‘I entrust with you to the one that mother of Moses entrusted him.’ 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 Moses 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 Hakīma said, “I asked, ‘What is this bird?’ He said, ‘It is the Holy Spirit (Rūh al-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.s) 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 Qur'an, and worships his Lord. At the age of suckling, angels obey him and descend to him every morning and evening.'

Lady Hakīma said, "I always saw that child every forty days until I saw him a grown man a very few days prior to the demise of Abu Muhammad (a.s). I did not recognize him. I said to Abu Muhammad (a.s), 'Who is this man that you ask me to sit in front of him?' 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.' "Abu Muhammad (a.s) passed away after a very 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 Ibn 'Abdillah says, "By Allah, Lady Hakīma told me of things that no one knew except Allah, the Exalted. So I realized that this is the truth and rightfulness from Allah, the Exalted, and that Allah, the Exalted, has informed him of which He has not informed anyone in His creation.

15- *Ikmāl al-Dīn*: On the authority of Ghiyāth Ibn Asad: The Heir al-Mahdi, Divine bliss be for him, was born on Friday. His mother was a woman of dignity. She was called Narjis, Saqīl, and Susan. She was called Saqīl for the reason of the pregnancy. His birth was on the eighth night left from Sha'bān of the year two hundred and fifty six. His representative was 'Othmān Ibn Sa'īd; and when 'Othmān died, he appointed his son, Abu Ja'far Muhammad Ibn 'Othmān, his heir; and Abu Ja'far appointed Abu al-Qāsim al-Husain Ibn Rūh his heir; Abu al-Qāsim appointed Abu al-Hasan 'Ali Ibn Muhammad al-Samari, his heir, may Allah be pleased with them. When al-Samari (a.s) reached his demise, he was asked to designate a legatee, to which he replied, "For Allah is the command. He is its patron." The Complete Occultation is the one that began after al-Samari (a.s).

Explanation: "She was called Saqīl for the reason of the pregnancy," alludes to the illumination and glow that overtook her due to the luminous pregnancy. When they polish and shine their swords, Arabs call them Saqīl.

16- *Ikmāl al-Dīn*: On the authority of Muhammad Ibn al-Hasan al-Karkhi: I heard Abu Hārūn, a man from our personages, say, "I met the

Patron of the Time (a.s). His birth was on Friday the year two hundred and fifty six.

17- *Ikmāl al-Dīn*: On the authority of al-Humyari from Muhammad Ibn Ibrāhīm al-Kufi: Abu Muhammad (a.s) sent to someone that Muhammad Ibn Ibrāhīm al-Kufi mentioned to me, a slaughtered sheep. The Imam said, "This is from the 'aqīqa of my son M. U. H. A. M. M. A. D."

18- *Ikmāl al-Dīn*: On the authority of 'Ali al-Naisābūri: Hamzah Ibn Abi al-Fath came one day and said to me, "Happy news! Last night a son was born for Abu Muhammad (a.s) at the House. He has ordered to be kept a secret." "What is his name?" I asked him. "He has named him M. U. H. A. M. M. A. D. and given him the patronym of Ja'far."

19- *Ikmāl al-Dīn*: On the authority of Ghiyāth Ibn Asad, saying, I heard Muhammad Ibn 'Othmān al-'Amari (a.s) say, "When the Heir al-Mahdi, blessings of Allah be unto him, 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, 'I bear witness, and so do the angels and the possessors of knowledge, that a deity other than Him, Standing in equity, is not. The religion before Allah is only Islam.'" He said, "His birth was on Friday eve."

20- *Ikmāl al-Dīn*: Through the same chain of narration from Muhammad Ibn 'Othmān al-'Amari (a.s) saying, "The Master was born circumcised and I heard Lady Hakīma say, 'No blood was seen in her mother at his birth.' This is the manner of the mothers of the Imams, Divine bliss be for them."

21- *Ikmāl al-Dīn*: On the authority of Ahmad Ibn al-Hasan Ibn Ishāq al-Qummi: "When the Virtuous Heir (a.s) was born, a letter came from our Master Abu Muhammad al-Hasan Ibn 'Ali (a.s) to my grandfather Ahmad Ibn Ishāq. It was written in it in his handwriting by which his letters would come to my grandfather, "The Infant is born. This must remain a secret with you and hidden from all people, for we have not revealed it but to the closest of his relations and the fondest of his devotees. We desired to inform you, so may Allah make you happy through him as He has made us. Wassalām."

22- *Ikmāl al-Dīn*: On the authority of al-Hasan Ibn al-Husain al-'Alawi: I entered upon Abu Muhammad al-Hasan Ibn 'Ali (a.s) at Surra Man Ra'ā and congratulated him for the birth of his son, al-Qā'im (a.s).

23- *Ikmāl al-Dīn*: On the authority of many narrators on the authority of 'Aqeed, the servant: "The Bosom Friend of Allah, al-Hujja Ibn al-Hasan Ibn 'Ali Ibn Muhammad Ibn 'Ali Ibn Musā Ibn Ja'far Ibn Muhammad

Ibn 'Ali Ibn al-Husain Ibn 'Ali Ibn Abi Tālib, bliss of Allah be for them all, was born on the Friday eve in the month of Ramadan of the year two hundred and fifty four after the Migration. His patronym is Abu al-Qāsim and it is also said that it is Abu Ja'far. His title is al-Mahdi and he is the Hujja of Allah on His earth. People have split many ways on the subject of his birth: Of them are those who have let it be known, of them are those who have concealed it, of them are those who have been forbidden from mentioning him, and of them are those who have made his name public. And Allah knows the best."

24- *Al-Ghaiba* of Sheikh Tusi: On the authority of Handhala Ibn Zakariyā, from the reliable man: 'Abdullah al-'Abbās al-'Alawi narrated to me—and I have not seen a man with a more truthful tongue than him, though he differed with us on many things—from al-Hasan Ibn al-Husain al-'Alawi, saying, "I entered upon Abu Muhammad (a.s) at Surra Man Ra'ā and felicitated him for the birth of our Master the Patron of the Age."

25- *Al-Ghaiba* of Sheikh Tusi: On the authority of Muhammad Ibn 'Abdillah al-Mutahhari from Lady Hakīma Bint Muhammad Ibn 'Ali al-Redhā: In the year two hundred and fifty five at mid-Sha'bān, Abu Muhammad (a.s) sent for me saying, "Aunt, have your iftār with me tonight, for Allah, the Glorious, will make you happy through His Wali and His Hujja on His creation and my heir after me." This made me so very happy. I put on my garments and left at once and reached him at his house. He was sitting in the yard of his house and his concubines were about him. I said, "May I be your ransom, O' my Master, the Heir will be born from who?" He said, "From Susan." I ran my eyes over them and did not see any bondmaid with any sign of pregnancy except Susan.

After I prayed the 'ishā prayers, I brought the meal and Susan and I made iftār. Arranging her and myself in one room, I fell asleep for a short while and then woke up. I was constantly thinking about the promise of Abu Muhammad (a.s) with regard to the Wali of Allah. I got up before the regular time I would wake up every night for prayers. I performed the nightly prayers and when I reached the watr prayers, Susan rose suddenly and went out and made her wudhū with great attention and piety. Then she came back and prayed the nightly prayers and reached watr. It occurred to my mind that dawn has neared. I rose on my feet to see. The first dawn had risen. Doubts entered my heart with regard to the promise of Abu Muhammad (a.s). He called me from his room, "Do not have doubts. It is as almost that you are witnessing the

event at this hour and you are seeing him, God willing.” Lady Hakīma says, I felt embarrassed from Abu Muhammad (a.s) because of the doubts that had occurred to my heart. I returned to the room feeling shame. Suddenly she finished her prayers and came out frightened. I met her at the door of the room and said, “My father and mother be your ransom, do you feel anything?” She said, “Yes, O’ aunt. I feel a great happening.”

I said to her, “May you have no fears, Allah-willing.” I took a pillow and threw it at the center of the room and sat her on it. I sat in a position with respect to her in which a woman sits from another woman for the purpose of delivery. She seized my hand and squeezed it very hard. Then she groaned once and said her shahāda. I looked beneath her—and there I was in the presence of the Wali of Allah, bliss of Allah be for him, who was touching the earth with his forehead, palms of hands, knees, and toes. I held him from his shoulders and sat him on my lap. He was clean and without any need to any attention.

Abu Muhammad (a.s) called me, “O aunt, come! Bring my son to me.” I took him to his father, who took him and brought out his tongue and touched it against the eyes of the baby, who opened his eyes. He then put his tongue into the blessed baby’s mouth, who sucked on it. He then put it into his ears. He sat him on his right palm. The Wali of Allah sat straight. Abu Muhammad (a.s) touched the baby’s head with his hand and said to him, “My dear son, speak with the power of Allah.”

The Wali of Allah sought refuge to Allah from the chased Satan and began, “In the name of Allah, the Merciful, the Compassionate. And We desire to confer kindness upon those who have been enfeebled on earth and make them Imams and make them heirs and give them power on earth and show Pharaoh and Hāmān and their armies from them what they have been averting. And may Allah bless His Messenger and the Prince of the Believers.” He mentioned the Imams one after the other until he reached his father. Then Abu Muhammad (a.s) gave him to me and said, “O Aunt, return him to his mother so her heart may rejoice and may she grieve not and so she may know that the promise of Allah is true, but the majority of the people do not know. I returned him to his mother while the second dawn had brightened. I performed the fajr prayers and then said my ta’qībāt until sunrise. I bid Abu Muhammad (a.s) farewell and returned to my house.

When three days had passed, I became anxious to see the *Wali* of Allah. I went to them and started with the room where Susan was. I did not see any trace, nor heard any mention. I did not want to ask so I entered

upon Abu Muhammad (a.s). I felt bashful to begin the conversation with him by asking him. So, he began and said, "O' aunt, he is in the protection of Allah, and His safeguard, and His curtain, and His eye, until Allah gives him permission. So when Allah hides my person and transfers me, and you see my Shī'a disputing, inform the reliable ones of them. This must remain with you and them as a secret, for Allah hides His Wali. Allah hides him from His creation and He veils him from His servants. No one will see him until Gabriel (a.s) offers him his courser, *in order to Allah fulfills the enterprise that must be fulfilled.*"

26- *Al-Ghaiba* of Sheikh Tusi: Muhammad Ibn Ibrāhīm narrates from Lady Hakīma the like of the previous tradition, however, with this difference that she says, "Abu Muhammad (a.s) sent after me on the night of mid-Ramadan of the year two hundred and fifty five." "I said to him, O son of the Messenger of Allah, who is his mother? He said, Narjis." "When it was the third day, my anxiety for the Wali of Allah intensified. So I brought them a repast and began with the room where the bondmaid was. There she was—she was sitting like a woman who has delivered a child. She was wearing yellow clothes and her head was wrapped. I greeted her and looked at the side of the room. There was a cradle of a baby covered by green sheets. I turned to the cradle and removed the sheets and there I see the Wali of Allah sleeping on his back, neither fastened nor tied.

He opened his eyes and began laughing and calling me with his finger. I held him and brought him near my mouth to kiss. I smelt a fragrance from him that I have never smelt a better fragrant than that. Abu Muhammad (a.s) called me, 'O my aunt, come and bring my young man to me.' I took him to his father. He said to him, my son, speak..." Then the saying of the Wali of Allah is narrated and then she says, "I took him from his father while he was saying, 'My dear son, I entrust you to the one mother of Moses entrusted him to. Be in the comfort of Allah, and His safeguard, and His protection and His company.' He said, 'Return him to his mother, aunt, and hide the news of this baby of ours and do not inform anyone until the Book reaches its time.' I brought him to his mother and bid them farewell." Then the tradition continues like the previous one.

27- *Al-Ghaiba* of Sheikh Tusi: Muhammad Ibn 'Ali Ibn Bilāl narrates an identical tradition from lady Hakīma. In another narration on the authority of a number of great Sheikhs it comes that Lady Hakīma narrated this narrative and mentioned that it was the night of mid-Sha'bān and that his mother is Narjis. The narrative continues like the previous one until

her saying, "There I was, sensing my Master and hearing the voice of Abu Muhammad (a.s) as he was saying, 'O my aunt, bring my son to me.' So I removed [the curtains] from my Master, and there he was, prostrating, touching the earth through his forehead, palms, knees and toes. On his right forearm it was written, The Truth came and vanity perished, verily, vanity is ever perishing. I pulled him to myself and found him pure and clean. He did not need any sort of attention. I wrapped him in a sheet and carried him to Abu Muhammad (a.s). They have mentioned the narrative the same way until his saying, "I bear witness that a deity other than Allah is not and Muhammad is the Messenger of Allah and that 'Ali is by truth the Prince of the Believers." Then he mentions the Successors one by one until himself. He prays for his devotees for relief on his hands. Then he stops. She says, "Then something like a veil was erected between me and Abu Muhammad (a.s) and I did not see my Master. I said to Abu Muhammad (a.s), 'My Master, where is my lord?' He said, 'Took him someone who is worthier than you and us.'" Then they have mentioned all of the narration and have added, When it was after forty days, I entered upon Abu Muhammad (a.s) and there was our Master, the Patron. He was walking about the house. I had never seen a face more beautiful than his, nor heard any tongue more eloquent than his. Abu Muhammad (a.s) said, "This is the baby who is dignified before Allah, the Glorified." I said, "My Master, I see him in this condition and he is only forty days old." He smiled and said, "My aunt, don't you know that we the congregation of Imams, grow in the day to the extent that others grow in a year." I rose and kissed his forehead and returned. Then I came back and sought him, but did not see him. I said to Abu Muhammad (a.s), "What has our Master done?" He said, "Aunt, we have entrusted him to then one mother of Moses entrusted him to."

28- *Al-Ghaiba* of Sheikh Tusi: Handhala Ibn Zakariyā says, Ahmad Ibn Bilāl Ibn Dāwood, the transcriber, who was one of the commonality and in a position of contempt with respect to Ahl al-Bait, 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 a 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 secluded spot. With much fervor, I asked hi to tell me about what he has.

He said, Our houses were at Surra Man Ra'ā, in front of the house of Ibn al-Redhā, (meaning the house of Abu Muhammad al-Hasan Ibn 'Ali (a.s)). For a very long time, I stayed away from the locality, going to

Qazwīn and other cities. Then destiny brought my back to Surra Man Ra'ā. When I arrived there, I had lost all whom I had left behind from my family and relatives, except an old woman who had raised me and had a daughter with her. 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 some days and then decided to exit. The old woman said, "How do you rush to return after an absence of so long? Stay with us, so we may take the pleasure of your stay."

I said to her in the way of jest, "I want to go to Karbala." This was a season when great many people were exiting either for mid-Sha'bān or the day of 'Arafa.

"I seek refuge of Allah for you, my son, to blaspheme through this talk of ridicule." She said, "I am going to tell you what I have seen. This happened two years after you left us. I was in this house, sleeping near the main entry hall. My daughter was with me. I was in a condition somewhere between sleeping and awake, when entered a man of handsome face, clean clothes, fragrant smell, and said, So and so, some one will come at this hour to you to call you to your neighbor. Do not refuse to go with him. And do not be scared.

I was afraid and called my daughter, 'Did you notice someone come into 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 said what he had said earlier. I cried out to my daughter. She said, 'No one has entered the house. Remember Allah and do not be scared.' I recited some verses and went to sleep again. When it happened the third time, the man came and said, So and so, 'the one who is calling you has come and is knocking on the door. Go with him.' I heard the door knock and went to it. 'Who is this?' I asked. 'Open and fear not,' someone said. I recognized his word and opened the door. It was a servant who had a lower garment sheet on him. He said, 'A neighbor needs you for a very important matter. So come.' He covered my head with the sheet and took me to the house, which I knew. There were sets of canvas fixed in the middle of the house. A man was sitting on the side of the canvases. The servant gestured to me with the motion of his eye and I entered.

There was a woman in labor and another woman was sitting behind her as if she was delivering her. The woman said, '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 on my hand and shouted, 'It is a boy! It is a boy!' I

pulled my head out from the side of the canvases to give the glad tiding to the man who was sitting. 'Do not shout,' someone said.

When I returned my face, the boy was not in my hand. The woman who was sitting said to me, 'Do not 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, 'Do not inform anyone of what you saw.' I entered the house and returned to my bed in this house. My daughter was still sleeping. Waking her up, I asked her, 'Did you see me going and coming?' She said, 'No.' I opened the sack at that hour and there was ten dinārs in it. I have not told this to anyone until today when you spoke these words in the way of ridicule. I narrated this to you to commiserate over you, for these people 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 had come back to Surra Man Ra'ā at two hundred and eighty one. The time when the old woman narrated this to me was during the ministry of 'Ubaidullāh Ibn Sulaymān.

Handhala says, I called Abu al-Faraj al-Mudhaffar Ibn Ahmad and he heard this story with me.

29- *Al-Ghaiba* of Sheikh Tusi: It has been narrated that one of the sisters of Abu al-Hasan (a.s) had a bondmaid, whom she had raised, called Narijs. When she had grown up, Abu Muhammad (a.s) entered and looked at her. She said to him, "I see, my Master, you are looking at her." He said, "I did not look at her but wondering. Lo, the baby that is dignified before Allah will be from her." Then he ordered her to seek permission of Abu al-Hasan (a.s) to offer her to him. She did that and Abu al-Hasan (a.s) ordered her to do so.

30- *Al-Ghaiba* of Sheikh Tusi: 'Allān narrates through his chains of narration that the Master (a.s) was born in the year two hundred and fifty six after the Migration, two years after the demise of Abu al-Hasan (a.s).

31- *Al-Ghaiba* of Sheikh Tusi: Muhammad Ibn 'Ali al-Shalmaghāni narrates in the book of *Al-Awsiyā'* on the authority of Hamza Ibn Nasr the slave of Abu al-Hasan (a.s) who narrates from his father: When the Master was born, the people of the house felicitated each other and rejoiced. When he grew, I was ordered to buy every day a bone with marrow and it was said, It is for our young Master.

32- *Al-Ghaiba* of Sheikh Tusi: Ibrāhim Ibn Idrīs says, My Master Abu Muhammad sent me a sheep and said, "Offer this as 'aqīqa from my son. Eat and feed your family." I did that and met him afterwards, he said, "The son of mine that was born died." Later, he sent me two sheep and wrote, "In the name of Allah the Merciful the Compassionate. Offer these two sheep as 'aqīqa of your Master. Eat, may Allah bless it for you, and feed your brothers." I did that and saw him afterwards. He did not say anything.

33- *Al-Ghaiba* of al-Ne'mānī: Ma'rūf Ibn Kharbūdh says, I heard Abu Ja'far (a.s) say, "Said the Messenger of Allah (a.s), 'Verily the example of my Household in this Ummah is the similitude of the stars of the heavens. Whenever a star disappears, another star rises, until you stretch your eyebrows to him and point with your fingers at him, the angel of death comes and takes him.

Then you remain a stretch of time not knowing one thing another. The progeny of 'Abdul-Mutallib will be equal in that. When you are like that, Allah will raise your star. So praise him and accept him.

*Explanation:* The coming of the angel of death and taking him does not mean his death, but rather, that the angel of death was with the Rūh al-Qudus when the latter took him to occultation.

34- *Kitāb al-Nujūm*: A personage of ours has mentioned in the book of Al-Awsiyā'—which is a reliable book, narrated by al-Hasan Ibn Ja'far al-Saimuri, and its author is 'Ali Ibn Muhammad Ibn Ziyād al-Saimuri, who had correspondence with al-Hādi and al-'Askari (a.s), and was a trustworthy and reliable man—the following words, "Narrated to me Abu Ja'far al-Qummi, the son of my brother Ahmad Ibn Ishāq Ibn Musaqqala, that there was in Qum a Jewish astrologer, reputed for his accuracy in calculations.

Ahmad Ibn Ishāq called him and said to him, An infant has been born in such and such time. See his fortune and check his destiny. The astrologer looked at his fortune and did certain calculations and said to Ahmad Ibn Ishāq, 'I do not see any star guiding me to conclude that this infant is yours. Such an infant is born only to an apostle or the successor of an apostle. Inference indicates that he will own the world, from east to west, land to sea, deserts to mountains; no one will remain on the face of the earth but will follow his religion and profess devotion to him.'"

35- *Kashf al-Ghumma*: al-Sheikh Kamāl al-Din Ibn Talha says, The birth of al-Hujja Ibn al-Hasan (a.s) was in Surra Man Ra'ā on the twenty third of Ramadan of the year two hundred and fifty eight. His father is Abu Muhammad al-Hasan, and his mother is a bondmaid named Saqīl;

Hakīma and other names are also mentioned for his mother. His patronym is Abu al-Qāsim; his title al-Hujja, the Virtuous Heir, and al-Muntadhar (the Awaited) is also said to be one of his titles.

36- *Al-Irshād*: His birth was on the mid-Sha'bān of the year two hundred and fifty five. His mother is a bondmaid, called Narjis. His age at the time of his father's demise was five years in which Allah had given him wisdom and the speech decisive[1] and had made him a Sign for the worlds. He gave him wisdom like he gave Yahyā wisdom in infancy; He made him an Imam like He made Jesus the son of Mary an apostle in the cradle. He has two occultations before his rise, one of which is longer than the other one. Traditions have reached us with this regard. The shorter one of the two is from the time of his birth until the end of the time of the emissaries between him and his Shī'a and the demise of the representatives through death. And the longer one is the one after the first one. At its end, he will rise with the sword.

37- *Kashf al-Ghumma*: Ibn al-Khashshāb says, Abu al-Qāsim Tāhir Ibn Hārūn Ibn Mūsā al-'Alawi narrated to me from his father, who narrated from his grandfather, saying, My Master Ja'Far Ibn Muhammad said, The Virtuous Heir is from my progeny. He is the Mahdi and his name is M. U. H. A. M. M. A. D. His patronym is Abu al-Qāsim. He will rise in the latter days of time. His mother is called Saqīl, Abu Bakr al-Dāre' told us. In another narration it is rather that his mother is Hakīma. And a third narration says she is called Narjis. And Susan, according to another account. Allah knows the best. His patronym is Abu al-Qāsim. He has two names, Khalaf and M. U. H. A. M. M. A. D. He will appear in the latter times. Clouds are on his overhead, which shade him from the sun. They go wherever he goes and they call in an eloquent voice, *This is the Mahdi*.

Muhammad Ibn Musā al-Tūsi narrated to me, Abu Miskīn narrated from a certain historian to me that the mother of al-Muntadhir is called Hakīma.

The author says, Also see relevant narrations in the section of the people who have met him.

Ibn Khallikān says in his book of history, He is the Twelfth of the Twelve Imams according to the Shī'a beliefs. He is known as the Hujja and he is the one that Shī'a believe is the Awaited al-Qā'im and the Mahdi. He is the one, according to them, who was at the cellar (serdāb). They have much said about him. They await his appearance in the ends of the time from the cellar at Surra Man Ra'ā. His birth was on the day of Friday mid-Sha'bān of the year two hundred and fifty five. At his

father's demise, his age was five years. His mother's name is Khamat, and it is said, Narjis. The Shī'a say that he entered the cellar in the house of his father, as his mother was looking at him, and did not come back to her. This happened in the year two hundred and sixty five. His age at this day is nine years. Ibn al-Arzaq has mentioned in the history of Miyāfāriqīn that the mentioned Hujja was born in the ninth of Rabī' al-Awwal of the year two hundred and fifty eight. It is also said that he was born on the eighth of Sha'bān of the year two hundred and fifty six. This is the correct narration.

When he entered the cellar his age was four years, and it is said, five years. It is also said that he entered the cellar in the year two hundred and seventy five, when his age was seventeen. And Allah knows the best.

The author says, I saw in the book of one of our scholars a tradition as follows: Said our Masters Abu al-Hasan and Abu Muhammad (a.s) "When Allah desires to create an Imam, he descends a drop from the water of the Paradise into the clouds, which drops into a fruit from the fruits of the Paradise. The Hujja of the time eats it and when it finds its place in him, and forty days pass on him, he can hear voices. When four months pass on him after he has been conceived, it is transcribed on his right arm, And fulfilled is the Word of your Lord by truth and equity. There is no one to change his Words and He is the All-Hearing and the All-knowing. When he is born, he establishes the order of Allah, and pillars from light are erected for him in every place, in which he sees the peoples and their. The commands of Allah descend on him in those pillars. The pillar is before his eyes, wherever he turns and looks."

Abu Muhammad (a.s) says, "I entered upon my aunts and saw a bondmaid of theirs, who was well adorned. Her name was Narjis. I looked at her and prolonged my stare. My aunt Hakīma said to me, 'I see you, my Master, looking at this bondmaid, thoroughly.' I said, 'Aunt, my stare at her is not but for wondering at Allah's will and choice.' She said, 'I reckon, my Master, you like her.' So I ordered her to seek permission of my father 'Ali Ibn Muhammad (a.s) to submit her to me. She did that and my father commanded her to do so and she brought her to me.

Al-Husain Ibn Hamdān and another reliable Sheikh narrated to me from Hakīma Bint Muhammad Ibn 'Ali al-Redhā (a.s) narrated that she used to enter upon Abu Muhammad (a.s) and pray for him that Allah may give him a son. She said, I entered upon her and said to him what I used to say and prayed as I used to pray. He said, "Aunt, as for your prayers that may Allah give me a son, it will happen tonight." It was a

Friday eve, three nights left from Sha'bān of the year two hundred and fifty seven. "Have your iftār with us." "Who is this blessed boy going to be born from, my Master," I asked. "From Narjis, aunt."

I said to him, "There is not one amongst your bondmaids more cherished to me than her." I rose and went to her. When I entered upon her, she did to me what she always did. I bowed on her hands and kissed them and did not allow her do what she always did. She called me her lady; I called her the same. She said, "May I be your ransom," she said. "I and the whole world be your ransom," I returned.

She turned that down. I said to her, "Do not turn down what I did. For Allah will grant you in this night a boy, a Master in this world and the hereafter. He will be the relief of the believers." She was bashful.

I looked at her closely but did not see any sign of pregnancy. I said to my Master Abu Muhammad (a.s), "I do not see any pregnancy in her." He smiled and said, "We the congregation of successors are not carried in the abdomens, but rather, we are carried on the sides. We do not come out from wombs, but rather from the right leg from our mothers. Because we are the Divine light to which impurities do not reach." "My Master," I said, "you just informed me he will be born in this night. In which time?" He said, "At dawn-break, the dignified before Allah will be born insha'Allah.

Lady Hakīma says, I got up and made iftār and then slept near Narjis. Abu Muhammad (a.s) slept at the front deck of the house in which we were. When the time of nightly prayers arrived, I got up. Narjis was asleep. There was not any sign of parturition in her. I began my prayers and then performed the watr prayers. As I was in the watr, it occurred to my mind that the dawn has come. As doubts came to my heart, Abu Muhammad (a.s) called out from the deck, "Aunt, dawn has not come." I finished the prayers fast and Narjis moved. I came near her and pulled her to me and mentioned the name of Allah on her. "Do you feel anything?" I asked her. "Yes," she said. A faintness overwhelmed me that I could not hold my person and it put me to sleep. The same happened to Narjis. I did not wake up but by feeling my Master the Mahdi and hearing the call of Abu Muhammad (a.s), saying, "Aunt, bring my son to me." I kissed him and removed the veil from my Master. There he was, prostrating, reaching the earth with his forehead, palms, knees, and toes. There was transcribed on his right arm, The Truth has come and vanity has perished, verily, vanity is ever perishing. I pulled him to myself and found him to be pure and clean without need to any attention. I wrapped him in a cloth and carried him to Abu Muhammad (a.s). He picked his

son and sat him on his left palm and placed his right palm on his back. Then he entered his tongue into the blessed baby's mouth and touched his hand against the baby's back and ears and joints. Then he said to him, "Talk, my son." He said, "I bear witness that a deity other than Allah is not, and I bear witness that Muhammad is Messenger of Allah and that 'Ali, the Prince of the Believers, is the Wali of Allah." Then he kept counting the Master Imams, one after the other, until he reached himself. He beseeched relief for his devotees on his hands and then with great awe stopped."

"Aunt, take him to his mother," said Abu Muhammad (a.s), "so he greets her. Then bring him to me." I took him. He greeted his mother and then I returned him to his father. Then the like of a veil was erected between me and Abu Muhammad (a.s) and I did not see my Master. I said to him, "My Master, where is our lord?" He said, "Took him someone who is more nearer to him than you. When it is the seventh day, come to us." On the seventh day, I came and greeted him and sat down. He said, "Bring my son to me." I brought my Master, who was in a yellow dress. His father did the same things to him like the first time and put his tongue into his mouth and then said to him, "Talk, my son."

He said, "I bear witness that a deity other than Allah is not." Then he praised Muhammad by beseeching blessings for him and the Prince of the Believers and the Imams one after the other until he stopped by mentioning his father. Then he recited, *In the name of Allah, the Merciful, the Compassionate; And We desire to confer kindness upon those who have been enfeebled on earth and make them Imams and make them heirs and give them power on earth and show Pharaoh and Hāmān and their armies from them what they have been averting.*

Then he said, "Read, my son, from the books that Allah has revealed upon his prophets and apostles." My Master began with the book of Adam and read it in Assyrian; he read the book of Idrīs, the book of Noah, the book of Hūd, the book of Sālih, the pages of Abraham, the Torah of Moses, the Psalms of David, the Evangel of Jesus, and the Qur'ān of my grandfather Muhammad (a.s). Then he narrated the stories of the apostles and messengers until his own time.

After forty days, I went to the house of Abu Muhammad (a.s) and suddenly saw that the Master of the Age was walking about the house. I had never seen a face more beautiful than his, nor heard a tongue more eloquent than his. Abu Muhammad (a.s) said to me, "This is the boy dignified before Allah, the Exalted."

I said to him, "My Master, he is forty days old and I see him like this." He said, "My aunt, don't you know that we the congregation of legatees grow in a day so much that the others grow in a week, and grow in a week so much that the others grow in a year." I rose and kissed his forehead and returned. I came back and looked him but did not see him. I said to my Master Abu Muhammad (a.s), "What has our Master done?" He said, "Aunt, we entrusted him to the one mother of Moses entrusted her son to." Then he said, "When my Lord granted me the Mahdi of this Ummah, He sent two angels, who carried him to the Pavilions of the Throne (*Sarādiq al-'Arsh*), so much so they stood him in front of Allah, the Glorified. He said to him, 'Blessed be you My servant for the support of my religion and manifestation of My command and guidance of My servants. I have taken an oath that through you I will seize, through you I will grant, through I will forgive, through you I will punish. Return him, O' two angels, return him. Return him to his father like a friend of Mine is returned. Convey to his father that he is in My accord of protection, in My security, and in My eyes until I establish through him the truth, until I perish through him vanity, and until the religion is for Me forever.'"

She said, "When he fell from the abdomen of his mother on earth, he was found kneeling on his knees, raising his forefingers. Then he sneezed and said, 'All praise is due to Allah, the Lord of the worlds. And may Allah bless Muhammad—a humble servant, neither proud nor arrogant—and his household.' Then he said, 'The oppressors have presumed that the Hujja of Allah has perished. If I were given permission, this doubt would perish.'"

It has been narrated from Ibrāhīm, the companion of Abu Muhammad (a.s): My Master Abu al-Hasan (a.s) sent me four sheep and wrote to me, "In the name of Allah the Merciful, the Compassionate. Offer these as 'aqīqa of my son M. U. H. A. M. M. A. D. al-Mahdi. Eat! Blessed a food be it for you! And feed whosoever of our Shī'a you find."

The author says, al-Shahīd al-Awwal says in al-Durūs, "He was born at Surra Man Ra'ā on Friday eve on the fifteenth of Sha'bān of the year two hundred and fifty five. His mother is Saqīl. It is said that she is Narjis. And it is said she is Maryam Bint Zaid al-'Alawiyya." I would like to add that Sheikh Tusi in al-Misbāhain and al-Seyed Ibn Tāwūs in Kitāb al-Iqbāl and the rest of his books of supplications have specifically chronicled his date of birth as mid-Sha'bān. The author of al-Fusūl al-Muhimma says, He was born at Surra Man Ra'ā on the eve of mid-Sha'bān of the year two hundred and fifty five.

It has been narrated from the handwriting of al-Shahīd al-Awwal from al-Sādiq (a.s) that the Imam said, “The night in which al-Qā’im (a.s) will be born, no child will be born but he will be a believer; and if he is born in a land of polytheism, Allah will transfer him to faith through the blessing of the Imam (a.s).”

[1] For maintaining readability, (a.s) which is an acronym for “Alayhum Salaam” is used throughout the book to denote "May God bless him, her or them". When used for the Prophet, his Household is included. When used for others, it only refers to that person.

[2] Rituals performed after the prayers.

[1] Qur’an, Sād: 20

## HIS NAMES, TITLES, PATRONYM AND THEIR REASONS

1- *'Ilal al-Sharā'e'*: On the authority of al-Thumālī: I asked al-Bāqir, blessings of Allah be unto him, "O' son of the Messenger of Allah, aren't all of you Establishers (*Qā'imīn*) of the Truth?" He said, "Indeed so." I asked him then, "Why has al-Qā'im has been named 'the Establisher' (*al-Qā'im*)?" He said, "When my forefather Husain, may Allah bless him, was killed, angels wailed to Allah, the Exalted, and cried and whimpered. They said, 'Our Lord, our Master, are You going to ignore people who killed Your chosen friend and the progeny of Your chosen and selected friend from Your creation?' Allah, the Exalted, revealed to them, 'Relax my angels. By My Honor and My Majesty, I will take revenge from them, even if it be after a while.' Then Allah, the Exalted, manifested the Imams from the progeny of Husain (a.s) which made the angels happy. They saw one of them standing (*qā'im*), offering *salāth*. Allah, the Exalted, said, 'Through that Standing one (*al-Qā'im*) I shall avenge from them.'"

2- *'Ilal al-Sharā'e'*: 'Amr Ibn Shamir narrates from Jābir: A man came to Abu Ja'far (a.s) while I was present there, and said, "May Allah have mercy on you. Take these five hundred dirhams and spend them in their appropriate venues, for they are the zakāt of my wealth." "Rather, you take them and spend them on your neighbors, orphans and the needy and amongst your Muslim brothers," replied the Imam. "This will happen when our Qā'im rises, for he will distribute equally and establish equity in the creation of the All-Merciful, amongst their virtuous and their vice. Whoever obeys him, he has obeyed Allah, and whoever disobeys him, he disobeys Allah. He has been called al-Mahdi, because he will guide to a hidden affair, bringing out the Torah and the rest of books of Allah from a cave in Antakiya. He will issue verdicts amongst the followers of the Torah according to the Torah, and amongst the followers of the Evangel according to the Evangel, and amongst the followers of the

Zabūr according to the Zabūr, and amongst the followers of the Qurʾān according to the Qurʾān.

All riches and wealth will come to him, be they beneath the earth or over it, and he will say to people, 'Come to the riches for which you forsook your relatives, shed bloods, and committed acts forbidden by Allah.' He will dispense wealth in a way no one has done before." Abu Ja'far said, "The Messenger of Allah (a.s) said, 'He is a man from me. His name is like mine. Allah will protect me through him. He will act on my conduct and fill the earth with equity and justice and light as it will be filled with oppression, inequity, and vice.'"

*Explanation:* "This will happen" refers to the imperativeness of submitting zakāth to the Imam. "So he will issue verdicts amongst the followers of the Torah according to the Torah," does not contradict the coming narrations asserting there will remain no one but he will accept Islam, since this can be interpreted on the grounds that he will reason to them from their books, or will issue verdicts and judgments as such in the beginnings before the rise of his rule and the manifestation of his truth. "Allah will protect me through him" means Allah protects my right and my reverence with respect to him; so He will aide him and succor him. Or it may mean that Allah will make him such that people will infer his right and his reverence for his grandfather.

3- *Ma'āni al-Akḥbār*: Al-Qā'im has been named the Rising/Standing One (*Qā'im*), because he will rise after the oblivion of his name.

4- *Ikmāl al-Dīn*: Al-Saqar Ibn Dalaf says, I heard Abu Ja'far Muhammad Ibn 'Ali al-Redhā (a.s) say, "The Imam after me is my son; his command is my command; his word is my word; and obedience to him is obedience to me. Imamate after him belongs to his son al-Hasan; his command is his father's command; his word is his father's word; and obedience to him is obedience to his father." Then he became silent, so I said, "O' Son of the Messenger of Allah, then who is the Imam after al-Hasan?" He cried very profusely and then said, "After al-Hasan (a.s) is his son, the Establisher of the Truth (*al-Qā'im bil-Haqq*), the Awaited Savior." I asked him, "O' Son of the Messenger of Allah, and why has he been named al-Qā'im?" He said, "Because he will rise after the oblivion of his name and the apostasy of the majority of the believers in his Imamate." Then I asked, "And why is he named al-Muntadhar (the Awaited)?" He said, "Because the days of his occultation will be many and its time will be long, with the sincere ones waiting his rise and the doubters denying it, and the deniers ridiculing it. There will be many predictors then of the

time of his rise. The rushers will go to annihilation and the submitters will be rescued."

5- *Al-Ghaiba of Sheikh Tusi*: Al-Kulaini narrates from Abu Muhammad (a.s) that when the Hujja was born, the Imam said, "The oppressors assumed that they will kill me in order to discontinue this succession. How did they see the might of Allah!" He named him al-Mu'ammal (the one in whom hopes rest).

6- *Al-Ghaiba of Sheikh Tusi*: Abu Sa'id al-Khurāsāni says, I said to Abu 'Abdillah (a.s), "Is the Mahdi and the Qā'im the same?"

He said, "Yes."

I asked, "For what reason has been named the Mahdi?"

He said, "Because he will be guided to every hidden matter. And he is named al-Qā'im because he will rise after his name dies. He will establish a mighty enterprise."

7- *Al-Irshād*: Muhammad Ibn 'Ajalān narrates from Abu 'Abdillah (a.s), "When the Qā'im rises, he will call people to Islam anew and will guide them to an order that is worn out and the masses have led astray from it. The Qā'im has been named the Mahdi because he will lead to an order that is led astray from and he is named al-Qā'im for his rise with the Truth."

8- *Tafsīr of Furāt Ibn Ibrāhīm*: Ja'far Ibn Muhammad al-Farāzi narrates through his chain of narration from Abu Ja'far (a.s) in reference to the Divine words, *Whosoever is killed innocently, We have assigned to his heir the authority*, he said, "This is Husain." *So he may not exceed in killing and he is Mansūr* (helped, assisted, and aided), the Imam said, "Allah has named the Mahdi al-Mansūr as he has been named Ahmad, Muhammad, and Mahmūd, and as Jesus has been named al-Masih."

9- *Kashf al-Ghumma*: Al-Qāsim Ibn 'Uday says, It is said that the patronym of al-Khalaf al-Sālih (The Virtuous Heir) is Abu al-Qāsim and he has two names.

The author says: His holy names were mentioned in the previous chapter. They will also come in the chapter of *Those who have met him*, and other chapters.

# Chapter 6

## PROHIBITION OF MENTIONING HIS NAME

1- *Al-Ghaiba of al-Ne'mānī*: Abu Khālid al-Kābuli says, When 'Ali Ibn al-Husain (a.s) passed away, I entered upon Muhammad Ibn 'Ali al-Bāqir (a.s). "May I be your ransom," said I, "you have known my dedication to your father and my affinity towards him, and my reclusion from the people." "You spoke the truth, Abu Khālid," he said. "What do you want?" "May I be your ransom," I said, "your father has described the 'Patron of this Order' to me with specific qualities that should I see him on a trail, I would hold his hand." He said, "Abu Khālid, what do you want then?" "I want you to tell me his name, so I may recognize him by his name." "You have inquired from me, by Allah, Abu Khālid, about a question of great caution." He said, "You have asked me of a subject that if I were to talk to anyone about it, I would speak to you. You have asked me of a subject that should the children of Fātimah recognize him, they will crave to cut him piece by piece."

2- *Al-Ghaiba of al-Ne'mānī*: Abu Hāshim al-Ja'fari says, I heard Abu al-Hasan al-'Askari (a.s) say, "The Heir is after my son al-Hasan. How are you going to be when you are left behind the Heir?" I asked, "Why so, may I be your ransom?" He said, "Because you will not see his person, nor it is permissible for you to mention him by his name." "So how are we to mention him?" I asked. "Say the Hujja from the Household of Muhammad, blessings of Allah and His greetings be unto him."

*Ikmāl al-Dīn* narrates an identical narrative on the authority of Ibn al-Walīd from Sa'd. *Al-Ghaiba* of Sheikh Tusi narrates the same from Sa'd. *Kifāya al-Athar* narrates the same through another chain from Sa'd.

The author says: In some traditions his holy name has been explicitly mentioned. Al-Sadūq says, This tradition has come like this, mentioning the name of the Qā'im (a.s); however, my belief is forbiddance of mention his holy name is binding.

3- *Al-Tawhīd*: 'Abdul-'Adhīm al-Hasani narrates from Abu al-Hasan, the Third [1](a.s) that he said about the Qā'im (a.s), "It is not permissible

to mention him by his name until he rises and fills the earth with equity and justice as it will be full of oppression and corruption.”

4- *Ikmāl al-Dīn*: Safwān Ibn Mahrān narrates from al-Sādiq Ja‘far Ibn Muhammad (a.s): “The Mahdi is from my sons, the Fifth from the sons of the Seventh. His person will disappear from you and it is not permissible for you to mention him by his name.”

*Ikmāl al-Dīn* narrates this on the authority of Ibn Abi Ya‘fūr.

5- *Ikmāl al-Dīn*: Muhammad Ibn Ziyād al-Azdi narrates that when the Qā'im (a.s) was mentioned, Mūsā Ibn Ja‘far (a.s) said, “His birth will be hidden from the people and it will not be permissible for them to mention him by name until Allah, the Exalted, manifests him, and He fills the earth through him with equity and justice as it will be full of inequity and oppression.”

*Note*: These instructions explicitly refute the assertion that such forbiddance is specific for the time of the Minor Occultation, an argument based on hunches and illusions.

6- *Ikmāl al-Dīn*: ‘Abdul-‘Adhīm al-Hasani narrates from Muhammad Ibn ‘Ali (a.s): “Al-Qā'im is the one whose birth will be hidden from the people, his person will disappear from them, and it will be forbidden for them to mention him by his name. He has the same name and patronym as the Messenger of Allah.”

7- *Ikmāl al-Dīn*: My father and Ibn al-Walīd both narrate from al-Humyari, saying, I was with Ahmad Ibn Ishāq in the presence of al-‘Amri (a.s). I said to al-‘Amri, “I ask you about a subject, as Allah, the Exalted, has said in the story of Abraham, *Do you believe not? He said, Yes, but in order to satisfy my heart.* Have you seen my Patron?” He said, “Yes, and he has a neck like this,” pointing with both of his hands to his own neck. “And the name?” I asked. “I warn you not to seek that, because the commonality believes that this progeny has been cut off,” he said.

8- *Al-Kāfi*: Abu ‘Abdillah al-Sālihi says, Our scholars urged me after the demise of Abu Muhammad (a.s) that I should ask about the name and the place. The answer came to me, “If you should guide them to the name, they will divulge it, and if they should know the place, they would guide the others to it.”

9- *Ikmāl al-Dīn*: ‘Ali Ibn ‘Āsim al-Kūfi says, The following has come in the epistles of the Patron of the Time (a.s): “Accursed, accursed, is the person who mentions me by my name in a party of people.”

10- *Ikmāl al-Dīn*: Muhammad Ibn Ibrāhīm Ibn Ishāq says, I heard Muhammad Ibn Himād say, I heard Muhammad Ibn ‘Othmān al-‘Amri, may Allah sanctify his soul, say, “An epistle came in a handwriting,

which I recognize, *Whoever mentions me by name in a congregation of the people, on him is the curse of Allah.*"

11- *Ikmāl al-Dīn*: Ibn Ri'āb narrates from Abu 'Abdillah (a.s): "The Patron of this Order is a man that no one will mention him by his name except an infidel."

12- *Ikmāl al-Dīn*: Al-Rayyān Ibn al-Salat says, I asked al-Redhā (a.s) about the Qā'im (a.s). The Imam said, "His body is not seen and he is not mentioned by his name."

13- *Ikmāl al-Dīn*: Jābir narrates from Abu Ja'far (a.s), "'Omar asked the Prince of the Believers (a.s) about the Mahdi (a.s), saying, 'Yā Ibn Abi Tālib, tell me about the Mahdi. What is his name?' The Prince of the Believers (a.s) said, 'As for his name, my beloved and my bosom friend has bound me not to speak to anyone of his name until Allah, the Exalted, raises him. It is of the things that Allah, the Exalted, has entrusted its knowledge to his Messenger.'"

*Al-Ghaiba* of Sheikh Tusi: Sa'd narrates the same.

[1] That is, al-Imam Ali al-Hādi al-Naqi.

## HIS ATTRIBUTES, TRAITS AND LINEAGE

1- *‘Uyūn Akhbār al-Redhā*: Ahmad al-Qasri narrates from Abu Muhammad al-‘Askari, who narrates from his forefathers, from Musā Ibn Ja‘far (a.s) saying, “No one can be the Qā'im but an Imam the son of an Imam and a Successor the son of a Successor.”

2- *Ikmāl al-Dīn*: ‘Abdullah Ibn ‘Atā' said, I asked Abu Ja‘far (a.s), “Your Shī'a in Iraq are many and by Allah, there is no one in the Ahl al-Bait like you. So why don't you make an uprising?” He said, “O' Abdullah Ibn ‘Atā', base people have filled your ears. By Allah, I am not your Awaited Patron.” I asked, “So who is our Awaited Patron?” He said, “Watch for the one whose birth will be hidden from the people. He will be your Patron.”

*Explanation*: That is, you listen to the words of ignorant members of the Shī'a community and accept their assertion that we have extensive numbers of supporters and that we must rise and that I am the promised Qā'im.

3- *Al-Ghaiba of Sheikh Tusi*: Sufyān al-Jurairi says, I heard Muhammad Ibn ‘Abdi'r-Rahmān Ibn Abi Lailī say, “By Allah, the Mahdi will not be but from the progeny of Husain (a.s).”

4- *Al-Ghaiba of Sheikh Tusi*: Through the same chain of narration on the authority of al-Fudhail Ibn al-Zubair: I heard Zaid the son of ‘Ali Ibn al-Husain (a.s) say, “The Awaited Savior is from the progeny of Husain Ibn ‘Ali, from the children of Husain and from the heirs of Husain. Husain is the victim about whom Allah said, *Whosoever is killed innocently, We have assigned to his heir the authority*. His heir is a man from his progeny, from his children.” Then he recited, *And He made it a word to continue in his posterity*. [Al-Zukhruf: 28] *So he may not exceed the just limit in slaying*. [Al-Isrā': 33] Zaid (a.s) said, “His authority is in his proof over all God's creation, so much so that his proof will prevail over all people and no one will have a reason against him.”

5- *Al-Ghaiba of Sheikh Tusi*: Abu al-Jārūd narrates from Abu Ja'far, from his father, from his grandfather: Said the Prince of the Believers (a.s) on the pulpit, "A man shall come from my progeny in the latter days; he will be white with a touch of red, of a broad abdomen, with legs of ample width, and of high shoulders. On his back are two signs, one sign of the color of his skin and another like the sign of the Messenger (a.s). He has two names. One name will be hidden and the other proclaimed. The one that will be hidden is Ahmad and the one that will be announced is M. U. H. A. M. M. A. D. When his standards will wave, the east and the west will be illuminated for him. He will put his hand on the heads of people, so there will remain no believer but his heart will be stronger than a block of iron and Allah will grant him the might of forty men. There will remain no dead, but that gaiety will reach him in his heart and in his grave. The dead will be visiting each other and felicitating each other for the news of the rise of al-Qā'im (a.s).

6- *Ikmāl al-Dīn*: Through the same chain of narration from Muhammad Ibn Sanān, from 'Amr Ibn Shamir, from Jābir, from Abu Ja'far (a.s): "The knowledge of the Book of Allah, the Exalted, and the conduct of His Messenger (a.s) will grow in the heart of our Mahdi like the best growth of a plant. So whoever of you remains there until he meets him, he has to say when he sees him, "Peace be unto you, O' Household of Mercy and Prophethood, the Source of Knowledge and the Abode of Apostleship."

It has also been narrated that the proper greeting for the Qā'im will be as follows: "Peace be unto you O' Divine Redeemer on His earth. (As-Salāmu 'Alaika Yā Baqiyyat Allah fi Ardhih)

7- *Al-Ghaiba of Sheikh Tusi*: Jābir al-Ju'fi says, I heard Abu Ja'far (a.s) say, "'Omar Ibn al-Khattāb walked along the Prince of the Believers (a.s) and asked, 'Please tell me about the Mahdi. What is his name?'" "Said the Prince of the Believers, 'As for his name, my Beloved has bound me not to talk of his name until Allah brings him forth.'" "'Omar asked, 'Then tell me about his qualities.'" "Said the Prince of the Believers, 'He is a youth with broad shoulders, beautiful face, elegant hair, with his hair flowing over his shoulders. The light of his visage surpasses the blackness of his beard and hair. My father be the ransom of the son of the best of the concubines.'"

*Al-Ghaiba of al-Ne'māni* narrates the same from 'Amr Ibn Shamir.

8- *Al-Ghaiba of al-Ne'māni*: 'Abdullah Ibn 'Atā says, I went to Hajj from Wāsit[1] and entered upon Abu Ja'far Muhammad Ibn 'Ali (a.s). He asked me about the people and prices. I said, "I left the people behind

while their necks were stretched towards you. Should you rise, the masses will follow you."

"O son of 'Atā'," said the Imam, "you have started lending your ears to the fools. By Allah, I am not your Awaited Patron. Every man of us pointed by fingers or signaled by eyebrows will be murdered or will die in the bed." I said, "And what dying in the bed?" "He dies by rage in his bed until Allah sends the one whose birth is unbeknownst." "And who is the one whose birth will be unbeknownst?" The Imam replied, "Look who is the one whom people do not know whether he is born or not, he is your Awaited Patron."

9- *Al-Ghaiba of al-Ne'māni*: Ayyūb Ibn Nūh says, I said to Abu al-Hasan al-Redhā (a.s), "We hope that you are the Awaited Patron of this Order and that may Allah lead this to you without any effort of the sword. You have been pledged allegiance to. Coins have been minted on your name." He said, "Anyone of us to whom letters go and come, is pointed at with fingers, is asked questions, and religious dues are taken to, is either assassinated or he dies on his bed until Allah sends a boy from us for this Order. His birth and place of growth will be kept hidden, but he will not be hidden for himself."

10- *Al-Ghaiba of al-Ne'māni*: 'Abdul-A'lā Ibn Hasīn al-Tha'labī narrates from his father: I met Abu Ja'far Muhammad Ibn 'Ali (a.s) in Hajj or 'Omra. I said to him, "My age has grown much and my bones have become fragile, and I do not know whether destiny will allow me another time to see you or not. So confide in me a promise and let me know when is the relief?" He said, "The fugitive, the abandoned, the loner, the forlorn, the only one from his house, the son of an un-avenged father, carrying the patronym of his uncle, he is the patron of the banners. His name is the name of an apostle." I asked him to repeat it for me. He called for a sheet of skin or paper and wrote it for me.

*Explanation*: "The son of an un-avenged father," this can be an allusion to al-'Askari (a.s) or Husain (a.s) or simply the category of father in which case it would include all Imams.

11- *Al-Ghaiba of al-Ne'māni*: Sālim al-Ashal narrates from Hasīn al-Taghlubī: "I met Abu Ja'far (a.s) ..." and then he mentions a similar tradition, except that he says, Then Abu Ja'far (a.s) looked at me when he had finished his words and said, "Did you memorize this or should I write them for you." I said, "If you would like so, please." Then he called for a sheet of skin or a paper and wrote it and gave it to me.

Sālim al-Ashal says, Hasīn took the writing out to us and read it for us, saying, "This is the writing of Abu Ja'far (a.s)."

12- *Al-Ghaiba of al-Ne'māni*: Abu Jārūd narrates from Abu Ja'far (a.s): "The Patron of this Order is the abandoned, the loner, the son of an un-avenged father, carrying the patronym of his uncle, the only one from his house. His name is the name of a prophet."

13- *Al-Ghaiba of al-Ne'māni*: Al-Hasan Muhammad al-Hadhrami and 'Āmir Ibn Wā'ila narrate from Ja'far Ibn Muhammad (a.s): "The one whom you seek and have hopes for will rise from Mecca. But he will not rise from Mecca until he sees what is necessary, even if it happens that organs eat parts of trees."

14- *Al-Ghaiba of al-Ne'māni*: Abu al-Haitham narrates from Abu 'Abdillah (a.s): "When three names, Muhammad, 'Ali, and Hasan come in consecution, their fourth one is the Qā'im (a.s)."

15- *Al-Ghaiba of al-Ne'māni*: Dāwood al-Raqqi says, I said to Abu 'Abdillah (a.s), "May I be your ransom, this matter has taken much long on us, so much that our hearts have run out of patience and the grief is killing us." He said, "When it reaches the highest level of despair and the severest point of grief, a caller will call from the heavens the name of the Qā'im and the name of his father." I said, "May I be your ransom, what is his name?" He said, "His name is the name of a messenger and his father's name is the name of a successor."

16- *Al-Ghaiba of al-Ne'māni*: Yahyā Ibn Sālim narrates from Abu Ja'far (a.s): "The Patron of this Order is the youngest of us by age and the most concealed of us in person." I asked, "When will he be?" He said, "When riders march to pledge allegiance to the boy, then every man of power and authority will rise a standard." *Explanation*: "When the riders march" means when the news spreads every where. "To pledge allegiance to the boy," that is, the Qā'im (a.s).

17- *Al-Ghaiba of al-Ne'māni*: 'Omar al-Yamāni narrates from Abu 'Abdillah (a.s): "The Qā'im will rise while he is not bound by commitment to anyone's allegiance."

18- *Al-Ghaiba of al-Ne'māni*: Hishām Ibn Sālim narrates from Abu 'Abdillah (a.s) that he said, "The Qā'im will rise while he does not owe anyone any commitment or allegiance."

19- *Al-Ghaiba of al-Ne'māni*: Shu'aib Ibn Abi Hamzah says, I entered upon Abu 'Abdillah (a.s) and said to him, "Are you the Awaited Patron of this matter?" He said, "No." "Then your son?" I asked. "No," he said. "Then the son of your son?" "No." "Then the son of your son's son?" "No." "Then who is he?" "The one who will fill the earth with equity, just as it will become full of oppression. He may perchance come after a

period of absence of Imams, as the Messenger of Allah (a.s) was sent after a period of absence of apostles."

20- *Al-Ghaiba of al-Ne'māni*: Abu Wābil says, The Prince of the Believers 'Ali (a.s) looked at Husain (a.s) and said, "This son of mine is a liege, just as the Messenger of Allah (a.s) named him a liege. Allah will bring from his progeny a man by the name of your Apostle, who will be similar to him in his creation and in his character. He will rise in a time of oblivion of the people, when the Truth will have died and perversion will be manifest.

By Allah, if he does not rise his neck will be severed. The dwellers of the heavens and its inhabitants will rejoice his rise. He is a man of broad forehead, high nose, thick abdomen, and large legs—his right leg bearing a dark mole—and his teeth are distanced from one another. He will fill the earth with equity and justice, just as it will be replete with oppression and inequity."

21- *Al-Ghaiba of al-Ne'māni*: Hamrān says, I said to Abu Ja'far (a.s), "May I be your ransom, I entered Medina with a sack on my waste, which has thousand dinārs in it. I made a pledge to Allah that I will distribute them at your door one by one or you answer me what I want to ask you about." "Hamrān," he said, "Ask and you will get your answers. Do not hate your dinārs." "I beseech you by your relation to the Messenger of Allah," I implored, "are you the Awaited Patron of this affair and the establisher (Qā'im) thereof?" "No," he said. I asked, "Then who is he? My father and mother be your ransom." He said, "He is the one whose pigment has a strike of red, has deep eyes and high eyebrows, is broad between shoulders. There is a scurf on his hair and a mark on his face. May Allah have mercy on Musā."

*Explanation*: "May Allah have mercy on Musā" perhaps suggests that some people will think that Musā is the Qā'im, while he is not. Or he might have said, "so and so," as in a tradition that is to come, and the Wāqifiyya have interpreted that to mean Musā.

22- *Al-Ghaiba of al-Ne'māni*: Hamrān Ibn A'yun says, I asked Abu Ja'far (a.s), "Are you the Qā'im?" He said, "The Messenger of Allah (a.s) has sired me and I am since seeking to avenge the blood and *Allah does what He desires*." I repeated the same question to him. He said, "You will realize when you will go. Your Awaited Patron is the one with broad abdomen, and there is scurf on his head, and he is the son of fears."

23- *Al-Ghaiba of al-Ne'māni*: On the authority of the mentioned chain of narration from Abu Basīr: Abu Ja'far (a.s) or Abu 'Abdillah (a.s)—the doubt is Ibn 'Isām's—said, "O' Abu Muhammad, the Qā'im has two

marks. There is a nevus on his head and has the ache of hizāz in his head, and has a nevus between his shoulders on his left side. Below his shoulders is a birthmark below his shoulders like the mark of an ās. He is the boy of six years and the son of the best of the bondmaids."

24- *Al-Ghaiba of al-Ne'māni*: Zaid al-Kannāsi says, I heard Abu Ja'far Muhammad Ibn 'Ali al-Bāqir (a.s) say, "The Patron of this Order bears a similarity to Yusūf from a dark bondmaid. Allah will arrange his affair in one night." He purposed absence by similarity with Yusūf (a.s).

25- *Al-Ghaiba of al-Ne'māni*: Al-Hakam Ibn Abd al-Rahīm al-Qasīr says, I asked Abu Ja'far (a.s), "The saying of the Prince of the Believers, 'My father be the ransom of the best of the bondmaids', is she Fātimah?" He said, "Fātimah is the best of the Houris." He said, "His abdomen is big. His pigment is reddish. May Allah bless so-and-so."

26- *Al-Ghaiba of al-Ne'māni*: Abu al-Sabbāh says, I entered upon Abu 'Abdillah (a.s). He said, "What is the news in the locality behind you?"

I said, "Happiness in your uncle Zaid. He believes he is the 'boy of six years' and that he is the Qā'im of this Ummah and that he is 'the son of the best of the bondmaids.'"

He said, "It is not as he says. If he rises, he will be killed."

27- *Al-Ghaiba of al-Ne'māni*: Yazīd Ibn Hāzim says, I left Kufa and when I arrived at Medina, I went to Abu 'Abdillah (a.s) and greeted him. He asked me, "Was there anyone with you?"

I said, "Yes, a man from the Mu'tazelites came with me."

He asked, "Which type of things was he saying?"

I said, "He assumed and hoped that Muhammad Ibn 'Abdillah Ibn al-Hasan is the Qā'im. His reason for that was that his name was the name of the Messenger, and his father's name was the name of the Messenger's father. I said to him, If you believe on the basis of names, here, it is also in the progeny of Husain: Muhammad Ibn 'Abdillah Ibn 'Ali. He said to me, This is a son of a bondmaid, meaning Muhammad Ibn 'Abdillah Ibn 'Ali, and this is the son of a wife, meaning Muhammad Ibn 'Abdillah Ibn al-Hasan Ibn al-Hasan."

Abu 'Abdillah (a.s) said to me, "Did you not answer him?"

I said, "I did not have anything to respond to him."

He said, "Only if you knew he is a boy of six," meaning the Qā'im (a.s).

28- *Al-Ghaiba of al-Ne'māni*: Abu al-Jārūd narrates from Abu Ja'far al-Bāqir (a.s) that he heard him say, "The Order is in the youngest of us by age and the most concealed one of us by name."

*Al-Ghaiba of al-Ne'māni*: Another chain of narration narrates the same from the Abu Ja'far (a.s).

29- *Al-Ghaiba of al-Ne'māni*: Abu Basīr says, I said to one of them—Abu 'Abdillah or Abu Ja'far (a.s)— "Is it possible that this Imamate may reach a person who has not reached puberty?" He said, "That will happen."

"What will he do?" I asked.

"Allah will bequeath him knowledge and epistles, and will not abandon him to himself," he said.

30- *Al-Ghaiba of al-Ne'māni*: Abu al-Jārūd says, Abu Ja'far (a.s) said to me, "This Order will not be but in the most concealed of us by name and youngest of us in age."

31- *Al-Ghaiba of al-Ne'māni*: Ishāq Ibn Sabbāh narrates from Abu al-Hasan al-Redhā (a.s) that the Imam said, "This will reach to the one for whom is the *haml*."

*Haml* means pregnancy, or to carry someone—possibly meaning that he will need to be carried for his young age—or it may be *khaml*, which means concealment.

32- *Kashf al-Ghumma*: Sadaqa Ibn Mūsā narrates from his father, who narrates from al-Redhā (a.s): "The Virtuous Heir is from the progeny of Abu Muhammad al-Hasan Ibn 'Ali. He is the Patron of the Age and he is the Mahdi."

33- *Al-Ghaiba of Sheikh Tusi*: Jābir narrates from Abu Ja'far (a.s), "The Mahdi is a man from the progeny of Fātimah. He is a man of tanned color."

34- *Al-Fusul al-Muhimma*: His noble attributes: He is a young man of broad shoulders, handsome face, beautiful hair which flows over his shoulders, fine-looking high nose, and broad forehead. It is said he disappeared in the cellar (*serdāb*) as the guards were following him. This was in the year two hundred and seventy six.

[1] A locality between Basra and Kufa.

## VERSES ABOUT THE RISE OF THE QA'IM

1- *Tafsīr al-Qummi*: And if We postpone the punishment from them until the numbered company. He[1]said, It means if We should grant them bounties in this world until the rise of the Qā'im (a.s) and then We bring them back and punish them, *They will verily say, 'What is holding him back?'* it means they will say in a fashion of jest, 'Why does not the Qā'im come and rise?' So Allah says, *Behold the day he comes to them. He is not turned aside from them and they will be encompassed by what they mocked at.* [Hūd: 8]

Ahmad Ibn Idrīs narrated through the chain of narration on the authority of Hishām Ibn 'Ammār's father, who was from the companions of the Prince of the Believers 'Ali (a.s), that the holy Imam said in the context to the verse, *And if We postpone the punishment from them until the numbered company, they will certainly say, 'What is holding him back?'* "The numbered company (*al-ummah al-ma'dūda*) is the companions of the Qā'im, the three hundred and ten and some odd men."

'Ali Ibn Ibrāhīm said, Ummah is used in a variety of senses in the Divine Book. Of its meanings is *madhab* or creed or denomination, such as in the verse, *People were a single ummah*, [Al-Baqara: 213] meaning, they followed a single creed. Of its meanings is *jamā'a* or congregation of people, such as in the verse, *Moses found over the waters of Midian an ummah of the people drawing water*, [Al-Qasas: 22] meaning he found a congregation of people. Of its meanings is one entity, such as the verse, *Verily Abraham was an ummah obedient to Allah and of righteous faith.* [Al-Nahl: 120]. Of its meanings is the genera of all animals, such as in the verse, *And there is not an ummah but a warner has gone among them.* [Fātir: 24] Of such meanings is the Ummah of the Messenger of Allah Muhammad (a.s), such as in the verse, *And thus we sent you in an ummah before which ummahs have passed.* [Al-Ra'd: 32]

Of these meanings is the concept of time, such as in the Divine saying, *And said the one who had been delivered of the two, remembering after an ummah*, [Yusuf: 45] that is, *after a time*. Likewise is the verse, *And if We*

postpone the punishment from them until the numbered ummah, [Hūd: 8] which means time. Of these meanings is all of creation, such as in the verse, *And you will see every ummah hobbling on its knees, being summoned to its book*, [Al-Jāthiya: 27] and the verse, *And the Day we shall raise from every ummah a witness; , then no leave will be given to the unbelievers, nor will they be suffered to make amends*. [Al-Nahl: 84] There are many verses like these.

2- *Tafsīr al-Qummi*: We verily sent Moses with Our signs to take your nation from the darks to the light and remind them of the Days of Allah. [Ibrāhim: 5] He said, "The Days of Allah are three: The Day of the Qā'im, Divine bliss unto him, the Day of death, and the Day of Judgment.

3- *Tafsīr al-Qummi*: And We made declaration to the Children of Israel in the Book, that is, We gave them knowledge. Then the address shifts from the Children of Israel to the Ummah of the Messenger of Allah (a.s) saying, *You will raise mischief on earth twice*, alluding to the two certain individuals and their followers and their breach of the covenant. And you shall behave insolently with mighty insolence, that is, their claim of the caliphate. When the promise of the first of the two came to pass, that is, the Battle of Jamal, We sent against you servants of Ours, men of great prowess, meaning the Prince of the Believers (a.s) and his companions. *They went to and fro in the lands*, that is, they searched for you and killed you. Then *We gave you back the turn to prevail over them*, meaning, We gave the Umayyads back the turn to prevail over the House of Muhammad (a.s) and *We succored you through wealth and progeny and We made your band of greater number* compared to Husain Ibn 'Ali (a.s) and his companions, when the womenfolk of the House of Muhammad (a.s) were taken hostage. *If you should do good, you do good for your own selves and if you should do evil, you do it against yourselves*. So when the second promise comes to pass, meaning the Qā'im (a.s) and his companions, *so they may make discountenance you*, meaning rendering their countenances dark, and *so they may enter the Mosque as they entered the first time*, meaning, the Messenger of Allah and his companions, and *to destroy utterly that which they ascended to*, that is, they will prevail over you and will kill you. Then the verse shifts to the House Of Muhammad (a.s) and says, *Perchance your Lord will have mercy on you*, that is, He will grant you victory over your enemy. Then it addresses the Umayyads, *If you again return, We will return*, that is, If you return with al-Sufyāni, We will return with the Qā'im from the House of Muhammad (a.s). [Al-Isrā': 4-8]

4- *Tafsīr al-Qummi*: Even so We have sent it down as an Arabic Qur'ān, and We have turned about in it something of warnings, that haply they may be God-

fearing, or it may arouse in them a remembrance, [Tāhā: 113] that is, remembrance of the event of the Qā'im and the Sufyāni.

5- *Tafsīr al-Qummi*: Then, when they perceived Our mighty, behold they ran headlong out of it. Run not! Return you unto the luxury that exulted in, and your dwelling-places; haply you shall be questioned. They said, 'Alas for us! We have been evildoers. So they ceased not to cry, until We made them stubble silent and still. [Al-Anbiyā': 12-15] When they, meaning the Umayyads, sensed Our wrath, that is, the Qā'im from the House of Muhammad (a.s), behold, they ran headlong out of it. Do not run away and return to what you were made to lead easy lives in and to your dwellings, haply you will be questioned, that is, return to the treasures you have treasured. He said, the Umayyads will enter Rome when the Qā'im (a.s) will search for them. Then he will take them out of Rome and will demand from them the treasures, which they have garnered. So they will say, as Allah has quoted them, *Woe on us, we have been oppressors. That did not cease to be their cry until We make them stubble, silent and still.* He said, That will be through the sword and under the shade of the sword. All of this is in the past tense but it refers to the future. It is of the verses we mentioned that their materialization is after their revelation.

6- *Tafsīr al-Qummi*: And We inscribed in the Psalms following the Reminder that My honorable servants shall inherit the earth. [Al-Anbiyā': 105] And We inscribed in the Psalms following the Reminder. He said, "All Divine Books are Reminders." My honorable servants shall inherit the earth. He said, "That is the Qā'im (a.s) and his companions."

*Explanation*: "All Divine Books are Reminders" means that the verse means, "After We wrote in the other revealed Books." Interpreters have said that the Torah is intended by the Zabūr, which we translated above as Psalms. Some have said that Zabūr means all of the Divine Books and "remembrance" is the "*al-Lawh al-Mahfūdh*" or the Protected Tablet.

7- *Tafsīr al-Qummi*: Ibn Abi 'Umayr narrates on the authority of Ibn Miskān from Abu 'Abdillah (a.s) in the context of the holy verse, *Leave has been given to the people who are waged wars against, for they have been oppressed, And Allah is verily able to help them*, [Al-Hajj: 39] "The commonality says that this verse was revealed about the Messenger of Allah (a.s) when the Qureish exiled him from Mecca. However, it is the Qā'im (a.s) when he rises to avenge the blood of Husain (a.s), saying, 'We are the heirs of the blood and the seekers of vengeance.'"

8- *Tafsīr al-Qummi*: And Whoever chastises to the extent he has been chastised, and then he is again oppressed, surely Allah will help him. [Al-Hajj: 60] And whosoever chastises, that is, the Messenger of Allah (a.s) to the extent

that he was chastised, that is, when they desired to murder him, and then again is oppressed, surely Allah will help him through Qā'im (a.s) from his progeny.

9- *Tafsīr al-Qummi*: Abu al-Jārūd narrates from Abu Ja'far (a.s) about the verse, *People, who if We shall empower them on earth, they will establish prayers and will pay the alms*, [Al-Hajj: 41] "These are the qualities of the House of Muhammad (a.s) to the last of the Imams, the Mahdi and his companions. Allah will give them the kingdom of the earth, its easts and its wests. Through him, He will manifest the religion and through him and his companions, He will eradicate heresy and falsity, as the foolish have tried to eradicate righteousness, until it will not be visible where is oppression. And they will be encouraging the right and discouraging the wrong."

10- *Tafsīr al-Qummi*: If We desire, We will bring down over them a sign from the heavens, rendering their necks bow to it in humility. [Al-Shu'arā': 4] My father narrated to me from Ibn Abi 'Umayr on the authority of Hishām from Abu 'Abdillah (a.s), "Their necks (that is, the Umayyads) will bow. The sign will be the call from the heavens on the name of the Patron of the Order (a.s)."

11- *Tafsīr al-Qummi*: He who answers the constrained, when he calls unto Him, and removes the evil and appoints you to be heirs of the earth. [Al-Naml: 62] My father narrated to me on the authority of al-Hasan Ibn 'Ali Ibn Fadhdhāl from Sālih Ibn 'Aqaba from Abu 'Abdillah (a.s), "This verse has been revealed about the Qā'im (a.s). He is, by Allah, the constrained. When he prays two *rak'ats* in al-Maqām and supplicates to Allah, He will answer him and will remove the evil and will appoint him the heir on the earth."

12- *Tafsīr al-Qummi*: Then if help comes from your Lord, that is, when the Qā'im comes, they will say, 'We were with you.' What, does not Allah know what is in the breasts of all beings? [Al-'Ankabūt: 10]

13- *Tafsīr al-Qummi*: Ja'far Ibn Ahmad on the authority of the chain of narration from al-Thumālī from Abu Ja'far (a.s): Al-Thumālī says, I heard the Imam say, "And whosoever seeks help after he has been oppressed, [Al-Shūrā: 41] that is, the Qā'im and his companions, against them there is no way. When he rises, the Qā'im and his companions will seek Divine help against the Umayyads and the falsifiers and the *nāsibis*. This has been denoted in the Divine verse, *The way is only open against those who oppress people and are insolent on the earth wrongfully; there awaits them a painful chastisement*. [Al-Shūrā: 42]

14- *Tafsīr al-Qummi*: It has been narrated about the Divine verse, *The Hour has come near*, [Al-Qamar: 1] that it refers to the uprise of the Qā'im (a.s).

15- *Tafsīr al-Qummi*: Ahmad Ibn Idrīs narrates on the authority of the chain of narration from Dhibyān from Abu 'Abdillah (a.s) about the Divine verse, *Both densely green*, [Al-Rahmān: 64] "Mecca and Medina will be connected with palm trees."

16- *Tafsīr al-Qummi*: *They want to extinguish the light of Allah with their mouths; and Allah completes His light*. [Al-Saf: 8] He said, This will be through the Qā'im from the House of Muhammad (a.s) when he uprises 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."

17- *Tafsīr al-Qummi*: And other things you love are help from Allah and a victory near. [Al-Saf: 13] It will be happen in this life through the victory of the Qā'im (a.s).

18- *Tafsīr al-Qummi*: Until, when they see that which they are promised. [Al-Jinn: 24] This is the Qā'im and the Prince of the Believers (a.s). Then they will know who is weaker in helpers and fewer in numbers.

19- *Tafsīr al-Qummi*: Surely, they will weave a scheme. And I will make a scheme. So grant the disbelievers, O' Muhammad, respite. Let them alone for a while [Al-Tāriq: 16] until the Qā'im (a.s) rises and will avenge for Me from the despots and the tyrants of Qureish and Umayyads and the rest of the people.

20- *Tafsīr al-Qummi*: Ahmad Ibn Idrīs on the authority of the chain of narration from Muhammad Ibn Muslim, saying, I asked Abu Ja'far (a.s) about the holy verse, *I swear by the night when it draws a veil*. [Al-Layl: 1] The Imam said, "The night here is the second person. He drew veil over the Prince of the Believers (a.s) during his reign, which he enjoyed over the Prince of the Believers. The Prince of the Believers (a.s) was ordered to forebear during their rule."

Muhammad Ibn Muslim said, "And the day when it shines with brightness." [Al-Layl: 2] The Imam said, "The day is the Qā'im from us the Ahl al-Bayt. When he rises, he will defeat the rule of falsity. The Qur'ān has used many parables about it for the people, however, the Divine words are addressed to His Messenger (a.s) and us and no one other than us knows their meaning."

21- *Tafsīr al-Qummi*: Say, 'Have you thought, if your water should vanish in the morning, who will bring you running water?' [Al-Mulk: 30] It

means, "Say, 'Have you thought if your Imam should go absent, who will bring you an Imam like him?'"

Muhammad Ibn Ja'far narrated to us through the chain of narration on the authority of Fadhdhāla Ibn Ayyūb that al-Redhā' (a.s) was asked about the saying of Allah, the Exalted, *Say, 'Have you thought, if your water should vanish in the morning, who will bring you running water?'* The Imam (a.s) said, "Your water is your gateways, the Imams. The Imams are the gateways to Allah. 'Who will bring you running water' means, 'Who will bring the knowledge of the Imam?'"

22- *Tafsīr al-Qummi*: It is He who has sent His Messenger with the guidance and the religion of Truth, that He may uplift it above all religions, though the unbelievers be averse. [Barā'a: 34] This verse was revealed about the Qā'im from the House of Muhammad (a.s). He is the Imam that Allah will uplift and manifest him over all religions and he will fill the earth with equity and justice, as it is replete with oppression and inequity. This is of the verses the materialization thereof is after their revelation.

23- *Al-Khisāl*: Al-'Attār through the chain of narration on the authority of Muthannā al-Hannāt: I heard Abu Ja'far (a.s) say, "The Days of Allah are three: The Day al-Qā'im shall rise, the Day of the Return, and the Day of Judgment."

24- *Thawāb al-A'māl*: Ibn al-Walīd through the chain of narration from Sulaymān, from his father, saying, I recited to Abu 'Abdillah (a.s), "*Has there not come to you the news of the overwhelming calamity?*" [Al-Ghāshiya: 1] The Imam said, "Al-Qā'im will overwhelm them with the sword." I recited, "*Some faces shall be on that day downcast.*" The Imam said, "It means that they will be humble and will not be able to defy." I said, "*Laboring.*" The Imam said, "They labored not according to what Allah, the Exalted, revealed." I said, "*Appointing.*" The Imam said, "They appointed other than the Guardians of the Order." I said, "*Entering into the burning fire.*" He said, "They will enter the fire of wars in this life in the time of the Qā'im and the fire of Hell in the hereafter."

25- *Ikmāl al-Dīn* and *Thawāb al-A'māl*: On the authority of Ibn Ri'āb from Abu 'Abdillah (a.s) that the Imam said about the holy verse, *On the Day when a certain sign of your Lord will come, a soul's faith shall not benefit it, has it not already believed from before*, [Al-An'ām: 158] "The signs are the Imams and the Awaited Sign is the Qā'im (a.s). On that Day, no one's belief will not benefit him, has he not already believed before his uprising with the sword, even if he may have believed in his forefathers."

26- *Ikmāl al-Dīn*: My father through the chain of narration on the authority of Umm Hāni: I met Abu Ja'far Muhammad Ibn 'Ali Ibn al-

Husain Ibn 'Ali Ibn Abi Tālib (a.s) and asked him about this verse, *But nay, I swear by the stars that run their course and hide themselves*. [Al-Takwīr: 16] The Imam said, "An Imam who will go into hiding, when all who know him will be gone, in the year two hundred and sixty and then he will appear like a blazing meteor in the darkness of the night. If one should live up to that time, his heart shall find solace."

'Allāma Majlisi's Note: The reason that the word "stars" has come in plural form could be to show veneration for the Imam of the Age (a.s) or for the purpose of emphasis in his being the last and that his appearance will encompass the appearance of all the Imams, peace be with them, considering their raj'a. It can also mean that his appearance is as great as if all of the Imams were to appear.

27- *Ikmāl al-Dīn*: My father and Ibn al-Walīd through the chain of narration on the authority of Abu Basīr from Abu Ja'far (a.s) about the verse, Say, *'Have you thought, if your water should vanish in the morning, who will bring you running water?'* [Al-Mulk: 30] "This verse has been revealed about the Qā'im. It says, If your Imam goes into invisibility from you, while you do not know where is he, who will bring you an apparent Imam who can bring you the news of the heavens and the earth and the orders and prohibitions of Allah, the Exalted." Then the Imam said, "The meaning of this verse has not been translated into reality yet, and it will translate into reality."

28- *Ikmāl al-Dīn*: Dāwūd al-Riqqi narrates from Abu 'Abdillah (a.s) about the verse, *Those who believe in the unseen*. [Al-Baqara: 3] The Imam said, "Those who profess to the rise of the Qā'im (a.s) that it is true."

29- *Ikmāl al-Dīn*: Yahyā Ibn Abi al-Qāsim says, I asked al-Sādiq (a.s) about the saying of Allah, the Exalted, *Alif lām meem. This book, there is no doubt therein, it is guidance for the pious, who believe in the unseen*. [Al-Baqra: 1-3] The Imam said, "The pious are the Shī'a of 'Ali (a.s). As for the unseen: it is the Hujja gone into invisibility. The evidence of that is the saying of Allah, *And they say, 'Why is not a sign sent to him from his Lord? Say, The Unseen is only for Allah, so wait, I am too with you of those who wait*. [Yunūs: 20]

30- *Ikmāl al-Dīn*: Al-Mudhaffar al-'Alawi through the chain of narration on the authority of 'Ali Ibn Ja'far from his brother Musā (a.s) saying, "I heard Abu 'Abdillah (a.s) say with regard to the Divine saying, Say, *Have you thought, if your water should vanish in the morning, who will bring you running water? 'Say, Have you thought if your Imam should disappear from you, who will bring you a new Imam?'*"

31- *Al-Ghaiba* of Sheikh Tusi: Ibrāhīm Ibn Salama narrates that Ibn ‘Abbās said about the verse, *In the heavens is your sustenance and what you are being promised*, [Al-Dhāriyāt: 22] “That is the rise of the Mahdi.”

32- *Al-Ghaiba* of Sheikh Tusi: Through the same chain of narration from Ibn ‘Abbās about the verse, *Beware that Allah revives the earth after its death*, [Al-Hadīd: 17] “It means that the earth will be restituted through the Qā’im of the House of Muhammad after its death, that is, after the inequity of its rulers. We explained to you the signs, through the Qā’im of the House of Muhammad, so perchance you may ratiocinate.”

33- *Al-Ghaiba* of Sheikh Tusi: Abu Muhammad al-Majdi narrates through the mentioned chain of narration from Ibn ‘Abbās with regard to the Divine words, *And in the heavens is your sustenance and what you are being promised. And by the Lord of the heavens and the earth, it is verily the truth, just as you speak*. Ibn ‘Abbās said, “It is the rise of the Qā’im (a.s). Similar to this is the verse, *Wherever you may be, Allah will bring all of you*.” [Al-Baqara: 148] He said, “This is about the companions of the Qā’im. Allah will bring them together in one day.”

34- *Al-Ghaiba* of Sheikh Tusi: Muhammad Ibn Ismā’l narrates through the mentioned chain of narration from Ishāq Ibn ‘Abdillah Ibn ‘Ali Ibn al-Husain in reference to this verse, *And by the Lord of the heavens and the earth, it is true just as you speak*, that he said, “This is the rise of the Qā’im from the House of Muhammad.” He said, “About him is the verse, *Allah has promised those from you who believe and do good deeds that He will make them heirs on earth as he made the people before them heirs and that He will certainly establish their religion for them, which He has approved for them, and that He will give them in exchange after their fear, security. They shall worship Me and will not associate anything with Me*.” [Al-Noor: 55] He said, “This has been revealed about the Mahdi (a.s).”

35- *Al-Ghaiba* of Sheikh Tusi: Muhammad Ibn ‘Ali narrates on the authority of Muhammad Ibn ‘Ali Ibn al-Husain, on the authority of his father, on the authority of his grandfather, from the Prince of the Believers ‘Ali (a.s) about the Divine saying, *Yet We desire to be gracious to those that were abased in the land, and to make them leaders, and to make them the inheritors*, [Al-Qasas: 5] that the Imam said, “They are the House of Muhammad. Allah will raise their Mahdi after their distress, so he will honor them and will disgrace their enemy.

36- *Ikmāl al-Dīn*: ‘Ali Ibn Hātam narrated to me in his writings on the authority of Ahmad Ibn Ziyād from Samā’a and others from Abu ‘Abdillah (a.s): “This verse, *And that they should not be like the people who were given the Book aforetime, and the term seemed over long to them, so their*

*hearts became hard and many of them are ungodly*, [Al-Hadīd: 16] was revealed about the Qā'im (a.s)."

37- *Ikmāl al-Dīn*: Through the same chain of narration on the authority of Salām Ibn al-Mustanīr from Abu Ja'far about the saying of Allah, the Exalted, Know that Allah revives the earth after it was dead. The Imam said, Allah, the Exalted, will revive it through the Qā'im after its death, its death referring to the disbelief of its dwellers, since the disbeliever is dead.

38- *Tafsīr al-'Ayāshi*: Zurāra narrates from Abu 'Abdillah (a.s) about the Divine saying, *And these days, We bring them to men by turns*. [Āl 'Imrān: 140] The Imam said, "It has always been the case since Allah has created Adam that there has been a chance for God and chance for Satan. So where is the chance of God? Is he not the one Qā'im!"

39- *Tafsīr al-'Ayāshi*: 'Amr Ibn Shamir narrates from Jābir that Abu Ja'far said about the verse, *Today the disbelievers despaired from your religion, so do not fear them and fear Me*, [Al-Mā'ida: 4] "The day Qā'im (a.s) rises, the Umayyads will despair. They are the disbelievers who will despair from the House of Muhammad, peace be with them."

40- *Tafsīr al-'Ayāshi*: Jābir narrates Ja'far Ibn Muhammad and Abu Ja'far (a.s) about the verse, *And an announcement from Allah and His Messenger to the people on the day of the greater pilgrimage*. [Barā'a: 1] The Imams said, "It is the exit of the Qā'im and the announcement of his call to himself."

41- *Tafsīr al-'Ayāshi*: Zurāra narrates: Abu 'Abdillah (a.s) said that his father was asked about the Divine saying, *And fight the disbelievers all together as they fight you all together*, [Barā'a: 37] *so there may not be any disbeliever and that their religion may all be for Allah*. [Al-Anfāl: 39] Then he said, "This verse has not been realized. If our Qā'im should rise, the people of his time will see as the realization of this verse unfolds and that the religion of Muhammad (a.s) reaches where the night reaches, so much so that there will be no polytheism on the face of the earth, as said by Allah."

42- *Tafsīr al-'Ayāshi*: Abān Ibn Musāfir narrates from Abu 'Abdillah (a.s) about the holy verse, *If We should postpone the punishment from them until a numbered ummah*, "It means a number like the number of the warriors of Badr." The Imam said, "They will gather for him in a single hour like scattered patches of cloud of autumn."

43- *Tafsīr al-'Ayāshi*: Al-Husain narrates on the authority of al-Khazzāz from Abu 'Abdillah (a.s) about the verse, *If we should delay the punishment*

from them until a numbered Ummah. The Imam said, "That is the Qā'im and his companions."

44- Ibrāhim Ibn 'Omar on the authority of a certain man he heard from, from Abu Ja'far (a.s), "The covenant of the Messenger of Allah reached 'Ali Ibn al-Husain and then Muhammad Ibn 'Ali. Then Allah will do what He desires. They adhere to it when a man from them rises and with him are three hundred men and the standard of the Messenger of Allah (a.s). He is purposing Medina until he passes by al-Baidā' and says, 'This is the place of the people who will be swallowed.' And that is the verse that Allah says, *Do they then who plan evil feel secure that Allah will not cause the earth to swallow them or that punishment may overtake them from hence they do not perceive?*" [Al-Nahl: 45]

45- *Tafsīr al-'Ayāshi*: Ibn Sanān narrates that Abu 'Abdillah (a.s) was asked about the Divine saying, *Do they who plan evil feel secure that Allah will not cause the earth to swallow them*. The Imam said, "They are the enemies of Allah and they will be deformed, beaten, and drawn into the earth."

46- *Tafsīr al-'Ayāshi*: Sālih Ibn Sahl narrates from Abu 'Abdillah (a.s) in regard to following verses, [Al-Isrā': 4-6] *We issued a verdict to the Children of Israel in the Book that you will twice raise mischief on earth*. This is the murder of the Prince of the Believers and lancing of Hasan. *And you will ascend exceeding high*. This refers to the murder of Husain. 'When the promise of the first of the two comes' refers to the event of avenging the blood of al-Husain. 'We will raise our servants over you, men of great might; they went to and fro in the lands' is about a nation Allah sends before the rise of the Qā'im, who will not leave any felon against the House of Muhammad but set him ablaze. 'And it is a promise fulfilled' before the rise of the Qā'im.

'Then We gave you back the turn to prevail against them, and aided you with wealth and children and made you a numerous band' refers to the coming of Husain (a.s) in the Return (al-Raj'a) with seventy men of his companions who were martyred with him. They will be wearing white cloaks embroidered with gold, with each cloak having two sides.

The news that reaches the people will be that Husain (a.s) has come with his companions, so the believers will not doubt, and that he is neither the Dajjāl nor the Satan. The Imam (al-Hujja Ibn al-Hasan (a.s)) will be amongst the people at that day. When it is established to the believer that he is Husain (a.s), he will not doubt therein, and when the news of Husain (a.s) comes to al-Hujja al-Qā'im (a.s) amidst the people and the believers authenticate it, the Hujja will die. So the one who

would perform his funeral bath, shrouding, scenting, and burial will be Husain (a.s). An Heir is succeeded but by an Heir." Ibrāhim narrated that al-Husain will rule so long over the people that his eyebrows will fall over his eyes from old age.

47- *Tafsīr al-'Ayāshi*: Hamrān narrates from Abu Ja'far (a.s) that the Imam was reading, We sent over you our servants, men of great might, and then he said, "He is the Qā'im and his companions are men of great might."

48- *Tafsīr al-'Ayāshi*: Mas'ada Ibn Sadaqa narrates from Ja'far Ibn Muhammad, from his father, from his grandfather, saying, Said the Prince of the Believers (a.s) in his sermon, "People! Ask me before you lose me, for I have extensive knowledge. So ask me before the eastern mischief tears apart with its leg, while its wreckage will be treading. Accursed are its hooter, its ally, its leader, its driver, and the one who seeks protection from it. How abundant will be the ones who will raise its cloak and call to its curse, while there is no place to protect it and there is no one to have mercy on it! When times pass, you would say, 'He is dead, or killed, or gone to some valley.' Then expect relief, which is the materialization of this verse, And We helped you through wealth and sons and made you a numerous band. By the One Who split the seed and created the nations, they will live at that time like blessed kings. No one of them will go from this world until he has fathered one thousand sons, secure from every heresy and mishap and hardship, and practicing according to the Book of God and the conduct of His Apostle, in a time when all misgivings and doubts have abandoned them.

49- *Al-Ghaiba* of al-Ne'māni: Al-Kulayini narrates through the chain of narration on the authority of al-Mufadhdhal from Abu 'Abdillah (a.s) that the Imam was asked about the holy verse, When the trumpet is sounded. [Al-Mudathir: 8] The Imam said, "There is an Imam from us who will be in hiding; and when Allah, the Exalted, desires his rule to manifest, He will cast a point into his heart, so he will appear with God's command."

50- *Al-Ghaiba* of al-Ne'māni: Abu 'Oqda narrates through the chain of narration on the authority of Abu Basīr from Abu 'Abdillah (a.s) about the holy verse, *Allah has promised those of you who believe and perform good deeds that He will make them heirs on earth as he did make heirs those before them and that He will empower for them their religion, which He has liked for them, and that He will give them in exchange security after their fear; 'Worship Me and do not make anything partner with Me.'* [Al-Noor: 55] The Imam said, "It is the Qā'im and his companions."

51- *Al-Ghaiba* of al-Ne'māni: Ibn 'Oqda narrates through the chain of narration on the authority of Ishāq Ibn 'Abd al-'Aziz from Abu 'Abdillah (a.s) in the context of the holy verse, And if We should postpone the punishment from them until numbered band. The Imam said, "The punishment is the rise of the Qā'im and the numbered band is the number of the warriors of Badr and his companions."

52- *Al-Ghaiba* of al-Ne'māni: Ibn 'Oqda Ahmad Ibn Yusuf narrate through the chain of narration on the authority of Abu Basīr from Abu 'Abdillah (a.s) in the context of the holy verse, And rush to good deeds. Wherever you be, Allah will bring all of you together. [Al-Baqara: 148] The Imam said, "The verse has come about the Qā'im and his companions. They will be brought together without a tryst."

53- *Al-Ghaiba* of al-Ne'māni: 'Ali Ibn al-Husain al-Mas'ūdi narrates through the chain of narration on the authority of Abu Basīr from Abu 'Abdillah (a.s) in the context of the Divine saying, People, who are being waged war against, have been given a leave, for they are oppressed; and verily Allah is able to help them. [Al-Hajj: 39] The Imam said, "This verse is about the Qā'im (a.s) and his companions."

54- *Al-Ghaiba* of al-Ne'māni: 'Ali Ibn Ahmad narrates through the chain of narration on the authority of Abu Basīr from Abu 'Abdillah (a.s) in the context of the holy verse, The guilty shall be recognized by their marks. [Al-Rahmān: 41] The Imam said, "Allah recognizes them; however, this verse has come about the Qā'im; he will recognize them from their appearance and he and his companions will strike them with the sword."

55- Kanz Jāme' al-Fawā'id and Ta'wīl al-Āyāt al-Dhāhira: Muhammad Ibn al-'Abbās narrates through the chain of narration on the authority of Mufadhdhal Ibn 'Omar, saying, I asked Abu 'Abdillah (a.s) about the holy Divine saying, And most certainly We will make them taste of the nearer punishment before the greater punishment. [Alam Sajda: 21] He said, "The nearer one is the rise of prices and the greater one is the Mahdi with the sword."

56- Kanz Jāme' al-Fawā'id and Ta'wīl al-Āyāt al-Dhāhira: Muhammad Ibn al-'Abbās narrates through the chain of narration on the authority of 'Abd al-Hamīd from Abu 'Abdillah (a.s): "When the Qā'im rises, he will enter the Sacred Mosque (Masjid al-Harām) and face the Ka'ba and put the Maqām in his hind and pray two rak'as. Then he will stand and say, 'O' People! I am the nearest of all people to Adam. O' People! I am the nearest of all people to Abraham. O' People! I am the nearest of all people to Ishmael. O' People! I am the nearest of all people to

Muhammad (a.s).’ Then he will stretch his hands towards the heavens and pray and beseech, so fervently that he falls on his face. This is the saying of God, the Glorified, 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 that you mind!” [Al-Naml: 62]

On the authority of Muhammad Ibn Muslim from Abu Ja’far (a.s) about the Divine saying, Or, Who answers the distressed one when he calls upon him, the Imam said, “This has been revealed about the Qā’im (a.s). When he rises, he will wear a turban and offer salāh at the Maqām and fervently beseech his Lord. Thus, no standard of his will never eve be defeated.

57- Kanz Jāme’ al-Fawā’id and Ta’wīl al-Āyāt al-Dhāhira: The holy verse, They desire to put out the light of God with their mouths. [Al-Saf: 8] Its Interpretation: Muhammad Ibn al-’Abbās narrates through the chain of narration on the authority of Abu al-Jārūd from Abu Ja’far (a.s) that he said, “If you should abandon this order, Allah will not.”

This is supported by the narration of the Sheikh Muhammad Ibn Ya’qūb on the authority of Muhammad Ibn al-Fudhail from Abu al-Hasan al-Mādhī (the Seventh Imam) (a.s). Muhammad Ibn al-Fudhail says, I asked the Imam about the verse, And Allah will complete His light. He said, “‘They desire to put out the light of God with their mouths’ refers to the guardianship of the Prince of the Believers (a.s) ‘and Allah completes His light’ refers to the position of Imamate, on the virtue of the Divine saying, ‘Believe in Allah, His Apostle, and the light which We have descended.’ [Al-Taghābun: 8] The light is the Imam.”

I recited the verse, *He is the One Who sent His Apostle with guidance and the true religion*. He said, “He is the One Who ordered His Apostle with guardianship for his heir. Guardianship is the true religion.” I recited, *So He may uplift it over religion all*. He said, “It refers to all religions at the time of the rise of the Qā’im because of the God’s statement, And Allah will complete His light through the guardianship of the Qā’im, dislike may the disbelievers the guardianship of ‘Ali.”

I asked, “Is this revelation?”

He said, “Yes, this word is revelation and the rest is interpretation.”

58- Kanz Jāme’ al-Fawā’id and Ta’wīl al-Āyāt al-Dhāhira: Muhammad Ibn al-’Abbās narrates through the chain of narration on the authority of Abu Basīr: I asked Abu ‘Abdillah (a.s) about the Divine saying in His book, He is the One Who sent His Apostle with guidance and the true religion so He may uplift it over religions all, even if they polytheists may

dislike it. He said, "By Allah, its realization has not come yet." I asked, "May I be your ransom, when will it be realized?" He said, "When the Qā'im rises, God willing. When the Qā'im rises, there will be no disbeliever and no polytheist but he will dislike his rise. Even if there will be a disbeliever or a polytheist inside a rock, the rock will call out, 'O' believer, there is a disbeliever or a polytheist inside me, so kill him.' So Allah brings the disbeliever to him, and he kills him."

*Tafsīr Furāt al-Kufī*: Ja'far Ibn Ahmad narrates from Abu 'Abdillah (a.s) an identical narration, however it has, "The rock says, 'O' Believer, there is a polytheist inside me. So break me and kill him.'"

59- *Kanz Jāme' al-Fawā'id and Ta'wīl al-Āyāt al-Dhāhira*: Muhammad Ibn al-'Abbās narrates through the chain of narration on the authority of 'Abāya Ibn Rib'ī that he heard the Prince of the Believers (a.s) recite the verse, He is the One Who sent His Messenger, until its end and then say, "This has happened! Never! By the One my life is in His hands, there will be no vicinity save there will be calls of testimonials that a deity other than Allah is not and that Muhammad is the Messenger of Allah every morning and night." He also narrates from Ibn 'Abbās about the verse, *So He may uplift it over all religions, though the polytheists are averse to it*. Ibn 'Abbās said, "This will not happen until there will be no Jew, Christian, or follower of any other path but he enters Islam. There will be a harmony so the sheep and wolf, the cow and the lion, and man and snake will live in peace; so much so that no mice will break into a food bin; so much so that jizya tax will be lifted, and the cross will be broken and pigs will be killed. That is the verse, *So He may uplift it over all religions, though the polytheists are averse to it*. This will happen when the Qā'im (a.s) rises."

60- *Kanz Jāme' al-Fawā'id and Ta'wīl al-Āyāt al-Dhāhira*: From Abu 'Abdillah (a.s) in reference to the verse, *When Our verses are recited to him, he says, 'Myths of the previous people: [Al-Qalam: 15]* "This refers to his falsification of the Qā'im from the House of Muhammad (a.s) when he will say to him, 'We do not know you and you are not from the progeny of Fātimah', as the polytheists said to Muhammad (a.s)."

61- *Tafsīr Furāt al-Kufī*: Abu al-Qāsim narrates from Abu Ja'far (a.s) in the context of the holy verse, Every soul is held in pledge for what it earns except the people of the right hand. He said, "It is us and our Shī'a." Abu Ja'far (a.s) said, "Then the Shī'a of us Ahl al-Bait are in Gardens, asking the guilty, 'What has brought you into Hell?' They will say, 'We were not of the praying congregation.' It means they were not from the Shī'a of 'Ali Ibn Abi Tālib.

‘And we used not to feed the poor. And we used to enter into vain discourse with those who entered into vain discourses.’ That is the day of the Qā'im, (a.s) and that is the Day of Judgment. ‘We used to belie the Day of Judgment, till death overtook us. So the intercession of the intercessors shall not avail them.’ So the intercession of no person will benefit them. And the Messenger of Allah will never intercede for them on the Day of Resurrection.”

62- Al-Kāfi: ‘Ali Ibn Muhammad narrates through the chain of narration on the authority of Abu Hamza from Abu Ja'far (a.s) in the context of the holy verse, Say, ‘I do not ask you for it of any reward, nor am I of those who affect. It is not but a reminder to all nations.’ [Sād: 86, 87] That the Prince of the Believers (a.s) said, “And most certainly you will come to know about it after a time.” [Sād: 88] He said, “That is at the rise of the Qā'im.” And about the verse, We gave Moses the Book and it was disagreed upon, the Imam said, “They disagreed as did this Ummah disagree about the Book. And they will disagree in the Book that will be with the Qā'im, who will bring it to them, so much so that great number of people will deny him. He will come to them and strike their necks.” About for the Divine verse, And were it not for the Word of Judgment, decision would have certainly been given between them, and surely then the unjust will have a painful punishment, the Imam said, “Were it not for what Allah, Glory to His name, has predestined them to, the Qā'im would have not left even one of them.” About the Divine verse, And the people who pronounce the Day of Judgment true', [Al-Ma'rij: 26] the Imam said, “That is, the rise of the Qā'im (a.s).” About the holy verse, Our Lord, we were not polytheists, [Al-An'ām: 23] the Imam said, “They mean the guardianship of 'Ali (a.s).” About the holy verse, Say, ‘The truth has come and vanity has vanished, [Al-Isrā': 81] the Imam said, “When the Qā'im (a.s) rises, the rule of vanity perishes.”

63- Al-Kāfi: Abu 'Ali al-Ash'ari narrates through the chain of narration on the authority of Abu Basīr from Abu 'Abdillah (a.s) saying, I asked the Imam about the holy verse, We will soon show them Our signs in the horizons and in their souls, so it becomes clear to them that he is the truth. [Fussilat: 53] He said, “He will show them in their souls deformation (maskh) and will show them in the horizons the contraction of horizons. So they will see the might of Allah, the Exalted, in their souls as well as in the horizons.” I recited to him, Until it becomes clear to them that he is the truth. He said, “The rise of the Qā'im is the truth from Allah, the Exalted, which the creation will see. It is inevitable.”

64- Al-Kāfi: Muhammad Ibn Yahyā narrates through the chain of narration on the authority of Abu Basīr from Abu ‘Abdillah (a.s) about the Divine verse, *Until they see what they were promised of, either the punishment or the Hour, then they shall know who is of more evil plight and weaker forces.* [Mariyam: 76] The Imam said, “‘When they see what they have been promised of’ refers to the rise of the Qā’im, and that is ‘the Hour.’ They will know at that day what will befall them on the hands of His Qā’im. This is denoted by the Divine word, ‘who is of more evil plight’—that is, in the eyes of the Qā’im—‘and weaker in forces.’”

I recited the verse, “Whosoever desires the harvest of the hereafter.” [Al-Shūrā: 20] The Imam said, “It is the cognition of the Prince of the Believers and the Imams, peace be with them.” I recited, “We shall increase their harvest.” He said, “We will increase it from the harvest. He will enjoy his full share in their governance.” I recited, “And whoever desires the harvest of this world, We will give him from it and he will not have any share in the hereafter.” He said, “He will not have any share with the Qā’im in the governance of the Truth.”

65- Al-Syed ‘Ali Ibn ‘Abd al-Hamīd narrates in his book *Al-Anwār al-Mudhī’a* through his chain of narration that the Imam the Prince of the Believers (a.s) said, “‘The enfeebled on earth’ mentioned in the Book, whom Allah will make Imams, are we the Ahl al-Bait. Allah will send our Mahdi and he will make us honorable and disgrace our enemies.” He also narrates from Ibn ‘Abbās about the holy verse, *And in the heavens is your sustenance and what you are promised*, [Al-Dhāriyāt: 23] that he said, “It is the rise of the Mahdi (a.s).”

He again narrates from Ibn ‘Abbās about the holy verse, *Know that Allah brings to life the earth after its death*, that he said, “Allah will reconstitute the earth through the Qā’im from the House of Muhammad after its death, that is, after the inequity of its dwellers of its kingdoms. We illustrate to you the Signs through the Hujja from the House of Muhammad, perchance you may ratiocinate.”

In the same book the author narrates through his chain of narration on the authority of Hibatullah al-Rāwandī from Musā Ibn Ja’far (a.s) about the Divine verse, *He made complete to you His favors, outwardly and inwardly.* [Luqmān: 20] The Imam said, “The outward favor is the Manifest Imam and the inward favor is the Hidden Imam whose person will go into hiding from the eyes of the people and the treasures of the earth will appear for him and every far will come near him.”

I found in the handwriting of the Sheikh Muhammad Ibn ‘Ali al-Jibā’i, (a.s):

I found in the handwriting of the First Martyr, may Allah illuminate his tomb: Al-Safwāni narrates in his book from Safwān that when al-Mansūr summoned Abu ‘Abdillah (a.s). The Imam made ablution and offered two rak‘as and then went into prostration of gratification and said, “O’ Allah, you promised on the tongue of Your Apostle Muhammad (a.s), and your promise is true, that you will give us in exchange security after our fear. O’ Allah, fulfill to us what You promised, for You do not violate the promise.” I said, “My master, where is God’s promise to you?” He said, “The word of Allah, the Exalted, *Allah has promised those of you who believe and perform good deeds that He will make them heirs on earth as he made the people before them heirs and that He will certainly establish their religion for them, which He has approved for them, and that He will give them in exchange after their fear, security. ‘They shall worship me and will not associate anything with me.’*”

It is narrated that the verse, *And We desire to do favors upon the people who have been enfeebled on earth and make them Imams and make the heirs*, was recited in the presence of the holy Imam (a.s). His eyes drowned in tears and he said, “By Allah, we are the Enfeebled.”

66- *Nahj al-Balāgha*: Said the Prince of the Believers, “The world will lean favorably to us after its rejection, the leaning of a caring camel to its calf.” Then the Imam recited this verse, “And We desire to do favors upon those who have been enfeebled on earth and make them Imams and make them the heirs.”

[1] Researchers have mentioned that all of the narrations of *Tafsīr al-Qummi* are from Imam al-Bāqir and Imam al-Sādiq (a.s).

## THE WORDS OF ALLAH AND HIS MESSENGER ABOUT THE QĀ'IM NARRATED BY THE SHIAH AND THE SUNNAH

1- *Al-Ghaiba of al-Ne'māni*: Anas Ibn Mālik says, the Messenger of Allah (a.s) said, "We the children of 'Abd al-Mutallib are the lieges of the Paradise dwellers; the Messenger of Allah, Hamza, the liege of the martyrs, Ja'far flying with two wings, 'Ali, Fātimah, Hasan, Husain, and the Mahdi."

*Al-Ghaiba* of Sheikh Tusi narrates an identical tradition through a different chain of narration that merges with that of Ne'māni at Sa'd Ibn 'Abd il-Hamīd.

2- *'Uyūn Akhbār al-Redhā*: Al-Redhā (a.s) narrates through his holy forefathers, from the Messenger of Allah (a.s), "The Hour shall not stand until the Establisher (*Qā'im*) of Righteousness from us uprises. And that will be when Allah, the Glorified, gives him permission. Whoever follows him will find salvation and whoever falls behind will perish. For Allah's sake, for Allah's sake! Servants of Allah! Come to him even if you have to walk on ice, for he is the vicegerent of Allah, the Exalted, and my vicegerent."

3- *Al-Amāli of Sadūq*: Ibn 'Abbās says, Said the Messenger of Allah (a.s), "When I was raised for the Mi'rāj to the seventh heaven, and from there to the Lot Tree, and from the Lot Tree to the Veils of Light, my Lord, the Exalted, called on me, 'Yā Muhammad, you are my servant and I am your Lord. So be humble for Me and worship Me and trust Me and have confidence in Me, for I am pleased with you as a servant, as a beloved, as a Messenger, as an Apostle; and with your brother as the vicegerent and as the gateway. He is My Hujja over My servants and the Imam for My creation. Through him, My friends are known from My enemies and through him the party of Satan is distinguished from My party. Through him My religion will be established, and My codes observed, and My

rules executed. Through you, through him, and through the Imams from your progeny, I confer mercy upon My servants and bondmaids.

“And through the Qā'im from yours, I will develop My earth with My *Tasbīh*, My *Taqdīs*, My *Tahlīl*, My *Takbīr*, and My *Tamjīd*. Through him, I will purify the earth from my enemies and bequeath her to My friends. Through him, I will make the word of those who have disbelieved in Me low, and My word high. Through him, I will revive My lands and My servants with My knowledge. Through him, I will manifest treasures and riches with My will. I will expose the secrets and the hidden to him with My resolve; I will help him through My angels to aide him in the enforcement of My order, and uncovering of My religion. That is My friend rightfully, and the Mahdi of My servants truly.”

The author says, Many such traditions were mentioned in the section of the traditions affirming the Twelve Imams and the section pertinent to the reasons of his holy names.

4- *‘Uyūn Akhbār al-Redhā*: Ka’b al-Ahbār said about the Caliphs: “They are Twelve. When their demise approaches and a virtuous generation comes, Allah will prolong their lives. Such has Allah promised this Ummah.” Then he recited, “*Allah has promised the ones of you who believe and commit virtuous acts that He will make them heirs on earth, as He has made heirs the ones before them.*” He said, “Likewise did Allah, the Exalted, to the Children of Israel. It is not difficult that He may gather this Ummah in a day or half a day. And a day before your Lord is like a thousand years from what you count.”

5- *‘Uyūn Akhbār al-Redhā*: Al-Redhā (a.s) narrates through his holy forefathers from the Prince of the Believers (a.s) saying, Said the Messenger of Allah (a.s), “The world will not perish until a man from the progeny of Husain takes charge of my Ummah. He will fill it with justice as it shall become full of oppression and injustice.”

6- *Al-Amāli of Sheikh Tusi*: Abu Ayyūb al-Ansāri narrates that the Messenger of Allah (a.s) said to Fātimah during his malady, “By the One that my soul is in His hand, there will definitely be in this Ummah the Mahdi, and he is, by Allah, from your sons.”

The author says, The tradition was mentioned fully in the section pertinent to the Virtues of People of the Cloak.

7- *Al-Amāli of Sheikh Tusi*: ‘Abd al-Rahmān Ibn Abi Laili says, My father said, The Messenger of Allah (a.s) gave the standard to ‘Ali Ibn Abi Tālib (a.s) in the battle of Khaybar and Allah granted him victory. Then he mentioned how the Prophet appointed him on the day of Ghadīr. He recounted some of his excellent attributes, which Messenger

had elaborated. My father said, Then the Messenger of Allah (a.s) wept. They asked him, "O' Apostle of Allah, why are you crying?" He said, "Gabriel (a.s) informed me they will oppress him, deny him his right, wage wars against him, and will kill and tyrannize his progeny after him.

Gabriel (a.s) also informed me from his Lord, the Exalted, that this will end when their Qā'im rises, at which their word will ascend and the Ummah will unite on their love, at which their enemies will be reduced, their haters disgraced, and their praisers will be many. This will happen when lands change and the servants of God are weakened and lose hope in an opening. At that time the Qā'im will rise amidst them." The Messenger of Allah (a.s) said, "His name is like my name, and his father's name is like my son's name. He is from the progeny of my daughter. Allah will manifest the truth through them and smother vanity through their swords. People will follow them, some in their love and some in their fear."

When the Messenger of Allah (a.s) stopped crying, he said, "Congregations of the Faithful! Rejoice the glad tidings of salvation, for Allah's promise does not fail and His destiny does not falter and He is the All-Wise the All-Knowing. Victory from Allah is near. O' Allah, they are my household, take away uncleanness from them and purify them, a thorough purification. O' Allah, guard them, protect them and be their Shepherd. Be for them, help them, assist them, honor them and do not dishonor them, and be my successor amongst them. You are All-Powerful on everything."

8- *Al-Amālī* of Sheikh Tusī: Muhammad Ibn Hamrān says, Abu 'Abdillah (a.s) said, "When the fate of Husain Ibn 'Ali reached where it reached, the Angels wailed to Allah, the Exalted, and said, *O' Lord, is this done to Husain, Your chosen friend and the son of Your apostle?* Allah erected the shadow of al-Qā'im (a.s) for them and said, 'Through him, will I avenge from his oppressors.'"

9- *Al-Amālī* of Sheikh Tusi: Jubair Ibn Nauf says, I said to Abu Sa'īd al-Khidrī, "By Allah, no new year comes to us but it is worse than the last, and no ruler but he is worse than the one before him."

Abu Sa'īd said, "I heard this from the Messenger of Allah (a.s). He was saying what you are saying. But I heard him say, 'This will continue so much so that people will be born in mischief and inequity and they will not know anything but mischief and inequity, so much so that the earth will be full of corruption. No one will be able to say, Allah. Then Allah, the Exalted, will send a man from Me and my family. He will fill the

earth with justice as those who have been before him will have filled it with injustice. The earth will bring out its riches and treasures to him. He will disperse wealth, a thorough dispersion without counting it once. This will happen until Islam is established firmly.”

10- *Ikmāl al-Dīn*: Al-Redhā (a.s) narrates through his holy forefathers from the Messenger of Allah (a.s), “By the One Who has sent me with the Truth as a herald of happy tidings, the Qā’im from my progeny will go into hiding with a promise from me confided in him—so much so that the majority of people will say, Allah does not need the household of Muhammad. The remainders will doubt his birth. Whoever sees his time must adhere to his religion hard and must not give Satan a way to him, who will take him off my path and away from my religion. *Verily Satan brought out your father and mother from the Paradise* before, and Allah, the Exalted, *has made satans masters of the people who disbelieve*.

11- *Ikmāl al-Dīn*: Ibn ‘Abbās says, The Messenger of Allah (a.s) said, When my Lord elevated me for the Mi’rāj, a call came, “O’ Muhammad.” “*Labbayk*, O’ Lord of Dignity, here I am,” I said. Allah, the Exalted, addressed me, “Yā Muhammad, in what did the *High Congregation* dispute?” I said, “My Lord, I do not know.” He said to me, “Yā Muhammad, you should choose a premier from mankind, a brother and a successor after you.” I said, “My Lord, who should I choose? You select for me, my Lord.” Allah said to me, “Yā Muhammad, I select ‘Ali for you from the mankind.” I said, “My Lord, my cousin!” He said to me, “Yā Muhammad, ‘Ali is your heir and the heir of the knowledge of those after you; he is your standard bearer on the Day of Judgment and the patron of your Pond. He will provide water to the believers of your Ummah who will enter upon him.” Then Allah, the Exalted, said to me, “Yā Muhammad, I have taken a truthful oath over My Soul that no one will drink from that Pond who disdains you, your household, and your pure progeny. Truly, truly, do I say, Yā Muhammad, I will enter the entirety of your Ummah to the Paradise except the ones who will forbear.” I said, “My Lord, is there anyone who would desist entering the Paradise?” He said, “Yes.” I asked, “How does he desist?” So Allah, the Exalted, said to me, “Yā Muhammad, I selected you from my creation, and I selected for you a successor for after you. I designated him the position of Aaron from Moses, except that there will not be an apostle after you. I put his love in your heart and made him the father of your progeny. His right after you on your Ummah is like your right on them during your lifetime. Whoever denies his right, he denies your right. Whoever forbears to take him as his master, he desists from taking you as his

master; and whoever desists from taking you as his master, he verily forbears entering the Paradise." I fell in prostration before Him, thanking His graces upon me. Then a caller was calling, "Yā Muhammad, raise your head and ask Me. I shall grant you."

I asked, "My Lord, unite my Ummah after me on the love of 'Ali Ibn Abi Tālib, so they all may enter upon my Pond on the Day of Judgment." Allah, the Exalted, said to me, "Yā Muhammad, I have outlined to my servants before I created them, and My providence is to be fulfilled, that I will destroy through him whoever I wish, and will guide through him whoever I wish. I have granted him you knowledge after you and have made him your legatee and successor after you over your family and over your Ummah, as a determination of Mine. Will not enter the Paradise whoever has enmity towards him, despises him, or denies his guardianship after you. Whoever despises him despises you, and whoever despises you despises Me. Whoever is an enemy of his is an enemy of you, and whoever is an enemy of you is an enemy of Me. Whoever loves him loves you, and whoever loves you, he verily so loves Me. I have assigned this excellence to him. My grant to you is that I will bring from his offspring Eleven Men of Guidance, all of whom are from your progeny of the Virgin Chaste Lady (*al-Bikr al-Batūl*).

"Jesus the son of Mary will pray behind the last man of them. Their last man will fill the earth with equity as it will be full of oppression and tyranny. I will save through him from annihilation, and guide through him from ignorance. I will heal through him the blind and cure through him the sick." I asked, "My Lord, My Liege, when will this be?"

Allah, the Exalted, said to me, "It will be when knowledge will be scarce and ignorance manifest; when reciters will be many and action scant; when murders will be plentiful and guided jurists few; when jurists of misguidance and treason will be many and poets will be countless; when your Ummah will make their graves their mosques; when Qur'ans will be decorated and mosques will be adorned; when tyranny and mischief will be common; when your Ummah will encourage the vice and forbid the virtue; when men will suffice men and women will suffice women; when rulers will be infidels and their friends will be the aberrant and their supporters will be the oppressors and their thinkers will be the corrupt. At that time, there will be three eclipses—an eclipse in the east, an eclipse in the west, and an eclipse in the Arabian peninsula. Basra will be destroyed by a man from your progeny whose followers will be a certain generation of blacks. A man will rise from the progeny of Husain

Ibn 'Ali. The Dajjāl will appear from the east from Sajistān. And Sufyāni will rise."

I said, "My Lord, What trials will be after me?" So Allah informed me of the mischief of the Umayyads, may He curse them, and of the mischief of the children of my uncle, and all that will happen until the Day of Judgment. I conferred that knowledge to my cousin when I descended on earth and conveyed the message. Praise is for Allah for this all, as apostles have praised Him, and as everything before me has praised Him, and as all that He has created will praise Him until the Day of Judgment.

*Explanation:* "In what did 'the High Congregation' dispute?" refers to the holy verse, *I do not have any knowledge of the 'the High Congregation' when they were disputing*. [Sād: 69] The common opinion amongst the Interpreters is that it alludes to the holy verse, *I am creating on earth a vicegerent*, [Al-Baqara: 29] and the questioning of the angels with that respect. Perhaps, Allah, the Exalted, asked His Prophet first about this and then informed him about it and explained that the earth cannot be without a Hujja and vicegerent and then asked him about his vicegerent and appointed his successors for him. It is possible that the angels may have asked at that time about the heir of the Messenger of Allah (a.s) so Allah informed him of that. Some assertions with this respect was mentioned in the section pertinent to Mi'rāj.

The saying of Allah, the Exalted, "Basra will be destroyed," is an allusion to the story of the leader of the *zanj* (a certain tribe from the blacks) who rose in Basra in the year two hundred and fifty five or six.

He promised to all the blacks who were coming to him to free them and honor them. When a large number of them gathered around him, his campaign became forceful and he got the title of 'the Leader of the Zanj.' He believed that he was 'Ali Ibn Muhammad Ibn Ahmad Ibn 'Isā Ibn Zaid Ibn 'Ali Ibn al-Husain Ibn 'Ali Ibn Abi Tālib (a.s). Ibn Abi al-Hadīd says, Majority of people question his lineage, specially so the children of Abu Tālib. The majority of genealogists believe that he is from the tribe of 'Abd al-Qais and that he is 'Ali Ibn Muhammad Ibn 'Abd al-Rahīm and that his mother is from the Asad, from Asad Ibn Khuzaima, and that her grandfather is Muhammad Ibn Hakīm al-Asadi from Kufa. Ibn al-Athīr has said likewise in *al-Kāmil* and Mas'ūdi in *Marūj al-Dhahab*. However, this tradition suggests that his lineage is valid.

It is worth remembering that these signs are not necessary to be contemporaneous with his victorious rise, since the objective is to describe that these incidents will occur before his rise. Comparatively, many of

the conditions of the Day of Judgment that the commonality as well as the elite congregation has narrated have appeared ages and years before the Hour. The story of 'the Leader of the Zanj' was contemporary with his holy birth and from that time his signs have begun appearing until he uprises. It is also possible, however unlikely, that the purpose is to describe the signs of his birth.

12- *Ikmāl al-Dīn*: Ibn 'Abbās said, Said the Messenger of Allah (a.s), "My successors and heirs and the Hujjas of Allah over the creation after me are twelve. The first one of them is my brother, and their last one is my son." It was asked, "Yā Rasūl-Allah, who is your brother?" He said, "Ali Ibn Abi Tālib." He was asked, "Who is your son?" He said, "He is al-Mahdi. He will fill the earth with equity and justice as it will be full of oppression and tyranny. By the One Who sent me an apostle with the truth, even if not one day is left from the world, Allah will prolong that day until my son al-Mahdi will rise. Then Allah will descend Rūh-Allah Jesus the son of Mary (a.s), who will pray behind my son. *And the earth will shine with the illumination of its Lord*, and his rule will stretch from east to the west."

13- *Ikmāl al-Dīn*: Jābir al-Ansāri says, Said the Messenger of Allah (a.s), "Al-Mahdi is from my progeny; his name is my name and his patronym my patronym. He is the one from all people most similar to me in his creation and in his character. For him there will be an occultation and a wonder, in which nations will go astray. Then he will come like a meteor of piercing brightness, and fill the earth with justice and equity as it will be full oppression and tyranny."

14- *Ikmāl al-Dīn*: Abu Hamzah narrates from Abu Ja'far (a.s), Said the Messenger of Allah (a.s), "Bliss be for the person who will be in the time of the Qā'im of my Household, who follows the Qā'im during his occultation before his rise and loves his lovers and despises his enemies. Such a person is of my friends and lovers and he is the most honorable of my Ummah to me on the Day of Judgment."

15- *Ikmāl al-Dīn*: Sudair narrates from Abu 'Abdillah (a.s) that the Messenger of Allah (a.s) said, "Bliss be for the one who will be in the time of the Qā'im of my household, who will be his follower before his rise, and will follow him and the Imams of Guidance before him, and turns away to Allah with disdain from their enemies. They are my friends and the most honorable of my Ummah to me."

16- *Ikmāl al-Dīn*: Abu Basīr narrates from al-Sādiq, who narrates from his holy forefathers, saying, Said the Messenger of Allah (a.s), "The Mahdi is from my sons; his name is my name and his patronym is my

patronym. He is, of all people, the most similar one to me in his creation and his character. There will be an occultation and a wonder about him, so much so that people will go astray from their religion. At that time, he will come like a meteor of piercing brightness, and fill it with justice and equity as it will be full of oppression and tyranny."

17- *Ikmāl al-Dīn*: Sālih Ibn 'Aqaba narrates from his father, who narrates from al-Bāqir, who narrates from his holy forefathers, bliss of Allah be for them all, saying, Said the Messenger of Allah (a.s), "The Mahdi is from my offspring. There will be an occultation and a wonder for him in which nations will go astray. He will bring the treasures of the apostles and fill the earth with equity and justice as it will be full of oppression and tyranny."

18- *Ikmāl al-Dīn*: Ibn 'Abbās says, Said the Messenger of Allah (a.s), "'Ali Ibn Abi Tālib (a.s) is the Imam of my Ummah and my successor over them after me. From his offspring is the Awaited al-Qā'im, through whom Allah, the Exalted, will fill the earth with justice and equity as it will be full of corruption and oppression. By the One Who sent me with the Truth as a Herald of Glad Tidings, those who will remain steadfast in the belief in him in the time of his occultation, they are rarer than alchemy." Jābir Ibn 'Abdillāh al-Ansāri stood and said, "O Messenger of Allah, is the Qā'im from your offspring going to have an occultation?" He said, "Yes, by my Lord. *And that God may purge the believers and blot out the unbelievers.* Jābir, this order is a Divine Order, and a secret from the Divine Secrets, veiled from His servants. Beware not to doubt in the Divine Order, for it is *kufr*."

19- *Ikmāl al-Dīn*: Hishām Ibn Sālim narrates from al-Sādiq Ja'far Ibn Muhammad, from his father, from his grandfather, peace be with all of them, saying, Said the Messenger of Allah (a.s), "Al-Qā'im is from my progeny. His name is my name, his patronym my patronym, his appearance my appearance, and his conduct my conduct. He will lead the people on my path and my law, and will call them to the Book of Allah, the Exalted. Whoever obeys him obeys me and whoever disobeys him, he disobeys me. Whoever rejects him during his occultation has very so rejected me; and whoever belies him, verily so belies me. Whoever affirms his truth verily so affirms my truth. I complain to Allah from my beliers in his affair and rejecters of my word with regard to him and the ones who will lead my Ummah astray from his path. *And soon the oppressors will know to what final place of turning they shall turn back.*"

20- *Ikmāl al-Dīn*: Ghiyāth Ibn Ibrāhim narrates from al-Sādiq, from his forefathers, peace be with them, saying, Said the Messenger of Allah

(a.s), "Whoever rejects al-Qā'im from my offspring has verily so rejected me."

21- *Ikmāl al-Dīn*: Ghiyāth Ibn Ibrāhīm narrates from al-Sādiq, from his forefathers, peace be with them, saying, Said the Messenger of Allah (a.s), "Whoever rejects al-Qā'im from my offspring during the time of his occultation will die an pagan death."

22- *Al-Ghaiba of Sheikh Tusi*: Jābir Ibn 'Abdillāh says, Said the Messenger of Allah (a.s), "Al-Mahdi will come in the End Times."

23- *Al-Ghaiba of Sheikh Tusi*: Abu Sa'id al-Khidri says, Said the Messenger of Allah (a.s), "I give you the glad tidings of the Mahdi. He will be sent to my Ummah when people will be in dispute and concussions. He will fill the earth with justice and equity as it will be full of oppression and tyranny. The dwellers of the heavens and the earth will be pleased with him."

24- *Al-Ghaiba of Sheikh Tusi*: Abu al-Hajjāj says, Said the Messenger of Allah (a.s), "Rejoice the glad news of the coming of the Mahdi." He said this tree times. "He will come during a time of dispute and severe concussions of people. He will fill the earth with equity and justice as it will have become full of corruption and tyranny. He will instill devotion into the hearts of His servants and will deliver His equity to them."

25- *Al-Ghaiba of Sheikh Tusi*: Abu Sa'id al-Khidri says, I heard the Messenger of Allah (a.s) say on the pulpit, "Al-Mahdi is verily from my household, from my family. He will come in the End Times. The heavens will descend their rain for him and the earth will put forth its crops for him. He will make the earth full of justice and equity as people will become full of oppression and tyranny."

26- *Al-Ghaiba of Sheikh Tusi*: Abu Huraira says, Said the Messenger of Allah (a.s), "Should there not remain from the world but a single day, Allah will prolong that day until a man from my household will rise. He will fill the earth with justice and equity as it will be full of oppression and tyranny."

27- *Al-Ghaiba of Sheikh Tusi*: 'Abdullah Ibn Mas'ūd says, Said the Messenger of Allah (a.s), "Should there not remain from the world but one day, Allah will prolong that day until He sends a man from me, whose name will be like my name and his father's name like my father's. He will fill the earth with justice as it will be full of injustice."

28- *Al-Ghaiba of Sheikh Tusi*: 'Abdullah Ibn Mas'ūd says, Said the Messenger of Allah (a.s), "The world will not end until a man comes to my Ummah from my household who is called the Mahdi."

29- *Al-Ghaiba of Sheikh Tusi*: ‘Amr Ibn al-‘Ās narrates a long tradition, in which the Messenger of Allah (a.s) says, “...And then will be the rise of the Mahdi, and he is a man from the offspring of this,” pointing with his hand towards ‘Ali Ibn Abi Tālib (a.s). “Through him Allah will take away lies. Through him time will take away severity. He will remove the disgrace of slavery from your necks.” Then he said, “I am the first of this Ummah, Mahdi is the middle of it, and Jesus is the last of it. And in between there is a crooked old man.”

30- *Al-Ghaiba of Sheikh Tusi*: Umm Salama says, I heard the Messenger of Allah (a.s) say, “Al-Mahdi is from my household from the progeny of Fātimah.”

*Al-Ghaiba of Sheikh Tusi*: Same narration.

31- *Al-Ghaiba of Sheikh Tusi*: In a long tradition, narrated by Wahab Ibn Munabbah, Ibn ‘Abbās says, “...O’ Wahab, then the Mahdi will rise.” I asked, “Is he from your progeny?” He said, “No, by Allah, he is not from my progeny. He is from the progeny of ‘Ali (a.s). Bliss be for the one who reaches his time. Through him Allah will relieve the Ummah’s stress, until he makes the earth full of equity and justice...”

32- *Al-Ghaiba of Sheikh Tusi*: Abu Sa’id has narrated a long tradition, which we will summarize. He says, Said the Messenger of Allah (a.s) to Fātimah, “O’ my dear daughter, we the Ahl al-Bait have been given seven things that no one has been given before us. Our apostle is the best of the apostles. Our successor is the best of the successors, and he is your husband. Our martyr is the best of the martyrs, and he is the uncle of your father Hamzah. From us is the one who has two crimsoned wings, by which he glides in the Paradise, and he is your cousin Ja’far. From us is the two heirs of this Ummah, and they are your two sons al-Hasan and al-Husain. And from us is, by the Allah that a deity other than Him is not, the Mahdi of this Ummah, behind whom Jesus the son of Mary will pray.” Then he touched Husain’s shoulder with his hand and said three times, “From him.”

33- *Al-Ghaiba of al-Ne’māni*: ‘Abd al-Rahmān Ibn al-Khashshāb narrates from Abu ‘Abdillah, from his forefathers, peace be with them, saying, Said the Messenger of Allah (a.s), “The similitude of my Ahl al-Bait is the similitude of the stars of the heavens. Whenever a star hides, another star rises. When a certain star from them will appear and they gaze at him with eyes and point at him with fingers, the angel of death comes to him and takes him. Then you will remain a long period of time. The children of ‘Abd al-Mutallib will be equal and no one will know one thing from

another. At that time, your star will appear; so praise Allah and go to him."

34- *Al-Ghaiba of al-Ne'māni*: Abān Ibn 'Othmān says, Abu 'Abdillah, (a.s) said, One day the Messenger of Allah (a.s) was at Baqī', when 'Ali came and gave him greetings.

The Messenger of Allah (a.s) said to him, "Sit down" and sat him down on his right. Then Ja'far Ibn Abi Tālib came and asked about the Messenger of Allah (a.s). He was told that he was at Baqī'. He also came to the apostle and gave him greetings. The Messenger sat him on his left. Then came 'Abbās and asked about the Apostle. He was told that he was in Baqī'. He came also and gave greetings. The apostle sat him in front of him. Then the Messenger of Allah (a.s) turned towards 'Ali (a.s) and said, "May I not give you the happy tidings? May I not inform you, O' 'Ali?" "Please," said the Prince of the Believers. The Apostle said, "Gabriel was with me a moment ago and informed me that the Qā'im, who will rise at the End Times and fill the earth with equity as it will be full of oppression and tyranny, will be from your progeny from the offspring of Husain (a.s)." The Prince of the Believers said, "O' Messenger of Allah, no good has ever come to us from Allah but on your hands." Then he turned to Ja'far and said, "O' Ja'far, may I not give you glad tidings?" "Please," said Ja'far. "Gabriel was with me a moment ago and informed me that the one who will do good to al-Qā'im is from your progeny. Do you know who he is?" Ja'far said, "No." He said, "The one whose visage will be like a dinār, will have straightly ordered teeth, and his sword like the blaze of fire. He will enter the mountain low and come back high. Gabriel and Michael will be protecting him." Then he turned to 'Abbās and said, "O' uncle of the Apostle, may I inform you of what Gabriel has informed me?" "Please so, O' Messenger of Allah," said al-'Abbās. "He said to me, 'Much pain will reach your progeny from the sons of al-'Abbās.'" "O' Messenger of Allah, should I abstain from women?" asked al-'Abbas. "Allah is done with what will happen," said the Apostle.

35- *Al-Ghaiba of al-Ne'māni*: Sālim al-Ashal says, I heard Abu Ja'far Muhammad Ibn 'Ali al-Bāqir (a.s) say, "Moses the son of 'Imrān saw in the First Book what will be given to the Qā'im of the House of Muhammad. He said, 'O' Allah make me the Qā'im of the House of Muhammad.' It was said to him, 'He is from the progeny of Ahmad.'" Then he looked at the Second Book and found the like of that. He made a similar wish and was given a similar answer. Then he looked in the

Third Book and saw something similar. He made a similar supplication and received a similar answer."

36- *Al-Kāfi*: Mu'āwiya Ibn 'Ammār narrates from Abu 'Abdillah (a.s) that the Messenger (a.s) came out one day very happy as he was laughing from gaiety. People said to him, "May Allah ever keep you laughing, O' Messenger of Allah, and may He increase your happiness." The Messenger of Allah (a.s) said, "There is not any day or night but Allah gives me a gift. Behold, today my Lord bestowed me with a gift that He had not bestowed by the like of it in the past. Gabriel (a.s) came to me and read to me greetings from my Lord. He said, 'Yā Muhammad, Allah, the Exalted, has chosen seven persons from the children of Hāshim, the likes of whom He has never created amongst the predecessors, nor will He amongst the remainders: You, O' Messenger of Allah, are the liege of the apostles; 'Ali Ibn Abi Tālib, your successor, is the liege of the successors; Hasan and Husain, your grandsons, are the lieges of the legatees; Hamzah, your uncle, is the liege of the martyrs; Ja'far, your cousin, flying in the Paradise, glides with angels wherever he desires; and from you is the Qā'im, behind whom Jesus the son of Mary will pray when Allah brings him down to earth. He will be from the progeny of 'Ali and Fātimah, and from the offspring of Husain (a.s)."

37- *Kashf al-Ghumma: Forty Traditions* Compiled by al-Hāfidh Abu Na'im Ahmad Ibn 'Abdillah, God have mercy on him: The author of *Kashf al-Ghumma* says, These forty traditions have reached me, all with respect to the affair of the Mahdi (a.s). I will bring them in the same continuous manner in which he has narrated them. However, I only suffice on mentioning the name of the narrator.

I. On the authority of Abu Sa'id al-Khidri from the Messenger of Allah (a.s) that he said, "From my Ummah will be the Mahdi. If his life is short, [his reign] will be seven years, otherwise eight, or otherwise nine. My Ummah will enjoy blessings in his time, the like of which no virtuous or vice person has ever enjoyed. The heaven will be showering over them abundantly and the earth will not withhold any of its plants."

II. The Mahdi and that he is from the family of the Messenger of Allah (a.s). On the authority of Abu Sa'id al-Khidri from the Messenger of Allah (a.s) that he said, "The earth will be full of oppression and tyranny. Then a man from my household will rise and make it full of equity and justice. He will rule for seven or nine [years]."

III. The same narrator says, Said the Messenger of Allah (a.s), "The Hour shall not come until a man from my Ahl al-Bait rules over the

earth, filling it with justice and equity as it shall be full of oppression. He will rule for seven years."

IV. His Statement to Fātimah, (a.s) that the Mahdi is from her. On the authority of al-Zahri, from 'Ali Ibn al-Husain, from his father (a.s) that the Messenger of Allah (a.s) said to Fātimah, "The Mahdi is from your progeny."

V. The Mahdi is from the Progeny of Hasan and Husain (a.s). Ali Ibn Hilāl narrates from his father: I entered upon the Messenger of Allah (a.s) as he was in the malady in which he passed away. Fātimah was at his overhead and she was crying so profusely until her whimpers rose. The Messenger of Allah (a.s) raised his head to her and said, "My darling, what is making you cry?" She said, "I fear the loss after you." He said, "My darling, don't you know that Allah, the Exalted, looked down on earth and selected your father. He sent him with His message. Then he looked down and selected your husband and sent me revelation to marry you to him. Yā Fātimah, Allah, the Exalted, has given us, Ahl al-Bait, seven characteristics, which He has not given to anyone before us nor will He give to anyone after us. I am the Seal of the Messengers and the most dignified of the apostles before Allah, the Exalted, and the most cherished of the creation to Allah, the Exalted, and I am your father. My successor is the best of the successors, and the most cherished of them to Allah, the Exalted, and he is your husband. Our martyr is the best of the martyrs and the most cherished of them to Allah, the Exalted, and he is Hamzah Ibn 'Abd al-Mutallib, your father's and your husband's uncle.

Ours is the one who has two wings and flies in the Paradise with angels wherever he wishes, and he is the cousin of your father and the brother of your husband. Ours are the two princes of this Ummah, and they are your sons, al-Hasan and al-Husain, and they are the lieges of the youths of Paradise-dwellers, and their father, by the One Who sent me with the Truth, is better than them. "Yā Fātimah, by the One Who sent me with the Truth, from their offspring is the Mahdi of this Ummah. When the world is in anarchy and chaos, when mischief manifest and roadways are blocked, when people loot each other, with no elder pitying any youngster, nor any youngster respecting an elder, at that time, Allah will send from the progeny of these two the one who will conquer the fortresses of misguidance and open sealed hearts. He will establish the religion in the latter days as I established it. He will fill the earth with equity as it will be full of oppression. Yā Fātimah, grieve not and cry not, for Allah, the Exalted, is more compassionate and more benevolent to you than I am to you; and that is due to your position from me and your

station in my heart. Allah married you to your husband, who is the greatest of all people in stature, the most dignified of them in position, the most compassionate of them to the public, the fairest of them in equity, and the most sapient of them in judgment. I beseeched my Lord, the Exalted, that you be the first one to join me from my family." The Prince of the Believers (a.s) says, "Fātimah did not live after that but for seventy five days until Allah united her with her father."

VI. The Mahdi is from the Progeny of Husain (a.s). Hudhaifa (a.s) says, The Messenger of Allah (a.s) addressed us and recounted things that will happen in the future. Then he said, "If there should not remain from the world but a single day, Allah, the Exalted, will prolong that day until He sends a man from my progeny, whose name is my name." Salmān (a.s) stood and said, "O' Messenger of Allah, from which of your sons?" "From this son of mine," said he, stroking with his hand on Husain (a.s).

VII. The Village from which the Mahdi Will Rise. 'Abdullah Ibn 'Omar says, Said the Messenger of Allah (a.s), "The Mahdi will rise from a village called Kar'a."

VIII. The Description of the Mahdi's Visage. Hudhaifa says, Said the Messenger of Allah (a.s), "The Mahdi is from my offspring. His face is like a *glittering star*. [Al-Noor: 35.]

IX. His Color and his Physique. Hudhaifa says, The Messenger of Allah (a.s) said, "The Mahdi is a man from my progeny. His color is an Arabic color and his body is an Israelite body. There is a mole on his right cheek, like a glittering star. He will fill the earth with equity and justice as it will be full of oppression. The dwellers of the heavens and the earth and birds of the sky will be happy in his rule."

X. His Forehead; Abu Sa'īd al-Khidri says, Said the Messenger of Allah (a.s), "The Mahdi is from us, with an open forehead and a high nose."

XI. His Nose; Abu Sa'īd al-Khidri narrates from the Messenger of Allah (a.s) that he said, "The Mahdi is from us the Ahl al-Bait, a man from my Ummah. He has a high nose. He will fill the earth with equity as it will be full of corruption."

XII. His Mole on the Right Cheek; Abu Amāma al-Bāhili says, The Messenger of Allah (a.s) said, "There will be four truces between you and the Romans. The fourth one will be on the hands of a man from the house of the Hercules and will last seven years." "O' Messenger of Allah," called a man from the tribe of 'Abd al-Qais, who was called al-Mustawrid Ibn Ghayalān, "who will be the Imam of the people at that day?" "The Mahdi from my offspring, a man of forty years and with a

face like a glittering star. There will be a black mole on his right cheek. He will be wearing two Qatari cloaks, seeming as he was from the men of the children of Israel. He will extricate treasures and conquer the cities of polytheism."

XIII. His Teeth are Split: 'Abd al-Rahmān Ibn 'Auf says, Said the Messenger of Allah (a.s), "Allah will verily send a man from my household whose teeth will be at distance from one another and whose forehead will be broad. He will fill the earth with equity and will grant wealth bountifully."

XIV. Mahdi the Virtuous Imam: Abu Amāma says, The Messenger of Allah (a.s) addressed us and mentioned the Dajjāl. He said, "Medina will expel uncleanness like mill's melting furnace purges uncleanness of out of iron. That day will be proclaimed the day of *faraj* (salvation)." Umm Sharīk asked, "Where are the believers at that day O' Messenger of Allah?" "They are few at that day," he said. "The majority of them will be at Jerusalem. Their Imam will be the Mahdi, a virtuous man."

XV. Allah Sends him Openly: Abu Sa'īd al-Khidri says that the Messenger of Allah (a.s) said, "The Mahdi will rise in my Ummah. Allah will send him openly. The Ummah will enjoy and the cattle will rejoice. The earth will bring forth its plants and he will give wealth equally."

XVI. Clouds over his Head: 'Abdullah Ibn 'Omar says, Said the Messenger of Allah (a.s), "The Mahdi will rise while there will be a cloud over his head from which a caller will be calling, *This is the Mahdi, the Vicegerent of Allah; follow him.*"

XVII. Angel Over his Head: 'Abdullah Ibn 'Omar says, Said the Messenger of Allah (a.s), "The Mahdi will rise while an angel will be over him, calling, *This is the Mahdi, follow him.*"

XVIII. The Happy Tidings of the Prophet to His Ummah about the Mahdi: Abu Sa'īd al-Khidri says, Said the Messenger of Allah (a.s), "I give you the glad tidings of the Mahdi. He will be sent to my Ummah during a time of peoples' dispute and concussions. He will fill the earth with equity and justice as it will be full of oppression and tyranny. The dwellers of the heaven and the earth will be happy from him. He will distribute wealth *sahāhā*." A man asked him, "What is *sahāhā*?" He said, "Equality between the people."

XIX. The Mahdi's Name: 'Abdullah Ibn 'Omar says, Said the Messenger of Allah (a.s), "The Hour shall not come until a man from my progeny will rule. His name is like my name. He will fill the earth with equity and justice as it will be full of oppression and tyranny."

XX. His Patronym: Hudhaifa says, Said the Messenger of Allah (a.s), "If there should not remain but a single day from the world, Allah will send a man therein whose name is my name, his character my character, and his patronym is Abu 'Abdillah."

XXI. Ibn 'Omar says, Said the Messenger of Allah (a.s), "The world will not go away until Allah sends a man from my household. His name will be like my name, and his father's name like my father's. He will fill it with equity and justice as it will be full tyranny and oppression."

XXII. His Equity: Abu Sa'id al-Khidri says, Said the Messenger of Allah (a.s), "Verily the earth will be beset with oppression and hostility. Then a man will rise from my Ahl al-Bait, who will fill it with equity and justice, as it will be replete with tyranny, hostility, and oppression."

XXIII. His Character: 'Abdullah says, Said the Messenger of Allah (a.s), "A man will rise from Ahl al-Bait; his name will be like mine and his character will be like mine. He will fill the earth with equity and justice."

XXIV. His Munificence: Abu Sa'id al-Khidri says, Said the Messenger of Allah (a.s), "In latter days when mischief manifest, a man will come who is called the Mahdi. His grants will be so very pleasant."

XXV. His Knowledge of the Conduct of the Prophet: Abu Sa'id al-Khidri says, Said the Messenger of Allah (a.s), "A man will rise from my Ahl al-Bait and act upon my conduct. Allah will descend for him blessings from the heavens. The earth will bring forth its bliss. Through him the earth will be beset by equity and justice, as it will be replete with oppression and tyranny. He will rule over this Ummah for seven years and will disembark at Jerusalem."

XXVI. His Coming and His Standards: Thawbān says, The Messenger of Allah (a.s) said "When you see black standards coming from Khurasān, then come to them even if you have to crawl on snow, for the Vicegerent of God the Mahdi is amidst them."

XXVII. His Coming from the East: 'Abdullah said, We were sitting with the Messenger of Allah (a.s) when a group of youths from the Children of Hāshim came. When the Prophet saw them, his eyes drowned in tears and his color changed. The companions said, "O' Messenger of Allah, we see in your visage something which we dislike." He said, "We, the Ahl al-Bait, Allah has chosen the hereafter for us over this world. My Household will see trials, banishment, and ostracism after me, until a nation comes from the east carrying black standards.

They will demand the right and will be denied. So they will wage wars and will be victorious and will be given what they asked for. But they do not accept it until they proffer it to a man from my Household. He will

fill the earth with equity and justice, as they have beset it by tyranny. Whoever reaches that time from amongst you must come to them even if he has to crawl over ice."

XXVIII. Islam's Honorability Through Him: Hudhaifa says, I heard the Messenger of Allah (a.s) say, "Pity for this Ummah from tyrannical rulers! How will they be murdering and frightening the pious until one has to acknowledge obedience to them! The God-fearing believer will put on with them on his tongue and run away from them in his heart. When Allah, the Exalted, desires to render Islam honorable again, He will break every hostile tyrant. And He is All-Powerful over anything He desires and to set this Ummah right after its corruption." He said, "O' Hudhaifa, even if there should not remain but a single day from the world, Allah will prolong that day until a man from my Household rules. Fights will be waged on his hands and Islam will become manifest. He will not violate His promise *and He is Swift in reckoning.*"

XXIX. The Leisure of the Ummah During the Reign of the Mahdi: Abu Sa'id al-Khidri narrates that the Messenger of Allah (a.s) said, "My Ummah will enjoy a leisure in the time of the Mahdi (a.s) the like of which they have never enjoyed. The heavens will shower over them bountifully and the earth will not leave any vegetation but to bring it forth."

XXX. He is a Liege of the Paradise: Anas Ibn Mālik says, The Messenger of Allah (a.s) said, "We the sons of 'Abd al-Mutallib are the lieges of the Paradise: I, my brother 'Ali, my uncle Hamzah, Ja'far, Hasan, Husain, and the Mahdi."

XXXI. His Kingdom: Abu Huraira says, The Messenger of Allah (a.s) said, "If there should not remain but one night for the world, a man from my Household will rule therein."

XXXII. His Rule: Thawbān says, Said the Messenger of Allah (a.s), "Three men, all of them sons of a caliph, will be killed before your treasure, which will not go to anyone of them. Then black standards will come and they will massacre them, a massacre never done by any nation. Then the Caliph of God, the Mahdi, will come. When you hear him, come to him and pledge allegiance to him, for he is the Caliph of God, the Mahdi."

XXXIII. Coming to Him and Pledging Him Allegiance: Thawbān says, Said the Messenger of Allah (a.s), "Black standards will come from the direction of the east. Meseems as their hearts are blocks of iron. Whoever hears about them must come to them and pledge them allegiance, even if they have to crawl over ice."

XXXIV. Through Him Allah will Bring Hearts Together: The Prince of the Believers (a.s) says, I said, "O' Messenger of Allah, is the Mahdi from us the Household of Muhammad or from the others?"

He said, "Rather, he is ours. Allah will complete the religion through him, as He opened it through us. Through us they are rescued from mischief, as they were rescued from polytheism. Through us Allah will bring their hearts together as brothers after the hostility of mischief, as He brought them together as brothers in their religion after the hostility of polytheism."

XXXV. No Pleasure in Life after the Mahdi: 'Abdullah Ibn Mas'ūd says, Said the Messenger of Allah (a.s), "Even if there should not remain for this world but a single night, Allah will prolong that night until a man from my Household becomes the ruler. His name is my like my name and his father's name is like my father's. He will fill it with equity a

and justice as it will be beset by oppression and tyranny. He will distribute wealth equally. Allah will cast contentment in the hearts of this Ummah. He will rule for seven or nine years. There is no pleasure in life after the Mahdi."

XXXVI. His Conquest of Constantinople: Abu Huraira says, Said the Messenger of Allah (a.s), "The Hour shall not rise until a man from my Household rules over. He will conquer Constantinople and the Mount of Dailum. Even if there should not remain but one day [from the life of the world], Allah will prolong that day until he conquers it."

XXXVII. He will come after Tyrants: Qais Ibn Jābir narrates from his father, from his grandfather, that the Messenger of Allah (a.s) said, "After me there will be caliphs, and after the caliphs emirs, and after the emirs tyrant kings. Then a man from my Household will rise who will fill the earth with justice after it will be beset with tyranny."

XXXVIII. Jesus Prays Behind Him: Abu Sa'īd al-Khidri says, Said the Messenger of Allah (a.s), "Ours is the one that Jesus the son of Mary will pray behind him."

IXL. He Converses with Jesus: Jābir Ibn 'Abdillah says, Said the Messenger of Allah (a.s), "Jesus the son of Mary (a.s) will descend. Their leader, the Mahdi will say, 'Come lead our prayers.' He will say, 'Behold, there is a certain leader over us, as a token of dignity from Allah, the Exalted, for this Ummah.'"

XL. Al-Mahdi: 'Abdullah Ibn al-'Abbās says, Said the Messenger of Allah (a.s), "Never shall perish an Ummah in the beginning of which I am,

in the end of which is Jesus the son of Mary, and at the middle of which is the Mahdi.”

38- *Kashf al-Ghumma*: Al-Sheikh Abu ‘Abdillah Muhammad Ibn Yusuf Ibn Muhammad al-Shāfi’ī has brought the following in his book *Kifāya al-Tālib fi Manāqib ‘Ali Ibn Abi Tālib*, in the beginning of which he has said, “I have compiled this book without relying on Shī’a sources, to make the argument stronger.” He has this to say about the Mahdi.

## HIS UPRISE IN THE LATTER ERAS

Zarr narrates from ‘Abdullah, saying, Said the Messenger of Allah (a.s), “The world will not cease to exist until a man from my Household governs over the Arabs. His name is like my name.” Abu Dawūd narrates this in his *Sunan*.

The Prince of the Believers narrates from the Prophet (a.s), “Even if not more than one day is left from the world, Allah will send a man from my Household. He will fill it with justice as it will be full of corruption.” Such has narrated Abu Dawūd in his *Sunan*.

Through several narrators from ‘Āsim al-Ābiri in *Manāqib al-Shāfi’ī*, in which the aforementioned tradition is recorded with the following addition, “Even if there should not remain from the world but one day, Allah will prolong that day until He sends a man from me—or from my Household—his name will be like my name and his father’s name will be like my father’s name. He will fill the earth with justice and equity as it will be beset with oppression and injustice.”

Al-Kanji says, Al-Tirmidhi has mentioned the tradition in his book but has not recorded, “His father’s name will be like my father’s.” Abu Dawūd has mentioned it though. In the majority of the traditions, narrated by memorizers of traditions and reliable narrators, it has only, “his name is my name.” The narration “his father’s name is like my father’s name,” is an addition added into the tradition. Even if it is correct, it means “his father’s name has my father’s name,” that is, Husain’s patronym is Abu ‘Abdillah, which comprises the name of the Prophet’s father, indicating that he will be from the progeny of Husain, not Hasan. It is also possible that it is mistake from transcribers, who have recorded *ibni*, my son, as *abi*, my father. It must be interpreted on these grounds in order to remove any contradiction amongst the traditions.

The author of *Kashf al-Ghumma* says, Our Shī’a scholars do not endeavor to interpret this tradition differently than what it literally means, because the name of the Hujja and his father’s name are recorded in their books. The commonality, however, has suggested that if there is a segment that adds something in the traditions, then it is necessary to suggest that it is an addition, so there may be harmony amongst the traditions.

## THE SAYING OF THE PROPHET: THE MAHDI IS FROM MY PROGENY FROM THE SONS OF FĀTIMAH

Sa'īd Ibn Musayyeb says, We were in the presence of Umm Salama and talked about the Mahdi. She said, I heard the Messenger of Allah (a.s) say, "The Mahdi is from my Household from the offspring of Fātimah." Ibn Māja narrates this in his *Sunan*. The same narrator narrates from her, I heard the Messenger of Allah (a.s) say, "The Mahdi is from my Household from the offspring of Fātimah (a.s)." Abu Dawūd narrates this in his *Sunan*.

The Prince of the Believers (a.s) says, Said the Messenger of Allah (a.s), "The Mahdi is from us Ahl al-Bait. Allah will straighten his affair in one night."

## THE MAHDI IS FROM THE LIEGES OF THE PARADISE

Anas Ibn Mālik says, I heard the Messenger of Allah (a.s) say, “We the children of ‘Abd al-Mutallib are the lieges of the dwellers of the Paradise—I, Hamzah, ‘Ali, Ja‘far, al-Hasan, al-Husain, and the Mahdi.” Ibn Māja has recorded it in his *Sahīh*.

## **THE MESSENGER'S COMMAND TO PLEDGE ALLEGIANCE TO THE MAHDI**

Thawbān says, Said the Messenger of Allah (a.s), "Three people will be killed before your treasury; all of them will be sons of a caliph and the treasury will not become of anyone of them. Then black standards will rise from the direction of the east. They will kill you in a massacre that no nation has killed like it." Then he said something I do not remember. The Messenger of Allah (a.s) said, "When you see him pledge allegiance to him, even if you have to crawl over ice, because he is the Caliph of Allah, the Mahdi." Ibn Māja has narrated this.

## THE HELP OF THE PEOPLE OF THE EAST TO THE MAHDI

Jaz' al-Zubaidi says, Said the Messenger of Allah (a.s), "People will come from the east and will prepare for the Mahdi." This means they will prepare for his rule. This is a *hasan* and *sahih* tradition, narrated by reliable and firm narrators. Ibn Māja has narrated this in his *Sunan*.

'Alqama Ibn 'Abdillah says, We were with the Messenger of Allah (a.s) when a group of youths from the Children of Hāshim came. When the Prophet (a.s) saw him, his eyes drowned in tears and his color changed. We said, "We see something in your face which we dislike." He said, "We, the Ahl al-Bait, Allah has chosen the hereafter for us over this world. My Household will see trials, banishment, and ostracism after me, until a nation comes from the east carrying black standards. They will demand the right and will be denied. So they will wage wars and will be victorious and will be given what they asked for. But they will not accept it until they proffer it to a man from my Household. He will fill the earth with equity and justice, as they have beset it by tyranny. Whoever reaches that time from amongst you must come to them even if crawling on ice."

Ibn A'tham al-Kufi narrates in *Kitāb al-Futūh* from the Prince of the Believers (a.s) that he said, "Bliss for Taliqān! Because Allah, the Exalted, has treasures therein which are neither of gold nor silver. Rather, there are believing men who know Allah with thorough cognition. They are also the aides of the Mahdi in the End Times."

## THE DURATION OF HIS RULE

Abu Sa'id al-Khidri says, We feared that something may happen after the Messenger of Allah (a.s), so we asked him about it. He said, The Mahdi will in my Ummah. He will rise and live five or seven or nine. The doubt is Zaid's. Abu Sa'id says, We asked him, "What is that?" He said, "Years." He said, "A man will come to him and say, O' Mahdi give me wealth.' He will throw into his sheet so much as he can carry."

On the authority of others as well as Abu Sa'id that the Messenger of Allah (a.s) said, "The Mahdi will be in my Ummah, if short for seven years, otherwise for nine years. During this period, my Ummah will rejoice a leisure the like of which they have never seen. The earth will give its blessings and will not forbid anything from them. Wealth on that day will be like grains. Men would rise and ask, 'O' Mahdi, give me something.' He would say, 'Take.'"

On the authority of Umm Salama, the wife of the Prophet (a.s) that the Messenger of Allah (a.s) said, "At a dispute that will occur at a caliph's death, a man from the people of Medina will come out fleeing to Mecca. A group of the Meccans will come to him and will have him rise, while he is not fond of it. They will pledge allegiance to him between the *rukṇ* and the *maqām*. A Syrian army will be dispatched to him, which will be swallowed into the earth at al-Baidā', a locality between Mecca and Medina. When people see this, saints of Syria congregations of Iraq come to him and pledge allegiance to him. Then a man will come whose maternal uncles will be from the tribe of Kalb. He will send an army to them and will be victorious over them. This will be an army of the Kalb. Disappointment is for the one who does not witness the booties of the Kalb. He will distribute the wealth and will rule over the people on the conduct of the Messenger of Allah (a.s) and will elevate Islam to its pinnacle all over the earth. He will stay for seven years then he will pass away and Muslims will pray over him."

Abu Dawūd says, It has been said that Hishām has narrated nine years.

## HE LEADS JESUS IN PRAYERS

Abu Huraira says, Said the Messenger of Allah (a.s), "How would it be like when the son of Mary will come down to you and your Imam is yours?"

Al-Sheikh Abu 'Abdillah Muhammad Ibn Yusuf Ibn Muhammad al-Shāfi'ī says, This tradition is *hasan* and *sahīh*, and there is a consensus on its authenticity narrated by Muhammad Ibn Shahāb al-Zuhri. Bukhāri and Muslim have narrated this in their *Sahihs*.

Jābir Ibn 'Abdillah says, I heard the Messenger of Allah (a.s) say, "An assembly of my Ummah will ceaselessly wage wars in the cause of righteousness and purity until the Day of Judgment. Then Jesus the son of Mary will come down. Their leader will say to him, 'Come and lead our prayers.' He will say, 'Behold, one of yourselves is the leader for the rest, as a token of dignity from Allah for this Ummah.'"

Al-Sheikh Abu 'Abdillah Muhammad Ibn Yusuf Ibn Muhammad al-Shāfi'ī says, This is a *hasan* and *sahīh* tradition, narrated by Muslim in his *Sahīh*. If the former tradition is subject to a different interpretation, it is not possible to interpret this tradition in a different manner, as it explicitly declares that Jesus (a.s) will accept the leadership of the Imam of the Muslims, who at that day will be the Mahdi (a.s). Therefore, to interpret Jesus' saying, "Your Imam is from you" to mean "he leads you according to your book" is unjustified. The following is conceivable to be asked: Considering these traditions are valid, which state that Jesus will pray behind the Mahdi (a.s), will fight under his command, and kill the Dajjāl, and considering leadership in prayers as well as leadership in jihad obviously denotes superiority, and as the narrators and validity of these traditions are authentic before the Sunnis, just as the Shī'a narrate them in a parallel manner—which is the valid form of consensus of Muslims, since the belief and stance of any other group other than the Shī'a and the Sunni is discarded and not worthy of attention—the question rises that who is higher, the Imam or his follower. The answer to this query is that they both are leaders, one a prophet and the other an imam. And when one of them is the leader of the other when they are together, the Imam is the leader of the prophet. Both are above the reproach of any reproacher. They are both infallible from committing disdainful acts, hypocrisy, and pretending what they are not. None of the two call to anything that is outside the boundaries of the Shari'a. Having said this, the Imam is better than his follower for the Shari'a has brought a strong proof with that regard, which is the saying of the Prophet (a.s), "A person will lead the

congregation who is the best of them in the recitation of the Qur'ān; and should they be equal in that, their most knowledgeable will lead; and should they be equal in that, their most sapient will lead; and should they be equal in that, the one who has preceded them all in migration will lead; and should they be equal in that, the one who has the most beautiful face will lead." Should the Imam know that Jesus is better than him, it will not be permissible for him to lead Jesus, for he knows the Shari'a well and for Allah, the High, has made him beyond every abominable act. Likewise, should Jesus know that he is better than him, it will not be permissible for him to follow the Imam, for Allah has made him clean from hypocrisy and pretension. Rather, since it is established that the Imam is more knowledgeable than Jesus, it is permissible for him to lead him. Likewise, as Jesus knows that the Imam is more knowledgeable than him, he follows him and prays behind him. Should this not be the case, it will not be allowed for anyone to wage jihad under the Messenger of Allah (a.s) or under anyone. What substantiates our position is the holy verse, *Verily Allah has bought from the believers their lives and their wealth in exchange that the Paradise for them. They wage wars in the path of Allah, killing and getting killed. A true promise on Him in the Torah and the Evangel and the Qur'ān. Whoever fulfills his pact with Allah, rejoice the happy tidings of your pact to which you pledged allegiance and that is a mighty achievement.* Since the Imam is the representative of the Prophet in his Ummah, and it is not permissible for Jesus (a.s) to get ahead of the Prophet, likewise is the case with respect to his representative.

This is further strengthened by Ibn Māja's long narration about the descent of Jesus, (a.s): Umm Sharīk Bint Abi al-'Akar said, "O' Messenger of Allah, where will be the believers at that day?" The Messenger of Allah (a.s) replied, "They will be few at that time. Most of them will be at Jerusalem. Their Imam will be in front of them leading them for morning prayers when Jesus the son of Mary (a.s) descends. That Imam will move rearward walking backward to have Jesus move in the front to lead the prayers of the people. Jesus will put his hand between his shoulders and say to him, 'Lead us.'" This is a *sahih* and confirmed tradition narrated by Ibn Māja in his book.

## HIS LOOKS DESCRIBED BY THE PROPHET

Abu Sa'īd al-Khidri says, Said the Messenger of Allah (a.s), "The Mahdi is mine. He is of broad forehead and high and slightly curved nose. He will fill the earth with equity and justice as it will be full of oppression and injustice. He will rule for seven years." Al-Sheikh Abu 'Abdillah Muhammad Ibn Yusuf Ibn Muhammad al-Shāfi'ī says, this is a *hasan* and *sahīh* tradition narrated Abu Dawūd and many others such as al-Tabarāni.

Ibn Shirawaih al-Dailami narrates in *Kitāb al-Firdaws* from Ibn 'Abbās, Said the Messenger of Allah (a.s), "The Mahdi is the peacock of the Paradise-dwellers."

The former source also narrates from Hudhaifa Ibn al-Yamān that the Messenger of Allah (a.s) said, "The Mahdi is from my offspring. His face is like the glittering moon. The color is an Arabic color and the body is an Israelite body. He will fill the earth with equity as it will be replete with injustice. The dwellers of the heavens and the earth and the birds in the air will be pleased with his caliphate. He will rule for twenty years."

## THE MAHDI IS FROM THE PROGENY OF HUSAIN

Abu Hārūn says, I came to Abu Sa'īd al-Khidri and asked him, "Did you witness the battle of Badr?" "Yes," he said. "Would that you please speak to me of something you heard from the Messenger of Allah (a.s) about 'Ali and his excellence!" I entreated him. "Yes, I will relate it to you," he said. "The Messenger of Allah (a.s) was in a malady from which he eventually recovered. as I was sitting on the right side of the Messenger (a.s), Fātimah came to visit him. When she saw the weakness in the Messenger of Allah (a.s) a weep smothered her throat and her tears trickled down her cheeks. The Messenger of Allah (a.s) said to her, "What is letting you weep, O' Fātimah?" "I fear the loss, O' Messenger of Allah," she said. "Don't you know, O' Fātimah, that Allah looked down on earth and chose your father from them and sent him as an apostle; and then He looked down at the earth another time and chose your husband from them and sent me a revelation, on the virtue of which I married you to him and took him as my successor?"

Don't you know that you are in the grandeur of Allah? He married you to the greatest of them in knowledge, the most forbearing of them in clemency, and the foremost of them in Islam." She became very much so happy. Desiring further insight into the virtues, all the virtues, which Allah has ordained for Muhammad and his Household, he said to her, "'Ali has eight great praises: Belief in Allah and His Messenger, his sapience, his wife, his sons al-Hasan and al-Husain, his call to the virtue, and his forbiddance from the wrong. O' Fātimah, we, the Household, have been given six qualities, none of the predecessors has been given one of them, nor anyone of the coming ones will attain them. Our apostle is the best of the apostles, and he is your father; our successor is the best of the successors, and he is your husband; our martyr is the best of the martyrs, and he is Hamzah, your father's uncle; from us are the two heirs of this Ummah, and they are your sons al-Hasan and al-Husain; and from us is the Mahdi of the Ummah, behind whom Jesus will perform prayers." Then he touched Husain's shoulder and said, "From him is the Mahdi of the Ummah."

So has narrated al-Dārqatani the author of *al-Jarh wa al-Ta'dil*.

## THE MUNIFICENCE OF THE MAHDI

Abu Nadhira says, We were with Jābir Ibn ‘Abdillāh. He said, “It is near that no harvest or money will reach the people of Iraq.” “By whom would that be?” we asked. “By the non-‘Arabs.” Then he said, “It is near that no money or crop will reach the people of Syria.” “By whom would that be?” “By the Romans.” Then he remained silent for a while and then said, “Said the Messenger of Allah (a.s), ‘There will be a caliph at the end time of my Ummah who will disperse wealth as by scattering it.” Abu Nadhira and Abu al-A‘alā al-Rayyāni were asked, “Is he ‘Omar Ibn ‘Abd al-‘Azīz?” “No,” they said. Abu Nadhira narrates from Abu Sa‘īd al-Khidri, saying, Said the Messenger of Allah (a.s), “One of your caliphs will disperse wealth with extreme generosity and without counting it.” Abu Sa‘īd al-Khidri says, Said the Messenger of Allah (a.s), “I give you the glad tiding of the coming of the Mahdi. He will be sent to my Ummah when people will be in disputes and concussions. He will fill the earth with equity and justice, as it will be beset by oppression and injustice. The dwellers of the heavens and the dwellers of the earth will be pleased with him. He will distribute wealth correctly.” Someone asked, “What is correctly?” He said, “Equally between the people. Allah will instill lack of need in the hearts of the Ummah of Muhammad (a.s) and will stretch His equity so much so that a caller will call, ‘Who is there who has a need for wealth?’ And no one rises from the people except one man, who says, *I*. The caller says, ‘Go to the treasurer and tell him that the Mahdi orders you to give me riches.’ He says to the treasurer, *Throw*, while he is collecting the riches in the lap of his shirt. Remorse overwhelms him and he says, ‘I have been the greediest soul from the Ummah of Muhammad and have failed the contentment that dominates them.’

He returns the riches but they are not taken back from him. It is said to him, ‘We do not take back something we have given away.’ This will be for seven or eight or nine years. Then there is no pleasure in life after the Mahdi.” Abu Sa‘īd al-Khidri says, Said the Messenger of Allah (a.s), “After a great passage of time and the appearance of mischief there will be a man called the Mahdi. His grants will be so much very pleasurable.” Al-Sheikh Abu ‘Abdillāh Muhammad Ibn Yusuf Ibn Muhammad al-Shāfi‘ī says, “This is a *hasan* tradition, recorded by Abu Na‘īm al-Hāfidh.”

## THE MAHDI IS NOT JESUS THE SON OF MARY

The Prince of the Believers (a.s) says, I said, "O' Messenger of Allah, is the Mahdi from us, the Household of Muhammad, or from the others?" The Messenger of Allah (a.s) said, "No, he is from us. Allah will make the religion perfect through him as He initiated it through us. Through us they will be saved from mischief, as they were saved from polytheism. Through us Allah will bring their hearts together after the hostility of the mischief, as He brought their hearts together after the hostility of polytheism. They will become through us brothers after the hostility of the mischief, as they became brothers in their religion after the hostility of polytheism." Al-Sheikh Abu 'Abdillah Muhammad Ibn Yusuf Ibn Muhammad al-Shāfi'ī says, This is a highly *hasan* tradition recorded by narrators in their books, such as al-Tabarāni, Abu Na'īm, and 'Abd al-Rahmān Ibn Himād.

Jābir says, Said the Messenger of Allah (a.s), "Jesus the son of Mary will come down. Their leader, the Mahdi, will say, 'Come and lead our prayers.' Jesus will reply, 'One of yourselves is the leader of you, as a token of dignity from Allah, the High, to this Ummah.'" Al-Sheikh Abu 'Abdillah Muhammad Ibn Yusuf Ibn Muhammad al-Shāfi'ī says, This is a *sahīh* and *hasan* tradition. These explicit statements clearly indicate that the Mahdi is other than Jesus. The narration, "There is no Mahdi except Jesus the son of Mary," is solely narrated by 'Ali Ibn Muhammad Ibn Khālid al-Jundi, the *mo'dhin* of Jund. Al-Shāfi'ī al-Matlabi says about him, "He was careless in narrating." Narrations from the Apostle about the Mahdi are in inordinate numbers with multitudes of narrators, describing that he will rule for seven years and will fill the earth with justice, that Jesus the son of Mary will come with him and will assist him in killing the Dajjāl at the gate of Ladd in Palestine, that he will be the leader of this Ummah at that day and that Jesus will pray behind him, and all the other details of his enterprise. Al-Shāfi'ī has mentioned this in the book *al-Risāla* that our chain of narration connects to it. We would narrate it, however, the chain of narration will be long. At any rate, it is a matter of consensus that should the narrator of a tradition be known for indifference and lack of care in narrating, his narrations do not have credibility and are rejected.

## THE MAHDI IN MIDDLE OF THE UMMAH

Ibn ‘Abbās says, Said the Messenger of Allah (a.s), “That Ummah will not perish that I am in its beginning, Jesus is in its end, and the Mahdi is in its middle.” Al-Sheikh Abu ‘Abdillah Muhammad Ibn Yusuf Ibn Muhammad al-Shāfi’ī says, This is a *hasan* tradition narrated by Abu Na’im and Ahmad Ibn Hanbal.

## HIS NAME AND HIS LOOKS

Hudhaifa said, Said the Messenger of Allah (a.s), “Even if not more than one day remains from this world, Allah will send a man whose name is my name, his physique is my physique, and his patronym is Abu ‘Abdillah.” Al-Sheikh Abu ‘Abdillah Muhammad Ibn Yusuf Ibn Muhammad al-Shāfi‘ī says, This is a *hasan* tradition.

## THE VILLAGE FROM WHERE HE WILL RISE

'Abdullah Ibn 'Omar says, Said the Messenger of Allah (a.s), "The Mahdi will rise from a village called Kur'a." He says that it is a *hasan* tradition.

## CLOUDS WILL SHADE OVER HIM

'Abdullah Ibn 'Omar says, Said the Messenger of Allah (a.s), "The Mahdi will rise and there will be a cloud over his head, from which a caller will be calling, *This is the Mahdi, the Caliph of Allah.*" He says it is a *hasan* tradition.

## THE ANGEL THAT WILL COME WITH THE MAHDI

'Abdullah Ibn 'Omar says, Said the Messenger of Allah (a.s), "The Mahdi will rise while there is an angel over his head calling, *This is the Mahdi! Follow him!*"

## HIS COLOR AND BODY

Hudhaifa says, Said the Messenger of Allah (a.s), "The Mahdi is a man from my progeny, his color is an Arabic color and his physique is an Israeli physique. On his right cheek there is a mole, meseems like a star glittering. He will fill the earth with equity as it will be full of oppression. The dwellers of the earth and the dwellers of the heavens and the birds in the air will be pleased with his rule." He says this is a *hasan* tradition.

## HIS RIGHT CHEEK MOLE

Abu Amāma al-Bāhili says, Said the Messenger of Allah (a.s), "There will be four truces between you and the Romans. The fourth one will be on the hands of a man from the house of the Hercules and will last seven years." "O' Messenger of Allah," called a man from the tribe of 'Abd al-Qais, who was called al-Mustawrid Ibn Ghayalān, "who will be the Imam of the people at that day?"

"The Mahdi from my offspring, a man of forty years and with a face like a glittering star. There will be a black mole on his right cheek. He will be wearing two light white cloaks from al-Qatwān[1], seeming as he were from the men of the children of Israel. He will extricate treasures and conquer the cities of polytheism."

[1] A locality in Kufa from which these sorts of cloacks come.

## THE DESCRIPTION OF THE MAHDI'S TEETH

'Abd al-Rahmān Ibn 'Auf says, Said the Messenger of Allah (a.s), "Allah will send a man from my household whose teeth will be at distance from one another and whose forehead will be broad. He will fill the earth with equity. He will grant riches in grants."

## **HIS CONQUEST OF CONSTANTINOPLE**

Abu Huraira narrates that the Messenger of Allah (a.s) said, "The Hour shall not rise until a man from my Household reigns. He will conquer Constantinople and the Mount of Dailam. If there should not remain more than a day, Allah will prolong that day until he conquers it."

## **HIS RULE COMES AFTER TYRANTS**

Jābir Ibn ‘Abdillāh says, Said the Messenger of Allah (a.s), “There will be caliphs after me, and after caliphs emirs, and after emirs tyrant kings. Then the Mahdi from my Household will rise. He will fill the earth with justice as it will be replete with oppression.

## THE MAHDI IS A VIRTUOUS IMAM

Abu Amāma narrates, The Messenger of Allah (a.s) addressed us and mentioned the Dajjāl and said, “Medina will expel its uncleanness like melting furnace purges uncleanness out of iron. That day will be proclaimed the day of salvation.”

Umm Sharīk asked, “Where are the believers at that day O’ Messenger of Allah?”

“They are few at that day,” he said. “The majority of them will be at Jerusalem. Their Imam will be the Mahdi, a virtuous man.”

## **THE UMMAH'S LEISURE DURING HIS RULE**

Abu Sa'īd al-Khidri says, Said the Messenger of Allah (a.s), "My Ummah will enjoy a leisure in the time of the Mahdi (a.s) the like of which they have never enjoyed. The heavens will shower over them bountifully and the earth will not leave any of its vegetation but it brings it forth."

## THE MAHDI IS THE CALIPH OF ALLAH

Thawbān says, Said the Messenger of Allah (a.s), "Three men, all of them sons of a caliph, will be killed at your treasure, which will not go to any-one of them. Then black standards will come and they will massacre them, a massacre never done by any nation. Then the Caliph of God, the Mahdi, comes. When you hear him, come to him and pledge allegiance to him, for he is the Caliph of God the Mahdi."

## THE MAHDI IS LIVING AND ALIVE

He is alive and living since the time of his occultation until now and there is no impossibility therein, as Jesus and Khidr and Ilyās, all Divine Saints, and Dajjāl and Satan, both enemies of Allah, are living and alive. The fact that they are all living is proved by the Book and the Sunnah. While the adversaries agree on this, they deny the possibility of Mahdi's being alive. They deny it for two reasons: First, the length of his life and second, for he lives in the underground cellar, according to their understanding, while no one provides him food and water.

Muhammad Ibn Yusuf al-Kanji makes the following argument: Jesus (a.s) is still alive on the basis of the verse, There is not one of the followers of the Book but will verily believe in him before his death. Not all of them have believed in him since the revelation of this verse to this day. Therefore, this belief in him must take place in the last eras of the world. The proof for Jesus' life from the Sunnah is the narration of Muslim in his Sahīh on the authority of al-Nawās Ibn Sam'ān. In a long tradition about the story of Jesus, it is stated, "Then Jesus the son of Mary will descend by the eastern white minerate of Damascus wearing two garments, placing the palm of his hand over the wings of angels." Also the tradition mentioned earlier, "How would you be like when the son of Marry comes down Imam is from yourselves."

Khidhr and Ilyās are alive on the virtue of the assertion of Ibn al-Jarīr al-Tabari, "Al-Khidhr and Ilyās are living and walking on earth." There is also the narration of Muslim in his Sahīh on the authority of Abu Sa'īd al-Khidri, saying, The Messenger of Allah (a.s) gave us a long address about the Dajjāl. Amongst the things he said was, "He will come while it is forbidden for him to enter the interior of Medina. He will end up by some of the salina that is near Medina. Then a man will come to him who is of the best of the people and will say, 'I bear witness that you are the Dajjāl about whom the Messenger of Allah (a.s) has spoken to us.' The Dajjāl will say, 'If you kill this man and then bring him back to life, what do you say, would you doubt me?' They will say, 'No.' "So the Dajjāl kills him and then brings him to life. The man says as he is brought back to life, 'By Allah, you do not possess any more skill than I do.' The Dajjāl wants to kill him, but cannot overpower him." Abu Ishāq Ibrāhim Ibn Sa'd says, It is said that this man is al-Khidhr (a.s).

These were the words of Muslim in his Sahīh, as we narrated. The proof that the Dajjāl is alive is the tradition of Tamīm al-Dāri and the tradition of al-Jasāsa and the beast that spoke to them. It is a reliable

narration, which Muslim has registered in his Sahīh and has said, This clearly establishes that the Dajjāl is alive.

The proof of the existence of the accursed Iblīs is the many verses of the Divine Book, such as, Satan said, My Lord, respite me until the Day of Judgment. He said, Surely, you are of the respited ones.

The proofs of the existence of the Mahdi (a.s) have come in the Book and Sunnah. Sa'īd Ibn Jubair says in the tafsīr of the holy verse, So He may uplift him over all religions, though the disbelievers may dislike it, [Barā'a: 34 ] "He is the Mahdi from the House of Fātimah. As for someone who says that he is Jesus, there is no contradiction between the two views, because Jesus will be an aide to the Imam." Maqātil Ibn Sulaymān and those interpreters who have followed him have said in the tafsīr of the holy verse, And that is the knowledge for the Hour, [Al-Zukhruf: 61 ] "He is the Mahdi, who will be in the End Days and after whose rise there will be the Day of Judgment and its signs." The answer to the question with respect to the length of his life can be on the basis of narration or rationality. As for the traditions, it was just mentioned that the three definitely exist in the End Days and none of the three is to be followed but the Mahdi, because he is the Imam of the Ummah in the End Days and because Jesus (a.s) will pray behind him, as narrated in the reliable books of hadith, and will certify the veracity of his claim. The third of the three is the accursed Dajjāl, who is alive and existent. As for the rational argument for their existence, it is as follows: Either their existence is within the bounds of Divine power or it is not. It is impossible to be outside the bounds of Divine power, because the Essence Who initiated the creation from nothing and then perishes it and then brings it back to existence after destruction, must have the power to keep it in existence. Then it is either that this continuous existence is the subject of Divine Will or the subject of the Ummah's choice. It cannot be the subject of the Ummah's choice, because if it were so, then it should be possible for anyone of us to choose such lengthy life for himself and his progeny. This is not within our power and therefore, must be the subject of God's power. On the same token, the existence of these three entities is either for a reason or not for a reason. If it is without any reason, it would be an act devoid of wisdom, which cannot be the work of God. Therefore, it must be for a reason indicated by the Divine Wisdom. We will mention the reason of the existence of each one of the three. The reason Jesus is still alive is the verse, There is not one of the followers of the Book but will verily believe in him before his death. They have not all believed in him until this day, and this must happen until the End Days. The

accursed Dajjāl has not done anything since the Messenger of Allah (a.s) told us, "The One Eyed Dajjāl will come to you. A mountain of bread is going to be with him, which will travel with him." And the other signs of his. Therefore, this must occur in the End Days.

Imam Mahdi exists because since the beginning of his Occultation until this day of ours, he has not filled the earth with justice and equity, as predicted in the narrations, therefore, this must happen in the End Days. These reasons have all combined to fulfill the declared destiny. Therefore, the reason of the existence of the three—Jesus, the Mahdi, and Dajjāl—is for the clear mission lying ahead. They are two virtuous men, a Prophet and an Imam, and an enemy of God, the Dajjāl. We narrated the traditions from the Sahīh books of Hadīth about the existence of Jesus (a.s) and the Dajjāl, so what does make the existence of al-Mahdi (a.s) impossible? Whereas his existence is in the bounds of God's power and he is the sign of the Prophet (a.s). Therefore, he comes first to exist than the other two, because if the Mahdi (a.s) exists, he is the Imam of the Age, who will fill the earth with justice and equity; therefore, his existence is prudent and a lutf[1] for the people. Dajjāl on the other hand, if he lives, he will create mischief in the world, as he will claim godhood and will assault the Ummah. However, his existence is a test from God so the obedient servants are purged out from the disobedient ones and the decent from the vice. The reason that Jesus is living is that the followers of the Evangel and the Torah believe in him and that he will verify the Prophethood of the Master of the Prophets Muhammad (a.s) and will explain the message of the Imam to the believers and certify his claims, by praying behind him and helping him and calling the people to the Muhammadan religion. Therefore, the existence of the two is secondary to the existence of the Imam. So how can the two who are secondary exist while the one who is prior to the two does not? If that is possible then an effect should also be able to exist without its cause, which is rationally impossible. We said that the existence of the Mahdi (a.s) is the reason for the existence of the two because the existence of Jesus (a.s) lonely by himself and not in his capacity as an aide to the religion of Islam and as a witness of the truth of Imam is impossible, because if it were possible, he would be independent in his governance and his call, and this will invalidate the call of Islam.

The Prophet of Islam said, "There is no prophet after me. Permissible is what Allah has rendered permissible on my tongue until the Day of Judgment and forbidden is what Allah has made forbidden on my tongue until the Day of Judgment." Therefore, Jesus must be an aide and

a supporter for him. Likewise is the case of the Dajjāl. He cannot exist in the End Days if there is no Imam for the Ummah to whom they shall refer, because if it were so, Islam will be subjugated forever and its call will be false. Therefore, the existence of the Imam is principal and prior to the existence of the Dajjāl. The rejection that the Imam remains in the cellar (serdāb) without anyone serving him water and food can be answered in two ways. One is that Jesus (a.s) is in the heavens without anyone serving him food and drinks and he is a man like the Mahdi (a.s). If he can stay like that in the heavens, likewise the Mahdi (a.s) can in the cellar. Then al-Sheikh Abu 'Abdillah Muhammad Ibn Yusuf Ibn Muhammad al-Shāfi'ī narrates some traditions.

39- *Kashf al-Ghumma*: Muhammad Ibn Talha says, Of the *sahīh* traditions about the Mahdi narrated from the Messenger is the narration recorded by Abu Dāwūd and al-Tirmidhi from Abu Sa'īd al-Khidri, saying, I heard the Messenger of Allah (a.s) say, "The Mahdi is from me. He has a broad forehead, a high nose that has a slight curve, and will fill the earth with equity and justice just as it will be replete with oppression and tyranny. He will rule for seven years."

Of such traditions is the narration of Abu Dāwūd from the Prince of the Believers saying, Said the Messenger of Allah (a.s), "Even if not but a single day remains from the world, Allah will send a man from my Household, who will fill the earth with justice just as it will be full of injustice."

Of such traditions is the narration of Abu Dāwūd from Umm Salama, the wife of the Apostle, saying, I heard the Messenger of Allah (a.s) say, "The Mahdi is from my Household from the progeny of Fātimah."

Of such traditions is the narration of al-Baghawi and al-Bukhāri and Muslim from Abu Huraira, who said, Said the Messenger of Allah (a.s), "How would you be like when the son of Mary comes down and your Imam is from yourselves?"

Of such traditions is the narration of Abu Dāwūd and al-Tirmidhi from 'Abdullah Ibn Mas'ūd (a.s) saying, Said the Messenger of Allah (a.s), Even if not but one day remains from the world, Allah will prolong that day until He sends a man from me, or from my household; his name will be like my name and his father's name like my father's; he will fill the earth with equity and justice just as it has will have been filled with injustice and oppression."

In another narration, the Messenger of Allah (a.s) has said, "A man comes from my Household, his name is like my name." These traditions are from Abu Dāwūd and al-Tarmidhi.

Of such traditions is the narration of Abu Ishāq Ahmad Ibn Muhammad al-Tha'labi from Anas Ibn Mālik, saying, Said the Messenger of Allah (a.s), "We, the Children of 'Abd al-Mutallib are the lieges of the Paradise, I, Hamzah, Ja'far, 'Ali, Hasan, Husain, and the Mahdi." The author says, al-Seyed Ibn Tāwūs has narrated in the book *al-Tarā'if* the same narrations on the authority of the *Manāqib* of Ibn al-Maghāzili mentioned in the ninth chapter.

Ibn Talha says, If it should be said, one of these attributes do not correspond to the Imam of the Age, as his father's name is not the same as the Prophet's father's name. Then he answers this after laying out two premises: One, it is prevalent in the Arabic language to use the word father with respect to great grandfather, as in the verse, The path of your father Abraham, and the verse, I followed the religion of my fathers Abraham.... In the tradition of the Me'rāj, Gabriel says, "This is your father Abraham." Second, al-ism or name many a time is used to refer to patronym. For instance, al-Bukhāri and Muslim have narrated that the Messenger of Allah, bliss be for him and his kin, named 'Ali Abu Turāb and that he was not fond of another name more than Abu Turāb, using ism to refer to kunya or patronym. The poet al-Mutanabbi says,

*It is the grandeur of your position to be 'named' Mu'naba*

*Whoever 'gives you a patronym,' he has given you a name amongst the Arabs*

Then he says, Since the Hujja is from the offspring of Abu 'Abdillah al-Husain (a.s), the Prophet referred to the patronym as ism or name, alluding succinctly to the fact that he will be from the progeny of Husain (a.s).

'Allamah Majlisi says, These narrations narrated by this author here from al-Bukhāri and Muslim Firdaws al-Dailami correspond to the manuscripts of these books which are in our possession. There is also in my possession an old manuscript of Sharh al-Sunnah of al-Husain Ibn Mas'ūd al-Baghawi, from which I will narrate the traditions about the Mahdi (a.s):

On the authority of Abu al-Tufail from the Prince of the Believers 'Ali (a.s) that the Messenger of Allah (a.s) said, "Even if not more than a day remains from the age of the world, Allah will send a man from my Ahl al-Bait, who will fill the earth with justice just as it will be replete with corruption."

On the authority of Abu Sa'īd al-Khidri: The Messenger of Allah (a.s) mentioned the trials befalling this Ummah so much so that a man will not find a refute to seek protection from the tyranny and then Allah will send a man from Household, who will fill the earth with equity and

justice, as it shall be beset by injustice and oppression. The dwellers of the heavens and the earth will be happy from him. The heaven will not leave any of its blessings but descend it generously, the earth will not leave any of its plants but to bring it forth, so much so that the living ones will wish the dead. He will live in that for seven or eight or nine years.

On the authority of Umm Salama, saying, I heard the Messenger of Allah (a.s) say, "The Mahdi is from my Household from the progeny of Fātimah. He will narrate, and act amidst the people according to, the conduct of their Prophet. He will remain seven years and then he will die and Muslims will pray over him." On the authority of Abu Sa'īd al-Khidri, saying, Said the Messenger of Allah (a.s) with respect to the event of the Mahdi, "Then a man will come and say, 'O' Mahdi, give me, give me.' He will throw to him all that man can carry." Abu Sa'īd says, Said the Messenger of Allah (a.s), "A Caliph will come in the End Times, who will distribute unaccountable wealth." 'Allama Majlisi says, Ibn al-Athīr has narrated on the authority of a number of a number of companions ten traditions about the Mahdi (a.s), his name, his personality, and that Jesus (a.s) will pray behind him, which we left out fearing prolixity. For a man of reason, what we have chronicled is sufficient to prove the point.

40- Al-Tarā'if: Al-Tha'labi has mentioned in the Interpretation of Hā Mim 'Ayn Sīn Qāf that Sīn refers to sanā' or the lofty of position of the Mahdi (a.s) and Qāf refers to the quwa or power of Jesus when he comes down and kills the Christians and destroys Churches. He also narrates that the Prophet (a.s) said in reference to the story of the People of the Cave that the Mahdi (a.s) will greet them and Allah, the Exalted, will bring them back to life for him and then they will go back to their resting places and will not rise until the Day of Judgment.

41- Tarā'if: Ibn 'Abbās narrates from the Prophet (a.s), "Al-Mahdi is the peacock of the people of the Paradise."

42- Kifāya al-Athar: Muhammad Ibn al-Hanafiyya narrates on the authority of the Prince of the Believers (a.s) from the Prophet (a.s), "O' 'Ali, you belong to me and I belong to you. You are my brother and my support. When I die, loathing hidden in the breasts of the people will manifest at you. There will be a dumb dark mischief after me in which every secret and close relation will be dropped. That will happen when the Shī'a will lose the Fifth from the sons of the Seventh. The dwellers of the heavens and the earth will grieve his departure. How abundant will be the believing men and women who will be sorry, grieved, and confused for missing him." Then he lowered his head in contemplation for a

moment and then raised his head and said, "My father and mother be the ransom of my namesake, my look-alike, and the look-alike of Musā Ibn 'Imrān. There are garments of light over him, which shine with glitters of sanctity. As if I see them in their utmost despair when they are called with a cry that is heard from faraway as it is heard from the near. This will be a call of benevolence for the believers and a cry of chastisement for the hypocrites." I asked, "What is that call?" He said, "Three calls in Rajab. The first will be, Behold, the curse of God be on the oppressors. The Second will be, The Near Event draws nigh. The Third will be that they will see an obvious body with the sun, calling, 'Behold, God has sent' so-and-so, recounting his lineage until 'Ali, peace be with him. This will entail the destruction of the oppressors. Then relief will come and Allah will heal the breasts of the believers and He will take away the rage of their hearts." I asked, "O' Messenger of Allah, how many Imams are there going to be after me?" He said, "Nine after Husain. Their ninth is their Qā'im."

[1] *Lutf* in the parlance of theologians means anything that facilitates the obedience of the people with respect to their religious duties and without which such duties are impossible to be fulfilled. There are two elements that are central here: One is that it does not include the basic capability and power and the means to perform an act of obedience. For instance, money and means of transportation with respect to going to Hajj are not *lutf*. The second element is that though *lutf* facilitates and makes acts of obedience easy and possible; it must not reach to the level of compulsion and lack of choice and free-will on behalf of the individuals. Thus, if Allah ordains the nature of men in such a way that they would perform their prayers without making any conscious decision in this regard, it will not be considered *lutf*, as this would mean that praying will no longer be a religious duty. Having said this, Shī'a theologians have maintained that *lutf* is necessary for Allah to confer. That is because if He ordains religious duties upon individuals and the society, as He has, and then He knows that these duties are impossible to be fulfilled and that the desired outcome of these laws and requirements cannot be achieved but through affording a certain act of *lutf*, common sense indicates that if He does not afford that specific *lutf*, His ordainment of the duties have been vain and pointless in the first place. Exalted He is from a position as such.

## THE NARRATIONS OF THE PRINCE OF THE BELIEVERS IN THIS REGARD

1- *Ikmāl al-Dīn*: ‘Abd al-Adhīm al-Hasani narrates from Abu Ja’far II (Imam Muhammad Ibn ‘Ali al-Jawād) (a.s) who narrates through his forefathers from the Prince of the Believers (a.s), “Our Qā’im will have an occultation the duration of which is long. As if I see the Shī’a, roving about like the cattle that are searching for pasture and are not finding it. Behold, whoever from them stays firm on his religion and will not become stone-hearted because of the length of the occultation of his Imam, he will be with me in my rank on the Day of Judgment.” Then he said, “When he rises, our Qā’im will not have commitment of allegiance to anyone on his shoulders. For this reason, his birth will be concealed and his person will be hidden.”

2- *Ikmāl al-Dīn*: Husain Ibn Khālid narrates from al-Redhā (a.s), who narrates on the authority of his holy forefathers from the Prince of the Believers, that he said to Husain (a.s), “The ninth from your sons, O’ Husain, is the Establisher of the Right (*al-Qā’im bil-Haqq*), the Manifester of the Religion, and the Deliverer of Justice.”

Husain (a.s) says, “I said, O’ the Prince of the Believers, is that to happen?”

He said, “Verily so, by the One Who sent Muhammad with Prophet-hood and chose him over all of creation! It will happen, however, after an occultation and a bewilderment in which no one remains on his religion but the sincere ones who are touched by the spirit of certainty, people Allah has taken their covenant for our guardianship and *has inscribed faith in their hearts and has endorsed them with a spirit from Himself.*”

3- *Ikmāl al-Dīn*: ‘Abdullah Ibn Abi ‘Afīf, the poet, says, I heard the Prince of the Believers ‘Ali Ibn Abi Tālib (a.s) say, “It is as if I see, O’ congregation of Shī’a, you will be striding like camel herds searching for a pasture, yet you will not find him.”

*Ikmāl al-Dīn* narrates this tradition again through another chain of narration.

4- *Al-Muqtadhib*: Abu Juhaifa and al-Hārith al-Hamdāni and al-Hārith Ibn Sharb say that they were all with the Prince of the Believers (a.s). It was customary that when his son Hasan would come, he would say, "Blessed be you, O' son of the Messenger of Allah." And when his son Husain would come, he would say, "My father be the ransom of you, O' father of the son of the best of bondmaids." He was asked, "O' Prince of the Believers, why do you address Hasan this way and Husain that way? And who is the son of the best of bondmaids?" He said, "He is the lost one, the fugitive, the abandoned one, M. U. H. A. M. M. A. D. Ibn al-Hasan Ibn 'Ali Ibn Muhammad Ibn 'Ali Ibn Musā Ibn Ja'far Ibn Muhammad Ibn 'Ali Ibn al-Husain," putting his hand on Husain's head.

5- *Al-Ghaiba of Sheikh Tusi*: 'Ibāya al-Asadi says, I heard the Prince of the Believers (a.s) say, "How would you be like when you are left without an Imam of guidance or a visible standard, when some of you are turning away one from the other with disdain!"

6- *Al-Irshād*: Mas'ada Ibn Sadaqa says, I heard Abu 'Abdillah Ja'far Ibn Muhammad (a.s) say, The Prince of the Believers (a.s) addressed people in Kufa. He praised and extolled Allah and then said, "I am the doyen of the aged people. In me is a mark from Ayyūb and Allah will gather for me my household as He brought together the scattered house of Jacob. That will happen when the ages pass and you say, *He is lost or perished*. Behold, before it happens, seek understanding through fortitude and return to Allah from sins, as you have already thrown your sanctity away, extinguished your torches, and have pinned your guidance in people who do not have, neither for themselves nor for you, any hearing nor any vision. By Allah, weak are the invoker and the invoked. "If you do not entrust your fate on one another, and do not abandon one another in the cause of helping the right amongst you, and do not faint from weakening the falsity, those who will be unlike you will not become bold against you and those who will overpower you will not become strong. "Due to your breach of obedience and desisting it from those who deserve to be obeyed amongst you, you will wander astray like the Israelites who wandered astray at the time of Moses. Truthfully do I say, for forsaking and oppressing my progeny, your wandering will be increased double folds to the wandering of the Israelites. If you feed and drink and saturate from the lineage that is accursed in the Qur'ān, verily you will have gathered on the cry of misguidance, received falsity running headlong towards it, have betrayed the caller of Truth, have ill-treated the

best from the warriors of Badr, and have tended for the worst from the sons of Abu Sufyān's father. Behold, if what is in their hand goes away, purity for the reward and removal of the veil will be nearer. The promise will be near and the Star will appear to you from the east and your moon will shine over your like in a full moon in a full night. When that appears, return to repentance and forsake grief and sorrow and know that if you obey the riser from the east, he will walk you on the path of the Messenger of Allah (a.s) so you would avert deafness and find cure from dumbness and stay away from the labors of roving and wandering and searching and throw away the loads of burdens from your necks. Allah does not chase away anyone except the one who rejects mercy and divorces chastity. *Those who do wrong will know what to what return they shall be turned to.*

7- *Al-Ghaiba of al-Ne'mānī*: Abu 'Abdillah Ja'far Ibn Muhammad (a.s) narrates through his forefathers, saying, "Euphrates swelled at the time of the Prince of the Believers (a.s). At this time, he and his two sons, al-Hasan and al-Husain (a.s) rode their courses and passed by the tribe of Thaḳīf. They said, 'Ali is coming. He will made the water recede.' The Prince of the Believers (a.s) said, 'By Allah, I and these two sons of mine will be killed and Allah will send a man from my progeny in the End Times, who will avenge our blood. He will go into hiding from them in order to be away from the people of misguidance, so the ignorant would say, Allah does not have any need to the Household of Muhammad.'"

8- *Al-Ghaiba of al-Ne'mānī*: Al-Mufadhdhal Ibn 'Omar says, Said Abu 'Abdillah (a.s), "One tradition, which you comprehend well, is better than ten you narrate. Verily, every truth has a reality and every veracity has an illumination." Then he said, "We, by Allah, do not consider a man from our Shī'a to be a *faqīh* unless when he is addressed through hints and allusions, he understands them. The Prince of the Believers (a.s) said on the pulpit of Kufa, 'Dark blind gloomy mischief are ahead of you. None will be rescued from it but the *nauma*.' He was asked, 'What is *nauma* O' Prince of the Believers?' He said, 'He is the one who does not know the people and people do not know him. Behold, the earth does not remain without a Hujja of Allah; however, Allah will blind His creation from him due to their oppression, injustice, and their excesses on themselves. If the earth would remain one hour without a Hujja of Allah, the earth will be injested along with its dwellers. However, the Hujja will know the people and the people will not know him, as Yusuf knew the people, *while they knew him not*.' Then he recited this verse, *Alas for the servants! Not there comes to them an apostle, but they mock at him.*"

9- *Nahj al-Balāgha*: The Prince of the Believers says in a tradition, "When it will be like that, the Master of the Religion will journey along with the trail of his followers. They will gather around him like the clouds of autumn."

10- *Nahj al-Balāgha*: The Prince of the Believers (a.s) says in one of his sermons, "He has appareled himself with the garment of sapience, and has seized it with all of its protocols by proclivity towards it and cognition of it and dedication to it. For him, wisdom is his lost commodity which he seeks, and it is his wish for which he yearns. He will go faraway at a time when Islam disappears like a feeble camel leaves while beating the end of its tail and dragging its neck on the earth. He is the heir of the heirs of His Hujja and a vicegerent from the vicegerents of His apostles."

*Explanation*: Says Ibn Abi al-Hadīd, The Imāmiyya believe that this passage refers to the Awaited Qā'im (a.s). The Sufis maintain that it refers to the Wali Allah. They maintain that the world does not remain devoid from al-Abdāl, who are forty, and al-Awtād, who are seven, and al-Qutb, who is one. Philosophers say this refers to al-Ārif. The Sunnis maintain that he is the Mahdi, who will be created. All Muslim denominations agree that the world and religious laws will not end but at after the Mahdi (a.s). "He will go faraway" means that he will hide himself when corruption and mischief manifest and Islam disappears with the desertion of equity and virtue. This is a proof of the veracity of the Imāmiyya's belief.

11- *Al-Ghaiba of al-Ne'mānī*: 'Isā Ibn 'Abdillāh al-'Alawī narrates from his father, who narrates from his grandfather, who narrates from 'Alī Ibn Abi Tālib (a.s), "The Patron of this Order is from my offspring. He is the one about whom it will be said, he has died, perished, no rather, has threaded to some valley."

12- *Al-Ghaiba of al-Ne'mānī*: 'Akrama Ibn Sa'sa narrates from his father that the Prince of the Believers (a.s) used to say, "The Shī'a will continuously be the like of goats that a grabber does not know which one of them should he put his hand on. They will neither have any dignity to be dignified with nor a source of support to refer to."

13- *Al-Ghaiba of al-Ne'mānī*: Ibn Abi 'Aqib says, I heard the Prince of the Believers say, "As if I see you roving about like camel herds seeking pastures and not finding it, congregation of the Shī'a."

14- *Al-Ghaiba of al-Ne'mānī*: Sulayman Ibn Hilāl says, Ja'far Ibn Muhammad narrated to us from his father, who narrated from his grandfather, who narrated from Husain Ibn 'Alī (a.s) saying, A man

came to the Prince of the Believers (a.s) and said, "O' Prince of the Believers, inform us about your Mahdi." The Prince of the Believers said, "When generations come and perish, and believers become few, and the followers of righteousness and supporters of the religion go, then he shall be."

He said, "O' Prince of the Believers, peace be unto you, whose son is he going to be?" The Prince of the Believers said, "From the Children of Hāshim, from the summit of the Arab mountain. He is an ocean who will water a world of oases and will not run short, a man abused when he comes to his folks, and an abode of purity when all will degenerate. He will not fear when deaths charge, and will not turn away recede when the faithful surround him, and will not hesitate when warriors struggle. He will be prepared, far-reaching, a victorious lion, a reaper, an injurer, a warrior, a sword from the swords of Allah, generous, and adventurous. His head will be high in dignity, his nobility firmly rooted in the most distinguished character. No discouraging leader—who will be moving towards mischief, who if speaks, is the worst speaker and if remains silent, possesses evil—should mislead you from following him." Then he talked about the Mahdi and said, "He is the best refuge, the most knowledgeable, and the kindest of you all. O' Allah, make the pledge of allegiance to him the occasion of exit from affliction, and unite the dispersion of the Ummah through him. When it is permissible for you, do it, but do not turn away from him if you find your way to him. Ah," said the Prince of the Believers, pointing with his hand to his chest, expressing his anxiety to see to see the Mahdi."

*Translator's Note:* Researchers are encouraged to compare this tradition with with the version in *Al-Ghaiba of al-Ne'mānī*.

15- *Al-Tarā'if*: Abi Ishāq says, Said the Prince of the Believers (a.s) as he was looking at his son Husain, "This son of mine is your master, as the Messenger of Allah (a.s) has named him so. A man will rise from his progeny with the name of your Apostle, similar to him in his character, and not so similar to him in his looks. He will fill the earth with equity."

16- *Nahj al-Balāgha*: Says the Prince of the Believers (a.s), "They went right and left, following the pathways of error and leaving the traditions of guidance. Do not haste to what is going to happen and is expected. Do not consider slow what is coming to you tomorrow. How many are a haster about something that should it reach him, he would wish it had not! How near is today to the beginnings of tomorrow! O' People, this is the time of the coming of every promise and the nearing of the figure whom you do not know. Behold, the one from us who will be then, he

will stride in these hard times with a luminous light and will be following the examples of the virtuous to free a captive and emancipate a slave and disperse a misguided nation and unite the followers of righteousness, while he is in hiding from the people, tracers not seeing his footprints, even if they search. A nation will be whetted like an ironsmith whets an arrowhead—their eyes bright with revelation, their ears saturated with exegesis, and chalices of wisdom are presented to them day and night.”

17- *Al-Amāli* of Sheikh Tusi: ‘Āsim Ibn Dhamara narrates from the Prince of the Believers (a.s) that he said, “The earth will become full of oppression and injustice, so much so that no one will be able to utter God’s name but secretly. Then Allah will bring a virtuous congregation, who will fill it with equity and justice, as it will be full of oppression and injustice.”

18- *Ikmāl al-Dīn*: Ibn Nabāta says, I came to the Prince of the Believers ‘Ali Ibn Abi Tālib (a.s) and found him thoughtful. He was making lines on the ground. I said, “O’ Prince of the Believers, why do I see you thoughtful and you are making lines on the earth? Is it out of desire for the earth?” He said, “No, by Allah, I have never had desired in it, nor for what is in the world even for one day. I was thinking about the son who will be born from my seed—the eleventh from my sons. He is the Mahdi and he will fill the earth with equity as it will be full of oppression and injustice. There will be a perplexity and occultation related to him in which nations will go astray and nations will be guided.” I said, “O’ Prince of the Believers, is this to happen?” “Yes,” he said, “as he will be created. How would you know this, Asbagh! They are the best of this Ummah in the company of the righteous of this Household.” I said, “What will happen after that?” He said, “Allah will do what He desires, for He has wills and purposes and outcomes.”

*Al-Ghaiba of Sheikh Tusi*: An identical tradition through another chain of narration.

*Al-Ghaiba of al-Ne’mānī*: An identical tradition through another chain of narration.

19- *Ikmāl al-Dīn*: Ibn Nabāta says that the Prince of the Believers (a.s) mentioned the Qā’im (a.s) and said, “He will go into hiding, so the ignorant will say that Allah does not have any need to the House of Muhammad.”

20- *Ikmāl al-Dīn*: Yazīd al-Dhakhim says, I heard the Prince of the Believers (a.s) say, “As if I see you are roving like the cattle that are searching for the pasture and not are finding it.”

21- *Ikmāl al-Dīn*: Ibn Nabāta says, I heard the Prince of the Believers (a.s) say, "The Patron of this Order is the runaway, the fugitive, the loner, and the forlorn."

22- *Al-Ghaiba of Sheikh Tusi*: Abu Wā'il says, The Prince of the Believers (a.s) looked at his son Husain (a.s) and said, "This son of mine is a master as the Messenger of Allah named him a master. Allah will bring forth from his seed a man with the name of your Apostle—who will be similar to him in his character as well as his looks—in a time of oblivion of the people and death of righteousness and manifestation of injustice. By Allah, if he should not rise, his neck will be struck. The dwellers and inhabitants of the heavens will rejoice his rise. He will fill the earth with equity as it will be replete with injustice and oppression."

23- *Nahj al-Balāgha*: In one of his sermons, the Prince of the Believers (a.s) says, "Then you remain after him (meaning himself, peace be unto him) for so long as Allah wills until Allah raises for you someone who will unite you and pull you together from your dispersion..." as it was mentioned in *Kitāb al-Fitan (the Book of Trials from Bihār al-Anwār)*. Ibn Maitham (a.s) says that one of his sermons contains a segment that is a sort of explanation for this promise, where the Prince of the Believers says, "Be certain that what faces our Qā'im is on the virtue of your pagan (*jāhiliyya*) order. Because the entire Ummah on that day will be pagans, except the ones who are shown Divine mercy. Do not haste so fear hastes to you. Beware that gentleness is fortune and equanimity is leisure and endurance. The Imam knows better what is right and what is wrong. He will tear out the evil judges from you, cut away your dangers, and dismiss your unjust rulers, and will clean the earth from the dishonest. He will act with equity and will establish amongst you a fair scale of justice. Your living ones will wish they could return shortly once more and live again. This is to happen. For the sake of Allah, you are in your dreams! Safeguard your tongues and be after your livelihood, for depravity will come to you. And if you wait, you will be rewarded and you will find out with certainty that he is the avenger of your victimization and the retriever of your rights. I take a true oath by Allah that *Allah is verily with the people who are pious and who do favors*."

The author says, explaining a sermon recorded by al-Seyyed al-Radhi in *Nahj al-Balāgha*, Ibn Abi al-Hadīd says, This sermon mentions the Umayyads and has been narrated by a number of historians and is widespread and narrated through inordinate sources. It has many segments which al-Radhi has not narrated.

One of such segments asserts, "Look at the Household of your Apostle, if they remain silent, you remain silent, and if they should ask for your help, help them. Allah will bring relief through a man from us Ahl al-Bait. My father be the ransom of the son of the best of the bondmaids! He will not give them but the sword in anarchy, putting on his shoulder eight, so much so that the Qureish will say, If he were from the progeny of Fātimah, he would pity us. Then Allah will incite him over the Umayyads until he leaves them broken bits and mortal remains and *accursed they are, wherever they are come upon, they will be seized and massacred in a complete massacre. Such is Allah's practice with those who have passed on before; you will never find any change in Allah's conduct.*"

Then Ibn Abi al-Hadīd says, If it should be asked who this promised man is, the answer would be that the Imamiyya believe he is their Twelfth Imam and son of a bondmaid called Narjis. However, our scholars maintain he is a man from the progeny of Fātimah who will be born in the future and does not exist now. If it should be asked who shall be from the Umayyads in that time that this man will take revenge from, the answer is that the Imamiyya say it is through *rij'a*. They believe that certain people from the Umayyads and others will be brought back with their very physiques when their awaited Imam comes and that he will amputate hands and feet of many men, gouge out eyes of many, crucify many more, and will take revenge from the enemies of the House of Muhammad (a.s), both enemies of the past and enemies who will come in the future. Our scholars, nonetheless, believe that Allah, the High, will create in the End Eras a man from the progeny of Fātimah (a.s) who does not exist now, and He will avenge through him; and he will fill the earth with equity as it shall be replete with oppression and injustice of the oppressors; and that he will chastise them in a much severe manner.

24- *Al-Kāfi*: Mas'ada Ibn Sadaqa narrates from Abu 'Abdillah (a.s) saying that the Prince of the Believers (a.s) delivered a sermon. He praised and extolled Allah and beseeched blessings for the Prophet and his House and then said, "Allah, the Holy and the High, has not broken the tyrants of the ages but after giving a respite and leisure. He has not healed the breakage of a bone of a nation but after severity and trial. O' people, there are lessons in the destructions that are awaiting you and the affairs you have left behind. However, not everyone who has a heart is sagacious, nor everyone who has an ear listens, nor everyone who has eyes observes. Servants of Allah, have a good look at what matters to you and then look at the scenes of the people whom Allah gave command through His knowledge and they followed the conduct of the

House of the Pharaoh and enjoyed *gardens and springs, and crops and splendid positions*. Then look at what finality did Allah lead them to after a period of deferment and gaiety, and command and forbiddance. Whoever upholds patience, he will end up in the Paradise, by Allah, forever and ever, *and Allah holds the destiny of things*. How odd! How do I wonder from the errors of these sects with the disparity of their proofs in their religion! Neither they follow the footprints of a prophet, nor do they defer to the actions of a successor.

Neither they believe in an unseen, nor do they forgive a fault. Virtue for them is what they themselves consider virtuous and vice is what they themselves consider vice. Every man of them is his own imam, following himself without strong proofs and undeniable reasons. They continue dwelling with injustice and ever increase in errors, never reaching proximity and ever increasing their distance from Allah, the Exalted. Their affinity with one another and their endorsement of one another, all of that is on the virtue of their fear from what the Apostle has bequeathed and to flee from the message of the Creator of the heavens and the earth, which the Apostle has brought to them. They are people of contrition, cavities of doubts, and dwellers of illusion and misguidance and doubts. A person who is left by Allah, abandoned to himself and his own opinion, he is only seen secure by someone who does not know him and is not suspected by someone who does not recognize him. How similar are these people to the cattle whose shepherd has disappeared from them! Alas from the deeds of our Shī'a after their today's close love! How they will disgrace one another after me and will kill each other dispersedly tomorrow—while they are removed from the principal and are holding on to the inferior hopes of an opening. Each party of them will hold a certain branch and will lean to whichever direction the branch will lean to. However, Allah, glory to His name, will gather them for the worst day of the Umayyads, as autumn collects clouds. Allah will then bring them together on love and then will gather them in masses like masses of clouds. Then He will open gateways for them. They will spring out from their ambushes like the flood of the two gardens [of Sabā']—the flood of the mighty dam of Iram, when a rat punched a hole in it and neither highlands withstood against it, nor did strong mountains repulse its flow. Allah will then scatter them in the valleys and will thread them as *springs on earth*. He will take the rights of one nation through them from another. He will settle a nation through them in the place of another nation to chase away the Umayyads and that they may not continue to usurp what they have usurped. Allah will destroy through them pillars and will

deconstruct through them the mighty structures of Iram and will inhabit with them the midlands of al-Zaytūn. "I take a solemn oath by the Soul Who split the seed and created the nations, this will happen. As if I hear the neighing of their horses. By Allah, all the treasures in their hands after their rise and might in the lands will dissolve as fat melts on fire. Whoever of them dies, will die pagan and to God, the Exalted, will be eventually taken whoever of them remains. And Allah, the Exalted, will forgive anyone who repents. Perchance, Allah will bring together my Shī'a after dispersion for their worst day. The choice is for none; rather, Allah makes the choice and determines all destinies. "O' People, claimants of Imamate who do not deserve it are many. If you do not abandon the bitter truth and do not faint from disparaging the wrong, those who are not like you will not be bold against you and those who are showing strength over you will not become strong over you in order to end and sideline obedience to God. However, you went astray as did the Children of Israel in the time of Moses (a.s). By my life, your perplexity and misguidance will increase after me manifold compared to that of the Children of Israel.

By my life, if you outlive after me the rule of the Umayyads, you will then be subjected to the rule of the caller to misguidance and you will revive the wrong and will leave the right behind your backs. You will sever your relation with the near relations, the warriors of Badr, and will look up to the aliens from the progeny of the fighters against the Messenger of Allah (a.s). By my life, if they lose their scepter, the purging for the sake of requitals will come near. The promise will be near and the period will be ending. The bright comet will appear to you from the direction of the east and that bright moon will shine to you. When that happens, turn to repentance and beware that if you follow the Star from the East, he will thread you on the path of the Messenger (a.s). He will heal your blind, dumb, and deaf. He will save you the toils of search and misguidance. The great burdens will be removed from your necks. Allah does not cast away anyone but the one who defies and oppresses and goes astray and takes what does not belong to him. *And soon will know those who acted unjustly, which final end they will turn to.*"

25- *Nahj al-Balāgha*: A sermon of the Prince of the Believers in which he alludes to Mighty Happenings: "He will direct desires to guidance, when people have turned to avarice. He will direct views to the Qur'ān, when they have directed the Qur'ān to their views." He says, "So much so until wars are waged at you, which grin at you with their fangs while their breasts are filled with a milk that tastes sweet but leads to bitter ends.

Beware tomorrow, and tomorrow shall come with what you do not know. The ruler will call unjust rulers to account for their evil acts. The earth will bring out the treasures of its heart to him and submit him their keys. He will show you how is equity of character. He will revive the dead teachings of the Book and Sunnah." Ibn Abi al-Hadīd narrates from his teacher Abu 'Othmān that he said, Abu 'Obaidah has narrated a longer version of this tradition on the authority of Ja'far Ibn Muhammad (a.s) through his forefathers, "Behold the righteous men from my Household and the pure men of my family are the forbearing of all people in their youths and the most knowledgeable of all people in their old age. We, the Ahl al-Bait, know through the Divine knowledge, judge through the Divine commands, and the words of the Truthful we follow. If you follow our words, you will be guided through our light, and if you do not do that, Allah will destroy you on our hands. With us is the standard of truthfulness. Whoever follows it will find salvation and whoever falls behind from it will be destroyed. Behold, through us the faults of the believers are undone and through us the dress of dishonor is removed from your necks. Through is the initiation and through us, not you, is the finality." Ibn Abi al-Hadīd says, "'Through us, not you, is the finality'" is an allusion to the Mahdi who will rise in the End Times. The majority of the writers of traditions believe that he is from the progeny of Fātimah (a.s). Our Mu'tazilite scholars do not reject him and they have mentioned him in their books and their scholars have acknowledged him. However, we believe that he has not been created yet and that he will be created, which is also the belief of ahl al-Hadīth.

The Chief Justice has narrated on the authority of Ismā'ī Ibn 'Ibād (a.s) from the Prince of the Believers (a.s) that he mentioned the Mahdi and said, "He is from the progeny of al-Husain (a.s)." He mentioned his facial features and said, "He is a man of broad forehead, high nose, thick abdomen, bulky legs, and his front teeth are apart from one another. There is a mark on his right leg." 'Abdullah has also mentioned this Hadīth in *Gharīb al-Hadīth*.

'Allamah Majlisi says, The following poem is from the book of poetry that is attributed to the Prince of the Believers (a.s),

My son, when the Turks make turmoil, then expect  
The governance of the Mahdi, who will rise and establish justice  
The kings of the earth will be humbled to the children of Hāshim  
And they will pledge allegiance to them  
A child from the children without insight  
Neither he has a high aim nor does he have wisdom

Then will rise your Qā'im of Truth  
He will bring you the Truth and act on the Truth  
The namesake of the Prophet, my soul be his ransom  
My sons, do not abandon him and haste to him

## NARRATIONS FROM IMAM HASAN AND IMAM HUSAIN ABOUT HIM

1- *Ikmāl al-Dīn*: Abu Sa'īd 'Uqaisā' says, When Hasan Ibn 'Ali (a.s) made peace with Mu'āwiya Ibn Abi Sufyān, people went to him and some of them criticized him for his pledge of allegiance. The Imam said, "Woe unto you! You do not know what I did. By Allah, what I have done is better for my Shī'a than all the riches upon which the sun has risen and sat. Don't you know that I am your Imam, whose obedience is obligatory upon you, and one of the two lieges of the people of the Garden on the virtue of explicit saying of the Messenger of Allah (a.s)?" They said, "Indeed so." He said, "Don't you know that when al-Khidhr tore the boat and killed the boy and erected the wall, that was very harsh for Musā Ibn 'Imrān (a.s), since its wisdom was hidden to him, which was wisdom and propriety before Allah? Don't you know there is no one of us except a pledge of allegiance to the tyrant of his time falls on his neck except the Qā'im behind whom Rūh-Allah Jesus the son of Mary will pray? For Allah, the Exalted, will hide his birth and conceal his person, so there will not be any commitment of allegiance on his neck for anyone when he rises. He is the ninth from the children of my brother Husain, the son of the Mistress of bondmaids. Allah will prolong his life in his occultation. Then he will bring him forth through His power in the figure of a youth of less than forty years, so it may be known *that Allah is All-Powerful over everything.*"

*Al-Ehtejāj* narrates the same tradition on the authority of Hannān Ibn Sudair.

2- *Ikmāl al-Dīn*: 'Abd al-Rahmān Ibn al-Hajjāj narrates from Ja'far Ibn Muhammad, who narrates from his father, Muhammad Ibn 'Ali, who narrates from his father, 'Ali Ibn al-Husain, saying, Said al-Husain Ibn 'Ali, blessings of Allah be unto them, "In the ninth son of mine there is a tradition from Joseph and a tradition from Moses the son of 'Imrān. He is

the Qā'im of us Ahl al-Bait. Allah, the High, will restitute his affair in a single night."

3- *Ikmāl al-Dīn*: 'Abdullah Ibn Sharīk narrates on the authority of a man from the tribe of Hamdān, saying, I heard al-Husain Ibn 'Ali, Allah's blessings be unto them both, say, "The Qā'im of this Ummah is the ninth from my progeny. He is the man of the occultation. And he is the one whose inheritance is split up while he is alive."

4- *Ikmāl al-Dīn*: 'Abd al-Rahmān Ibn Sulait says, Said al-Husain Ibn 'Ali, blessings of Allah be unto them both, "There are Twelve Guides from us; their first is the Prince of the Believers 'Ali Ibn Abi Tālib and their last is the ninth from my sons and he is the Imam, the Establisher of the Truth. Allah will revive the earth after its death.

He will uplift the right religion through him *over all religions, dislike may the polytheists*. He will have an occultation in which nations will apostatize and many more will stay firm on the religion. They will be maltreated and asked, *When is this promise, if you are truthful?*

Behold, the one who remains steadfast during his occultation despite maltreatments and falsifications, is in the position of a warrior with the sword in the way of Allah in the presence of the Messenger of Allah (a.s)."

5- *Ikmāl al-Dīn*: 'Abdullah Ibn 'Omar says, I heard Husain Ibn 'Ali (a.s) say, "Even if there should not remain but a single day from the world, Allah, the Exalted, will prolong that day so much that a man from my progeny will rise. He will fill the earth with justice and equity as it will be replete with injustice and oppression. So I heard the Messenger of Allah (a.s) say."

6- *Ikmāl al-Dīn*: 'Isā al-Khashshāb says, I said to Husain Ibn 'Ali (a.s), "Are you the Awaited Patron of this Enterprise?"

He said, "No, rather, the Patron of this Enterprise is the runaway fugitive, the son of a non-avenged father, called by the patronym of his uncle. He will put his sword on his shoulder for eight months."

7- *Al-Ghaiba of Sheikh Tusi*: 'Abdullah Ibn Sharīk says in a narration, which we have abridged, that Husain (a.s) passed by a group of Children of Hāshim, who were sitting in the Masjid of the Messenger (a.s).

He said, "Behold, by Allah, the world will not end until Allah sends a man from my seed, who will kill from you one thousand and with the thousand another thousand, and with the thousand another thousand."

I asked, "May I be your ransom. They are the sons of so-and-so and do not reach this number."

The Imam said, "Look at you! At that time, a man will have from his seed" so-and-so many men. "And the chief of our people will be from themselves."

## NARRATIONS FROM ‘ALI IBN AL-HUSAIN

1- *Ikmāl al-Dīn*: Ibn Qais al-Thumālī narrates from ‘Ali Ibn al-Husain, “This verse, Those related by blood are prior to one another in the Book of Allah, has been revealed about us. And the verse, And He made it a Word to endure in his progeny, has been revealed about us. Imamate is in the progeny of Husain Ibn ‘Ali Ibn Abi Tālib (a.s) until the Day of Judgment. Our Qā'im will have two occultations, one longer than the other. The first one will be six days and six months and six years. The second one, its period will last very long so much so that many of the believers of this creed will turn away from it. No one will stay firm on it but the one whose certainty is strong, whose cognition is correct and he does not find impediment in his heart from our judgment and submits to us Ahl al-Bait.”

*Explanation*: “Six days” perhaps alludes to the different phases of his life in his occultation. For six days, no one but the extremely confidential individuals were aware of his birth. After six months, others were informed. After six years, as his father passed away, he became well known to many people.

2- *Ikmāl al-Dīn*: Sa‘īd Ibn Jubair narrates from ‘Ali Ibn al-Husain (a.s), “The birth of our Qā'im will be hidden from the people, so they will say that he is not born yet. He will rise at the time of his rise without any pledge of allegiance to anyone on his shoulders.”

3- Al-Majālis of al-Mufīd: Abu Khālid al-Kābulī says, ‘Ali Ibn al-Husain (a.s) said to me, “O’ Abu Khālid, mischief shall come like strips of nightly shadow. No one will be saved but the one Allah has taken his covenant. They are the lights 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 Kufas with three hundred and ten and some odd men. Gabriel is on his right hand and Michael is on his left hand. Isrāfīl is in his fore. The standard of the

Messenger of Allah (a.s) is with him, which he has unfolded. He throws no nation down with it, but Allah, the Exalted, destroys them.”

## NARRATIONS FROM IMAM AL-BĀQIR

1- *Ikmāl al-Dīn*: Abu al-Jārūd says, Abu Ja'far (a.s) said to me "O' Abu Jārūd, when ages pass and people say the Qā'im has died or perished or gone to some valley, and the seeker says, *When is this going to happen while his bones have decayed?* At that time expect him. And when you hear from him, come to him even if you have to crawl on ice."

2- *Ikmāl al-Dīn*: Al-Thumālī says, I heard Abu Ja'far (a.s) say, "The nearest of the people to Allah, the Exalted, and their most knowledgeable and their most compassionate to the populace is Muhammad and the Imams, bliss of Allah be for them all. Enter where they enter and separate whoever they separate from. I mean Husain and his progeny by that. Righteousness is in them and they are the successors and from them are the Imams. Wherever you see them, follow them. If a time comes one day that you do not see anyone of them, seek help from Allah and contemplate on the tradition you are on and follow it, and love whom you love, and disdain whom you disdain. How soon is the relief coming to you!"

3- *Ikmāl al-Dīn*: Ma'rūf Ibn Khurbūdh says, I said to Abu Ja'far (a.s), "Tell me about yourselves." He said, "We are the like of stars. When a star sets, another star of peace and security, harmony and tranquility, and leisure and openings rises. So until the Children of 'Abd al-Mutallib are equal and no distinction remains amongst them, Allah, the Exalted, will manifest your Patron. So praise Allah, the Exalted. And He will give him a choice between the easy and the difficult." I asked, "May I be your ransom, which will he choose?" He said, "He will choose the difficult over the easy."

*Explanation: Al-Sa'b wa al-Dhalūl* (Humble and intractable, translated above as easy and difficult) are qualities of riding beasts.

4- *Ikmāl al-Dīn*: Umm Hāni al-Thaqafiyya says, I came in a morning to my master Muhammad Ibn 'Ali al-Bāqir (a.s) and said to him, "My

master, a verse from the Book of Allah, the Exalted, has struck my heart and has troubled me and taken away my nights' sleep."

He said, "Ask O' Umm Hāni." I said, "The saying of Allah, the Exalted, No, I swear by the Star that runs its course and hides itself." He said, "Yes, the subject you asked me about, O' Umm Hāni, is someone who will be born in the End Times and he is the Mahdi and from this House. There will be a perplexity and occultation about him in which nations will go astray and nations will remain on guidance. Blessed be you if you see his time! Blessed be anyone who sees his time!"

5- *Ikmāl al-Dīn*: Abu Ayyūb al-Makhzūmi says, Abu Ja'far al-Bāqir (a.s) mentioned the conduct of the Rightly Guided Caliphs and when he reached their last one he said, "The Twelfth is the one behind whom Jesus the son of Mary (a.s) will perform prayers. You must uphold his conduct and the Noble Qur'ān."

6- *Al-Ghaiba of al-Ne'māni*: Umm Hāni says, I asked Abu Ja'far (a.s), "What is the meaning of Allah's word, *Nay, I swear by the Star*?" He said, "O' Umm Hāni, an Imam who on the year two hundred and sixty hides himself until his whereabouts is not known to the people. Then he will appear like a blazing meteor in a dark night. If you should see that time, your heart will find solace."

7- *Al-Ghaiba of al-Ne'māni*: Ma'rūf Ibn Khurbūdh says, Said Abu Ja'far (a.s), "Your stars are like the stars of the heavens. Whenever a star sets, another star rises. So when you point with your fingers and make gestures with your eyebrows, Allah will hide your stars from you. The Children of Hāshim will be equal without any distinction amongst them from one another. Then your star will rise, so praise your Lord."

8- *Al-Ghaiba of al-Ne'māni*: 'Abdullah Ibn 'Atā' says, I said to Abu Ja'far (a.s), "Your Shī'a are many in Iraq and there is no one, by Allah, in your household like you. So why do not you uprising?" He said, "O' Abdullah Ibn Atā', you have began lending your ears to the fools. No, by Allah, I am not your Awaited Patron." I asked him, "Then who is our Awaited Patron?" He said, "Look who does Allah hide his birth from the people, he is your Awaited Patron. There is no one of us who is pointed at with fingers or hinted by tongues except that he dies because of being under wrath or because of other causes."

*Explanation*: It is possible that the two possibilities for causes of death mentioned may be expression of doubt of the narrator and it is possible that death of being under wrath alludes to murder and *hatfa anfihi* alludes to a death that is not in severe and dire circumstances.

9- *Al-Ghaiba of al-Ne'māni*: 'Abdullah Ibn 'Atta' says, I said to Abu Ja'far (a.s), "Tell me about the Qā'im." He said, "By Allah, he is neither me, nor the one towards whom you stretch your necks. His birth will not be known." "What is his conduct according to?" I asked. He said, "He will act according to what the Messenger of Allah (a.s) has acted, invalidating the past and looking forward."

10- *Al-Ghaiba of al-Ne'māni*: Abu al-Jārūd says, I heard Abu Ja'far (a.s) say, "Times shall come and go until Allah sends for this enterprise someone you do not know has he been created."

11- *Al-Ghaiba of al-Ne'māni*: Abu al-Jārūd says that Abu Ja'far (a.s) said, "You will continue to stretch your necks to a man of ours, saying *He is the one*, and Allah takes him away; until Allah sends a man for this affair whom you do not know has he been born or not, has he been created or not."

12- *Al-Ghaiba of al-Ne'māni*: Ibn Bukair and al-Hakam narrated from Abu Ja'far (a.s), "As if I see you, you climb up and do not find anyone and return and do not find anyone."

13- *Al-Ghaiba of al-Ne'māni*: Abu Hamzah al-Thumālī says, I was with Abu Ja'far Muhammad Ibn 'Ali al-Bāqir (a.s) one day. When everyone had dispersed, he said to me, "O' Abu Hamzah, one of the destined events that must happen is the rise of our Qā'im. Whoever doubts in what I say, he will meet Allah disbelieving in Him." Then he said, "My father and mother be the ransom of the one who is named by my name and bears my patronym, 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 Hamzah, whoever sees him and submits to him through the submission for Muhammad and 'Ali, I give him a solemn promise of the Paradise. And whoever does not submit, *verily Allah has made the Paradise forbidden for him and his abode is the Fire and bad a place it is for the oppressors.*

14- *Al-Kāfi*: Abu Na'im says, I came to Abu Ja'far (a.s) when he was in Medina. I said to him, "I have taken a vow between the *rukṇ* and the *maqām* that when I meet you, I will not to go away from Medina until I know whether you are the Qā'im of the House of Muhammad or not." He did not answer me anything. I stayed for thirty days. Then he met me on a road and said, "O' Hakam, and you are still here?" I said, "I told you about the vow I have taken by Allah and you did not order me to do anything, nor did you forbid me from anything. And you did not give me an answer." He said, "Come to me in the morning at my house." I went to him in the morning. He said, "Ask what you need." I said, "I

have vowed with Allah of alms and fasting and charity between the *Rukn* and the *Maqām*, that if I meet you I will not exit Medina until I know whether you are the Qā'im (Establisher) of the House of Muhammad. If you are, I will stay and be at your guard; and if you are not, I would go in the lands in search of livelihood." He said, "O' Hakam, we are all Establishers of the Order of Allah." I said, "Then are you the Mahdi (the Guide)?" He said, "We all guide to Allah." "Are you the one with the sword?" "Each one of us is with the sword and heir of the sword." "Then are you the one who will kill the enemies of God, and is it through you that the bosom friends of Allah will be victorious, and is it through you the religion of Allah will manifest?" "O' Hakam," he said, "how can I be that and I have reached forty five. The Awaited Patron of that Enterprise is closer to breastfeeding than me and lighter on the back of a courser."

## NARRATIONS FROM IMAM JA'FAR AL-SĀDIQ

1- *Ikmāl al-Dīn*: Sudair says I heard Abu 'Abdillah (a.s) say, "There is a sign from Joseph in the Qā'im." I said, "It seems as you are mentioning the perplexity or the occultation." He said, "What of this does this nation deny? They are the likes of swine, whereas brothers of Joseph were heirs and children of apostles, yet they traded and sold Joseph. They addressed him, being his brothers and he being their brother, yet did not recognize him; so Joseph said to them, *I am Joseph*. So what is this accursed nation denying that Allah, the Exalted, in a certain time from times, may desire to hide his Hujja? Joseph had the kingdom of Egypt and there was between him and his father the journey of eighteen days. If Allah, the Exalted, had desired to let his father know his place, He could have done that. By Allah, Jacob and his sons journeyed, when they were given the glad tidings, for nine days from the beginning of their journey until Egypt. What is this Ummah denying that God would do to His Hujja what He did to Joseph, that he would walk in their markets and step on their grounds while they do not recognize him until Allah, the Exalted, identifies him to them, as He permitted Joseph when he said, *Do you know what did you do to Joseph and his brother when you were ignorant? They said, Verily, you, you are Joseph. He said, I am Joseph and this is my brother.*

2- *'Ilāl al-Sharā'e'*: On the authority of Sudair, who narrates from his father that Abu 'Abdillah (a.s) said, "Our Qā'im has an occultation the duration of which is lengthy." I said, "Why is that so, O' son of the Messenger of Allah?" He said, "Allah, the Exalted, disdains to have the traditions of the occultations of apostles not proceed in him. O' Sudair, he must complete the duration of their occultations.[1] Allah, the Exalted, says, *You shall surely enter a stage after another stage.* It means you will thread on the traditions of the nations before you."

3- *Al-Amāli of Sadūq*: Ibn Abi 'Umair narrates from a certain individual that Abu 'Abdillah (a.s) recited the following rhymes,

*For every nation is a governance which they await  
Our governance in the End Times will come*

4- *Ikmāl al-Dīn*: Safwān Ibn Mahrān narrates that al-Sādiq Ja'far Ibn Muhammad (a.s) said, "Someone who professes faith in all Imams yet denies the Mahdi is like a person who professes faith in all apostles yet denies the Prophethood of Muhammad (a.s)." He was asked, "O' son of the Messenger of Allah (a.s) which one of your sons will the Mahdi be from?" He said, "He is the fifth from the sons of the seventh. His person will be invisible to you and you will be prohibited from mentioning his name."

5- *Ikmāl al-Dīn*: Abu Hayyah narrates from Abu 'Abdillah (a.s), "When three names, Muhammad, 'Ali, and Hasan gather in consecution, the fourth one will be the Qā'im (a.s)."

6- *Ikmāl al-Dīn*: Abu al-Haitham narrates from Abu 'Abdillah (a.s), "When three names, Muhammad, 'Ali, and Hasan come consecutively, their fourth one will be their Qā'im."

7- *Ikmāl al-Dīn*: Al-Mufadhal Ibn 'Omar says, I entered upon my doyen Ja'far Ibn Muhammad (a.s) and said, "O' my master, I wish that you confide in us about the heir after you." He said, "O' Mufadhal, the Imam after me is my son Musā and the Awaited Heir is M. U. H. A. M. M. A. D. Ibn al-Hasan Ibn 'Ali Ibn Muhammad Ibn 'Ali Ibn Musā."

8- *Ikmāl al-Dīn*: Ibrāhim al-Karkhi says, I entered upon Abu 'Abdillah (a.s). I was sitting there in his courtship when Abu al-Hasan Musā Ibn Ja'far (a.s), who was then a boy, entered. I stood before him and kissed him and sat down. Abu 'Abdillah (a.s) said, "O' Ibrāhīm, behold, he is your Patron after me. Behold, a nation will perish in him and the rest will be blessed. May Allah curse his murderer and increase the chastisement on his soul. Behold, Allah will bring forth from my seed the best of the people of the earth in his time, called by the name of his grandfather, the heir of his knowledge and rules and excellences, the treasure trove of Imamate, and the summit of wisdom. The tyrant from the sons of so-and-so will kill him out of jealousy after novel wonders. However, *Allah accomplishes His purpose, even though the polytheists may disdain so.* Allah will bring forth from his seed the completion of the twelve guides that Allah has distinguished them by His dignity and has settled them in the abode of His sanctity. A man professing faith in the Twelfth of them is the like of a swordsman in front of the Messenger of Allah (a.s) defending him." A man from the allies of the Umayyads entered and the conversation was disrupted. I went to Abu 'Abdillah (a.s) eleven times hoping that he would complete the discourse, but it was not to happen.

When it was the eve of the next year, I entered upon him as he was sitting. He said, "O' Ibrāhīm, the Reliever of the pains of the Shī'a will come after severe hardships, long trials and anxiety and fear. Bliss for the one who will see that time. This is sufficient for you, O' Ibrāhīm." I returned with nothing more gratifying to my heart and more pleasing to my soul than this.

9- *Ikmāl al-Dīn*: al-Mufadhdhal says, Said al-Sādiq (a.s), "Allah, the High, created fourteen lights fourteen thousand years before He created the creation. They are our spirits." He was asked, "O' son of the Messenger of Allah (a.s) who are the fourteen?" He said, "Muhammad, 'Ali, Fātimah, Hasan, Husain, and the Imams from the progeny of Husain (a.s). Their last is the Qā'im who will rise after his occultation and will kill the Dajjāl and will clean the earth from every oppression and injustice."

10- *Ikmāl al-Dīn*: Abu Basīr says, I heard Abu 'Abdillah (a.s) say, "Ours are the Twelve Guides:. Six have gone and six are remaining. Allah will place in the Sixth that which He loves."

11- *Ikmāl al-Dīn*: Ibn Abi Ya'fūr says, Said Abu 'Abdillah al-Sādiq (a.s), "A person who professes faith in the imams, my forefathers and my sons, yet denies the Mahdi from my sons, he is like a person who professes faith in all apostles, peace be with them, yet denies Muhammad (a.s) his apostleship." I said, "My master, and who is the Mahdi from your progeny?" He said, "The fifth from the sons of the seventh. His person will hide from you and it will not be permissible for you to mention him by his name."

12- *Ikmāl al-Dīn*: Safwān al-Jammāl says, Said al-Sādiq (a.s), "Behold, by Allah, your Mahdi will disappear from you until your ignorant individuals would say, 'Allah does not have any need in the House of Muhammad.' Then he will come like a blazing meteor. He will fill the earth with justice and equity as it will be full of injustice and oppression."

13- *Ikmāl al-Dīn*: In a long narration, al-Sayed Ibn Muhammad al-Humyari says, I said to al-Sādiq Ja'far Ibn Muhammad (a.s), "O' son of the Messenger of Allah, traditions have been related to us from your forefathers, peace be unto them, with regard to the occultation and the confirmation of its occurrence. Please inform me who is it going to happen to?" He said, "It will happen to the sixth from my sons, the Twelfth from the Imams of guidance after the Messenger of Allah (a.s), the first of whom is the Prince of the Believers 'Ali Ibn Abi Tālib (a.s) and their last is the Riser with the Truth, the Cherished Redeemer of Allah on His earth, the Patron of the age and the vicegerent of the All-Merciful. By

Allah, even if he should remain in his occultation as long as Noah remained in his people, he will not go from the world until he appears and fills the earth with equity and justice, as it will be replete with injustice and oppression."

14- *Ikmāl al-Dīn*: Hāni al-Tammār says, Abu 'Abdillah (a.s) said to me, "The Patron of this Affair will have a disappearance. So the servant should fear Allah and cling on his religion."

15- *Ikmāl al-Dīn*: Abu Basīr says, I heard Abu 'Abdillah (a.s) say, "The customs the apostles went through in terms of their disappearances will materialize in the Qā'im of us the Ahl al-Bait in the precise and same manner."

Abu Basir says, I said to him, "O' Son of the Messenger of Allah, and who is the Qā'im of you Ahl al-Bait?" He said, "O' Abu Basir, he is the fifth from the sons of my son Musā. He is the son of the mistress of bondmaids. He will have a disappearance in which invalidators will doubt. Then Allah, the Exalted, will manifest him and will conquer on his hands the easts of the earth and its wests. Ruhallah Jesus the son of Mary (a.s) will come down and pray behind him. The earth will shine with the illumination of its Lord. There will be no spot on earth on which a deity other than Allah, the Exalted, is worshipped, *and the religion entirely will be for Allah, even if the infidels may dislike this.*

16- *Al-Ghaiba of Sheikh Tusi*: Abu Basīr says, Said Abu 'Abdillah (a.s), "If you hear of a disappearance with regard to your Patron, do not reject it."

17- *Al-Ghaiba of Sheikh Tusi*: Yahyā Ibn al-'Alā' al-Rāzi says, I heard Abu 'Abdillah (a.s) say, "Allah will bring forth in this Ummah a man who belongs to me and I belong to him. Allah will drive the blessings of the heavens and the earth through him. The heavens will rain down its drops; and the earth will grow out its seeds; and its beasts and brutes will live in harmony; and it will be full of equity and justice, as it had been replete with oppression and injustice. He will put so many on the sword that the ignorant will say, 'If he was from the progeny of Muhammad, he would be merciful.'"

18- *Al-Ghaiba of al-Ne'māni*: Muhammad Ibn Sanān al-Kāhili narrates that Abu 'Abdillah (a.s) said, "Be nice to each other, do kindness to one another, and have compassion to one another. I swear by the One Who split the seed and created the people, a time will come to you when no one of you will find a place for his dinār and dirham to spend, for the lack of need of all the people with the blessing of Allah and the blessing of his *Wali*." I said, "When will that happen?" He said, "This will happen

when you miss your Imam and you will continue to remain in that state until he rises over you the way the sun rises. Wherever you may be, beware doubt and suspicion! Reject doubts from your hearts. You have been warned so abstain. I beseech Allah for your success and your guidance."

19- *Al-Ghaiba of al-Ne'māni*: al-Mufadhdhal Ibn 'Omar says, I was sitting with Abu 'Abdillah (a.s) in his sitting room and there were other people with me as well. He said to us, "Take care not to mention him by name," meaning the Qā'im (a.s) and I was seeing he meant to say this to the others. Then he said to me, "O' Abu 'Abdillah, beware not to mention him by name. By Allah, he will disappear for years. He will be forgotten until it will be said, *He is dead, perished, gone to some valley*. The eyes of the believers will shed tears over him and they will be turned over like a ship is turned over by the waves of the sea and no one will be saved except the one Allah has taken his covenant and has inscribed faith in his heart and has endorsed him with a spirit from Himself. Twelve bewildering standards will be raised not known which is from whom." Al-Mufadhdhal Ibn 'Omar says I cried. He said to me, "Why are you crying."

"May I be your ransom," said I, "how would I not cry while you are saying twelve bewildering standards will raised not known which is one from whom?" He eyed towards the window in the room from which the sun was shining into his sitting room. He said, "Is this sun luminous?" I said, "Yes." He said, "By Allah, our position will be more luminous than that."

20- *Al-Ghaiba of al-Ne'māni*: Zaid Ibn Qadāma narrates from one of his persons that Abu 'Abdillah (a.s) said, "When the Qā'im rises, people will say, *How could this be? Even his bones must have decayed.*"

21- *Al-Ghaiba of al-Ne'māni*: al-Mufadhdhal Ibn 'Omar says, I said to Abu 'Abdillah (a.s), "What is the sign of the Qā'im?" He said, "When times pass much and it is said, *He is dead, perished gone to some valley.*" I said, "May I be your ransom, "Then what will happen?" He said, "He will not appear but with the sword."

22- *Al-Ghaiba of al-Ne'māni*: Muhammad Ibn Muslim narrates that Abu 'Abdillah (a.s) said, "When people lose the Imam, they will remain for ages not knowing one thing from other. Then Allah will manifest their Patron to them."

23- *Al-Ghaiba of al-Ne'māni*: Khallād Ibn Qassār says, Abu 'Abdillah (a.s) was asked, "Has the Qā'im been born?" He said, "No. If I lived in his times, I would serve him for all days of my life."

24- *Iqbāl al-A'māl*: Abu al-Faraj Abān Ibn Muhammad, known as al-Sindi says, Abu 'Abdillah (a.s) was in Hajj in the year in which he stepped under the *Mizāb* (the water-spout at the Ka'ba). As he was praying 'Abdullah Ibn al-Hasan was on his right, Hasan Ibn Hasan on his left, and Ja'far Ibn Hasan was behind him. 'Ibād Ibn Kathīr al-Basri came and said, "Yā Aba 'Abdillah." The Imam remained silent until he had said it three times. Then he said to the Imam, "Yā Ja'far." The Imam said, "Say what you want to say, O' Abu Kathir." "I have found in a book of mine the knowledge of this structure," he said. "A man will destroy it stone by stone." The Imam said, "Your book has lied, O' Abu Kathir. On the contrary, I see, by Allah, the man with yellow steps, injured on the legs, big in the abdomen, thin in the neck, thick in the head, over this *rukṇ*," and he pointed with his hand to the Yemeni *rukṇ*, "prohibiting the people from circumambulating as they are intimidated by him. Then Allah will send a man from me," and he pointed to his chest. "He will kill him like the killing of the 'Ād and Thamūd and Pharaoh, the lord of the spikes." At that point, 'Abdullah Ibn al-Hasan said, "By Allah, Abu 'Abdillah has spoken the truth." They all endorsed his veracity then.

It has been narrated from the handwriting of al-Shahīd al-Awwal (a.s) on the authority of Abu al-Walīd from Abu 'Abdillah (a.s) with regard to the statement *qad qāmat al-salāh*, "The rise of the Qā'im (a.s) has been purposed by this."

25- *Muqtadhab al-Athar fi al-Nass 'alā al-Ithnā 'Ashar*: Wahib Ibn Munabbah says, Musā (a.s) looked on the night of the Conversation at every tree and at every stone and plant at the Mount of Tūr. They were all speaking the remembrance of Muhammad and his Twelve Heirs after him. Musā said, "My Lord, I do not see anything you have created but it speaks the names of Muhammad and his Twelve Heirs. What is their position before you?" "O' son of 'Imrān," came the reply, "I created them before the creation of the lights and placed them in the treasure trove of my sanctity, as they nourished in the garden of My will and breathed from the spirit of My majesty and observed the horizons of My Kingdom, until I desired my will and implemented my rule and measure. O' son of 'Imrān, I have given them a promotion so I will adorn my Gardens through them. O' son of 'Imrān adhere to their remembrance, for they are the treasures of my knowledge, coffers of my wisdom, and springs of My illumination." Husain Ibn 'Alawān says, I mentioned this to Ja'far Ibn Muhammad (a.s). He said, "That is correct. They are the Twelve from the House of Muhammad: 'Ali, Hasan, Husain, 'Ali Ibn al-Husain, Muhammad Ibn 'Ali and the ones whom Allah desires". I said,

“May I be your ransom, I beseech you to relate the truth to me.” He said, “I, and this son of mine,” pointing with his hand to his son Musā, “and the fifth from his sons, whose person will disappear and mentioning his name will not be permissible.”

[1] *Another possible way to translate this segment would be “O Sudair, Allah has to fulfill the succors of their occultations.”*

# Chapter 15

## NARRATIONS FROM IMAM AL-KĀDHIM

1- *‘Ilal al-Sharā’e’*: ‘Ali Ibn Ja’far narrates from his brother Musā Ibn Ja’far (a.s), “When the fifth from the sons of the seventh disappears, then by Allah, by Allah, watch your religiosity. Do not allow anyone to remove it from you. O’ my dear son, it is necessary for the Patron of this Enterprise to disappear until many who believe in this matter turn away from it. It will be a trial from Allah, by which He will try His creation. If your fathers and grandfathers knew a creed better than this, they would have followed it.” I said, “My master, who is the fifth from the sons of the seventh?” He said, “O’ my son, your intelligence is beneath understanding him and your dreams are narrower than to carry it. However, if you live, you will see him.”

2- *Ikmāl al-Dīn*: Muhammad Ibn Ziyād al-Azdi says, I asked my master Musā Ibn Ja’far (a.s) about the holy Divine verse, *And He has lavished His favors on you, explicit and hidden*. He said, “The explicit favor is the manifest Imam and the hidden one is the hidden Imam.” I asked him, “Is there someone in the Imams who will disappear?” He said, “Yes. His person will disappear from the eyes of the people and his remembrance will not disappear from the hearts of the believers. He is the Twelfth of us. Allah will facilitate every difficult task for him and will abase every hardship for him. He will reveal the treasures of the earth for him, proximate every far for him, destroy every tyrant through him, and kill the rebellious Satan on his hands. That is the son of the mistress of the bondmaids, whose birth will be hidden from the people, and mentioning him by his name will not be permissible for them until Allah manifests him and fills the earth through him with equity and justice, as it will be replete with injustice and oppression.” Al-Sadūq (a.s) says, “I have not heard this narration from anyone except Ahmad Ibn Ziyād on my return from Hajj. He was a trustworthy, religious, and knowledgeable man.

3- *Ikmāl al-Dīn*: al-'Abbās Ibn 'Āmir says, I heard Abu al-Hasan Musā (a.s) say, "People will say, the Patron of this Order has not been born yet."

4- *Ikmāl al-Dīn*: Dawūd Ibn Kathīr says, I asked Abu al-Hasan Musā (a.s) about the Patron of this Order. He said, "He is the castaway, the loner, away from his home, hidden from his family, the son of an un-avenged father."

5- *Ikmāl al-Dīn*: 'Alī Ibn Ja'far narrates from his brother Musā Ibn Ja'far, saying I asked him, "What is the interpretation of the word of Allah, the Exalted, Say, 'Have you thought? If in the morning your water should have disappeared into the earth, then who would bring you running water?" He said, "When you lose your Imam and do not see him, what are you going to do?"

6- *Ikmāl al-Dīn*: Yunūs Ibn 'Abd al-Rahmān says, I entered upon Musā Ibn Ja'far (a.s) and said to him, "O' son of the Messenger of Allah, are you the *Qā'im bi al-Haqq* (The Establisher of the Truth/the Riser/the One Standing with the Truth)?" He said, "I am the *Qā'im bi al-Haqq*, however, the *Qā'im* who will clean the earth from the enemies of Allah and will fill it with equity, as it will be full of injustice, is the fifth from my sons.

He will have an occultation the length of which will be much due to his fear for his life. Many nations will apostatize in that period and the rest will remain steadfast." Then he said, "Bliss be for Shī'a, the adherers to our love during the occultation of our *Qā'im*, who will remain steadfast on our adoration and detestation of our enemies. They are ours and we are theirs. They are pleased with us as Imams and we are pleased with them as Shī'a. Bliss be for them! They are, by Allah, with us in our rank on the Day of Judgment."

# Chapter 16

## NARRATIONS FROM IMAM AL-REDHĀ

1- *‘Ilal al-Sharā’e* and *‘Uyūn Akhbār al-Redhā*: Al-Hasan Ibn Fadhdhāl narrates from his father, who narrates from al-Redhā (a.s), “As if I see the Shī’a when they lose the third from my sons, they will be searching for the green pasture, but will not be finding it.” I said to him, “Why so, O’ son of the Messenger of Allah?” He said, “Because their Imam will disappear from them.” I said, “Why?” He said, “So there will not be any pledge of allegiance for anyone over his shoulders when rises with the sword.”

2- *‘Uyūn Akhbār al-Redhā*: Ibn Mahbūb narrates from Abu al-Hasan al-Redhā (a.s) saying, The Imam said to me, “Definitely, there will occur the dumb, catastrophic mischief, in which every secret and close relation will be dropped. That will happen when the Shī’a will miss the third from my sons. The dwellers of the heavens and the earth, and every worthy and merited man, and every contrite and sorrowful person will cry for him.” Then he said, “My father and mother be the ransom of the name-sake of my grandfather and my look-alike and the look-alike of Musā the son of ‘Imrān (a.s). He is appareled in the garments of light, shining with rays of illumination of sanctity. How abundant worthy men of faith and how abundant sorrowful men of belief will be perplexed and grievous at the loss of that crystal spring. As if I see them when in their utmost despair, they are being called by call that is heard from faraway as it is heard from the near, a call that is a blessing for the faithful and a curse for the unbelievers.”

3- *Ikmāl-Din*: Similar narration.

4- *Ikmāl al-Dīn*: Di‘bil Ibn ‘Ali al-Khuzā‘ī says, I recited my long poem to my master ‘Ali Ibn Musā al-Redhā, the beginning of which is,

*Schools of verses empty of recitations*

*And the House of Revelation horrendously empty*

*When I reached to my 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 al-Redhā (a.s) cried very profusely and then raised his head and said to me, "O' Khizā'i, the Blessed Spirit has spoken on your tongues 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 the earth with equity as it will be full of oppression." He said, "O' Di'bil, the Imam after me is my son Muhammad; after Muhammad his son 'Ali; after 'Ali his son Hasan; and after Hasan his son, al-Hujja al-Qā'im, the Awaited during his occultation, and 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 Prince of the Believers (a.s) that the Apostle (a.s) was asked, 'O' Messenger of Allah, when is the Qā'im from your progeny going to rise?' He said, 'His example is like the example of the Hour: *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 asudden.*'"

5- *Ikmāl al-Dīn*: Ayyūb Ibn Nūh says, I said to al-Redhā (a.s), "We hope that you will be the Patron of this Affair and that may Allah, the Exalted, confer this to you without the sword. You have been pledged allegiance to and coins have been minted on your name." He said, "There is no one of us that letters come and go to him, is asked questions, pointed with fingers, and religious dues taken to, but he will be assassinated or he will die on his bed, until Allah, the Exalted, sends for this Order a man whose birth and place of growth will be hidden and he will not be hidden in his lineage."

6- *Ikmāl al-Dīn*: Ahmad Ibn Zakariyyā says, Al-Redhā (a.s) asked me, "Where is your house in Baghdad?" I said, "At al-Karkh." He said, "That is the safest of places. There has to happen the deaf catastrophic mischief in which every secret and close relation will be dropped. That will happen after the Shī'a will miss the third from my sons."

7- *Al-Ghaiba of al-Ne'māni*: Muhammad Ibn Abi Ya'qūb al-Balkhi says, I heard Abu al-Hasan al-Redhā (a.s) say, "They will be tested through something that is severer and greater. They will be tested with a fetus in the abdomen of his mother and the suckling baby, until it is said that he has disappeared and that he is dead."

They will say, 'There is no Imam.' However, even the Messenger of Allah (a.s) disappeared, and many others and many others disappeared. And here I am, awaiting a death in the bed."

8- *Al-Ghaiba of al-Ne'māni*: Ayyūb Ibn Nūh narrates from Abu al-Hasan al-Redhā (a.s) that he said, "When your standard is raised from your behind, then expect the salvation from the beneath of your steps."

## NARRATIONS FROM IMAM AL-JAWĀD

1- *Ikmāl al-Dīn*: ‘Abd al-‘Adhīm al-Hasani says, I entered upon my master Muhammad Ibn ‘Ali (a.s) intending to ask him about the Qā’im whether he is the Mahdi or someone else. However, he initiated the topic before I brought it up, saying, “O’ Abu al-Qāsim, the Qā’im 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 sons. 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 will fill the earth with equity and justice, as it will be replete with injustice and oppression. Allah, the Exalted, will rectify his order in one night, as He rectified the order of His Converser Moses (a.s) who went to fetch some fire for his family and returned a prophet, an apostle.” Then he said, “The best action of our Shī’a is to wait for the salvation.”

2- *Al-Ghaiba of al-Ne’māni*: ‘Ali al-Qaisi says, I said to Abu Ja’far Muhammad Ibn ‘Ali al-Redhā (a.s), “Who is the heir after you?” He said, “My son ‘Ali, my son ‘Ali.” Then he lowered his head down briefly in contemplation and then raised it and said, “There will be a considerable perplexity.” I said, “When it happens, to whom we should turn to?” He remained silent. Then he said, “No where,” and repeated it three times. I asked again. He said, “To the cities.” I asked, “Which city?” He said, “This city of ours; and is there a Medina other than this?”

3- *Al-Ghaiba of al-Ne’māni*: ‘Abd al-‘Adhīm says that he heard Abu Ja’far Muhammad Ibn ‘Ali al-Redhā (a.s) say, “When my son ‘Ali dies, the light after him will come into view and then disappear. Woe is for the doubter and bliss is for the believer, who will run with his religion for refuge. Then after that there will be events in which forelocks would go grey and times will be very severe.”

4- *Kifāya al-Athar*: ‘Abd al-‘Adhīm al-Hasani says, I said to Muhammad Ibn ‘Ali Ibn Musā, “I hope that you would be the Qā’im from the

Household of Muhammad, who will fill the earth with equity and justice as it will be replete with injustice and oppression." He said, "O' Abu al-Qāsim, there is no one of us but he is a Qā'im with the order of Allah and guide to the religion of Allah.

However, I am not the Qā'im through whom Allah will cleanse the earth from men of infidelity and rejection, and will fill it with equity and justice. He is the one whose birth will be hidden from the people and whose person will disappear from them and it will be unlawful to mention him by his name. He is the namesake of the Messenger of Allah and will bear his patronym. He is the one for whom the earth will roll and every difficult task will be facilitated for him. His companions, equal to the three hundred and thirteen fighters of Badr, will gather around him from the distant locations of the earth. To this the word of Allah refers, *Wherever you be, Allah will bring all of you; verily Allah is all powerful over all things*. When this number of people of the earth will unite for him, his command will appear. When the covenant, which is ten thousand people, fulfills for him, he will rise with the permission of Allah. He will continue to kill the enemies of Allah until Allah, the High, will be happy from him." I asked, "My master, how would he know Allah is pleased with him?" He said, "Allah will cast compassion in his heart."

5- *Kifāya al-Athar*: Al-Saqar Ibn Abi Dalaf says, I heard Abu Ja'far Muhammad Ibn 'Ali al-Redhā (a.s) say, "The Imam after me is my son 'Ali. His command is my command, his word my word, obedience to him is obedience to me. The Imam after him is his son Hasan. His command is his father's command, his word is his father's word, and obedience to him is obedience to his father." Then he became silent. I said, "O' son of the Messenger of Allah, who is the Imam after Hasan?" He cried very profusely and then said, "After Hasan is his son al-Qā'im bi al-Haqq, the Awaited." I said to him, "O' son of the Messenger of Allah, why is he called al-Qā'im?" He said, "Because he will rise after the death of his remembrance and apostasy of the majority of the believers in his Imamate." I said, "Why is he called the Awaited?" He said, "He will have an occultation the days of which will be many and the duration of which will be long. The sincere will wait his uprising and the doubters will reject him and rejecters will mock at him. A person who will assign a time will lie, a person who will hurry will perish, and the one who will submit will be saved."

6- *Kifāya al-Athar*: 'Ali al-Qaisi says, I said to Abu Ja'far II (a.s), "Who is the heir after you?" He said, "My son 'Ali." Then he said, "Behold, there will be a perplexity." I said, "To where shall we turn then?" He remained

quiet and then said, "To Medina." I asked, "Which Medina?" He said, "This Medina of ours, and is there a Medina other than this?"

7- Ahmad Ibn Hilāl says, Muhammad Ibn Ismā'il Ibn Bazī' narrated to me that Umayya Ibn 'Ali came and asked Abu Ja'far II the same question, to which he gave the same answer.

8- Through the same chain of narration on the authority of Abu al-Haitham al-Tamīmi: Said Abu 'Abdillah (a.s), "When three names, Muhammad, 'Ali and Hasan, come consecutively, their fourth one will be their Qā'im."

## NARRATIONS FROM IMAM AL-HADI AND IMAM AL-'ASKARĪ

1- *'Uyūn Akhbār al-Redhā*: Abu Hāshim al-Ja'fari says, I heard Abu al-Hasan of the 'Askar (a.s) say, "The heir after me is my son Hasan. How would you be like to the heir after the heir?" "Why, may I be your ransom?" I asked. He said, "Because you will not see his person and it will not be permissible for you to mention him by his name." I asked him, "So how are we going to mention him?" He said, "Say, al-Hujja from the House of Muhammad."

2- *Kifāya al-Athar*: 'Ali Ibn Mahziyār says, I wrote to Abu al-Hasan (a.s) asking him about the relief. He wrote, "When your Patron will disappear from the abode of the oppressors, expect the relief."

3- *Ikmāl al-Dīn*: Ishāq Ibn Ayyūb says, I heard Abu al-Hasan 'Ali Ibn Muhammad (a.s) say, "The Patron of this Order is the one about whom people will say he is not born yet."

4- *Ikmāl al-Dīn*: Muhammad Ibn Fāris says, I and Ayyūb Ibn Nūh were on the way to Mecca. We disembarked at the valley of Zabāla and sat down talking. We ended up discussing our current situation and the lack of access to the Imam. Ayyūb Ibn Nūh said, "I wrote this year, mentioning some of these things. He wrote back to me, 'When your standard is raised from your backs, expect the relief from the beneath of your feet.'"

5- *Ikmāl al-Dīn*: 'Ali Ibn 'Abd al-Ghaffār says, When Abu Ja'far II (a.s) passed away, the Shī'a wrote to Abu al-Hasan (a.s) asking him about the position of Imamate. He wrote to them, "The position is mine so long as I am alive. When the measures of Allah, the High, catch me, my heir will come to you. And how would you be like to the heir after the heir?"

6- *Ikmāl al-Dīn*: Musā Ibn Ja'far al-Baghdādi says, I heard Abu Muhammad al-Hasan Ibn 'Ali (a.s) say, "As if I see you, you have disputed after me with regard to my heir. Behold, someone who professes faith in the Imams after the Prophet of Allah yet denies my son, is like someone who professes faith in all prophets and apostles of Allah and

then rejects the Prophethood of Muhammad the Messenger of Allah (a.s); and the denier of the Messenger of Allah (a.s) is like the one who rejects all of the prophets.

Because obedience to our last one is obedience to our first one and rejecter of our last one is the rejecter of our first one. Behold, my son will have an occultation in which people will doubt except the ones whom Allah saves."

7- *Ikmāl al-Dīn*: 'Ali Ibn Himām says, I heard Muhammad Ibn 'Othmān al-'Amri, (a.s) say, I heard my father say, Abu Muhammad al-Hasan Ibn 'Ali (a.s) was asked, while I was with him, about the tradition narrated from his forefathers, peace be unto them, that the earth does not remain without the Hujja of Allah over His creation until the Day of Judgment and that if anyone who dies without the cognition of the Imam of his Age, he dies a pagan death. He said, "This is true as the daylight is true." It was said, "O' son of the Messenger of Allah, who is the Hujja and the Imam after you?" He said, "My son M. U. H. A. M. M. A. D. And he is the Imam and the Hujja after me. Whoever dies not knowing him, will die a pagan death. Behold, he will have an occultation during which the ignorant individuals 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."

8- *Ikmāl al-Dīn*: Musā Ibn Ja'far al-Baghdādi says, A letter came from Abu Muhammad (a.s) which stated, "They presumed that they want to murder me in order to cut off my progeny. Allah belied their word, and all praise is due to Allah."

9- *Ikmāl al-Dīn*: Ahmad Ibn Ishāq says, I heard Abu Muhammad al-Hasan Ibn 'Ali al-'Askari (a.s) say, "All praise is due to Allah, the One Who did not take me from the world until He showed me the heir after me, the one who our of all people looks most similar to the Messenger of Allah (a.s) in his physique and in his character. May Allah, the High, protect him in his occultation and then manifest him, so he may fill the earth with equity and justice as it will be full of injustice and oppression."

10- *Al-Ghaiba of Sheikh Tusi*: Banān Ibn Hamdawayh says, The passing away of Abu Ja'far (a.s) was mentioned before Abu al-Hasan al-'Askari (a.s). He said, "That is so long as I am alive and remaining. However, how would it be like when they miss the one after me?"

11- *Al-Ghaiba of Sheikh Tusi*: Abu Hāshim al-Ja'fari says, I said to Abu Ja'far (a.s), "Your majesty prohibits me from asking you, would that you give me permission to inquire from you?" He said, "Ask." I said, "O' my

master, do you have a son?" He said, "Yes." I said, "If something happens, then where should I inquire about him?" He said, "In Medina."

12- *Al-Ghaiba* of Sheikh Tusi: A congregation of scholars narrates on the authority of Ahmad Ibn Ishāq that he asked Abu Muhammad (a.s) about the Patron of this Order, in reply to which the Imam made a gesture with his hand, meaning he is alive and his neck has hardened.

13- *Kifāya al-Athar*: Abu al-Mufadhdhal al-Shaybāni narrates from 'Allān al-Rāzi, saying, One of our scholars narrated to me that when the concubine of Abu Muhammad was pregnant, he said to her, "You will give birth to a boy. His name is M. U. H. A. M. M. A. D. and he is the Qā'im after me."

14- *Ikmāl al-Dīn*: Al-'Attār narrates through the chain of narration on the authority of Abu Hātam, who says, I heard Abu Muhammad al-Hasan Ibn 'Ali (a.s) say, "In the year two hundred and sixty my Shī'a will go asunder." In that year Abu Muhammad (a.s) passed away and his Shī'a and supporters went different ways. Some of them followed Ja'far; some of them went astray and were seized by doubts; some of them remained on their perplexity; and some of them remained steadfast on their religion through the help of God, the Exalted.

15- *Al-Kharā'ij wa al-Jarā'ih*: 'Ali Ibn Ibrāhim narrates from his father, from 'Isā Ibn Sabīh: Al-Hasan al-'Askari (a.s) entered upon me in the prison. I knew him. He said to me, "You are sixty five years and one month and two days old." There was a book of supplication with me, which had my birth date. I looked and it was as he had said. He asked, "Do you have a son?" I said, "No." He said, "O' Allah, give him a son so he may be his forearm. Good a forearm is a son!" Then he said,

*A person with an arm avenges his oppression*

*Desolate is the one who does not have an arm.*

I asked, "Do you have a son?" He said, "By Allah, soon I will have a son who will fill the earth with equity. But now, no." Then he versified,

*Perchance, you will see me one day*

*As I will be with my many sons around me,*

*Because before Tamīm sired a nation*

*He lived a long while amidst the people as he was one man*

# Chapter 19

## THE ARGUMENT OF THE SHEIKH OF THE CONGREGATION, THE MOST VENERABLE AL-TUSI

Our discourse with respect to the occultation of the Patron of the Age pursues two pathways:

One is that we say, since (a) it is proved that there must be an Imam in every age, (b) and that it is not possible that the people, being fallible, be at any give time without a chief, (c) and that the chief must be ascertained to be infallible, (d) and it is the case that such a chief is either manifest and known or hidden and unbeknownst, (e) and likewise it is clear that all those for whom a manifest imamate is claimed, their infallibility is not ascertained, but rather the outward appearance of their actions contradict infallibility, it is inferred that the infallible imam who must exist in every age is hidden and invisible. Likewise, taken into consideration that all those for whom infallibility is claimed, and are said to be invisible and hidden, such as the proclaimed hidden leaders of the Kisāniyya, Nawūsiyya, Fatihīyya, the Wāqifiyya, and others, their words are invalid, the Imamate of Ibn al-Hasan and his occultation and his guardianship (Wilāya) is proved. This argument, relying on these premises, which are very transparent, and the fact that the truth is not outside the bounds of this Ummah, does not need take on the burden of proving his birth and explaining the reason of his occultation and proving his guardianship.

The second pathway of our argument is thus: The inquiry of the occultation of Ibn al-Hasan is secondary to proving his Imamate. Our adversary either submits to us in the question of his Imamate and inquires about the reason of his occultation, obliging us with answering him; or he does not submit to us in the question of his Imamate, in which case, to inquire about the reason of the occultation of someone whose Imamate has not been proven will be meaningless. If disputed about proving his Imamate, we prove it through our assertion as follows:

The necessity of Imamate in every condition and age as long as Divine obligations and duties fall on the shoulders of the fallible human beings is proved through forceful proofs.

It is likewise proved that one of the conditions of the Imam is to be certain of his infallibility. On the same token, it is clear that the truth is exclusive to this Ummah. With these premises proven and clear, we find the Ummah divided into a number of beliefs. One congregation says that there is no Imam. The premise averring the necessity of Imam in every age and condition invalidates this assertion. Another group claims the Imamate of someone whose infallibility is not certain, an assertion invalidated on the grounds of our proofs with regard to the necessity of certainty about the infallibility of the Imam. Observation testifies to the contrary of the contention of others who maintain the infallibility of their professed imams. Because the actions of these imams are apparent and their conditions violate infallibility, hence no need to take the burden of disproving a belief the contrary of which is so very evident. Entities for whom infallibility has been claimed and certain congregations have followed them, such as the Kisāniyya who maintain the imamate of Muhammad Ibn al-Hanafiyya, the Nāwūsiyya who profess the imamate of Ja'far Ibn Muhammad and that he has not died, and the Wāqifa who believe that Musā Ibn Ja'far has not died—these beliefs are invalid for the reasons we will shortly state.

Thus, both pathways depend on the invalidation of the beliefs of these denominations in order for our purpose to be established. Likewise, the three principles—the necessity of the presence of an Imam, necessity of certainty of his infallibility, and that truth is exclusive to this Ummah—which we mentioned, must be established for this argument to stand. We will elaborate on each one of these premises in a brief manner, since their detail exists in our book on Imamate to an extent that can hardly be expanded further, whereas the purpose of this book is exclusive to the topic of occultation and no more. Allah is the One Who we seek success from for this with purpose.

The proof for the necessity of leadership is that it is a lutf and a principle that rationality testifies to its necessary validity. It is like knowing that God exists, a principle every mukallaf must be availed to. Don't you see that it is evident that when an fallible group of people are without an awe-inspiring and venerable leader, who would stop the enemy, reprimand the criminal, seize the hand of the counterfeiter, and defend the weakling against the strong, mischief occurs, deceptions spread, debauchery increases and propriety becomes a rarity? And when they have

a leader with these qualities the situation becomes the opposite, with integrity expanding and encompassing, mischief becoming uncommon and rare? This is so very obvious and any man of common sense would agree to it—rendering anyone who disputes it unworthy of conversation. We have fully responded to any imaginable query with this regard in *Talkhīs al-Shāfi* and *Sharh al-Jumal*, and will not lengthen the inquiry by mentioning them here.

I found one of the recent-day writers criticizing the work of al-Seyed al-Murtadhā in the question of occultation, wishfully assuming that he has discovered a line of reasoning and adorning his falsity as righteousness for someone who lacks talent and intellectuality. I would like to discuss his arguments.

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

First: We prove to the Imāmiyya that occultation involves an evil aspect (qubh), or that conferring obligations during occultation involves an evil aspect. They will be required to prove that occultation does not involve any evil aspect, because if evil is involved, occultation becomes evil, through it may carry a good aspect, just as we say in conferring a duty that is beyond one's capacity, that it involves an evil aspect, though it may involve a good aspect by being a *lutf* for others.

Second: Occultation violates the argument of the necessity of Imamate in every age. Because, if the fact that the presence of a venerable and awe-inspiring leader in charge of the affairs, who leads the public away from evil, makes his presence a necessary *lutf* in every age and conferring of obligations without him wrong, this principle cannot stand violated in the time of occultation, since we would be away from evil in the time of occultation if we were with a leader who has these qualities. This is the proof of the necessity of such Divinely ordained leadership. However, the existence of a leader as such is not proved in the time of the occultation, nor has been proven that it is unjust to have religious obligations when he is not present. Thus, the proof stands violated.

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

running the affairs of the society, nor is an Imam who is running the affairs of the society is.

The assessment of this argument is as follows: The first segment of his argument, "We prove to the Imāmiyya that occultation involves an evil aspect," is a mere promise he makes. It was worthy that he had explained "the evil aspect" which he desired to prove to the Imāmiyya, so it would have been possible for us to contemplate it. He has not done that and therefore, his argument is inconclusive.

If he should say in the way of inquiring, "Do you reject that occultation involves a wrong aspect?" our response would be that wrong aspects are conceivable in the context of oppression, vanity, lie, debauchery, and ignorance, and none of these things are involved here. This leads us to reject the presence of any wrong aspect.

If it should be asserted that the wrong aspect is the fact that according to you, he is always the reason for the justification of conferment of religious obligations, whereas the lutf of his administration of the affairs and the fear of his chastisement are not materialized; this a breach in the lutf deferred to the mukallaf, hence the aspect of evil; the answer to this criticism would be that we have explained in the context of the necessity of Imamate, as we referred to it, that his administration of the affairs and fear of his chastisement are not availed to the mukallafs due to their own behavior.

Because they forced him to go into hiding by threatening him and did not empower him to run the society. Therefore, this is an evil that they have caused themselves. This is similar to a case where someone says, "Religious obligations with respect to a person who does not have the knowledge of the existence of Allah, the Exalted, is wrong, since he has not been availed to the knowledge that is lutf for him. Therefore, committing him to religious obligations is wrong." The same way our adversary would answer a question as such—that the infidel did that on his own, because Allah assigned ways to His cognition and gave him the capacity to attain belief, and if he did not respect that and did not attain faith, he did that on his own and this does not render his subjection to religious duties wrong—we reply that though administration of affairs by the Imam is not a blessing that the mukallafs enjoy in the time of the occultation, but that is something they caused themselves. And should they provide the Imam with the power to run the affairs, he will appear and administer the society and his lutf will materialize. Therefore, religious duties are not wrong during his occultation, for the guilt rests in the mukallafs, and not in the Imam. We have explained similar cases in

the books we referred to, and we will mention them should the need rise in the future.

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

We said this is disguising lunacy in lucidity because he presupposes that we say the proof for the existence of the Imam stands in the time of occultation while there is no Imam, which is a contradiction. However, we do not say that. Rather, our proof in the time of the presence of the Imam is the very same proof in the time of his occultation, for the Imam is lutf in both conditions. We do not say that the leader does not exist in the age of occultation; rather, we maintain that the leader exists, however, due to the behavior of the mukallafīn he does not administer the affairs of the society, not that his administration of the society is not a lutf anymore. Rather, it is lutf as ever. And it has not materialized due to reasons not endorsed by Allah. This is similar to the following argument: "How can the knowledge of the existence of God be lutf, while the infidel does not know about God's existence? Since the infidel is obliged with duties and he is not blessed with faith, it proves that the knowledge of God's existence and faith is not always lutf. Because if it were, it would be self-contradictory."

Our response in the query of Imamate is similar to their response in the query of faith, to wit, belief in God is lutf as ever with regard to the infidel, but he has failed to gain it because of his failure to think, which would have led him to this belief, and therefore, conferring religious duties on him is not wrong. Likewise, we say that Imamate is lutf for the mukallaf in the time of occultation; and all that God must provide in order for this Imamate to materialize, He has provided. However, his administration of the society is not materialized because of the mukallafīn themselves. Therefore, the responses to both queries are parallel. Dis-course with this regard is also detailed, as we mentioned.

And the third segment of his assertion: "The benefit of Imamate is that it takes the society away from the wrong according to you. However, this cannot be achieved with him in hiding and therefore, his existence and nonexistence have not much difference. As his hidden existence does not correspond to his necessary existence you have argued for, your argument—despite being contradicted when he is found administering the society, and administering the society is not necessary during the occultation[1]—does not lead to the existence of an Imam who is not running the affairs of the society, nor such an Imam exists at this time."

We respond that the adversary has done little more than complicating his argument, as logicians say, by turning around premises and referring them to one another. Obviously, he has intended to disguise lunacy beneath lucidity, and fallacy beneath logic. Otherwise, the subject is clearer than to be ambiguous. When has the Imāmiyya said that the administration of the affairs by the Imam is not necessary during the time of occultation so it could be said your proof does not prove the necessity of the existence of an Imam who is not administering the society because this is the time of occultation? Rather, what we have enunciated time and again is that his administration of the society is necessary in all conditions, his occultation as well as his appearance. However, in the time of his appearance he is able to do administer the society and he does that, and in the time of occultation he is unable to perform that and does not do it, because public administration does not remain obligatory anymore. We explained that the mukallafīn are to be blamed for this, as they prohibited him, did not empower him, and took on the task themselves. We compared this to the subject of faith in the Deity time and again. Furthermore, we know that once religious duties have been conferred, Imamate is necessary because assigning him bears a lutf and he performs duties which no one else can. One has to bear in mind that empowering and assigning the right person is not in the capacity of "the senior and wise" (ahl al-hall wa al-'aqd), especially so according to the 'Adliyya, the category this adversary belongs to.

Therefore, no one says that the necessity of appointing the leader is diminished now as his empowerment is not possible. Our answer with respect to the occultation of the Imam is the same as their answer in the incapacity of "the senior and the wise" with respect to choosing a suitable candidate for Imamate. The only difference is that we say we know this through rationality and they say it is known through the Shar', which is a difference that does not divide us on the issue.

Critique: When “the senior and the wise” lack the power to choose who is best for Imamate, Allah bestows other *altāf* which take the place of an Imam who is in power. Therefore, religious commands remain intact and are not relinquished. Some of the Sheikhs have said that the appointment of an Imam is necessary in the Shar’ for worldly expediencies, and it is not necessary that Allah bestows a *lutf* when a worldly benefit is missing.

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

As for the theory that Allah will do something to take the place of the presence of an Imam, it is a void idea, since if it were such, it would not be required to appoint an Imam in all conditions, even when it were possible, and it would be only a matter of choice, like the *kifāyee* obligations. The fact that we know that the appointment of the Imam is necessary in all conditions indicates the falsity of their assertion. Besides, either way<sup>[2]</sup> the logic of this reasoning encourages that when the infidel does not attain belief in Allah, He will do him a *lutf* that takes the place of belief in Him, which leads to the conclusion that belief in Allah is not always necessary. Or a parallel argument would follow that because the restraint from oppression that is attained when one has faith is a worldly expediency, belief in Allah should not be necessary for it. If it should be argued that there is no alternative to belief in Allah, on the same grounds we will assert that there is no alternative to the Imam. We have explained this fully in *Talkhīs al-Shāfi*. Likewise, if they should expound that abstinence from the wrong when one has belief is a religious matter, we would assert that its analogy in the being of the Imam is the same.

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

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

is running the society. If it is required of us to do it all, it is a task that we do not have the capacity to perform, for we do not have the ability to create him. If it is required of Him to create him and for us to invest him with the power and authority of administration, then first, what is your proof? Second, it proceeds that we should be required to do something which is actually a lutf for someone else. How would it be possible that Zaid be required to empower the Imam so 'Amr's lutf can be materialized? Is this but a violation of principles?

Answer: Our assertion is that since the existence of an Imam with the authority to administer the society is proved to be a lutf, due to the arguments we have established for this purpose, and as his creation is not in our power, it would not be right that we should be required to create him, for it would be assigning a duty that is beyond our capacity. As for empowering him with administrative affairs and strengthening his scepter, many a time it is within our capacity and the capacity of Allah. However, when He does not do that, we infer that it is not necessary for Him to do so and that it is necessary for us, because he must be in charge of the affairs so the purpose of the Divinely ordained duties be materialized. We explained that should investing administrative powers be the work of Allah, the Exalted, He would compel the creation to that purpose. However, getting between him and his enemies, strengthening his command through angels, would lose the purpose of the Divinely ordained duties and would lead to compulsion. Therefore, it is our duty to empower him in every condition and should we not do that, it is something that we have done it ourselves. As for their assertion that this amounts to procuring lutf for someone else, it is incorrect, because we say, each person who helps the Imam and strengthens his scepter, enjoys a benefit specific for himself, may it carry expediency for others as well. It is like what you say about the apostles that their carriage of the burden of Prophethood and delivery of the message to the public bears expediency for others. This requires the adversary to answer a query about "the senior and the wise" that how is it that it is obligatory upon them to choose an Imam for expediences that encompasses the entire Ummah and is that but a requiring one to do something that benefits someone else? Whatever may be your justification with regard to the situation of the apostles is our very answer here.

If it should be inquired, "Why do you believe that he must exist in the time of occultation, and why is it not possible that he does not exist?" We will respond that we consider his existence necessary for the following: His administration of the affairs and leadership of the society, which is

lutf with respect to us, is not possible without his existence. And as his creation is not in our capacity, we said it is obligatory upon Allah, or else it would mean that we are not the missing part of the cause of materialization of lutf, meaning that, missing the lutf is His work and not ours. However, if He creates him but we do not vest the power of running the society in him, it is our work, and therefore, ordainment of duties is correct. Whereas, in the previous supposition it would be incorrect.

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

Answer: Our response here is what al-Murtadhā has mentioned in al-Dhakhīra and what we have mentioned in Talkhīs al-Shāfi. The lutf that reaches us from the Imam's running the affairs and administering the society cannot materialize without three elements: One pertains to Allah, and that is that He creates the Imam. The second element pertains to the Imam, which is that he carries the burdens of Imamate and performs its duties. The third element pertains to us, and is to wit, to help him and support him and submit to him. The obligation of undertaking the tasks of Imamate is secondary to his existence, for a task cannot be undertaken by a nonexistent entity. Therefore, Allah's creation of him is prior to his obligation of accepting leadership and our obligation of supporting him is secondary to these two elements because it is obligatory upon us to obey him when he exists and has undertaken to carry the burdens of Imamate and perform its tasks. With this prologue in mind, how can it be questioned that why does not he remain nonexistent? Should it be inquired, what is the difference between him being existent and hidden, and being nonexistent until Allah knows our determination to empower him and that is when He creates him; our answer will be that it is not worthy of Allah, the Exalted, to oblige us to empower someone who is nonexistent, for it is an impossible task. Therefore, he must exist. Should it be inquired that why does not Allah create him when He knows we are determined to help him altogether in one time since He will manifest

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

We address our adversary who desires to convince us of the Hujja's nonexistence on the grounds of his occultation and ask him why is it not possible that Allah, the Exalted, enacts the obligation of believing in him as a duty without creating signs and reasons for the validation of such belief, since He knows that we will not consider such signs and reasons, and when He discovers from our condition that we intend to consider them and are determined to think, He creates the reasons and proofs of believing in Him.

We ask what is the difference between existent proofs and reasons, which are not considered and are not used to deduce faith from them, and nonexistent ones, which Allah will create when we decide to mull over them. And when the adversary says that creating proofs and reasons is a form of granting the capability to perform, like providing the necessary physical power and instrument for an act of obedience, without which to Allah's requiring of a duty would be wrong; we will respond that likewise, the existence of the Imam is a necessary component of the required capability to obey the Lord and if the Imam does not exist, we will be unable to obey Him, just as if the reasons were nonexistent, it would have been impossible for us to infer the validity of religious belief from them. So the two cases are parallel. This line of reasoning refutes all criticisms applied here, which contain answers that do not satisfy us as answers and questions of the adversary in regard to them. This argument has been fully explicated in my books, specially so in *Talkhīs al-Shāfi*; therefore, we will not prolong the discourse by going into detail here.

The adversary has analogized that if Allah had made it obligatory upon us to make ritual ablution from the water of a specific well that does not have a rope for pulling water, but He declared, "Should you approach the well, I would create a rope for you for pulling water," this would take away any excuse we may have. And should we not approach the well, the misgiving would be our own doing, not Allah's. Likewise, a master says to his servant who is far from him, "Buy some meat for me

from the market," and the servant replies, "I cannot do that because I do not have the money for it." The master replies, "If you come to me, I will give you the money." This will eliminate the slave's excuse and if he does not come near to take the money, it will be a misgiving caused by himself, not by his master. Same is the condition of the appearance of the Imam with regard to our duty of providing him help and power. Therefore, it is our lack of providing help and power that is the reason that he has not appeared in these conditions, not his lack of existence. Since if we had provided him help and power, he would have been created and he would have appeared.

This argument presupposes that it is our obligation to provide him help and power when he appears and it is not mandatory upon us in every condition. Even if we yield to the example he has mentioned, his argument does not stand, because if Allah, the Exalted, has ordained us to pull water right now, it is necessary that the rope be existent right now, because that is what eliminates the legitimate excuse. However, if He says, If you approach the well, I will create a rope for you, obligation is to approach, not to pull water. Therefore, the ability to approach is what is sufficient at that time, because he is not required to pull water from the well yet. It is when he approaches the well that he becomes ordained to pull water, and then it is necessary that He creates the rope for him. An analogous instance to this would be that if it were not obligatory on us in every condition to obey the Imam and empower him, in such times, his existence would not have been necessary.

However, since his obedience is obligatory in the present, and we do not find obedience to him to be stipulated with any condition or a specific time, it follows that he must be existent, so the legitimate excuse of the Divinely ordained duties is removed and such duties become fair. The response to the example of the master and his slave is the same. Because he ordered his servant to approach him at present, not to buy. And when he approaches him and he requires him to buy, he must give him the money. That is why we said that Allah, the Exalted, has set obligations for all who will come until the Day of Judgment, and it is not necessary that they should be existent and without legitimate excuses, for He has not set obligations over them now; when He creates them and removes their excuses with respect to the duties by granting them power and instruments and setting proofs, then the duties will encompass them. Thus, his fallacy loses its tenability by this elaboration.

Besides, if the Imam bears the Divine duty of establishing the order and carrying the burdens of Imamate, how is it possible that he be

nonexistent? Would any sane person see it fair to commission someone nonexistent with acts and duties? Bear in mind that these duties of his are not stipulated to our empowerment of him at all, but rather, our obligation of empowering and strengthening him is secondary to him carrying these duties, as explained earlier and as it is very clear.

Furthermore, they are asked, Did not the Messenger of Allah (a.s) hide in the Mount of Abu Tālib for three years, where no one was able to reach him? Did he not hide in the Cave for three days? Why do not you apply the analogy there as well that Allah should discontinue his existence for that period, while keeping the duties over public for whom He sent him as a lutf? If they say that he hid after he called the people to his message and manifested his Prophethood, and when they threatened him he went into hiding; we will respond that likewise the Imam did not go into hiding but after his forefathers manifested his position and his qualities and guided the people to him, and when his father al-Hasan Ibn 'Ali (a.s) feared for his life, he hid him. Therefore, both situations are identical.

Moreover, we demand them to give us an answer in the following case: Allah discerns from the condition of a person that it is in the best of his interest that He sends a particular prophet to him who will inform him of what is good for him, and He knows that should He send the said apostle, this person will kill him. If He prohibits him from killing the apostle through coercion, it will be disadvantageous for him and others. Is it fair that this person should be bound by the Divinely ordained duties while an apostle has not been sent to him, or should he not be bound by these duties? If they say that he should not be bound, we ask them, why not if it entails for him the possibility of knowing what is best for him by empowering the apostle to deliver to him the message? And if you say he must be bound to the Divinely ordained duties and the prophet is not sent to him, we will ask you, How is it possible to bind him by these duties when he the necessary lutf has not been conferred to him?

If they should say he has done that by his own choice, we will say that he has not done anything. Only Allah knew that he will not allow the apostle and knowing this does not justify that he should be bound by duties, which he does not know. If this should be fair then it is fair that anyone should be bound by duties he does not know when Allah knows that he will not consider them. An absurd supposition. Therefore, it must be said that Allah will send the apostle to this person and will require this person to submit to the apostle, so he may not have any legitimate

excuse, and then He will protect His apostle through means which do not violate free-will, or renders him such that he is unable to kill the apostle, in which case he will not be able to reach him through his own actions. This is our very identical situation with the Imam during the occultation.

Should it be suggested that He must inform him through someone other than the apostle that it is in the best of his interest that the apostle has been sent to him, so he may know it is his own wrongdoing, our reply will be that on parallel grounds, Allah has informed us through the tongue of His Messenger and the Imams his forefathers, peace be unto them, the Hujja's position and He has obliged us to obey him. And if we do not know what we should, it is our own guilt, hence the equivalence of the two situations.

As for the proof of the second principle, which is that it is the feature of the Imam that his infallibility must be ascertained, it is that the reason for which we need the Imam is our fallibility, for if the public were infallible, they would never need an imam. It is when they are fallible that they need him. This leads one to infer that the reason for the need to the Imam is fallibility, as we say that the reason for the need to an action to its efficient cause is its hudūth[3], on the virtue of the fact that an entity that can have hudūth, it needs to an efficient cause in its hudūth, and an entity that cannot have hudūth, it never needs an efficient cause. This leads us to the inference that every muhdath needs a muhdith. On parallel grounds, the need of every fallible to an imam must be acknowledged, or the rule of causality will be violated. Should the Imam be a fallible, this reason for the need to an Imam will exist in him and his need for another Imam will be just as dire. And the same argument applies to his Imam, leading to the conclusion of infinite number of Imams or to an infallible imam, which is our purpose. We have established this argument in our books, therefore, we will not prolong the inquiry by raising further questions and answering them, as the purpose of this book is different from other books and this much suffices.

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

Because the proof of the validity of consensus of the Ummah in our belief is the fact that no age can remain without an infallible Imam, who cannot possibly do a wrong, based on our proofs, therefore, the truth does not leave this Ummah, for the infallible entity is amongst us; and according to our adversary, on the virtue of the arguments they mention,

which conclude that consensus is a binding proof. Therefore, there is no need to occupy ourselves with proving this principle.

Having established these principles, the Imamate of the Patron of the Age (a.s) is proved; because everyone who believes that the Imam must be infallible, is certain that he is the Imam. There is no one who believes in the Imam's infallibility and questions his Imamate, except parties that irrefutable proofs demonstrate the invalidity of their creed, such as al-Kisāniyya, al-Nāwūsiyya, and al-Wāqifa. When we disprove their claims, the Imamate of our Master is demonstrated.

The arguments that prove the invalidity of the creed of al-Kisāniyya, who believe in the Imamate of Muhammad Ibn al-Hanafiyya, are many. One of them is that if he were an Imam, with ascertained infallibility, there must be explicit statements by the Messenger of Allah (a.s) and the Prince of the Believers Imam 'Ali Ibn Abi Tālib (a.s) about him, because infallibility can only be determined through the word of another infallible entity. However, the Kisāniyya do not claim an explicit tradition with this regard. Instead, they rely on weak instances which have led them to confusion but are far from being explicit words, such as that the Prince of the Believers granted him the standard on the battle of the Camel in Basra, and such as his saying, "You are truly my son," while al-Hasan and al-Husain (a.s) were also his sons. These instances do not establish his Imamate in any way, and rather, indicate his excellence and high position. Besides, the Shī'a narrate that a conversation took place between him and 'Ali Ibn al-Husain (a.s) with respect to him being worthy of Imamate and they both invoked a rock to issue a verdict and the rock testified on the Imamate of 'Ali Ibn al-Husain (a.s). This humbled Muhammad Ibn al-Hanafiyya and he submitted the position to his nephew and professed belief in his Imamate. This narration is quite reputable before the Imāmiyya. Secondly, the Shī'a have narrated inordinate number (mutawātir) of traditions from his father and his grandfather explicitly naming 'Ali Ibn al-Husain for Imamate. These traditions are present in our books and we will not lengthen the book by bringing them here. Thirdly, there are the narrations recorded from the Messenger of Allah (a.s) by the commonality as well as the Chosen Congregation carrying explicit words with regard to the Twelve Imams and anyone who believes in their Imamate is certain of the demise of Muhammad Ibn al-Hanafiyya and the continuation of Imamate to the Patron of the Age (a.s). Fourthly, this sect has died away. Not in our time, nor before us for a very lengthy time, a believer of this creed has existed. If it were a true faith, their extinction would not have been possible.

Query: How can their extinction be known and why is it not possible that in faraway lands, such as islands in the seas and sides of the earth, there may be nations believing in this word, just as it is possible that there may be people believing in the word of al-Hasan that someone who commits a major sin is a hypocrite.

Therefore, it cannot be claimed that the followers of this path no longer exist. It would have been possible if Muslims were few in the world with scant number of scholars, whereas Islam has spread and scholars are in abundant numbers. So how can that be known?

Answer: This assertion leads to the impossibility of discerning the consensus of the Ummah on any principle or idea, as it is always convenient to say that perchance there is someone in some remote periphery of the earth who disagrees with this. It follows that there might be in faraway parts of the earth who says that cold does not violate fasting and that it is permissible for someone fasting to eat until sunrise. For the first was the view of Abu Talha al-Ansāri and the second that of Hudhaifa and al-A'mash. Likewise, there are many other rulings of jurisprudence on which the companions and the tābi'īn disagreed, and then later on the disagreements disappeared and the Ummah united on a different view. Therefore, it is worthy to doubt that and mistrust any consensus on any question that has previously been the subject of disagreement. This is argument of a person who says that consensus cannot be discerned and as this question is not exclusive to our subject, there is no reason we should go into its details here.

We know that the Ansār demanded caliphate and the Muhājirūn turned them away and then Ansār submitted to the idea of the Muhājirūn, according to the adversary. If someone should argue that Caliphate is possible for the Ansār, for a disagreement has occurred on this matter, and perchance there is someone in the peripheries of the earth who believes in this, whatever the adversary says in response to him, is our very identical answer here as well. If they argue that consensus is a valid proof before you only when the infallible is included, from where do you know his word is included amongst the words of the Ummah; we will answer that as Imam is one of the scholars of the Ummah, his word must be included amongst the words of the scholars, for he cannot be a loner and manifesting infidelity, because that is not permissible for him. Therefore, his view has to be one of the views, even if we may not know which one is the Imam's. When we consider the views of the Ummah and find some scholars disagreeing, if we know them and their birth and place, we will not honor their views, for we know the Imam is

not one of them. And if we doubt a scholar's ancestry, the question will not be of consensus. Therefore, we consider the views of the scholars of the Ummah, and do not find anyone amongst them advancing this idea, which is the faith of the Kisāniyya or the Wāqifa. And if by supposition we find one or two instances, we know their place and their birth, and do not heed to their word and consider the views of the remainders, amongst whom we are certain that the Infallible is present. Therefore, this problem is solved by this explication and its weakness is demonstrated.

As for those who profess to the Imamate of Ja'far Ibn Muhammad, namely, the Nāwūsiyya, and believe that he is alive and has not died and he is the Mahdi, the argument against them is clear, for we know Ja'far Ibn Muhammad died just as his father and grandfather died and the Prince of the Believers was killed and the Messenger (a.s) passed away.

If dispute should be allowed in the case of Ja'far Ibn Muhammad, all these instances should be open to dispute, leading to the belief of the Ghulāth and the Mufawwidha, who denied the murder of the Prince of the Believers and that of al-Husain, peace be with them all. All pure sophistry.

As for the reason of the invalidity of the path of the Wāqifa, who stop at the Imamate of Abu al-Hasan Musā (a.s) and say that he is the Mahdi: Their assertion is invalid because his death was manifest and well known and widely reported, as the deaths of his father, grandfather, and his other forefathers before him were witnessed and reportedly widely. If we doubt in his death, we will not have any merits of distinction from the Nāwūsiyya, Kisāniyya, the Ghulāth, and the Mufawwidha, who disputed the deaths of his forefathers, peace be with them all. Besides, his death was widely witnessed, more so than the death of anyone of his forefathers, because it was very so more visible. They called the judges and the witnesses and a proclamation was made in Baghdad over the bridge and it was declared, "He is the person the Rāfidha believe is ever-alive and immortal, and has died now through a natural death." And the other similar acts of publicity of his death are facts that cannot be disputed.

'Allāmah al-Majlisi says, The Sheikh of the Congregation (a.s) then records great number of traditions, which we have narrated on his authority in the chapter of the demise of al-Kādhim (a.s) of Bihār al-Anwār. Then the Sheikh of the Congregation continues,

The demise of the Holy Seventh Imam is more evident than to need the relation of a tradition about it, for an adversary on this matter is a

person who rejects the obvious. Such doubts legitimize doubts in the death of anyone of his holy forefathers, peace be with them all, and others, rendering the death of anyone dubious. Notwithstanding that it is well-known that he bequeathed his son 'Ali (a.s) after him and referred his affairs to him after his death. Narrations with this regard are more than to be accounted for.

'Allamah al-Majlisi says, Then the revered Sheikh of the Congregation mentions some of the traditions which I have registered in the section pertinent to the Imamate of the Eighth Hujja (a.s). Then he says,

Query: It was mentioned in your discourse that we know the death of Musā Ibn Ja'far just as we know the death of his father and grandfather. This justifies the following critique: We know that al-Hasan Ibn 'Ali al-'Askari did not have a son, just as we know he did not have ten sons, just as we know that the Messenger of Allah (a.s) did not have a son who outlived him. If you should say that if we knew the former of the two the same way as we know the second, it would be impossible to have a disagreement on the former, just as it is impossible to have a disagreement on the second; your adversary can say that if we knew the death of Muhammad Ibn al-Hanafiyya and Ja'far Ibn Muhammad and Musā Ibn Ja'far in the same manner we know the death of Muhammad Ibn 'Ali Ibn al-Husain al-Bāqir, there would not be any dispute in the former just as it is not possible to have a difference on the latter.

[1] *Evidently, the adversary has made great efforts to complicate his assertion and to hide his fallacies, as the noblest of all Sheikhs, the Sheikh of the Congregation, points out. This is how it sounds in Arabic, complicated and without fluency and consistency.*

[2] *Whether the appointment of the Imam is for worldly reasons or that Allah substitutes him by a lutf.*

[3] *Hudūth, sometimes translated as contingency, is the quality of a being that did not exist in a period of time and later on was created. A contingent being—that is, a hādith or muhdath—is such an object, namely, it has a temporal point of beginning. A muhdath is a cause that brings such a hādith entity into being.*

Answer: To prove the negation of the birth of an offspring is impossible in any situation. It is not possible to claim that someone who is not known to have an offspring does not have an offspring. Such claims are made through likelihoods and conjectures and circumstances

indicating that if he had an offspring, it would have been known and its news would have spread. However, many a time, prudence indicates that men of wisdom and letters hide their offspring for various considerations. Many kings hide their offspring for their fear and compassion for their progeny. This has been observed often in the routines of Persian emperors and kings of the antiquity and their stories are famous. People sire sons from their concubines or from their wives they have married secretly, so they reject and ignore their progeny, fearing enmity with their other wives and children. This is also not uncommon amongst the people. Some people marry a woman of low social prominence and class, while they are coming from the upper echelon and when they father a son from such a woman, they consider it a challenge to their distinction to attribute the son to himself so they deny their relationship altogether, and some of them pity and offer the boy some of their wealth. Sometimes a man of a low stature marries a woman coming from a noble family, many a time because of her infatuation in him and without her family knowing, either because her guardian does not exist as many jurists allow that, or the ruler has taken over her affairs and marries her to him. When a son is born for him, though the boy is healthy, she disowns the son because of her pride or because of her fear from her guardians or elders. Many other reasons are conceivable, which we will not mention to avoid lengthening the discourse. Therefore, it is not possible to negate fatherhood altogether. We can know that only when all the aspects are immaculate and it is known there is no encumbrance from declaring fatherhood—only then the negation of fatherhood can be known. Our knowledge that the Messenger of Allah (a.s) did not have a son who outlived him is due to our knowledge of his infallibility and his Prophethood, and that if he had a son he would have made it known, because there was no fear in making it public. Moreover, we know through the consensus of the Ummah that he did not have a son who lived after him.

The same cannot be claimed with respect to the offspring of al-Hasan (a.s) because al-Hasan (a.s) was interdicted and was practically a prisoner. There was much worry and concern and fear for the offspring, as it had been a known and famed article of the Shī'a faith that the Twelfth Hujja is going to be the Establisher (Qā'im) of the Order for the termination of the governments. Therefore, he was inevitably wanted. Also he feared from his family members like Ja'far his brother, who was eyeing the inheritance and the wealth with greed. Thus, he hid his son and doubts with respect to his birth were caused. It is not warranted to analogize the negation of having a son to the subject of knowing the death of a

person. Because when someone dies, the deceased is seen and known, and his death is known through the circumstances and other evidences that compel anyone who sees them into conviction and when he informs someone who has not seen the deceased personally, he would be compelled to conviction as well.

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

Query: The merit is the same between the two scenes, for in the case of death, many a time it is observed that the man is dying, just as midwives witness the birth of a child. However, not everyone witnesses the death of another man, just as not everyone witnesses the birth of a child. The best a man may know about the death of another person whom he has not seen die is to be his neighbor, know of his malady, visit him during his unwell period, then learn of his worsening condition, and then hear wailing from his house, while there has been no other sick person there. Then he sees the family of the sick neighbor sit in mourning and observes marks of grief and loss on their faces. Then his inheritance is distributed and long times pass while no reason can be thought off that his family would proclaim his death while he is alive. The same is true with respect to birth, since women witness the pregnancy and talk about it. Specially, if she is the honor of a nobleman, people will discuss the condition of such a person. And if he courts a concubine, his visits to her will not remain a secret. And when the child is born, people of the house will exude gaiety and jubilation. People will congratulate them if the family is a prominent one and the news will spread. And according to the prominence of the family, people will know that such and such has sired a baby, specially so when it is known that there is no objective in expressing that a baby has been born for him or not. So when we consider this, the ordinary behavior is the same in both cases. And if Allah should desire to supercede the ordinary behavior, He can do it in either one of the two. It is possible that He may disallow through certain encumbrances the pregnant woman to be seen and that her delivery not to be attended but by a few who are as trustworthy as themselves in safeguarding their secret. It is equally possible that a man should become sick and visitors visit him and when his malady worsens and his death is expected and hope is lost in his life, Allah transfers him to a mountain top and place in his stead a dead person who looks like him. Then through encumbrances He disallows him to be viewed except by trusted

individuals. Then the corpse is buried and his funeral is attended by all those who expected his death and had lost hope in his life, all thinking that the one who is buried is the one who was sick. Many a time, it is possible that a man's pulse and breathing ceases, and then Allah breaks the ordinary norms and takes him away from the people, while he is alive. Because a living individual needs pulse and breathing in order to exhale burning gases from around the heart through inhaling cool clean air, to cleanse the heart. It is possible that Allah creates coolness in the air surrounding the heart so it may work in the place of the cool air that enters through respiration and it is possible that He arranges that none of it may burn, for the heat that is produced therein is killed by the coolness.

Answer: First we say that no one who believes in the occultation takes recourse to such superstitions, unless he is deprived of proofs and unable to refute a strong doubt.

We will discuss this critique on the grounds it has been articulated and will say that the way mentioned for knowing someone's death is known is not always correct, because sometimes all of these elements combine but the lie reveals, because the person who displayed all of this had a smart objective. He pretended to be sick and goes forward to his family displaying all of that to test those who profess obedience and loyalty to him. Similar cases to this have happened many times in the lives of kings and philosophers. Sometimes people confuse a heart attack and exude all of that and then the mistake is revealed. This is also evident in the public behavior. Death is only known through observation of the cessation of sensation and suspension of pulse that last for very long times. Many other signs, known through experience, can be included also, which someone who has experience with the sick and has treated them knows. And this is the condition of Musā Ibn Ja'far (a.s), because he appeared before multitudes of people, who cannot fail to discern his condition or confuse his situation. The suggestion that Allah may disappear one person and bring another who looks like him in his place is not correct at all, since this shuts the doorway of reasoning and leads to doubts in observations and that all that we see today is not which we saw yesterday, raising doubts about the death of all the deceased and advancing the belief of the Ghulāth and the Mufawwidha who denied that the Prince of the Believers and the Doyen of the Martyrs were killed. A line of reasoning that leads to such absurdity has to be specious.

The assertion that Allah works a coldness in the interior of the body around the heart, which makes do in stead of air, is a mere wishful effort

of pretending to know medicine. It encourages doubts with respect to the death of all who are dead, as we mentioned. Besides, per medical principles, the motion of the pulse and veins originates from the heart, and fades only with the fading of the natural heat. When the pulse ceases, the fading of the natural heat is inferred and thus, death of the subject. This is not dependent on inhaling. Therefore, physicians examine the pulse when the respiration stops or it is weak. Therefore, his argument and his analogy to birth of a child is shown to be refutable.

His claim that births of children become well-known is correct only within the supposition he mentions that the birth be at the house of a nobleman, who has proclaimed the expectation of the birth of the child and there is no reason he should hide it and keep it a secret. However, if we suppose that for certain reasons, which we mentioned, the nobleman hides the matter and keeps it a secret, it is not necessary that the birth will be known at all, let alone be well-known. Besides, the Sharī'a allows that birth is proved through the testimony of a midwife and a fatwa is issued on the basis of her testimony, whether she is dead or alive. When this is allowed, on what basis the testimony of multitudes who have narrated the birth of the Patron of the Age (a.s) and have met the reliable men who have met that sacred entity is rejected? And we will bring the narrations from those who have met him. The adversary has expressed indirectly that it is possible that a reason may rise, requiring the expediency that when the child is born, Allah transfers him to a mountain top or another place, where he can remain unbeknownst and where no one finds out about him. He has done this only to demonstrate an analogy with similar expediency with respect to death and when we explained the distinction between the two occasions.

The other groups that have disagreed and have professed the Imamate of someone else—such as the Muhammadiyya, who believed in the Imamate of Muhammad Ibn 'Ali Ibn Muhammad Ibn 'Ali al-Redhā (a.s); and the Fathiyya, who believed in the Imamate of 'Abdullah Ibn Ja'far Ibn Muhammad al-Sādiq (a.s) and proclaim the Imamate of Ja'far Ibn 'Ali at this time; and like the denomination that believes that the Patron of the Age has been conceived but is not born yet; and like the ones who believed that he has died and then he will live again; and like the people who believed in the Imamate of al-Hasan and claimed that his Imamate is certain and the birth of his son has not been proved and that we live in a time with no Imam—their words are very obviously false for a number of reasons. One of these reasons is their extinction. There is no one left today who believes in these doctrines anymore. And if they had been

correct, they would not have perished. Another reason is that Muhammad Ibn 'Ali al-'Askari died during the lifetime of his father. His death was well-known and traditions with that respect are evident and reputable. Anyone who rejects them is like someone who rejects the death of anyone of his forefathers, peace be with them.

'Allāmah al-Majlisi (a.s) says, Then the Sheikh of the Congregation, may Allah sanctify his tomb, brings some of the narrations which we have chronicled in the previous volume. And then he says,

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

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

As for the belief that there is no Imam after al-Hasan (a.s): It is invalid due to our rational as well as Shar'i proofs that no time can be devoid of an Imam. The belief that Abu Muhammad passed away and then he will come back to life after his death is also invalid because it suggests the lack of an Imam from the time of his death until Allah brings him back to life. The argument, which is based on the tradition that "the Patron of this Order will live after he dies" and that he has been named Qā'im because he will rise after he dies, is invalid. Because first the tradition is not reliable, and even if it is reliable, it can be interpreted that it means he will rise after his name dies, that is, no one mentions him except those who believe in his Imamate and then Allah will manifest him to all of the creation.

Besides, we have established that every Imam who stands in place of a previous Imam is called Qā'im. As for the believers of the Imamate of 'Abdullah Ibn Ja'far, namely the Fatahiyya, and that of Ja'far Ibn 'Ali, their creed is wrong because an Imam has to be infallible and these two were not infallible. Their evident actions, which contradict infallibility, are widely known and scholars have narrated them and are present in the books and we will not prolong the discourse by bringing them here.

Besides, the established principle, which is beyond doubt amongst the Shī'a, is that Imamate shall not pass from one brother to another after Hasan and Husain (a.s). Therefore, the Imamate of Ja'far after his brother is void.

Having established the invalidity of all of these beliefs, the only valid belief that remains is that of the Imamate of Ibn al-Hasan (a.s) or else it would follow that the truth is outside this Ummah. When his Imamate is proved through this line of reasoning and we find him to be hidden from the eyes, considering his infallibility and that the duties of Imamate fall on his person and on his shoulders, we infer that he has not disappeared but for a reason that has allowed it and a necessity that has compelled him to it, even if we may not know it in detail. This is analogous to the diseases, which afflict the children and the cattle, and the creation of harmful elements and repulsive faces and the ambiguous verses of Qur'ān. When we say we know that Allah, the Exalted, is All-Wise and it is not possible that He does something that is not wise and valid, we infer that there are aspects of wisdom in these things, though we may not specifically know them. Likewise, we say about the Patron of the Time that we know he has not disappeared but for a wise matter, which has allowed him to do so, though know we may not in detail.

Objection: On the basis of his occultation, we question your belief in his Imamate. We say, if you cannot describe the wisdom of his disappearance, it indicates the invalidity of your belief in his Imamate. Because if it were valid, you were able to describe the wisdom of his occultation.

Answer: If it is fair to infer this conclusion from our position, the atheist view must proceed from the position of all of the 'Adliyya that the Divine acts, which are seemingly devoid of aspect of wisdom, lead to the conclusion that their doer is not wise. Because the atheist says, "If He were wise, you would have been able to explain the aspect of wisdom in His actions." Otherwise, what is the difference between our assertion and the assertion of the 'Adliyya? If you say, "We first inquire into Divine wisdom and once it is proved through independent proofs, then we find these acts that are hard to explain, we interpret them on the basis of His wisdom which has already been proved. Therefore, it does not lead to any contradiction of what we already know. And if the atheists do not accept His wisdom, the discussion will transfer to proving the Divine wisdom that has already been proved through independent arguments." We will say the same here, to wit, his occultation is secondary to his Imamate. Knowing his Imamate through independent proofs and

realizing his infallibility through other sets of proofs, we interpret his occultation and disappearance on grounds that are compatible to his infallibility. Therefore, there is no difference between the two areas.

Then the interlocutor is asked, "Is it possible that the occultation may have a valid reason that has caused it and a wise explanation that has prompted it or it is not possible?" If he should say, "It is possible," he will be told, "If it is possible, then why does occultation lead you to conclude the nonexistence of the Imam in this time, despite that you consider it possible that occultation may have a reason that is not incompatible with the existence of the Imam? Is it not like the argument of a person, who negates the wisdom of the Creator on the basis of pains and diseases of the children, notwithstanding his acknowledgement that their pains and diseases may have a valid explanation that does not violate wisdom? Or the argument of a person who argues on the basis of the superficialities of the 'ambiguous verses' that the Almighty is similar to physiquess and creates the actions of the servants, despite his profession that these verses may have valid interpretations that do not violate the principles of wisdom and Divine justice and monotheism and negation of His physicality." If he should say, "I do not consider this possible." It will be said to him, "This is utter obstinacy in a subject that your knowledge does not encompass its dimensions, and you cannot be certain in a question as such. How do you say it is not possible? How is this statement different from the assertion of someone who says that the 'ambiguous verses' cannot have valid interpretations that conform to the arguments of rationality and they must be interpreted literally?" If it is said, "We are able to illustrate the explanation of the 'ambiguous verses' in detail, and rather, the knowledge of a portion thereof is sufficient for and if more than that is offered, that is merely complimentary." If you can satisfy yourselves with an assertion such as that, likewise, we are capable of providing reasons for the validity of occultation and the wise purpose therein that is not incompatible with his infallibility, which we will mention hereafter and we have elaborated upon it sufficiently in *Kitāb al-Imāma*. They are further asked, "How can the Imamate of Ibn al-Hasan (a.s) be proved and substantiated by the succession of rational principles we established, yet it can be said that occultation cannot have a valid reason? Is it but contradiction? Is it but parallel to the position of profession of monotheism and Divine equity and then averring that the 'ambiguous verses' cannot have an interpretation that conforms to these principles?" If they say, "We do not accept the Imamate of Ibn al-Hasan," then our discourse with them is with respect to proving Imamate, not the

wisdom of occultation, and the proofs of his Imamate (a.s) have been fully discussed and there is no reason to repeat them. We say this because the argument of the wisdom of occultation of the Imam is secondary to his Imamate. However, before his Imamate is proved, there is no justification to discuss the reason of his occultation, as there is no justification to interpret 'the ambiguous verses' and the pains of children and the necessity of following religious duties before believing in One God and His equity.

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

Answer: There is no such choice, because a person who doubts the Imamate of Ibn al-Hasan, the discourse with him must be about the explicit narrations of his Imamate and one must avail him to the proofs of his Imamate. It is not rational to discuss with him the reason of his occultation while he doubts his very Imamate, because the inquiry of the offshoots is not sensible but after the authentication of the fundamentals. We prioritized the inquiry of his Imamate over the inquiry of his occultation and its wisdom because his Imamate is based on intellectual matters that are beyond skepticism, whereas, the wisdom of occultation may seem obscure and confusing. Therefore, to discuss the clear and the manifest is worthier than the discussion of the perplexing and the complicated. This is parallel to our dialogue with the adversaries of the religion, where we prioritize the discussion of the Apostleship of our Messenger over discussing their claim that their religion has come for the eternity. Because the former is clear and manifest and the latter is complex. This criterion is identically present here. And if they should argue back that there is a certain evil aspect involved in occultation, this has already been answered that aspects of evil are conceivable, such as that occultation is an act of oppression, lie, vanity, ignorance, or that it leads to mischief. And none of these are involved in the occultation of the Imam. Therefore, it should not be claimed that there is an evil aspect involved in it.

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

Answer: Protection is of two kinds. One of kind is not incompatible with conferment of religious duties as it does not compel the subject to

forsake the wrong. The other kind of protection leads to such compulsion. And Allah has provided the first protection, as He has protected the Imam from oppression by forbidding it and by encouraging obedience to him and compliance to his orders and prohibitions and that he may not be disobeyed in any of his orders and that he should be helped in all matters that strengthen his rule and power. All such measures are compatible with conferment of obligations. If someone disobeys with this regard and does not take the necessary measures for this objective to materialize, he has done that on his own, and it is not the work of his Creator. The other kind of protection is that He literally protects him from his adversaries by using coercion and compulsion and by rendering them incapable of oppressing and disobeying him. Therefore, this is not compatible with religious duties, which require free choice in order to have meaning, and thus, religious obligations must be annulled.

As for the Prophet (a.s), we say that God must protect him so he may deliver religious laws because it's not possible to discern religious laws except through him.

Therefore, it's necessary that God protects him. However, the Imam is not like him because as far as the delivery of the religious laws are concerned, the public does not have any excuse and all rules they need are indicated by their proofs and it is possible for them to learn them without the need to the Imam's words. If we suppose that religious duties cannot be known except through the words of the Imam, then it will be necessary that God Almighty should protect him and manifest him in such a way that no harm can reach him, as in the case of the Messenger (a.s). The like of the case of the Imam is that once a prophet has delivered the message and then his security is threatened, it is not necessary for God to protect him, because the excuse of the public has been removed through his delivery and they have a path to discern the lutf conferred upon them. However, it is possible that there might be another message that must be delivered in the future, which may require God to protect him as He protected him in the beginning. Thus we equated the matter between the Prophet and the Imam.

Query: Explain it to us anyway—though you are not bound to—the reason of the occultation and what can be its reason be, in a way that it may be clearer in reasoning and more cogent in demonstration.

Answer: What one can be certain of to be the reason of the occultation of the Imam is his fear for his life by murder through the threats of the oppressors to him and their disallowance of him to administer the affairs he is responsible to direct and administer. As he fears for his life, it

becomes necessary that he goes into occultation and hiding, just like the Messenger (a.s), who once hid in the Mountain and another time in the cave and he had no reason but the threat of harm against him. It cannot be suggested that the Prophet (a.s) went into hiding from his people after he had delivered what he was required to deliver and they did not have any need to him anymore—whereas the discourse with respect to the Imam is contrary to that—and furthermore, the hiding of the Prophet was not long and stretched, whereas ages have passed since the beginning of the occultation of the Imam. This suggestion is foul because the reality is not as hinted, because the Prophet (a.s) went into hiding in the Mountain and in the cave in Mecca before the migration, a time when he had not delivered the entirety of religious codes. Most of the religious rules and a considerable portion of the Qur'ān descended in Medina. So how did you rule that it was after the delivery? If the matter was as hinted that the delivery had been completed before the Prophetic occultation, the completion of delivery does not fulfill the need to his administration and leadership, his orders and prohibitions, for no one can say that after the religious laws have been delivered, no one needs the Prophet's leadership. The adversary does not believe in such a view. This is a reply to a person, who says that the Prophet (a.s) had delivered all that our welfare depended on, and what he was going to deliver in the future was not expedient to be delivered to the public presently; and therefore, his occultation was reasonable, whereas, the Imam is not like that according to you, as his active leadership in every instant is a lutf to the creation, therefore, in no circumstance his occultation is warranted and his aide and protection is necessary so he may appear and the legitimate reason of not following religious codes by the mukallaf be removed.

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

so, He would strengthen him through angels and defend him against his enemies. And when He does not do that, and it is proved that He is All-Wise and that it is incumbent upon Him to disallow any legitimate excuse on part of the mukallafin not to obey the religious codes, we discern that His taking such measures would evoke no benefit but rather it would be inexpedient. What we say is that in general it is incumbent upon Allah to strengthen the hand of the Imam to facilitate his uprising and his administration of the society and to perform that through angels and men. However, when He does not do that through angels, we discern it is because it involves inexpediency. Therefore, this must be rendered through men. And should they not perform that, it is something of their own misdoing not that of the Lord's. Thus, this explication invalidates all criticisms of this sort expressed at this juncture. If it is permissible for the Prophet (a.s) to undergo hiding, inasmuch as he was needed, due to the fear of harm, and the blame in this regard faces the individuals who threatened him and forced him to go into hiding, likewise, the occultation of the Imam is on the same grounds. To make a distinction in this regard in terms of the length and shortness of the occultation, is not correct, because there is no difference between short and brief occultation and lengthy and protracted occultation, since when the blame of hiding does not rest on the person who is undergone hiding, but rather on the ones who have forced him to go into doing so, the cause that has prompted the hiding can have a long duration as it can a short one.

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

Answer: Fear from their enemies did not threaten his holy forefathers, peace be with them, as they adhered to taqiyya and ostensibly retracted from the claim of Imamate and denied it from themselves. Whereas, the Imam of the Age faces every fear because he is the one to rise with the sword and make the call for his leadership and fight his adversaries. Where is the similarity between his fear from his enemies and the fear of his forefathers, if there is no scarcity of reflection?

Moreover, when anyone of his forefathers, peace be with them, was murdered or died, there was someone qualified for Imamate from their progeny to replace him and fill his position, whereas the case of the Patron of the Age is diametrically opposite to this, since it is well-known that there is no one to succeed him and sit in his position. Therefore, the difference between the two instances is clear. We have also previously

elucidated the difference between the instance that he exists in hiding where no one or few can reach him and the instance of his nonexistence until his capacity of governance is known and then God creates him.

Likewise is their criticism, which asks what is the difference between his existence in a way that no one can reach him and his existence in the heaven. Because we shall say that if he exists in the heaven in a way that the condition of the dwellers of the earth does not remain hidden from him, the heaven is like the earth in such a case, and if it does remain hidden, such an existence equates to his nonexistence. Then the argument is turned around against them about the Prophet (a.s) by asking, "What is the difference between the prophetic existence in hiding and his nonexistence and his being in the heaven?" Whatever answer they will give with respect to this question is our very answer to them with respect to their question, as we elaborated earlier. They cannot make a distinction between the two cases, saying that the Prophet (a.s) did not hide from everyone and merely hid from his enemies and the Imam of the Age is hiding from everyone; because first, we are not certain that he is hiding from all of his devotees, and such incertitude is sufficient in this argument. Furthermore, when the Prophet (a.s) hid in the cave, he was hiding from his devotees and his enemies and there was no one with him except only Abu Bakr, and it was possible that he had gone into hiding without anyone, friend or foe, had prudence demanded that.

Query: What is the case with the penal codes in the time of occultation? If they are not enforced against criminals, as the Shari'a has demanded, then it is an abrogation (naskh) of the Shari'a. And if they are still in effect, then who is going to implement them?

Answer: Rightful punishments remain in the account of the people who deserve them. If the deservers are still alive when the Imam appears, he will enforce these punishments against them on the basis of either testimonials or their own confessions. And if this is not done because the deservers have died, then the sin of suspension of the punishments rests on the people who threatened the Imam and forced him into occultation. This does not constitute the abrogation (naskh) of penal codes, however; because, a penal code has to be upheld only when there is the power and capacity for upholding it and when there is no encumbrance on the way. Its enforcement is not binding if there is encumbrance. Abrogation (naskh) is involved when a code is not to be enforced even when there is the power and capacity to enforce it and there is no encumbrance. Such people are asked, "What do you say about the state in which 'the wise and the senior' (*ahl al-hall wa al-'aqd*) are not able to

select an Imam? What is the case of the penalties?" If you say they are not binding, this is abrogation (naskh) on the same merits you accused us of abrogation. And if you say penalties remain enforceable with respect to their deservers, this is our very answer as well.

Doubt: Abu 'Ali has argued that in the conditions in which "the senior and the wise" are not able to select an Imam, Allah does works that stand in place of enforcing the penalties and take away the excuse of the mukallafs; and Abu Hāshim has said that enforcing penalties is a worldly matter and has no relationship with religion.

Answer: If we say the same thing that Abu 'Ali has said, it will not be disadvantageous to our position, because enforcement of penal codes is not the reason for which we consider the existence of the Imam necessary, so when they are not enforced, it could lead to the untenability of the proofs of Imamate. Enforcing penal codes is religio-legal matter, and we said that it is possible that the obligation of its enforcement lose its imperativeness when the Imam lacks power, or that it may remain owing in the accounts of the criminals. As there are these possibilities, it is also possible that Allah does works that replace the enforcement of penal codes. If we should accept Abu 'Ali's assertion, it will not harm our stance at all. As for Abu Hāshim's view that penal codes are for worldly benefits, it is unacceptable; because penal codes are obligatory acts of worship, and if they were for sheer worldly benefits, they would not be obligatory. Besides, he believes that enforcing the penalties falls in the category of requitals, and legal penalties are part of Divine punishments, some of which have been brought in this life for certain expediencies. How can he still say that they are for worldly expediencies? Therefore, this argument does not stand.

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

Answer: True propositions are of two sorts: One kind is supported by rational arguments and the other kind is based on proofs that are narrated. Propositions based on intellectual premises are established and discerned through their proofs, and propositions based on narrations are substantiated through their proofs, which comprise the sayings of the Prophet (a.s) and the Imams, who have explained the subjects and elaborated them and have left nothing unexplained. However the case is as we assert, we have proved the need to the Imam, because the reason of

this need, which is continuous in every time and age, is that he is lutf for us, as discussed earlier, and no one can take his place. The need to narration is also clear, because though narrations are from the Prophet (a.s) and the forefathers of the Imam, peace be with them, it is possible that the narrators turn away from them, either intentionally or by mistake, and the narration may remain disconnected or through someone who is not reliable. We have discussed fully in *Talkhīs al-Shāfi* and will not prolong the inquiry by bringing it here.

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

If you should say that he will appear despite his fear for his life, it follows that his fear for his life does not warrant his occultation in the first place, and thus, he must appear. If you say that he will not appear and the duties that have not reached the Ummah are not binding, it is an assertion against the consensus (ijmā'), which says that everything the Prophet (a.s) has introduced in his Shari'a and has explained it, is imperative and binding to the Ummah until the Day of Judgment. If you say that the duty is still binding, you are suggesting a duty that is beyond our capacity and an obligation to perform a task, which we do not know.

Answer: We have answered this question in *Talkhīs al-Shāfi* in detail. In brief, if Allah knows that some of the narrations pertinent to the biding religious laws have not reached the people in a situation of Imam's taqiyya and fear from his enemies, He will annul their imperativeness from the people who do not have access them. However, if consensus (ijmā') proves that religious duties are continuously binding over all of the Ummah until the Day of Judgment, it can be inferred that if such an interruption in transmission of narrations occurs, it will be only in a situation when the Imam is able to appear and make declarations and clarifications. Al-Syed al-Murtadhā (a.s) was lately saying that it is possible that there may be many things that have not reached us and are entrusted with the Imam and the narrators have concealed them and have not narrated them. However, it does not follow that people are not bound by these religious duties, because if the reason of occultation is his fear for his life from the people who have threatened him, the people who have forced him into hiding are ultimately responsible for the missed teachings of the Imam and his leadership, as they forced him into occultation. And if should these people end threatening him, he will appear and the lutf of his leadership will materialize and the teachings he

has to offer will manifest. Therefore, he has not caused this concealment of the religious teachings. However, if the enemies do not end the fear and it continues, they are responsible for both cases. This argument is strong and supported by principles.

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

There is another view that the reason of his hiding from his devotees is because of his enemies; because the subjects, both devotees and enemies, can benefit from the Imam when his reign prevails and he runs the affairs and he is apparent and is exerting leadership without any encumbrance or challenge. Whereas, the enemies have obviously barred and prevented him from this. They have said that there is no purpose in his clandestine appearance to some of his devotees, because the expected benefit of leading the Ummah cannot be fulfilled but through his appearance and exertion of leadership for all. Therefore, the reason for the Imam's hiding in the way in which it is lutf and prudent for all is the same. It is possible to question this assertion by saying that though the enemies have prevented him from appearing to exert leadership and administration, they have not, however, barred him from meeting the specific devotees of his he would wish to meet, who believe in obedience to him and adherence to his orders. If there is no benefit in this sort of meeting that is restricted and specific, because he is ordained for all, this suggests that the Imāmiyya Shī'a are not availed to any benefit from the demise of the Prince of the Believers until the days of al-Hasan Ibn 'Ali al-'Askari and until the Qā'im. It also suggests that the devotees of the Prince of the Believers (a.s) and his Shī'a did not enjoy any benefit from seeing him prior to his assumption of the administration and the scepter. Theasserter of these words has reached where no sensible man would

reach. Besides, even if it is accepted that the Imam can only benefit when he is apparent to all of the subjects and his orders are executed over them, their view loses its tenability from another aspect, namely, it follows that the religious rules for the sake of which the Imam is the lutf, will lose their imperativeness. Because if the Imam does not appear to them, probably it is not because of them and nor it is in their capacity to remove the cause of his occultation. Therefore, the religious rules must not be binding for them. Because if one nation can prevent the lutf of another nation of mukallafs, and the duties for which that lutf was a lutf, remain binding for them, on the same token, it is possible that one mukallaf may prevent another mukallaf through imprisonment or other similar means, which he cannot remove, and on virtue of which he cannot walk, but the duty of walking shall continue to bind him. They cannot differentiate between such imprisonment and lutf, as the former renders the duty impossible and its occurrence is not imaginable whereas the absence of lutf is not like that. Because majority of the 'adliyya believe that the absence of lutf is like the absence of power and means, and that a duty with respect to someone who is devoid of the required lutf is like a duty without the power and means of accomplishment and presence of encumbrances, and that a person who deserves a lutf and does not receive it has legitimate excuse not to comply with the Divine rulings, just as someone who is imprisoned and restricted has a legitimate excuse not to perform a task that cannot be performed while incarcerated.

The appropriate answer to this question which we mentioned on behalf of the adversary is to say that first, we do not believe in his occultation from all of his devotees.

Rather, it is possible that he appears to the majority of them. Everyone can only know his own condition. If the Imam appears to him, his excuse not to comply with religious duties ends. And if he does not appear to him, he discerns that the nonappearance is because of himself—though he may not know specifically why—otherwise, binding him with religious duties would be wrong. When he knows that he is obliged with religious duties and that his Imam is in occultation from him, he discerns that it is because of himself. This is similar to the view of our scholars that someone who has not contemplated the means of cognition of Allah, the Exalted, and thus, has not found certitude about Him, he must be certain that this is due to a shortcoming of himself or else religious duties must not be required from him.

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

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

Answer: The reason for hiding from the devotees is nothing but the known fact of his shortcoming and his capacity for its recompense, because it is possible that it should be known from the condition of the devotee that when the Imam appears to him, he will not mull the miracle that will be with the Imam, which will be a misdoing of his own, leading to lack of discrimination between miracles and ordinary events and a proof and a doubt. If the devotee were in a better position, he would not have failed the miracle of the Imam. Therefore, he must make up for this shortcoming of his. No one can say that this is a duty that is beyond his capacity and reliance on an unknown event in the future, because this devotee does not know his specific shortcoming in contemplation and reasoning, so he could make up for it and prepare himself for it; we believe you are binding him to something that does not legitimately bind him. That can be the case with regard to a religious duty that is sometimes clear and sometimes confusing with some other duty; and if the capacity with respect to both duties exists, then when the devotee introspects and sees that the Imam does not appear to him and he does not consider the aforementioned wrong reasons of the occultation valid, he realizes that the reason of the occultation is indebted to himself. And when he realizes that the strongest of the proofs is what we mentioned, he discerns that the shortcoming is his own with respect to the miraculous signs and their conditions.

Therefore, he must reflect on that and get rid of doubts and anything that causes confusion. Whoever takes toils in this regard and reflects well, he will definitely discover the difference between the right and the wrong. Man is himself on occasions as this knowledgeable of himself. It is not possible to do anything beyond to ask to go to the extreme in

investigation and research and finding and submitting to truth. We mentioned that this case is similar to what we say to our adversaries when they look into our proofs and do not attain satisfaction.

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

Answer: That does not follow because it is not impossible to be subject to doubts in certain miracles and not all of them. It is not necessary that if doubts arise with respect some miracles, they do with respect to all of them. Therefore, it is possible that the miracle indicating Prophethood not be subject to doubt and thusly he attains certitude that it is a miracle and realizes the Prophethood of the Prophet (a.s) and the miracle that appears on the hands of the Imam be another matter, in which he could have doubts, and thus, he finds doubts in his Imamate, even if he is a believer in the Prophethood. This is as we say. If someone who believes in the Prophethood of Moses (a.s) due to his miracles which prove his Divine mission, does not properly view the miracles that manifested from Jesus and our Messenger Muhammad (a.s), it is not necessary to believe that he did not view these miracles, because it is possible that he may be aware of them and how they indicate their purpose, though he may not know these are miracles and their indication of their purpose has been unclear to him. If it should be said that according to this, everyone to whom the Imam has not appeared should be certain that he is committing a major sin, which is an extension of kufr, because he is guilty, according to what you have presumed him to be, with respect to the occultation of the Imam and his loss of what is beneficial for him; this makes the devotee of the Imam his enemy. We will say that it is not necessary that the said shortcoming be kufr or a great sin in this condition. He did not believe that the Imam is not his Imam, nor did he threaten his life. He merely failed to understand certain things, which was like a cause for that it was known from his condition that this doubt in Imamate will occur from him in the future and has not occurred now. Thus, he is not necessarily a disbeliever, or like a person who considers the Imam a liar or doubts his truthfulness. It is a sin and a mistake that do not negate belief and merits for rewards. The devotee of the Imam does not go into the same category as his enemy in this case, because the enemy holds an opinion about the Imam which amounts to disbelief and a major sin, and the devotee is opposite to that. We said that what is "like a cause" for disbelief is not necessarily disbelief at this stage, because if

someone of us believes that someone he is an independent cause with respect to other objects, it will be ignorance and mistake, but not kufr.

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

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

Answer: The premise you have mentioned is wrong, because to doubt the miracle that will appear on the hands of the Imam is not inconsistent with belief in the person of the Imam in general. It is inconsistent with the fact that what is generally known and believed in is he this specific person or not. And such a doubt is not kufr. If such doubt were kufr, it would be kufr, even if he does not manifest a miracle, because before the miracle is worked, he doubted whether this person was the Imam or someone else. It would be consistent with his belief in the Imamate of the Imam in general, if he doubts his Imamate in general, and that is impossible. Al-Murtadha (a.s) used to say, that the question of the adversary from us that why the Imam does not appear to his devotees is irrelevant, because if he means that the lutf of the devotee does not exist and therefore, his religious duties are not binding, it is not correct. Because his lutf exists, since he knows that he has an Imam who is in occultation and he expects him to rise any hour and rule over the world. Therefore, he must fear that the Imam may appear and punish him and thus, must abstain from wrong acts and perform his obligations. Thus, the occultation for him is as if the Imam is in a nearby land. Many a time, the condition of occultation is more so effective in this regard, because in such a case the Imam can be with him in his land and in his neighborhood and watching him without his knowledge.

We had mentioned previously that the concealment of the birth of the Patron of the Age is not unordinary, as the likes of it have occurred in the narrated stories of kings. Scholars of Persia and other narrators of the lives of rulers and have mentioned similar accounts, such as the well-

known story of Kaikhisrau; whose mother was the daughter of Afrāsyāb, the king of the Turks, and concealed his conception and birth, and whose grandfather, Kaikāwūs, the king of Persia, desired to kill him. So his mother hid him and his story is famous in the books of history. Al-Tabari has mentioned it.

The Qur'ān has spoken of Abraham and that his mother give birth to him in secrecy and how he hid him in a cave until he grew up and then his story unraveled. It mentions the story of Moses (a.s) that his mother threw her in the water for her fear of his life from the Pharaoh.

This is a famous story and the Qur'ān has mentioned it. The story of the Patron of the Age is similar and equal to these. So how can it be said that it is against the ordinary? Some people have a son from concubine that he hides her from his wife until he is at his deathbed, when he confesses. Some people hide their progeny because of their family, fearing that they will kill his son out of greed in the bequeathals. These events are not uncommon and they happen. Therefore, one must not evince wonder in the like of it in the Patron of the Age. We have witnessed many events like this and have heard much about them, therefore, we will not prolong the discourse with bringing examples, because it is clear in the practices of the society. There are many people we have found whose lineage has been clarified long times after their fathers' death. No one knew such a person's lineage until two Muslims testify that his father had confided in them in secrecy due to his fear from his wife and his family; so they testify after

As for the acts of Ja'far Ibn 'Ali, the uncle of the Patron of the Age, his rejection of the testimonials of the Imāmiyya that his brother al-Hasan Ibn 'Ali had a son born in his lifetime, his rejection of his existence after his brother, his usurpation of his brother's bequeathals and inheritance, his behest to the rulers of the time to imprison the concubines of al-Hasan in order to force them to negate pregnancy to underscore his rejection that his brother had a son, and his declaration that any Shī'a who claimed that al-Hasan left behind a Heir was worthy to be killed, these cannot confuse a learned man, because everyone agrees that Ja'far was not infallible like prophets, that had he been so it would have been impossible for him to reject the truth and uphold the wrong. Rather, he was fallible and able to make mistakes. The Qur'ān has spoken of the wrongs of the sons of Jacob to their brother Joseph and how did they throw them into the well and sold them at a very insignificant price. And they were the progeny of the prophets, and some people believe they were prophets. If they can perpetrate such a grave error against their brother, how

cannot Ja'far Ibn 'Ali utter denials about his nephew out of greed for the worldly pleasures? Who can consider this impossible but a bullheaded adversary?

Query: How is it possible that al-Hasan Ibn 'Ali may have a son while during the malady in which he passed away, he addresses his final will regarding his trusts and alms to his mother, whose name was Hadīth and whose patronym was Umm al-Hasan, and refers their affairs to her? If he had a son, he would have mentioned it in his final will.

Answer: He did that in order to advance the purpose he had in hiding his birth and concealing him from the rulers of the time. Had he mentioned his son and addressed his final will to him, he would have breached his sole purpose. He needed the men of the government and yeomen of the king and the witnesses of the judges to refer to her in order to safeguard his trusts and alms and also to maintain secrecy of the existence of his son by not mentioning him and to protect his life by not mentioning him.

Anyone who thinks that this is the proof of the falsity of the Imāmiyya belief, he is not familiar with practices in the world. Al-Sādiq Ja'far Ibn Muhammad (a.s) did similar to this when he addressed his final will to five people, the first of whom was the king of the time Mansūr. He did not exclusive address his son Musā (a.s) in them in order to protect him. He addressed al-Rabī', the judge of the time, and his concubine Hamidā al-Barbariyya, and he mentioned his son Musā Ibn Ja'far (a.s) last in order to hide his position and protect his life. He did not mention along with his son Musā (a.s) any other of his sons. Perhaps they included someone who would have claimed the position of Imamate after him and had argued so on the basis of his inclusion in the addressees of the final will. And had not been Musā (a.s) prominent and well known amongst his sons, and his position and relationship to him famous, and his scholarship and erudition well established, and had he been unknown, al-Sādiq (a.s) would not have mentioned him in his final will and would have sufficed on the others, as did al-Hasan Ibn 'Ali the father of the Patron of the Age.

Query: Your assertion that since the birth of the Patron of the Age until this day, which is a long period of time, no one knows his place and his residence, nor does anyone reliable brings any news about him. This is extraordinary, because everyone else who underwent hiding from an oppressor due to fear of his life or other reasons, he does not go into a very lengthy hiding and it does not take more than twenty years. Likewise, he does not hide from everyone the place of his hiding and some of his

trusted followers and his family do know his place and bring the news of his meeting. Your belief is very different from that.

Answer: The case is not as suggested. A number of the companions of Abu Muhammad al-Hasan Ibn 'Ali (a.s) saw him during the life of his father and they were his companions and close devotees after his father's demise. They were middlemen between him and his Shī'a and were well known, as we have narrated, and carried religious guidance to the Shī'a and brought his answers to their questions and received their religious dues from them for him. They were a congregation who were declared righteous by al-Hasan Ibn 'Ali (a.s) in his lifetime and he had appointed them his trustees and had designated them with overseeing his properties and his affairs, mentioning them by their names and names of their fathers such as Abu 'Amr 'Othmān Ibn Sa'īd al-Sammān, his son Abu Ja'far Muhammad Ibn 'Othmān Ibn Sa'īd, and others that we will mention in detail. They were wise, trustworthy, extremely reliable, intelligent, and men of great noble characters. They were respected by the rulers of the time for their respectability and majesty, and were honored for their trustworthiness and famed noble characters. They were so trustworthy that they would return even their enemies' trusts. This invalidates the assertion that no one has seen our master. After the companions of his father, communication was intact with him through the emissaries between him and his Shī'a, whose words were trusted and their piety and trustworthiness made them reliable. We may bring some of their narratives in this regard in the future.

Narrations from his holy forefathers (a.s) had preceded him that the Qā'im (a.s) will have two occultations, one of which is longer than the other; and that in the first communication with him will be established and in the second one, communication with him will not be established. The events unfolded as predicted by these narrations, enhancing the strength of our arguments. We will explain this reasoning in the future, God willing. This is not an event so out of the ordinary, as they have suggested. Even if it were so, it is reasonable that Allah may violate the ordinary in the case of hiding a specific person and conceal him because it is expedient and wise. Khidhr (a.s) is alive since before our time, since the time of Moses (a.s) according to the majority of the Ummah until our time. This is a matter of consensus amongst historians that no one knows his place of residence and no one knows if he has any companions except his story with Moses in the Qur'ān and the various narratives that some people think they have seen him as a pious man and after separation from him have come to the conclusion that he has been al-Khidhr.

There is the story of the hiding of Moses the son of 'Imrān from his homeland and his flight from the Pharaoh and his folks, as spoken by the Qur'ān. No one found him for a long period of time, nor did they recognize him until God sent him as an apostle and he made the call to follow him and then the friend and the foe recognized him.

There is the story of Joseph the son of Jacob, to which a Surah of the Qur'ān is dedicated and it recounts how he was hidden from his father, an apostle who received revelations day and night, yet the news of his son is hidden from him and his sons, who would meet him and transact with him and would not recognize him. Years past like before Allah revealed his story and united him with his father and brothers. Such an event is extraordinary and we have not heard the like of it.

There is the story of Jonah the son of Mathew, the messenger of God, with his people and his flight from them when they disputed him for long and violating him did not concern them much. So he went into occultation from them and from everyone so much so that no one knew where he was. God hid him in the abdomen of a fish and saved his life for the sake of expediency until that period was passed and God returned him to his people and united them. This is also extraordinary and far from the ordinary events we hear, narrated by the Qur'ān.

Likewise is the story of the "people of the cave" narrated by the Qur'ān how their story unfolded and how they hid from their people and fled to save their religion. If the Qur'ān had not spoken about it, our adversaries would have rejected this in order to facilitate their denial of the occultation of the Patron of the Age. However, Allah informed us that they remained three hundred years like that in hiding, in fear, and then Allah brought them back to life and they returned to their people. Their story is well known.

There is the story of the "owner of the donkey," whose story is narrated by the Qur'ān and the "people of the book" believe that he was a prophet. God made him dead and then brought him back to life. His food and drink did not change. That was very extraordinary.

If all these events are well known, they how can they reject the occultation of the Patron of the Age? Except that the adversary may be an atheist, nihilist, negating all of these as impossibilities, in which case we will not discuss with him the subject of occultation. But rather our discourse with him will change to the very existence of God and that this is within the bounds of God's infinite power. Our discourse with regard to occultation is with someone who is a Muslim and confesses that this is

within the realm of power of God and we are showing him similar examples to him.

Similar examples of this narrated by historians and biographers are many such as in the stories of the kings of the Persians and their hiding from their people for a period in which they do not know their whereabouts and they return to show their purpose from the enterprise. Though the Qur'ān has not spoken of this, it is chronicled in history. Likewise a number of rulers of Rome and India had hidings and extraordinary events which we will not mention, because the adversary may reject them as is their habit in order to reject the traditions.

Query: Your claim of the long life of your Patron is an extraordinary, as according to you, he remains a man of complete intelligence, strength and youthful looks. Because he is, according to you, at this time, which is 447 A.H., he is a hundred and ninety seven years old, as his birth was at 256. Ordinarily, no man lives this long. How did ordinary norms stand violated about him, whereas they are not violated except in the cases of the prophets?

Reply: There are two answers for this. One is that we do not accept that this is a violation of all ordinary norms. Rather, similar long lives, and lives longer than his, have been recorded, and we mentioned some of them such as the story of al-Khidhr (a.s) and the narrative of "the people of the cave" and others. Allah has reported that Noah (a.s) lived fifty short of one thousand years amongst his people. Historians say that he lived longer than that, and the said period was the length of time in which he called his people to faith after he was sixty years old. It has been narrated that Salmān al-Fārsi met Jesus the son of Mary and lived until the time of our Prophet (a.s). His story is famous. The story of people living with long lives amongst Arabs and non-Arabs is famous and chronicled in books and in history. Scholars of hadīth have narrated that the Dajjāl is living and alive and that he was present in the time of the Prophet (a.s). The Dajjāl is the enemy of God; if a long life is possible with respect to an enemy of God because of certain expediencies, how cannot the same be possible about a bosom friend of God? This is but obduracy.

'Allama Majlisi says, Then the Sheikh of the Congregation (a.s) stories of people with long ages, as we will bring in the future. Then he proceeds as follows:

If our adversary considers this impossible from astrologers and physicists, then the inquiry is about the basics of this question. The world is a creation and it has a Creator, Who has set the ordinary norms of short

and long lives and He is capable of lengthening lives and taking lives. If this is clarified, then the inquiry becomes easy. If our adversary accepts this but says this is out of the ordinary norms, we have already responded to that it is not out of all of the ordinary events. If he says it is out of the bounds of our ordinary events, we will reply, What is wrong with that? If they should say that such events are not possible but in the times of the prophets, we will say that we dispute that assertion. We believe that extraordinary events can be worked by the prophets, Imams, and virtuous servants of God. The majority of scholars of hadīth, and many of the Mu'tazelites and the Hashawiyya accept this. And if they call them "karāmāt," that is a difference only in words. We have proved the possibility of these events in our books and have explained extraordinary events proves the truth of the person who brings them forth; and we discern he is either a prophet, an Imam, or a virtuous man through his words. All the doubts that raise with this regard, we have responded to them in our books and will not prolong the discussion by bringing them here.

The frailty and feebleness of the body that comes with the passage of the time and old age is not something that is inevitable. Allah has set the ordinary pattern that this comes along as the time goes by. This is not however necessary and God is able not to do according to the pattern He has set. If this is accepted, it is proved that the phenomenon of long lives is possible. We recorded narratives of people who did not change with the passage of time and their old age. How someone who believes that Allah will settle the believers forever in the Paradise as youths who will never grow old can reject this?

## Another Proof

Of the proofs proving the Imamate of the Patron of the Age and that his occultation is not an impossible phenomenon is the narrations of the two distinct denominations, the commonality and the Imāmiyya, that the Imams after the Prophet (a.s) are twelve, not more not less. When this is proved, anyone who is certain of it, will be certain of the Imamate of the Twelve Imams we profess their Imamate and of the existence of Ibn al-Hasan and his occultation. Because anyone who disagrees with the Imāmiyya on anyone of these Imams, their Imams do not remain on this number, but rather, increase. When this specific number is proved through the narrations we will bring, our objective is proved.

‘Allama Majlisi says, Then the Sheikh of the Congregation (a.s) narrates some of the narrations about the Twelve Imams from both denominations, which we have recorded. Then he says:

Query: First prove to us the veracity of these narrations, for they are singularly narrated traditions and do not prove a topic for sure. This is a subject that requires certainty. Second, prove to us that these narrations intend the Imams you believe in. The traditions you narrated from your adversaries, and the majority of the narrations you narrated through your own sources, if we set aside their disputability, they do not mention the Imamate of your Imams, because they include others. How do you say that your Imams are the ones intended by these traditions?

Answer: The proof of the veracity of these narrations is that the Shī‘a Imāmiyya have narrated this through tawātur in inordinate numbers of narrators and the reliable chains of narrations thereof are recorded in the books of the Imāmiyya in the proofs of the Imamate of the Prince of the Believers (a.s). Besides, the narration by the two different denominations, which have different beliefs, is a proof of the veracity of the narrations they both agree upon. That is because customary that anyone who believes in an idea, which is proved through narration, then he has every motivation to narrate those narrations, and his adversary will have every motivation to invalidate his narrations or to weaken him and reject his narrations. Such is the practice in praising individuals or criticizing them. When we see that a congregation averse to this one narrates the same narrations they have narrated, and have not questioned its narration or its content, this indicates that God has undertaken the narration thereof and have forced them to narrate it. And this is a proof of the veracity of the narration.

The proof of the fact that our Imams are intended by these narrations is that when it is proved through these traditions that the Imams are twelve Imams and that they neither exceed this number, nor are they short of it, our creed is proved, because the Ummah is divided into denominations: we, who believe in this number and believe in the Imamate of our Imams, and others who do not believe in this number and their Imamate. If someone should believe in the number and does not believe in their Imamate, he is treading outside the bounds of consensus (ijmā), and any belief outside the bounds of consensus (ijmā') is definitely void.

Also of the proofs of the Imamate of Ibn al-Hasan (a.s) and his occultation is the widespread and well known traditions and sayings from his forefathers, peace be with them, uttered long before these times. These traditions state that the Patron of the Age will have an occultation and they describe the qualities of his occultation and the disputes and events that will take place in its duration. They state that he will have two occultations, one of which will be longer than the other, and that in the first one communication will be open with him and in the second his news will not be coming. The later events unfolded as predicted by the traditions. Had they not been correct, and had his Imamate not been valid, they had not corresponded with events which happened later, because that cannot happen but through God's delivery through the tongue of His Messenger.

This path of reasoning is also a measure on the basis of which scholars have previously argued. We will mention just a few of the narrations that carry this meaning, to indicate the veracity of our claim, because complete incorporation of all the narration with this regard will be long and they are present in the books of hadīth and can be found there.

'Allama Majlisi says Then the Sheikh of the Congregation narrates the narrations, which we have narrated from him in the previous and coming chapters of Bihār al-Anwār. Then he proceeds,

If it should be said that all of these narrations are singularly narrated traditions, which cannot be conclusive in a subject as this, as it requires certainty, we will reply that our argument is based on the portion of these narrations, which predict an event before its happening and then that event happens as predicted. This is the proof of the Imamate of Ibn al-Hasan because the knowledge of an event before it happens cannot be known but through Almighty God. Even if there were not but one tradition and its content corresponded to events later on, that is sufficient. That is why the predictions of the Qur'ān about future events are the proofs of the truthfulness of the Messenger (a.s) and that Qur'ān is from

God, the Almighty, inasmuch as it is heard from a single narrator. But it does prove this single narrator's truth on the basis of this argument. Besides, narrations in this regard are mutawātir, narrated in inordinate numbers both by the same words and recounting the same concepts. As for the inordinate number of traditions carrying the same wordings, the Shī'a have narrated such each such narration by mutawātir measures. And this concept has been narrated in inordinate numbers through different words, because the great number of narrations, their different occasions, and their distinct chains, and the remote narrators thereof, prove their veracity. Because not all of them can be false. That is why on many occasions the miracles of the Prophet (a.s) other than the Qur'ān, and many other themes in the Shar' are proved through tawātur, through the wordings may be singularly narrated. This is an accepted measure before our adversaries in this question. Therefore, they should not abandon and forget it when we come to discuss Imamate. It is not worthy that close-mindedness leads one where he rejects self-evident things. This measure is accepted in praising or denouncing men. Therefore, they have argued for the generosity of Hātam and bravery of 'Amr and other things in the same way, though every instance of Hātam's generosity and 'Amr's stance in the battles is a singularly narrated incident. This is abundantly clear.

Of the proofs of the Imamate of Ibn al-Hasan, in addition to what has been mentioned so far, is that there is no dispute between the Ummah that a Mahdi will rise in this Ummah who will fill the earth with justice and equity as it shall be filled with oppression and inequity. When we have established that the Mahdi is from the progeny of al-Husain and have invalidated any claimant for this position other than Ibn al-Hasan (a.s) it is proved that he is the one intended by these narrations.

'Allamah Majlisi says, Then the Sheikh of the Congregation mentions the traditions of the commonality and the Chosen Congregation about the Mahdi (a.s) which we have mentioned. Then he proceeds,

The fact that he is from the progeny of al-Husain (a.s) is proved by the narrations we mentioned, which describe that the Imams are twelve and mention their details. And because everyone who believes in the number we have mentioned, he believes that the Mahdi is from the progeny of al-Husain (a.s).

'Allama Majlisi says, Then the Sheikh of the Congregation (a.s) mentions the traditions in this regard, as we have narrated from him. Then he says,

Query: Is it not that these traditions have been the subject of dispute by various groups? The Sabā'iyya have said that he is the Prince of the Believers (a.s) and he has not died. Some have said that he is Ja'far Ibn Muhammad who has not died. Some have said that he is al-Hasan Ibn 'Ali al-'Askari (a.s) and he has not died. Some have said that the Mahdi is he is his brother Muhammad Ibn 'Ali, who is alive and has not died. What is your proof that would invalidate these assertions?

Answer: We have invalidated all of these assertions by proving that the individuals they believe to be alive are dead, and by proving that the Imams are Twelve, and by the rational arguments concluding the Imamate of Ibn al-Hasan through the miracles that prove his Imamate and through the narratives of his birth and his miracles that prove his Imamate. The assertion that the Prince of the Believers is alive is of an obdurate person, for the knowledge of his death and martyrdom is more famed than the story of the death of anyone else. To doubt his death encourages doubting the death of the Prophet and all of his companions. Furthermore, his final will and the prediction of the Prophet (a.s) that you will be killed and that your beard will be crimsoned with your blood also invalidates this assertion. These are facts that do not require us to bring narrations to prove them. As for the death of Muhammad Ibn 'Ali Ibn al-Hanafīyya and the invalidation of those who claim his Imamate, we talked about it previously in this book. Also, when we prove that the Mahdi is from the progeny of al-Husain (a.s) the belief of the adversary of his Imamate is invalidated. As for the Nāwūsiyya, who express uncertainty after Ja'far Ibn Muhammad (a.s) we explained the invalidity of their belief, as we know that Ja'far Ibn Muhammad (a.s) passed away and that his son Musā Ibn Ja'far rightly succeeded him and that the Imamate of the Twelve Imams is a proven fact. The fact that he expressly confided a final will underscores our point. As for the Wāqifa who pause at the Imamate of Musā Ibn Ja'far (a.s) saying that he is the Mahdi, we have invalidated their belief by proving that Musā Ibn Ja'far (a.s) passed away and that his death was a well-known historical reality and that his son al-Redhā (a.s) was the Imam after him, and this much is sufficient for the reasonable people. As for the Muhammadiyya, who said that Muhammad Ibn 'Ali al-'Askari is the Imam and that he is alive and has not died, their assertion is invalid on the basis of our proofs of the Imamate of his brother al-Hasan Ibn 'Ali the father of the Qā'im (a.s).

Furthermore, Muhammad died in the lifetime of his father and his death was apparent and visible like the death of his father and grandfather. To dispute that would amount to disputing a self-evident reality.

As for those who believe that al-Hasan Ibn 'Ali has not died and he is alive and he is the Mahdi, their assertion is invalid because we know he died just as we know his forefathers before him died. And the path of knowing their death is the same and the proofs are the same. Besides, the followers of these ideas have perished and no longer exist, and had they been righteous in their beliefs, they would not have perished.

'Allama Majlisi says, The Sheikh of the Congregation (a.s) brings for all of this great many traditions, which he have narrated in the previous volumes in section more suiting for them. Then he proceeds to say,

As for the belief that al-Hasan Ibn 'Ali (a.s) will come back to life after his demise and he will establish the Divinely ordained government, arguing on the basis of the tradition from Abu 'Abdillah (a.s), "He is been named Qā'im because he will rise after his demise." Their belief is wrong because it is proved that he has passed away, and the assertion that he will come back to life requires proof. If it is possible for them to say that, it is possible for the Wāqifa to say that Musā Ibn Ja'far will come back to life after his death. Additionally, it follows that the era will be devoid an Imam after the demise of al-Hasan until he comes back to life, which has been rationally proven to be invalid. The traditions, which assert that should the earth remain without an Imam for an hour it would perish, invalidate this belief. The saying of the Prince of the Believers (a.s), "O' Allah, you do not leave the earth with out a Hujja, either apparent and famed or hidden and unknown" prove this. Even if we accept the reliability of the tradition "he will rise after his demise," it could mean that he will rise after his name will die and after he will be hiding and will not be known, which is possible in the language. Our proof that the Imams are Twelve also disproves this claim. Besides, the followers of this creed have perished, and praise belongs to the Lord. Had they been righteous in their beliefs, they would not have perished.

As for those who believe that the time remains devoid of an Imam after al-Hasan Ibn 'Ali, their belief is invalid because we have proved through rational as well as narrational proofs that the time does not remain devoid of an Imam in any condition. Their argument that there were times when there were no prophets cannot benefit them, since we do not believe that there has to be a prophet in every age and such an assertion does not prove the possibility that an era can be without an Imam. Besides, the followers of this creed have perished as well, and praise belongs to the Lord. Therefore, this belief is also invalid.

As for the believers in the Imamate of Ja'far Ibn 'Ali after his brother, their belief is wrong because an Imam has to be infallible and beyond

making mistakes and he has to be the most knowledgeable of all of the Ummah in the rulings. However, indisputably Ja'far was not infallible.

The actions manifested by him, which contradict the notion of his infallibility, are more than to be enumerated and we will not prolong the book by chronicling them here. Should a need arise in the future we shall mention some of them. As for his knowledgeability, he did not have any. How can he be an Imam then? Besides the followers of this creed have perished, and due to Allah is all praise and gratitude. As for the assertion that Abu Muhammad (a.s) did not have a son, it is invalid because we proved that the Imams are Twelve and this Divinely ordained authority is bestowed to them. As for the one who thinks that the situation is confusing to him and he does not know whether Abu Muhammad (a.s) did have a son or not, and that he will adhere to the Imamate of Abu Muhammad (a.s) until it is proved that he had a son, his assertion is invalid because we proved the Imamate of Ibn al-Hasan (a.s) and we proved that the Imams are twelve. Retaining these proofs in mind, one need not be confused, but rather, it is most convincing that al-Hasan's son is the Imam. It is further strengthened by our proofs that no Imam passes away until he sires an heir and sees his legatee. Our rational and narrational arguments that the era does not remain devoid of an Imam also invalidate this assertion. Their elicitation of the narration "Adhere to the first until the next one is possible for you" is unreasonable, as this is a singularly narrated tradition. Besides, Sa'd Ibn 'Abdillah has interpreted it thusly, "Adhere to the first one until the second one appears to you." In this case, it is a proof of the Heir (a.s) because it requires to adhere to the first and not to seek the news of the next when he is in hiding and occultation due to taqiyya, until Allah gives him permission to appear and he will be the one whose rule will manifest and whose person will be famed. Furthermore, believers in this dogma no longer exist, and praise belongs to the Lord.

As for those who have proclaimed the Imamate of al-Hasan and have said that Imamate has ended as Prophethood has, their assertion is worthless because we have proved through rationality and traditions that no time can remain devoid of an Imam and that the Imams are twelve and that the Qā'im was born after al-Hasan. Besides, they have also gone extinct, and praise belongs to the Lord.

We also demonstrated the invalidity of the promoters of the Imamate of Ja'far Ibn 'Ali, namely, the Fatahiyya, who believe in the Imamate of 'Abdullah Ibn Ja'far after the demise of al-Sādiq (a.s). And when 'Abdullah passed away without leaving any son behind, they came back

to the Imamate of Musā Ibn Ja'far and after him proclaimed the Imamate of al-Hasan Ibn 'Ali. And when al-Hasan Ibn 'Ali died, they claimed the Imamate of Ja'far. Their belief is false for the reasons we invalidated the Imamate of Ja'far Ibn 'Ali and because there is no disagreement amongst the Imāmiyya that Imamate pass from one brother too another after al-Hasan and al-Husain and we have brought in that regard great many traditions. Another reason is that there is no disagreement that Ja'far was not infallible, while it is proved that an Imam has to be infallible. His actions contradict his being infallible. It is narrated that when Ja'far was born for Abu al-Hasan (a.s), people congratulated him.

But they did not see any signs of gaiety in him. He was asked about it. The Imam replied, "Take his matter easy. He will misguide a great many congregation." His shameful actions and sayings narrated are more than to be recounted and we keep will keep our clean by not mentioning them.

As for the one who says that the Heir has a son and that the Imams are thirteen, their assertion is invalid because of our proofs that the Imams are twelve. Therefore, this assertion has to be discarded. Besides, all of these sects have perished, thanks God, and there is not a person who would uphold any of these beliefs, and this itself is the proof of their falsity. This is the end of the inquiry by the Sheikh of the Congregation (a.s).

'Allama Majlisi says, The inquiries of the Sheikh of the Congregation the most respected al-Tūsi (a.s) ask for detailed explanation and analysis and further substantiation that our book is not the place to conduct them. We brought his inquiry here because his book is one of the sources from which we have narrated our traditions. The place where these rational and intellectual arguments need to be further elaborated on is the books of theology.

As far as the traditions relevant to the subject is concerned, we have treated the matter with such generosity and efficiency that there is no capacity of doubts for any reasonable person, and rather even an adversary. We will expand on the submission of the Sheikh of the Congregation (a.s) while replying to the queries of the adversary that every Shī'a from whom the Imam of the Age is hiding during the time of the occultation, he is guilty and sinful. It follows that no one of the righteous and saved congregation can be described as an 'ādil, since this sin of theirs that has prevented his appearance is either a major sin or a minor sin they have repeatedly committed. And both cases negate being 'ādil. So how can the narrators of the traditions and the Imams of congregational prayers can be ruled to be 'ādil? How can their word be accepted in

testimonials? On the other hand we definitely know that in every age there are men of great piety who will not hesitate to confess his Imamate and profess obedience to him as soon as the Qā'im (a.s) appears and manifests a minor miracle. There is no doubt that in many ages of the past, the prophets and their successors were imprisoned and cut off from public access. Considering the condition of their followers, it was abundantly clear that they were not guilty for that. When the Prophet (a.s) hid in the cave, his appearance to the Prince of the Believers and being in his presence was a lutf for the latter. Meanwhile, it is not possible to suggest that the shortcoming in this regard was that of the Prince of the Believers'.

The reasonable answer is that lutf is a condition for the validity of religious duties only if it does not entail harm. We know that if Almighty God manifested a sign indicating His will when a sin is committed, for instance darkening the faces of the sinful person, it would encourage them to obey and discourage them to defy.

However, because this would bring about many harms and wrongs, He does not do that. It is possible that his appearance to his devotees only may entail great calamities for the followers of the Qā'im (a.s) causing their annihilation and destruction. His appearance in such circumstances will not be lutf for them. His assertion that religious duties without lutf are like religious duties with a deity, if we accept its validity, is true when it is lutf and disallowing harms and damages are not involved.

To derive a conclusion, after *al-husn wa al-qubh al-'aqlīyayn* are proved, and that common sense indicates that lutf is obligatory from Allah, and that the existence of the Imam is lutf on the basis of the consensus of all men of reason that prudence lies in the existence of a chief who calls to the betterment and disallows mischief, and that his existence is most beneficial for the public and encourages them to righteousness, and that he must be infallible and that infallibility can be known only through revelation, and that consensus is established on the fallibility of everyone but the Patron of the Age, the existence of the Patron of the Age is proved.

His occultation from the adversaries is apparent and is due to their guilt. As for occultation from those who believe him, it is possible that some of them maybe guilty and the others may be denied some of the blessings of his presence for larger considerations of harms that would stem from the adversaries, or for an expediency for them in his occultation so that they believe in him despite the concealment and doubts and the severity of problems, which further leads them to greater rewards.

Besides, the Imam's delivery of his benefits and guidance does not depend on his appearance in such a manner that they would know him. It is possible that the majority of the Shī'a receive great many blessings from him, unbeknownst to them, as suggested by the narration, which will come, "He is in his occultation like the sun above the clouds." Moreover, the occultations of the prophets are sufficient evidence that such sort of existence of the Hujja is a blessing, or else it would not have been sanctioned by Almighty God.

As for the queries imaginable with respect to any of these premises and answers thereof, they are deferred to the books pertinent to the subject.

## OCCULTATIONS OF THE APOSTLES AND THE QĀ'IM

1- *Ikmāl al-Dīn*: Zaid al-Shahhām narrates from Abu ‘Abdillah (a.s) that the Imam said, “Sālih disappeared from his nation from a long time and the day he disappeared from them, he was an aged man of open stomach, beautiful body, dense beard, delicate abdomen, small cheeks, and when he returned to his people, they did not recognized him with the appearance he had. When he came back, they were of three categories: One category rejected him saying, ‘Do not ever come back.’ One category doubted in him. And the last group of people was on certainty. When he came back, he began with the doubting congregation and said to them, ‘I am Sālih’; they belied, cursed, and turned him down and said to him, ‘Allah has turned away from you. Sālih was in a figure other than yours.’” The Imam said, “He then came to the rejecters, but they did not listen to his word and dispersed from him in a very cruel manner. Then he walked to the third category, which were people of certainty about him, and said to them, ‘I am Sālih.’ They said, ‘Give us a word with which we will not doubt you are Sālih, for we do not doubt that Allah, the Exalted, is the Creator and He transfers and transforms His servants into any figure He desires. Sālih had informed us and taught us when he was amongst us the sign of the Qā’im when comes. A word is true before us when it comes from the heavens.’ Sālih said, ‘I am the Sālih who brought you the calf.’” They said, ‘You spoke the truth. This is what we have been studying. What are its signs?’ “He said, ‘There is a drink for the calf, and a drink for you on a known day.’” They said, ‘We believe in Allah and in what you have brought to us.’ At that time, did Allah, the Exalted, say, Sālih is a messenger from his Lord. The people of certainty said, We believe what he has been sent with; and said the people who were haughtily, who were the doubters and the rejecters, We disbelieve in that which you believe in.” Zaid al-Shahhām says, I asked, “Was there at that day a scholar amongst them?” The Imam said, “Allah, the

Exalted, is more just than to leave the earth without a scholar who would guide to Allah, the Exalted.

The nation waited seven days after the exit of Sālih, a period in which they did not know any Imam, except the Divine religion they had at their hands and their word was one. When Sālih (a.s) came back, they united around him. Verily, the example of 'Ali and the Qā'im is like Sālih."

2- *Ikmāl al-Dīn*: 'Abdullah Ibn Sanān narrates from Abu 'Abdillah (a.s) saying, I heard him say, "In the Qā'im there is a tradition from Musā Ibn 'Imrān (a.s)." I asked, "What is the tradition of Musā Ibn 'Imrān?" He said, "The secrecy of his birth and his disappearance from his people." I asked, "How long did Musā disappear for from his family and people?" He said, "Twenty eight years."

3- *Ikmāl al-Dīn*: Abu Basir says, I heard Abu Ja'far (a.s) say, "There are four traditions in the Patron of this Order from four apostles: a tradition from Moses, a tradition from Jesus, a tradition from Joseph, and a tradition from Muhammad, bliss be for them all. The tradition from Moses is that he is fearful, vigilant; the tradition from Joseph is the prison; the tradition from Jesus is that it is said that he is dead while he has not died; and the tradition from Muhammad (a.s) is the sword."

4- *Ikmāl al-Dīn*: Sa'id Ibn Jubair says, I heard the Doyen of the Worshipers 'Ali Ibn al-Husain (a.s) say, "In the Qā'im of ours there are traditions from the traditions of the apostles, peace be with them. A tradition from Adam, a tradition from Noah, a tradition from Abraham, a tradition from Moses, a tradition from Jesus, a tradition from Ayyūb, and a tradition from Muhammad (a.s). The tradition from Adam and Noah is the length of his life; the tradition from Abraham is the secrecy of his birth and the desertion of the people; the tradition from Moses is the fear and the disappearance; the tradition from Jesus is the dispute of the people about him; the tradition from Ayyūb is relief after the trials; and the tradition from Muhammad (a.s) is his rise with the sword."

5- *Ikmāl al-Dīn*: Sa'id Ibn Jubair says, I heard the Doyen of the Worshipers 'Ali Ibn al-Husain (a.s) say, "There is a tradition from Noah in the Qā'im and that is the length of his life."

6- *Ikmāl al-Dīn*: Muhammad Ibn Muslim says, I entered upon Abu Ja'far (a.s) while I had the intention of asking him about the Qā'im from the House of Muhammad (a.s). He began the conversation first, "O' Muhammad Ibn Muslim, there are similarities in the Qā'im from the House of Muhammad to five apostles, Jonah the son of Mathew, Joseph the son of Jacob, Moses, Jesus, and Muhammad, bliss be for them all. As for his similarity to Jonah, it is his return from his occultation while he is

young after an old age. As for his similarity to Joseph the son of Jacob, it is his disappearance from everyone he had in the world and his vanishing from his brothers and the confusion of his situation to his father Jacob (a.s) despite the proximity of the distance between him and his father, his family, and his followers.

As for his similarity to Moses, it is the continuity of his fear, the length of his occultation, the secrecy of his birth, the weariness of his followers from the pains and disregard they saw after him until Allah, the Exalted, allowed him to rise and helped him and consented him over his enemies. As for his similarity with Jesus, it is the disagreement of the disputers about him, so much so that one congregation said, He was not born; another said, He is dead; another said, He was killed and crucified. As for his similarity to his grandfather al-Mustafa (a.s), it is his rise with the sword, his massacre of the enemies of Allah and the enemies of His Messenger (a.s) and his massacre of the tyrants and the oppressors; and that he will be succored through the sword and fright; and that no standard of his will come back in defeat. From the signs of his rise is the rise of the Sufyāni from Syria; the rise of the Yemeni; a call from the sky in the month of Ramadan, and a caller who will call his and his father's names."

7- *Ikmāl al-Dīn*: Abu Basīr says, I heard Abu Ja'far (a.s) say, "In the Patron of the Order there is a tradition from Moses, a tradition from Jesus, a tradition from Joseph, a tradition from Muhammad (a.s). As for the tradition from Moses, he is fearful, vigilant; as for the tradition from Jesus, it is that the same that was said about Jesus will be said about him; as for the tradition from Joseph, it is the prison and the taqiyya; as for the tradition from Muhammad (a.s), it is his rise in his grandfather's style and illustration of his sayings. Then he will put his sword over his shoulder for eight months, continuously massacring the enemies of Allah, until Allah is pleased." I asked, "How would he know that Allah, the Exalted, has been pleased?" He said, "He will cast compassion into his heart."

8- *Ikmāl al-Dīn*: Dhuraish al-Kannāsi says, I heard Abu Ja'far (a.s) say, "In the Patron of this Age there is a tradition from Joseph. The boy of a black bondmaid. Allah will restitute his affair in one night."

*Explanation*: "The boy of a black bondmaid" is contrary to the many other traditions that have come about him smother. However, this can be interpreted as someone who is like the mother or a maid.

9- *Ikmāl al-Dīn*: Sudair al-Sairafi says, I along with al-Mufadhdhal Ibn 'Omar, Abu Basīr, Abān Ibn Taghlib entered upon our master Abu 'Abdillah Ja'far Ibn Muhammad (a.s). We saw him sitting on bare earth.

He had a Khaibari woolen cloak that was ringed at the neck, did not have any pockets and had short sleeves. He was crying like a deeply afflicted and bereaved mother of a child from the depths of a heart that was full of mourning. Grief had appeared in the sides of his face, and the change had spread on to both of his cheeks, and tears were rolling on the sides of his visage, as he was saying, "My master, your occultation has taken away my night's sleep, it has narrowed my bed for me, and has snatched away the solace from my heart.

My master, your occultation has turned my tragedies into the atrocities of eternity! The loss of one after the other perishes a crowd and a multitude. No more I feel the tear that drops from my eye, and the moan that faintly leaves my chest from the places of tragedies and past calamities except that it exemplifies before my eye the greatest and cruelest of catastrophes, the most dismal and disdainful mishaps, mixed with your wrath, and calamities coupled with your anger."

Sudair says, Our hearts and minds were overwhelmed by that terrifying scene and mortifying view. We thought that it is the sign of a dreadful shattering or times have brought him a calamity. So we said, "May Allah, O' son of the best of the creation, never bring tears into your eyes. For what incidents are your eyes pouring and your tears raining and what situation has led you to this mourning?"

Sudair says, Al-Sādiq (a.s) took a deep sigh that his chest expanded and his fright enhanced, and he said, "O' you, I looked at the Book of al-Jafr this morning, and that is the book that encompasses the knowledge of deaths, trials and tribulations and the knowledge of all that has been and all that will be until the Day of Judgment, which Allah, glory to His name, has exclusively imparted to Muhammad and the Imams after him, peace be unto him and them. I viewed therein the birth of our Qā'im and his disappearance and its protraction and the length of his lifespan and the trials of the believers through him after him in that period and the generation of doubts in their hearts from the length of his disappearance and the apostasy of most of them from their religion and their removing the cord of Islam from their necks, about which Allah, glory to His name, has said, We have fastened to everyman's neck his fateful bird which is the wilāya. So emotions overpowered me and grieves overwhelmed me."

We said, "O' son of the Messenger of Allah, dignify us and bestow honor upon us by sharing some of what you know from the knowledge."

He said, "Allah, the Exalted, has consigned three qualities in the Qā'im of ours, which He had consigned to three of the apostles. He

foreordained his birth like the birth of Moses (a.s); his disappearance like the disappearance of Jesus (a.s); and his protraction like the protraction of Noah (a.s). Moreover, He made the lifespan of His virtuous servant al-Khidhr a proof of his lifespan."

I said, "Remove the curtains for us, O' son of the Messenger of Allah, from the faces of these concepts."

He said, "As for the birth of Moses: When the Pharaoh discerned that the demise of his kingdom is on his hands, he ordered the soothsayers be called, who foretold him about his lineage and that he will be from the Children of Israel. Pharaoh did not cease to have his men rip open the abdomens of the pregnant women of the Children of Israel, until he killed in the pursuit of Moses twenty and some odd thousand babies.

He was unable to murder Moses, for Allah, the Exalted, protected him. Likewise, when the Umayyads and the Abbasids discovered that the demise of their kingdom and that of their kings and tyrants will be at the hands of the Qā'im from us, they showed enmity towards us and took their swords out for the murder of the House of the Messenger of Allah (a.s) and to cut off his progeny in order to make certain they have killed the Qā'im (a.s). However, Allah dislikes not revealing His Command for one of the oppressors until His light is full, even if the pagans may dislike this. As for the disappearance of Jesus: The Jews and the Christians formed unanimity that he has been killed; whereas Allah belied them in His verse, They did not kill, nor crucify him; but rather, it was made dubious for them. Likewise is the disappearance of the Qā'im (a.s) since one congregation denies it for its length—ranging from one misguided person who says, 'He was never born'; to another who says, 'He was born and he died'; to another who rejects faith by saying that our Eleventh was barren; to another who deviates by saying, 'This will increase to thirteen an upwards', and another who sins against God, the Exalted, by saying, 'The spirit of the Qā'im speaks through the body of someone else'.

"As for the protraction of Noah: When he prayed for the descent of punishment against his people from the heavens, Allah, the Exalted, sent Gabriel, the Trusted Spirit, with seven kernels, and said, 'O' Apostle of Allah, Allah, the Exalted, says to you, 'They are my creation and my servants. I will not perish them with a lightening from my thunderbolts until the call has been stressed upon and the proof has become binding. Retain your hard labor in making the call to your people, for I will reward you for that. Plant these kernels, because your relief and liberation will be at its plantation, outgrowth, and fruition when it reaches fruition.

Give this glad tiding to your believing followers.’ When the trees grew and thrived and their trunks and branches developed and spread out and their fruits grew big, he asked Allah, the Exalted, for the fulfillment of the promise. Allah, the Exalted, ordered him to plant the seeds of those trees and retain patience and hard work and make the call to his people. He informed the nations that believed in him; three hundred men of them turned away from him and said, ‘If what Noah is claiming were true, the promise of his Lord would not have been violated.’ Then Allah, the Exalted, continued to order him every time to plant the seeds until they had been planted seven times. Nations of believers continued to lose congregations until they were left only seventy and some odd men. At that time, did Allah, the Exalted, sent a message to him and said, ‘O’ Noah, now the dawn on your eyes has broken the night as the truth has manifested with clarity and the order of belief has become pure from impurity by the apostasy of everyone who had a wicked disposition. If I had destroyed the disbelievers and kept those who have apostatized from amongst the believers in you, I had not fulfilled my early promise to the believers from your people who were sincere in their belief in Me and had adhered to the rope of your Prophethood that I would make them heirs in earth and empower for them their religion and replace their fear with security, so that worship be pure for me by the departure of doubts from their hearts.

How could I provide heirship and empowerment and replacement of fear with security while I know the weakness of certainty of the people who apostatized and their wicked dispositions and their evil insides, which were the outcomes of hypocrisy and the initiation of misguidance. If they had procured from Me the kingdom that will be given to the believers at the time of heirship when I will have killed their enemies, they would have sniffed the smells of its attractions, and it would have strengthened the inner secrets of their hypocrisy, and eternalized the strings of misguidance in their hearts, and they would have faced their brothers with enmity and would have battled them in pursuit of chiefdom and the distinction of commanding and forbidding. And how can the religion’s empowerment and the Command’s spread amongst the believers coexist with rise of mischief and occurrence of wars? Never. Build the ark under Our eyes and as We reveal.” Al-Sādiq (a.s) said, “Likewise is the Qā’im (a.s). The days of his occultation will be lengthy so truth may become clear and belief may become pure from impurity by the apostasy of everyone from the Shī’a with a wicked disposition, who are feared they are hypocrites when they expect heirship and empowerment

and a vast security in the reign of the Qā'im (a.s)." Al-Mufadhdhal says, I asked, "O' son of the Messenger of Allah, the nawāsib believe this verse has been revealed about Abu Bakr and 'Omar and 'Othmān and 'Ali." He said, "May Allah not guide the hearts of the nawāsib. When was the religion which Allah and His Messenger pleased with empowered through spread of security in the Ummah and departure of fear from their hearts and doubts from breasts during the reign of anyone of them? And in the reign of 'Ali (a.s) specially with the apostasy of Muslims and mischief which were occurring in their days and the wars that were breaking out between the disbelievers and between themselves." Then al-Sādiq (a.s) recited this verse, Until, when the apostles despaired and deemed they were counted liars, Our succor came to him. "As for the virtuous servant of Allah, Khidir: Allah, the Exalted, did not lengthen his lifespan for the sake of an apostleship ordained to him, nor for a book sent to him, nor for a code of law replacing the previous codes from other messengers before him, nor for an Imamate obliging His servants to follow him, nor any obedience mandated with respect to him. Instead, since Allah, the Exalted, knew how lengthy He would make the life of the Qā'im (a.s) in the days of his disappearance and He knew the rejection of His servants with respect to the length of that life, He lengthened the lifespan of the Virtuous Servant for no other reason but to argue on its basis for the lifespan of the Qā'im (a.s) and so that the argument of the adversaries may cease and people may not have any proofs against Allah."

10- *Ikmāl al-Dīn*: Abu Basīr says, Said Abu 'Abdillah (a.s), "There are many prophetic customs in the Patron of this Order: a custom from Musā Ibn 'Imrān, a custom from Jesus, a custom from Joseph, a custom from Muhammad (a.s). As for his custom from Moses, he is fearful, vigilant; as for his custom from Jesus, it is said about him what was said about Jesus; as for his custom from Joseph, it is the veil. Allah will put a curtain between him and the people; they see him but they do not recognize him. As for his custom from Muhammad (a.s), he strides with guidance on the Prophet's guidance and behaves according to his conduct."

11- *Ikmāl al-Dīn*: Muhammad Ibn Sālih al-Bazzār says, I heard al-Hasan Ibn 'Ali al-'Askari (a.s) say, "My son is the Qā'im after me and he is the one in whom the traditions of lengthy lives and disappearance of the apostles, peace be with them, will run, until hearts will turn like stones for the length of the promised time and no one will stay in the belief in him except the one that Allah, the Exalted, has inscribed faith in his heart and has succored him with a Spirit from Him."

12- *Al-Ghaiba* of Sheikh Tusi: Abu Basīr narrates that Abu Ja'far (a.s) said, "There is a similarity with Joseph in the Qā'im."

I asked, "And what is that?"

He said, "Perplexity and disappearance."

13- *Al-Ghaiba* of Sheikh Tusi: There are traditions which include the news that the Patron of the Age dies and then lives or is killed and then lives. View the following traditions for instance,

Abu Sa'īd al-Khurāsāni says, I said to Abu 'Abdillah (a.s), "For what thing has he been named the Qā'im?"

He said, "Because he will rise after he dies. He will rise with the Order of Allah."

Abu Basīr says, I heard Abu Ja'far (a.s) say, "The similitude of our Order in the Divine Book is the similitude of the owner of the donkey, Allah made him die for a hundred a years and then raised him up again."

On the authority of the mu'edhdhin of the red mosque: I asked Abu 'Abdillah (a.s), "Is there in the Book of Allah a similitude for the Qā'im?" He said, "Yes, the verse of the owner of the donkey, Allah made him die for a hundred years, and then He raised him up again."

Himād Ibn 'Abd il-Karīm says, Said Abu 'Abdillah (a.s), "When the Qā'im rises, people will say, 'How this can be? His bones have decayed since a long time ago.'"

These traditions and the like have to be interpreted on the grounds that "his name will die" and many people and not all will believe that "his bones have decayed," and then Allah will raise him as He raised the owner of the donkey after his real death. This is the sound interpretation of these narrations. Moreover, singularly narrated traditions, which do not convey certitude, are not trusted with respect to something that is rationally known and reasoning has led it to and is supported by inordinate number of traditions. It is necessary not to rule anything on such an occasion and adherence to what is already known. We interpreted these traditions, while setting aside the disputability of their authenticity, as is done in similar situations.

## HIS MIRACLES MANIFESTED AND SOME NARRATIVES OF HIS EMISSARIES

1- *Al-Ghaiba* of Sheikh Tusi: ‘Ali Ibn al-Husain Ibn ‘Ali Ibn Bābawaiy says, A congregation of my compatriots who were in Baghdad in the year in which the Karamathians raided the pilgrims of Mecca, and that is the year in which meteoroids fell, narrated that my father (a.s) wrote to the Sheikh Abu al-Qāsim al-Husain Ibn Rūh, may Allah sanctify his tomb, seeking permission to go for Hajj. The answer came, “Do not go in this year.” My father returned a reply, saying, “It is an obligatory pledge. Is it permissible for me not to go?” The answer came, “If you must perform, then be in the last caravan.” My father traveled with the last caravan and his life was saved. All the people in other caravans that were ahead of him were killed.

2- *Al-Ghaiba* of Sheikh Tusi: Abu Ja‘far al-Marwazi says, Ja‘far Ibn Muhammad Ibn ‘Omar and a number of others came to the ‘Askar and were there in the days when Abu Muhammad (a.s) was alive. Amongst them was ‘Ali Ibn Ahmad Ibn Tanīn. Ja‘far Ibn Muhammad Ibn ‘Omar wrote a letter asking permission to enter the tomb. ‘Ali Ibn Ahmad said to him, “Do not write my name. I am not seeking permission.” Ja‘far Ibn Muhammad did not write his name and the reply came, “Enter you and the one who did not seek permission.”

3- *Al-Kharā’ij wa al-Jarā’ih*: It has been narrated from Lady Hakīma: I entered upon Abu Muhammad (a.s) forty days after the delivery of Narjis. I saw our master the Patron of the Age, walking in the house. I have never seen a tongue as eloquent as his. Abu Muhammad (a.s) smiled and said, “We the congregation of the Imams grow in a day as others grow in a year.” She said, I later asked Abu Muhammad about him. He said, “We entrusted him to the one the mother of Moses entrusted her son to.”

4- *Al-Kharā’ij wa al-Jarā’ih*: It has been narrated from Muhammad Ibn Hārūn al-Hamdāni: I owed five hundred dinārs as religious dues for

which I was very uneasy. Then I said to myself, I have stores which I had bought for five hundred and thirty dinārs.

I set them aside to sell them for five hundred dinārs, and by Allah, I had neither spoken nor conversed about it, that the Imam (a.s) wrote to Muhammad Ibn Ja'far, "Take the stores from Muhammad Ibn Hārūn in exchange of the five hundred dinārs he owes us."

5- Al-Kharā'ij wa al-Jarā'ih: Muhammad Ibn Yusuf al-Shāshi narrates, When I returned from Iraq, there was a man with us called Muhammad Ibn al-Hasān al-Kātib, who had collected money for the Imam of the Age. He asked me about the Imam; so, I informed him of the proofs I had seen. He said, "I have money for the Imam of the Age. What do you say I should do with it?" I said, "Send them to Hājiz." He asked, "Anyone above the Hājiz?" I said, "Yes, the Sheikh." He said, "When Allah asks me about it, I will say you said so." I said, "Yes." I left and then saw him years later. He said, "I was leaving for Iraq and with me was the money for the Imam of the Age. I must tell you that I sent two hundred dinārs with al-'Ābid Ibn Ya'li al-Fārsi and Ahmad Ibn 'Ali al-Kulthumi and wrote to the Imam about it and asked him for his prayers. The answer came to what I had sent, articulating that I was holding one thousand dinārs and had sent him only two hundred dinārs, because I had doubts and the rest of his money was still with me. It was as he had said. He had added, 'If you want to transact through anyone, you must refer to Abu al-Husain al-Asadi in Ray.'" I asked, "Was it as he had written to you?" He said, "Yes. I had sent two hundred dinārs, because I had doubts. Then Allah removed my doubts." Hājiz died after two or three days. I went and told him about his death. He became much sorrowful. I said to him, "Grieve not. It was in his letter to you. His informing that the money was a thousand dinārs and then ordering you to act through al-Asadi was because he knew Hājiz would die."

6- Al-Kharā'ij wa al-Jarā'ih: Muhammad Ibn al-Husain says, al-Tamīmī narrated to me from a man from Astarabad, saying, I went to al-'Askar with thirty dinārs in an enfolder. One of these coins was a Syrian dinār. I reached the gate and as I was sitting there, a bondmaid or a page, which I don't clearly remember, came out and said, "Give me what you have brought." I said, "I don't have anything." The person returned and then came back again and said, "You have thirty dinārs in a green enfolder, one of which is a Syrian dinār. There is also a ring." I had forgotten about the ring. I delivered them to him and took the ring.

7- Al-Kharā'ij wa al-Jarā'ih: It has been narrated from Marūr al-Tabbākh that he said, I wrote to al-Hasan Ibn Rāshid about a severity I was

experiencing at my home. I did not find him at his house and came back. I entered the city of Abu Ja'far. As I was walking in the courtyard, a man came across me whom I had not seen. He held my hand and slipped a white sac into it. I looked; there was a writing on it, "Twelve dinārs." There was a writing on the sac that read, "Masrūr al-Tabbākh."

8- Al-Kharā'ij wa al-Jarā'ih: Muhammad Ibn Shādhān says, Four hundred and eighty dirhams were gradually deposited with me. I made the figure five hundred from my own pocket and sent it to Muhammad Ibn Ahmad al-Qummi and did not write how much of it was mine. He sent me a letter that said, "Five hundred dirhams came, twenty of which was yours."

9- Al-Kharā'ij wa al-Jarā'ih: We were leaving Dainawar with Ja'far Ibn 'Abd al-Ghaffār. The Sheikh came to us before our departure and asked us that when we go to Ray, we had to do certain things. When we came back to Dainawar, the governorship of Ray was conferred to him after a month. I went to Ray and realized what he had said to me.

10- Al-Kharā'ij wa al-Jarā'ih: It has been narrated from Abu al-Rejā', the Egyptian, who was one of the saints, that he said, I exited to investigate after the demise of Abu Muhammad (a.s). I said to myself, "If there is someone, he would have been known after three years." I then heard a voice but did not see a person, which said, "O' Nasr Ibn 'Abd Rabbih, say to the people of Egypt, did you believe in the Messenger of Allah only after seeing him?" I did not know that my father's name was 'Abd Rabbih, because I was born in Madā'in and Abu 'Abdillah al-Nawfali had taken me to Egypt and I had grown up there. When I heard the voice, I did not stumble upon anything and left.

11- Al-Kharā'ij wa al-Jarā'ih: It has been narrated from Ahmad Ibn Abi Rūh, that he said, A woman from the people of Dainawar sent for me. When I went to her, she said, "O' Ibn Abi Ruh, you are the most trustworthy of all people in our area in religiosity and piety, and I want to vest in you a trust for which I am making you responsible to deliver and relinquish it." I said, "Allah-willing, I will do that." 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 dinārs and it has three stones, valued at ten dinārs. 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 is your need?" "My mother took a loan of ten dinārs 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 you to." I said to myself, How am I going to say this to Ja'far Ibn 'Ali. Then I said, This is a dilemma between me and Ja'far Ibn 'Ali. I took the money and the ring and came to Baghdad. I came to Hājiz Ibn Yazīd al-Washshā'. I greeted him and sat there. He said, "Do you need something?" "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 Ibn Abi Rūh," he said, "take it to Surra Man Ra'ā." I said, "Lā ilāha illa Allah for this. What an extreme thing has she desired!" I came out and went to Surra Man Ra'ā. 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.s).

A servant came out to me and said, "Are you Ahmad Ibn Abi Rūh?" 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' Ibn Abi Rūh, 'Ātika Bint al-Dairāni 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 dinārs. You have an earring with you which the lady thought it equated ten dinārs. She is right with the gems therein. It has three pearls, ten dinārs their purchase value and they equate more. Give them to our bondmaid so-and-so, for we have granted them to her. Go to Baghdād and give the money to Hājiz and take from him whatever he gives you for your expenses to your house. As for the ten dinārs she believes her mother borrowed in her wedding and she does not know from whom; rather she knows, whose they are. It is Kulthūm Bint Ahmad and she is a Nāsibi, 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' Ibn Abi Rūh, 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 Hājiz. He weighed it and there were one thousand dirhams and fifty dinārs. He gave me thirty dinārs 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 dinārs and one hundred thousand dirham.

12- Al-Kāfi: Muhammad Ibn Abi ‘Abdillāh al-Sayyārī said, I delivered some commodities as religious dues to al-Marzbānī al-Hārithī. Amongst them was a gold bracelet. All were accepted but the bracelet was returned. I was ordered to break it. I broke it and there it was: Bits of iron and copper and brass were in its middle. I took them out and sent the gold and then it was accepted.

13- Al-Kāfi and *Al-Irshād*: ‘Ali Ibn Muhammad narrates from Abu ‘Abdillāh Ibn Sālih, saying, I left in one of the years towards Baghdad. I sought permission and was denied permission. I remained twenty two days after the caravan had left towards Nahrawān. Then I was allowed to exit on Wednesday. And I was told, “Leave on Wednesday.” I exited while I was hopeless that I would join the caravan. I reached Nahrawān and the caravan was stranded there. I had barely fed my camels that the caravan left and I joined them. He had prayed for my safety and I was none but safe and all praise belongs to Allah.”

14- *Al-Kāfi* and al-Kharā’ij wa al-Jarā’ih and *Al-Irshād*: Muhammad Ibn Yusuf al-Shāshi says, 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 Patron’s prayers. The reply came, “May Allah apparel 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.”

15- Al-Kāfi and *Al-Irshād*: ‘Ali Ibn Muhammad Ibn Sālih says, When my father passed away and I became in charge, my father had money-transfer-orders over people belonging to the monies of al-Gharīm (meaning the Imam of the Age (a.s) Sheikh Mufīd says, “This was a code in the older days by which they Shī’a referred to the Imam of the Age (a.s) for the sake of taqiyya). I wrote to the Imam and reported to him. He replied, “Ask them and seek the transferred amounts.” All people gave me except one man who owed a transfer-order worth four hundred dinārs. I came to him to ask him. He asked for more time and his son disrespected me and insulted me. I complained to his father. He said, “So what?” I grabbed his beard and seized his leg and pulled him to the middle of the house and gave him good many kicks. His son went out crying for help from the people of Baghdad, saying, “A Qummi, a

Rāfidhi is killing my father.” A great multitude of people gathered around me.

I climbed over my courser and said, “Good for you O’ people of Baghdad! You incline towards the oppressor against the loner and the oppressed. I am from Hamdhān and am a Sunni. He is calling me a Qummi and accusing me of being a Rāfidhi so he could take my right and my money.”

They turned at him and wanted to enter his store. I calmed them down. The man who owed the money-transfer-order called me and took an oath of divorcing his wife that he would give me my money at that moment. I took the money from him.

16- *Al-Irshād*: Al-Hasan Ibn ‘Isā al-‘Arīdhi says, When Abu Muhammad al-Hasan Ibn ‘Ali (a.s) passed away, a man came from Egypt and brought some religious dues to Mecca for the Patron of the Order. People would come and go to him and some people told him that Abu Muhammad has passed away without leaving a heir behind; some told him that Ja’far was the heir after him; and some told him that the heir after him was his son. He sent a man called Abu Tālib with a letter to al-‘Askar to research the situation and verify its authenticity. Abu Tālib went to Ja’far and asked him for a proof. Ja’far said to him, “I don’t have it ready at this time.”

The man went to the gate and submitted the book to our scholars who were assigned as emissaries. A reply came to him, “May Allah reward you with respect to your friend. He just passed away and instructed that the money that was with him to be given to a trustworthy man who would do as he pleases.” His letter had been answered and it had happened as said he had said.

17- *Al-Irshād*: ‘Ali Ibn Muhammad says that a man from Ābah carried some religious dues to deliver and forgot a sword which he wanted to carry. When the things arrived, a letter came affirming their receipt, and there was written in the letter, “What happened to the sword which you forgot?”

18- *Al-Irshād*: Al-Hasan Ibn Muhammad al-Ash’ari said, Letters of Abu Muhammad (a.s) about conducting with al-Junaid, the murderer of Fāris Ibn Hātam Ibn Māhawayh, and Abu al-Hasan and another person used to come. And when Abu Muhammad (a.s) died, letters resumed about conducting with Abu al-Hasan and his friend, but nothing came about al-Junaid. I was sad because of it. Then came the news of al-Junaid’s death.

19- Kitāb al-Nujūm: Abu al-'Abbās says, I returned from Ardabīl to Dainawar, intending to go for Hajj. This was a year or two after the martyrdom of Abu Muhammad al-Hasan Ibn 'Alī (a.s) and people were in great confusion. The people of Dainawar rejoiced as they received the news of my arrival. The Shī'a gathered around me and said, "Sixteen thousand dinārs have been collected before us from the money of the Patrons. 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 Qarmissīn, Ahmad Ibn al-Hasan Ibn al-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 dinārs 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 the person who was appointed as the emissary. I was told that there was a man known as al-Bāqitāni who was claiming to be an emissary; another man known as Ishāq al-Ahmar, who was claiming to be an emissary; and another Ja'far al-'Amri, who was saying he was an emissary.

I began with al-Bāqitāni; 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 entered upon 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 Ishāq al-Ahmar and found him to be a young man who was well-attended to his hygiene; his house was bigger than al-Bāqitāni'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 al-Bāqilāni. 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 al-Bāqilāni. 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 al-'Amri. 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 at 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 Surra Man Ra'ā and ask about the house of the son of al-Redhā', which is peopled by its inhabitants. There, you will find whom you are seeking."

I left him and went to Surra Man Ra'ā and went to the house of Ibn al-Redhā' 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 from the peripheries of the mountains 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 Merciful, the Compassionate. Ahmad Ibn Muhammad al-Dainawari arrived. He brought sixteen thousand dinārs in such and such sacs. These include the sacs of so-and-so with such and such amount of dinārs. It had accounted for all the sacs, including the sac of so-and-so, a surveyor, stating, that it had sixteen dinārs.

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 Qirmissīn from Ahmad Ibn al-Hasan al-Mādirā'ī, the

brother of al-Sawwāf, a sac which carries one thousand dinārs” 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 al-’Amri orders me. I returned to Baghdad and went to Abu Ja’far al-’Amri. My departure and return had taken three days. When Abu Ja’far (a.s) saw me, he asked, “Didn’t you go?” I said, “My master, I am coming back from Surra Man Ra’ā.” As I was speaking to Abu Ja’far about my trip, a letter came from our master the Patron of the Order, bliss of Allah be for him. 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 Ibn Ahmad Ibn Ja’far al-Qattān al-Qummi. Abu Ja’far al-’Amri put on his clothes and said to me, “Bring what you have to the house of Muhammad Ibn Ahmad al-Qattān al-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.s) 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 Hujja. 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 Abu al-Hasan al-Mādirā’ī and told him my narrative and read the list to him. He said, “Yā Subhān-Allah, I never doubted in anything. Do not doubt that Allah, the Exalted, will not let the earth be without His Hujja.” Then he narrated to me his following story:

When Idhkukatain battled Yazīd Ibn ‘Abdillāh in Shahrzūr and overwhelmed his domain and held his treasures, he went to a man and mentioned that Yazīd Ibn ‘Abdillāh put so-and-so’s horse and so-and-so’s sword at the gate of our Master (a.s). He said, “I gradually kept transferring treasures of Yazīd Ibn ‘Abdillāh to Idhkukatain. I was procrastinating with the sword and the horse until nothing was left but the two. I hoped that I could keep that for our Master (a.s). When his demands for me in Idhkukatain became severe and could no longer put it off, I held the sword and the horse on myself for one thousand dinārs. I weighed

the money and gave them to the treasurer and said to him, "Put these dinārs in the safest place and do not bring them to me in any situation or condition, even if the need for it may become very compelling." I took the horse and the sword.

I was sitting one day in my place, where I was running the affairs, executing the penalties and delivering orders and prohibitions, when Abu al-Hasan al-Asadi entered. He used to visit me from time to time and I would do what he needed me to do for him. As he sat for very long, and I had many things to do, I asked him, "Is there anything you need?" He said, "I need a private moment with you." I ordered the treasurer to prepare a place for us in the treasury. We entered the treasury. He took out a small slip from our Master (a.s) which said, "O' Ahmad Ibn al-Hasan, our one thousand dinārs which you have as the price of the horse and the sword, give it to Abu al-Hasan al-Asadi." I fell into prostration before Allah in gratitude for His favor over me and I realized that he is the true Hujja of Allah, because no one knew about this except me. I gave al-Asadi another three thousand dinārs because I was very happy for the grace and favor of Allah in this regard. Of this category is the narrative of al-Qāsim Ibn al-'Alā', saying, I wrote to the Patron 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 solace his heart and make this pregnancy he has worked a son." The letter came but I did not know my woman was pregnant. I went to my bondmaid and asked her. She told me her malady had gone. She gave birth to a son. Abu al-Husain Ibn Abi al-Baghl al-Kātib says, I took on a duty from Abu Mansūr Ibn Sālihān and then something happened between me and him that caused me going into hiding. He asked for me and threatened me. I waited into hiding with fear and then went to the graveyard of Qureish in Baghdad on a Friday eve. I intended to spend the night there, praying and supplicating. It was a windy, rainy night. I asked Abu Ja'far, the custodian, to lock the doors and make sure there remains no one, so I may pray and supplicate in solitude and be safe from the entrance of anyone, because I was fearful and did not feel safe. He did that and locked the doors. Half past the night, added with the winds and rains so powerful that they made sure no one came to the place, I stayed praying and reciting ziyāra, and worshipping. As I was like that, I heard footsteps there before the tomb of

our Master Musā (a.s); there was a man reciting ziyāra. He greeted to Adam, and the other great prophets, peace be with them, and then the Imams, one after the other until he reached the Patron of the Age (a.s), he did not mention him. I much wondered and said perhaps he has forgotten or he does not know or maybe this is his belief. When he finished his ziyāra, he offered two *rak'as* of *salāth*. I was fearful of him, since I did not know him. He seemed a full young man, appareled in white clothes, wearing a turban with its end coming down under his chin and going over his shoulder, with braided hair, and had a cloak with long threads at its margins on his shoulder. He said, "O' Abu al-Husain Ibn Abi al-Baghal, why are you not reading the supplication of *al-faraj*?"

"And which supplication is that, my master?" I asked. He said, "Pray two *rak'as*, and say, Yā Man adhara al-Jamīl wa satara al-qabīh! Yā mun lam yu'ākhidh bil-jarīra wa lam yahtikis-sitra! Yā 'Adhīm al-mann, yā Karīm as-Safh, yā Hasan al-tajāwuz, yā Wāsi' al-Maghfira, yā Bāsīt al-Yadain bir-Rahma, yā Muntaha kulli najwa, wa yā Ghāyata kulli shakwa, yā 'Awna kulli musta'in yā Muftade'an bin-ne'ami qabla istehqāqihā, yā Rabbāhu, ten times, yā Sayyedāh, ten times, yā Mawlayāh, ten times, yā Ghāyatāh, ten times, yā Muntahā Ghāyata Raghbatāh, ten times, as'aluka bi haqqi hādhihi al-asmā' wa bi haqqi Muhammad wa Ālihi at-Tāhirīn illā mā kashafta karbi wa nafasta hammi wa farajta ghammi wa aslahta hāli, and then you ask for your desire and ask your wish and then you put your right cheek on the earth and say one hundred times in your sajda, Yā Muhammad yā 'Ali, Yā 'Ali yā Muhammad, ikfiyāni fa innakumā kāfiyāi wan-surāni fa innakumā nāsirāi, and you place your left cheek on the earth and say one hundred times, adrikni, and repeat it over and over and you say, al-ghawth, al-ghawth, al-ghawth, until you run out of breath and then raise your head. Allah will fulfill your wish through His generosity."

As I applied myself to the *salāth* and supplications, he left. When I was finished, I decided to go out to Abu Ja'far to ask him about the man and how he had entered. I saw all the doors had been locked the way they were. I was perplexed much and said perhaps he had spent the night there and I had not realized. I found Abu Ja'far, the custodian. He came out to me from the oil-room. I asked him about the gentleman and his entrance. He said, "The doors are locked as you see them. I have not opened them." I told him about the incident. He said, "This is our master, the Patron of the Age, (a.s). I have seen him many times in the nights like this when the shrine is empty from the people." I became much sad for the opportunity I had missed. I exited at near the dawn and went

towards al-Karkh towards the place where I was hiding. It was but the daybreak when men of Ibn al-Sālihān were begging to meet me and were asking my friends about me. They were carrying a letter of pledge of protection from the minister and a slip in his hand writing that had every pleasant thing. I went to him with a trustworthy friend of mine. He rose and embraced me and treated me in away that I had never seen from him before. He said, "Have things worsened so much for you that you had to complain from me to the Patron of the Age (a.s). I said, "I simply prayed and supplicated." "I saw my master the Patron of the Age," he replied, "in my dream last night." He meant the Friday eve. "He was ordering me to do every good. He was ordering me to do every good deed and expressed a dislike to me that frightened me." I said, "*Lā ilāha illa Allah!* I bear witness that they are the truth and the pinnacle of righteousness. I saw last night our master, while I was awake. And he asked me to do such and such things." I explained to him what I had seen in the shrine. He was astounded. Great favors he did to me with this respect and reached a level I did not anticipate. All of this from the blessings of our master, the Patron of the Age.

'Allāmah Majlisi says, I found this and the rest of the previous narratives, which the author of *Kitāb al-Nujūm* has narrated from the book of *al-Tabri*, in his original book, corresponding to what he has narrated, may Allah bless them both.

20- *Kitāb al-Nujūm*: Al-Sheikh Abu al-'Abbās 'Abdullah Ibn Ja'far al-Humyari narrates in the second volume of *Kitāb al-Dalā'il* that a man from the outskirts of Hamīd wrote a letter, asking for a du'ā about the baby that had been conceived for him. The du'ā about the baby came to him and it was four months before the birth. It said, "You will sire a son." It was as predicted. The same book narrates that 'Ali Ibn Muhammad al-Samari wrote to the Imam of the Age (a.s) asking for a burial shroud (*kafan*). The reply came, "You will need it in the year [two hundred and] eighty." He died at the predicted time and the Imam sent him a burial shroud two months before his death.

21- *Rijāl al-Kashi*: Abu 'Abdillah al-Balkhi wrote to me, narrating on the authority of al-Husain Ibn Rūh al-Qummi that Ahmad Ibn Ishāq wrote to the Imam of the Age and sought permission for Hajj. The Imam gave him permission and sent him a dress. Ahmad Ibn Ishāq said, "The news of my final departure has been given." He returned from Hajj and died at Halwān.

22- *Al-Fahrist*: 'Ali Ibn al-Husain Ibn Bābawaih went to Abu al-Qāsim al-Husain Ibn Rūh and posed some queries to him. Then he sent him a

letter on the hand of 'Ali Ibn Ja'far Ibn al-Aswad, asking him to deliver a slip of his to the Patron (a.s). He was asking in it a son from the Imam. The Imam wrote back to him, "We prayed to Allah for you for that and you will be given two virtuous sons." So, Abu Ja'far and Abu 'Abdillah were born for him from a bondmaid. Abu 'Abdillah al-Husain Ibn 'Ubaidillah would say, I heard Abu Ja'far say, "I was born with the du'ā of the Patron of the Order (a.s)." He would take pride in it.

23- *Muhaj al-Da'awāt*: Muhammad Ibn 'Ali al-'Alawi al-Husaini, who lived in Egypt, said, A great calamity and severe concern struck me in the context of my relationship to the ruler of Egypt. I feared for my life. I had been slandered before Ahmad Ibn Tulūn. So, I left Egypt for Hajj and went from Hijāz to Iraq. I wanted to go to the shrine of my master al-Husain Ibn 'Ali (a.s) to seek refuge to him and seek asylum at his tomb, in order to be secure from the lash of the person I feared. I remained at the sacred abode for fifteen days, praying and making earnest and tearful entreatments day and night. So, the Custodian of the Time and the Bosom Friend of the All-Merciful was shown to me, as I was in a state between stupor and awake. He said to me, "Husain is saying to you, O' my son, do you fear so-and-so?" I said, "Yes, he wants to kill me. So, I have sought refuge unto my master (a.s) to complain from the calamity my enemy has schemed for me." He urged me, "Why don't you pray to Allah, your Lord and the Lord of your forefathers, through du'ās through which the apostles in the past beseeched the Lord. They were in severity and Allah succored them."

"Which du'ā should I recite?" I asked. "When it is the Friday eve, make a *ghusl* and offer your nightly prayers. When you have performed your prostration of thankfulness, recite this du'ā, as you are hobbling on your knees." Then he mentioned to me the supplication.

I saw him in the same time, as he would come to me as I was between stupor and awake. He came to me five consecutive nights, repeating the same words until I memorized the du'ā. His visits to me stopped at the Friday eve. I made *ghusl*, dusted my dress off, and used fragrance. I prayed the nightly prayers and performed the prostration of thankfulness. I hobbled on my knees and entreated Allah, the Exalted, through this du'ā. The Patron of the Age (a.s) came to me on the eve of Saturday and said to me, "Your du'ā has been accepted, O' Muhammad; your enemy was killed when you had just finished your supplication, before the very person he had slandered you to."

Next morning, I bid my Master farewell and departed towards Egypt; and as I reached Jordan on my way to Egypt, I saw one of my neighbors,

who was a pious man. He told me that Ahmad Ibn Tulūn had seized my enemy and had ordered that he should be taken care of and that my enemy was found beheaded from the hind in the morning. This had happened on that Friday eve and Ahmad Ibn Tulūn had ordered on the virtue of which his body had been dumped into the Nile.

A number of people of my area and our Shī'a brothers told me that this event had reached them at the same time when I had finished the du'ā, as my Master had informed me. May Allah bless my Master and his household.

24- *Al-Irshād*: 'Ali Ibn Muhammad narrates from one of our scholars: A son was born for me. I wrote a letter to the Patron of the Age, seeking permission to perform his purification on the seventh day. The answer came saying not to do it. My son died on the seventh or eighth day. Then I wrote to our Master about his death. The answer came, You will sire another and another son. He had named the first Ahmad, and the one after Ahmad, Ja'far. They were born as the Imam predicted.

Then I prepared for Hajj and called the people as I was leaving. They said, "We do not like you leaving; however, it is your decision." I felt great unease and was sad. I wrote a letter, as I was determined to submission and obedience of my Master's command, though I was sorry for missing the Hajj. The answer came, "Do not feel unease, for you will perform Hajj next year, Allah-willing."

Next year, I wrote a letter and sought permission. The permission came. I wrote, "I see Muhammad Ibn al-'Abbās appropriate as my peer to run my affairs. I am confident of his religiosity and trustworthiness." The answer came, "Al-Asadi is the best peer. If he comes, do not choose anyone over him." Al-Asadi came and I appointed him as my peer.

25- *Al-Kāfi*: Sa'd Ibn 'Abdillah says, Al-Hasan Ibn al-Nadhr and Abu Saddam and a number of men talked after the demise of Abu Muhammad (a.s) about the money and the assets that were at the hands of the representatives as religious dues. They wanted to investigate the matter. Al-Hasan Ibn al-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 al-Hasan, "and I must go." He conferred to Ahmad Ibn Ya'la Ibn Himād 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. Al-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 dinārs and placed them with me. I asked, "What are these?" He said, "It is what you see." Then another

representative came and did the same; and then another, until the house was full. Then Ahmad Ibn Ishāq 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 al-'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 al-Hasan Ibn al-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 loafs of bread and were let go. There was one room and a curtain draped over it. A call came from it, "O' Hasan Ibn al-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. Sa'd said, al-Hasan Ibn al-Nadhr returned and died in the month of Ramadan and was buried in the two garments.

26- *Al-Kāfi*: Al-Fadhīl al-Khazzāz al-Madā'inī, the slave of Khadija Bint Muhammad Ibn Abi Ja'far said, A congregation of the children of Abu Tālib (a.s) in Medina believed in the True Creed and stipends were coming to them on a set time. When Abu Muhammad (a.s) 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*.

27- *Al-Kāfi*: Al-Qāsim Ibn al-'Alā' says, A number of sons were born for me, and I would write [to the Imam of the Age, peace be with him], requesting du'ā. He would not write to me anything about them. And when my son al-Hasan was born, I wrote asking for du'ā, he answered me that he will survive, and praise belongs to Allah.

28- *Al-Kāfi*: Al-Hasan Ibn al-Fadhīl Ibn Zaid al-Yamāni says, My father wrote a letter with his handwriting. Its answer came. Then he wrote a letter on my hand. Its answer came. Then he wrote a letter on the hand of one of the jurists from our scholars. Its answer did not come. We thought about it. The reason was that the man had converted into a Karmatian.

29- Al-Kāfi: Al-Hasan Ibn Khafīf narrates from his father that [The Imam of the Age] sent some servants to Medina along with two servants. He wrote to Khafīf to go leave with them, so he left with them and when they reached Kūfa, one of the two servants drank an intoxicant. They had not left Kūfa yet that a letter arrived from al-'Askar ordering the rejection of the servant who had drank an intoxicant and his expulsion from service.

30- Al-Kāfi: Al-Husain Ibn al-Hasan al-'Alawi said, There was a man from the courtiers of Rūzhasani and another man with him. He said to Rūzhasani, "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 Ibn Sulaymān, the minister. The minister decided to seize them. The king said, "Search, where is this man. This is a grave matter." 'Ubaidullah Ibn Sulaymān 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 refrain from it and pretend to be ignorant of the matter. A spy, whom he did not know, came to Muhammad Ibn Ahmad and said to him in private, "I have some money which I 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 of the representatives refrained because of the forewarning they had received.

31- *Al-Ghaiba* of Sheikh Tusi: His miracles are more than to be accounted for; however, we will mention a few of them. Of his miracles is the narrative of Muhammad Ibn Ibrāhim Ibn Mahzyār, who said, At the demise of Abu Muhammad (a.s) 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 Abu Muhammad (a.s), 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 letter to me that was saying, 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."

32- *Al-Irshād*: Same story on the authority of a different narrator.

33- *Al-Ghaiba* of Sheikh Tusi: Al-Hasan Ibn al-Fadhl al-Yamāni says, I wrote a letter about two ideas and wanted to write about a third idea, but did not write, fearing he will not like it. The answer came, explaining the two ideas and the third, which I had kept to myself.

34- *Al-Ghaiba* of Sheikh Tusi: Badr, the page of Ahmad Ibn al-Hasan, narrates from his father: I arrived at the mountain. In those days, I was not a believer in the Imamate, but loved them over all. Until, Yazīd Ibn 'Abd al-Malik died and he testified in his malady that al-Shahri al-Samand (a breed of horse) and his sword and his belt to his lord. I was afraid if I did not give al-Shahri al-Samand to Idhkutakain, he would chastise me.

I valued the beast and the sword and the belt for seven hundred dinārs and took them on my account and did not tell anyone. Then a letter came from Iraq ordering me, "Send the seven hundred dinārs that you owe us for the price of al-Shahri al-Samand, the sword, and the belt."

35- *Al-Ghaiba* of Sheikh Tusi: Abu 'Aqīl 'Isā Ibn Nasr says, 'Ali Ibn Ziyād al-Saymuri wrote and requested a burial shroud (kafan). The Imam wrote him a letter, "You will need in the year two hundred and eighty." He died on that year and the Imam sent him a burial shroud before his demise.

36- *Al-Ghaiba* of Sheikh Tusi: 'Ali Ibn Muhammad says, A prohibition came that was forbidding visitations to the graveyard in Kādhimiyya and the Shrine. A few months later, the minister called al-Bāqitāni and said to him, "See the people of the Euphrates and the village of Bars and tell them not to visit the graveyard at the Kādhimain, because the caliph has ordered that anyone who comes there must be watched and arrested."

*Ikmāl al-Dīn*: 'Ali Ibn Ahmad al-Rāzi says, One of our brothers from the people of Ray went out to investigate the situation after the demise of Abu Muhammad (a.s). As he was in the course of his search in the Masjid of Kufa, thinking about the enterprise he had come for and touching the pebbles of masjid with his hand, a pebble appeared to him that

bore a writing, M. U. H. A. M. M. A. D. He looked, the writing was not engraved into the stone, but rather the inscription stood above and was raised over the surface of the pebble, as it had been created on it.

37- *Al-Ghaiba* of Sheikh Tusi: Muhammad Ibn Ahmad al-Safwāni says, I had seen al-Qāsim Ibn al-'Alā' who had aged a hundred and seventeen years, during eighty of which his both eyes were good. He had met our Master Abu al-Hasan al-'Askari and Abu Muhammad al-'Askari (a.s). 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 al-Rān in the land of Azerbaijan. The letters of our master the Patron of the Age (a.s) through Abu Ja'far Muhammad Ibn 'Othmān al-'Amari and after him Abu al-Qāsim al-Husain Ibn Rūh, blessed be their souls, were constantly coming. Then for two months the letters stopped coming. This made him angry. We were with him one day eating when the doorman came, bringing the joyous news and said to him that the messenger of Iraq, the only name by which he was identified with, has come. Al-Qāsim became much happy and turned his face towards the qibla and prostrated. A short old man, who bore the marks of messengers and was wearing an Egyptian dress and muhāmili shoes and a bag over his shoulder, came in. Al-Qāsim rose and embraced 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. Al-Qāsim took the letter, kissed it and handed it over to a transcriber called Ibn Abi Salama. Abu 'Abdillah took the letter, broke its seal, and read it. As he read it, al-Qāsim sensed something. He said, "O' Abu 'Abdillah, is it alright?" He replied, "It is alright." "Watch it you. Is there anything written about me?" "Not something you dislike." "Then what is it?" "It is giving the news of your final departure forty days after the arrival of this letter. Seven garments have been taken to him." Al-Qāsim said, "With my religiosity secure?" He replied, "With your religiosity 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. Qāsim took them. He also had a garment that our Master al-Redhā' Abu al-Hasan (a.s) had given to him. Qāsim had a friend called 'Abd al-Rahmān Ibn Muhammad al-Sunaizi, who was one of the adversaries and had very strict religious views. There was a very strong affinity between him and Qāsim (a.s) in the daily issues and Qāsim loved him very much. 'Abd al-Rahmān had undertaken some toils to reconcile Abu Ja'far Ibn Hamdūn al-Hamdāni and his son-in-law

the son of Qāsim. Considering this, Qāsim asked two of our Sheikhs who were staying with him—Abu Hāmid ‘Imrān Ibn Muflis and Abu ‘Ali Ibn Jahdar—to read this letter to ‘Abd al-Rahmān Ibn Muhammad, “because I love him to be guided and I hope that Allah will guide him by reading this letter.” The two Sheikhs replied, “Lā ilāha illa Allah. Many Shī’a cannot bear the content of this letter. How do you expect that ‘Abd al-Rahmān Ibn Muhammad will?” Qāsim replied, “I know that I am disclosing a secret that is not permissible for me to disclose. However, due to my love for ‘Abd al-Rahmān Ibn Muhammad and my desire that Allah, the Exalted, may guide him towards this faith, it is that I want you to read this letter to him.”

When that day passed, and it was Thursday thirteen days left from Rajab, ‘Abd al-Rahmān came and greeted at Qāsim. Qāsim took out the letter and asked his guest to read it, “and look for yourself.” ‘Abd al-Rahmān read the letter and when he reached where Qāsim’s death had been predicted, he threw the letter from his hand and said to Qāsim, “Abu Muhammad, fear God. You are a pious man, you are wise. Allah says, No soul knows in which land she will die. [Luqmān: 34] And He says, He is the Knower of the unseen. So, He does not reveal His unseen to anyone”. [Jinn: 26]

Qāsim laughed and said, “Read the next verse also. Except only to such a messenger as He is well-pleased with. [Jinn: 27] And my Master is a well-pleased messenger.” Qāsim said, “I know what you are saying. Mark today’s date. If I outlive the date predicted in this letter, then my creed is false and if I die on that date, then you assess your condition.” ‘Abd al-Rahmān noted the date at that day and left.

Qāsim 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 used to drink wine and was married to the daughter of Abu Ja’far Ibn Hamdūn al-Hamdāni, was sitting. Qāsim’s sheet was covering his face, as he was lying in one side of the room. Abu Hāmid was sitting on one side, as Abu ‘Ali Ibn Jahdar and I and a group of other men of the locality were crying. Suddenly, Qāsim rose and sat resting on his hands on his behind, and began saying, “Yā Muhammad, Yā ‘Ali, Yā Hasan, Yā Husain, O’ my Masters, be my intercessors before God, the Exalted.” He said this another and then a third time. When he reached the third time, saying, “Yā Musā, Yā ‘Ali,” his eyelid popped open like children crack windflowers. His eyes opened and he began rubbing his eyes with his sleeves. A soupy fluid came out from his eyes. Then he glanced at his son and said, “O’ Hasan.” He looked each one of us and

was saying, "O' Abu Hāmid, O' Abu 'Ali." We crowded around him and looked at his perfect eyeballs. Abu Hāmid asked him, "Do you see me?" as he was pointing his hand at each one of us. The news spread amongst the people and the commonality. Individuals from the commonality began coming and examining him. The judge, Abu Sā'ib 'Ataba Ibn 'Ubaidillah al-Mas'ūdi, who was the chief justice at Baghdad, came and met Qāsim and asked him, "What is in my hand?" as he was showing him a ring the stone of which was turquoise. He brought the ring near. Qāsim 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. Qāsim said to his son Hasan, "Allah will grant you a great position, so take accept it with gratitude." Hasan said, "Father, I accept it." Qāsim said, "How?" "As you order me father." He said, "Do not drink wine." Hasan said, "Father, you are right. I will give up wine and many other things you do not know." Qāsim raised his hands to the sky and said, "God, cast into Hasan's heart Your obedience and prevent him from Your sins." He said this three times.

Then he asked for a paper and wrote his final will with his own hands. He gave endowed the orchards and the properties that were in his possession as endowment for our Master. Amongst the things he confided in his final will in 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 Farjīda. 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.

When it was the fortieth day and after dawn, Qāsim died. 'Abd al-Rahmān received the news of his departure with great grief, as he was running in the streets barefoot and was unclad head, calling, "O' my master." People viewed his action odd and they began saying to him, "What are you doing?" He said to them, "Quiet. I have seen what you have not."

'Abd al-Rahmān became a Shī'a and forsook his previous creed. He endowed his orchards and his properties as waqf. Abu 'Ali Ibn Jahdar gave Qāsim his funeral bath and Abu Hāmid poured water over him. Qāsim was shrouded in eight dresses, with the shirt of his Master Abu al-Hasan (a.s) 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.s), at the end of which was a du'ā for him, "May God cast into your heart His obedience and may He prevent you from his

sins," the du'ā 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."

38- *Al-Ghaiba* of Sheikh Tusi: Abu Nasr Hibatullah Ibn Muhammad Ibn Bint Umm Kulthūm Bint Abi Ja'far al-'Amri says, A number of people from the Bani Nawbakht, amongst them Abu al-Hassan Ibn Kathīr al-Nawbakhti and also Umm Kulthum Ibn Abi Ja'far Muhammad Ibn 'Othmān, may Allah be pleased with them, narrated to me that in a certain time, religious dues from Qum and its peripheries sent for the Patron of the Age (a.s) were brought to Abu Ja'far (a.s). When the messenger reached Baghdad and went to Abu Ja'far and delivered to him what he had brought and then bid him farewell, and came to return, Abu Ja'far said to him, "There is one thing remaining, which you have been entrusted with. Where is it?" "Nothing is remaining with me, my master. I have submitted it everything to you," replied the messenger. "On the contrary, something is remaining with you. So return to your belongings and search and remember what things were given to you," said Abu Ja'far. The messenger left and remained many days trying to remember and search and think. He did not recall anything, nor did anyone who was with him reminded him of anything. He came back to Abu Ja'far and said, "Nothing that was given to me remains in my hands, which I have not brought to your eminence." Abu Ja'far said to him, "It is said that you have two Sardāni garments, which were given to you by a certain man," mentioning his name and his father's name. "Where are they?"

The messenger said, "Yes, by Allah, O' my master, I totally forgot about them, so much that they have gone away from my heart and I do not remember where I have put them." The man left and searched and opened everything he had with him and asked all the people he had carried something for them to look for the garments. But they were not to be found anywhere. He returned to Abu Ja'far (a.s) and told him his mishap. Abu Ja'far said to him, You are ordered to go to so-and-so, the cotton seller, to whom you carried the two loads of cotton in the cotton market. Open one of them, which has such and such writing. The two garments are on its side. The messenger was amazed by the prediction of Abu Ja'far and went ahead to the spot and opened the load that he had told him to open and there they were: two garments on the side, entered into the cotton. He took them and brought them to Abu Ja'far and said, "I had forgotten them, because when I tied the goods, they were left outside, so I put them on the side of the cotton load to keep them safe." The man spoke about this astonishing incident and Abu Ja'far's informing

him, which knows none but an apostle or an Imam ordained by the Allah, Who knows all the secrets and all that the chests hide. This man did not know Abu Ja'far and he was sent as courier and as a messenger, just like merchants send someone whom they entrust to their business partners. Nor did he have a register that he might have given to Abu Ja'far nor a letter, because the issue was very sensitive at the time of al-Mu'tadhid and swords were dripping blood. This sort of activity was a secret amongst very special people who were qualified for such confidentiality. A person who would carry assets to Abu Ja'far would not know his position and his duty. He would be only asked to go to such and such place and deliver these things, without being told anything else. Such a courier would not be given a letter so the purpose of his deliver could not be traced.

39- *Al-Ghaiba* of Sheikh Tusi: Muhammad al-Kulaini narrates that Muhammad Ibn Ziyād al-Musyari wrote to the Patron of the Age, asking for a blessed burial shroud from his holy presence. The answer came, "You will need it in the year two hundred and eighty one." He died, (a.s), in the time that the Imam of the Age had foreseen for him. The Imam sent him a burial shroud a month before his demise.

40- *Al-Ghaiba* of Sheikh Tusi: Ibn Marwān al-Kufī says, Ibn Abi Sūra said to me, I was in Karbala on the eve of 'Arafa. I left following the land route. As I reached the al-Masnāth, 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 to me, "Would you be interested in having a 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 Kūfa, go to Abu Tāhir al-Rāzi and knock at his door. He will come out to you and blood of sacrifice will be on his hand. Say to him, 'You are asked to give me the sack of dinārs 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 Kūfa and went to Abu Tāhir Muhammad Ibn Sulaymān al-Rāzi. I knocked on his door, as he had asked me to. Abu Tāhir came out to me; on his hands were the blood of sacrifices. I said to him, "You are asked to give me the sack of dinārs, which are with the man of the bedstead." 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.

41- *Al-Ghaiba* of Sheikh Tusi: Abu Ghālib says, I had seen two sons of Abu Sūra. Abu Sūra had been one of the Sheikhs of the Zaidiyya. Abu Ghālib narrates on the authority of the named narrators from Abu Sūra, who says, I left to visit the Tomb of Abu ‘Abdillah (a.s) on the ‘Arafa. I stayed the day of ‘Arafa there and when it was the time of ‘ishā’ prayers, I stood to perform my salāth. I rose and began by the al-Hamd. Suddenly, a young man of tremendous beauty, who had a summer cloak on him, also began with al-Hamd, and finished before me or I did before him. Later we left together from the door of the shrine. When we reached the banks of the Euphrates, the young man said to me, “You want to go to Kufa, so go ahead.” I went ahead by the way of the Euphrates and the young man took the land trail.

Abu Sūra continues, Feeling sorry for separating from his company, I began following him. He said to me, “Come.” We went together to the foundation of the fortress of al-Masnāth. We slept there. When we woke up, we were at the heights, at the mountain of al-Khandaq. He said to me, “You are in hardship and you have a family to support. Go to Abu Tāhir al-Rāzi. He will come out to you, while his hands are drenched in the blood of sacrifice. Say to him a young man who had these qualities says that the sack that has twenty dinārs in it and one of your brothers has brought it to you is yours. Take it from him.” Abu Sūra says, I went to Abu Tāhir Ibn al-Rāzi, as the young man had said and described him to him. He said, “Praise belongs to Allah, and you saw him.” He went inside and brought out a sack in which were dinārs. He gave them to me and I returned.

Abu ‘Abdillah Muhammad Ibn Zaid Ibn Marwān, who is also one of the sheikhs of the Zaidiyya, says, I recounted this narrative to Abu al-Husain Muhammad Ibn ‘Ubaidillah al-‘Alawi, when we were stationed at the land of al-Herr. He said, This is true. A young man came to me and I recognized a sign in his face. When all the public left, I asked him, “Who are you?” He said, “I am the messenger of the Heir (a.s) to one of his brothers in Baghdad.” I asked, “Do you have the means for the journey?” “Yes, in the house of the Talhayayn.” I said to him, “Go and bring them.” I sent a page with him. He brought his gears and the means of travel and stayed with me that day. He ate with me and talked about many of the secrets and confidentialities. I asked him, “What road are you going to take?” “I will disembark at this height and then I will go to the valley of the sands then I will go to the tents and purchase coursers and will ride to the Heir (a.s) to the west.”

Abu al-Husain Muhammad Ibn 'Ubaidillah said, Next day he rode his courser and I rode along with him. We went to the archway of the house of Sālih. He crossed the channel by himself and I was watching him until he reached Najaf and then he disappeared from my eyes. Abu 'Abdillah Muhammad Ibn Zaid says, I recounted these two narratives to Abu Bakr Muhammad Ibn Abi Darrām al-Yamāmi, who is one of the sheikhs of the Hashawiyyah. He said, This is true.

42- *Al-Ghaiba* of Sheikh Tusi: Abu 'Abdillah narrates from Abu Ghālib al-Rāzi, I reached Kufa. I was a young man and one of our brothers [whose name Abu 'Abdillah had forgotten], was with me. This was in the days of Sheikh Abu al-Qāsim al-Husain Ibn Rūh (a.s), when he went into hiding and appointed Abu Ja'far Muhammad Ibn 'Ali known as al-Shalmaghāni, who was at that time a righteous man and had not evinced the heresy and blasphemy which he later did. People visited him and met him because he was a comrade of al-Sheikh Abu al-Qāsim al-Husain Ibn Rūh and his emissary amongst the people with regard to their needs and necessities. My friend said to me, "Do you wish to meet Abu Ja'far and make a covenant with him, for he is the appointed man today amongst this congregation?" I wanted to ask him to request a du'ā from the Imam of the Age?" I said, "Yes." We went to him and saw a congregation of our faithful brethren there with him. We offered him our greetings and sat there. He turned to my comrade and asked him, "Who is this young man?" He said, "A man from the house of Zurāra." He turned to me and asked, "Which Zurāra?" I said, "My master, I am from the children of Bukair Ibn A'yun the brother of Zurāra." He said, "This is a majestic household, dignified in this Order." My comrade turned to him and said, "Our master, I want to request a du'ā." He said, "Yes." When I heard this, I also desired to request the same. I intended in my heart not to disclose it to anyone the condition of my wife the mother of my son Abu al-'Abbās. She was had many differences and was very angry at me while I was greatly fond of her. I said in my heart that I will ask him a du'ā for this problem that has been much troubling me and will name it. So I said, "May Allah prolong the life of our Master, I have a wish as well." Al-Shalmaghāni said, "What is your wish?" I said, "I want a du'ā for relief from a problem that has troubled me." Al-Shalmaghāni took the paper that was in front of him on which he registered people's requests and wrote, "And the man from Zurāra has a request for du'ā about a matter that has troubled him." Then he folded the paper. We rose and left. After a few days, my friend said to me, "Shouldn't we go to Abu Ja'far and ask him about our requests we made to him?" I

went with him and we entered al-Shalmaghānī's place. As we sat down, he took out a paper that had many requests on it, which had been answered in their sides. He turned to my friend and read to him the answer of his query. Then he turned to me as he was reading, "As for the man from Zurāra and the condition between the husband and the wife, may Allah rectify their relationship." I was overwhelmed by this great incident. We got up and left. My friend said to me, "You are overwhelmed by this?"

I said, "I am surprised by this." "By what?" I said, "It was a secret that no one but God and me knew and he informed me about it." He said, "Are you doubting about the capacity of the Imam! Tell me what is the story." I told them what had happened and he was much amazed too. Then we returned to Kūfa and I went to my house, my wife, who had been angry at me and had been living with her family, came to me and sought my pleasure and apologized to me. She remained very agreeable to me and did not disagree with me until death separated us.

A congregation narrated this story to me from Abu Ghālib Ahmad Ibn Muhammad Ibn Sulaymān al-Zurāri through an ijāza. Abu al-Faraj Muhammad Ibn al-Mudhaffar wrote from his side in house at Baghdad at the street of Ghālib on Sunday five days left from Dhu al-Qa'da of the year three hundred and fifty six, saying, I was married to a woman, who was the first woman I had married. I was young man and my age was below twenty. I copulated with her at her father's house and then she stayed there at her father's house for years. I tried much to convince them to let her move to my house, but they would not listen to me. The woman became pregnant from me in this time and gave birth to a girl. The girl lived for a while and then died. I was neither present at her birth, nor when she died, and I never saw her because of the strained relationship between me and my in-laws. Then again we agreed that they are going to let her move to my house. So I went to their house, but they again declined to let me take her to my house. I again made the woman pregnant. Then I demanded them to bring the woman to my house, as we had agreed. They again refused and our relationship soured. I moved away from them. She gave birth in my absence to a girl. We remained in this strained condition many years. I did not go to get her. Then I went to Baghdad. My friend at that time in Baghdad was Abu Ja'far Muhammad Ibn Ahmad al-Zajzawzaji and was like an uncle or father to me. I stayed at his house in Baghdad and complained to him about my strained relationship with my wife and my in-laws. He asked me to write a letter and ask for a du'ā. So, I wrote a letter and mentioned in it my condition and

my sour relation with my wife's family and their refusal to let my wife come to my house. I and Abu Ja'far took the letter to Muhammad Ibn 'Ali, who was at the time a connection between us and al-Husain Ibn Rūh (a.s), who was at that time the Representative. We gave him the letter and asked him to send it. He took the letter from me but the answer did not come for a long while. I met him and told him that I was much uncomfortable with the delay in the answer to my letter. He said, "The delay should not make you uncomfortable." He hinted to me that if the answer comes soon, it is from al-Husain Ibn Rūh (a.s), and if there is a delay, it is from the Hujja (a.s). I left.

After a while—which I do not remember how long, but it was not very long—Abu Ja'far al-Zajawzaji called me one day. I went to him. He took out a section of a letter and said to me, "This is the answer of your letter. If you should like to copy it, copy it and then return it to me."

I read the letter, which said, "May Allah set right the differences of the husband and the wife." I copied these down words and returned the letter to him. We went to Kūfa. God made the woman's heart soft to me with no effort. She lived with me many years and I had many children from her. At times I was very rough to her and did things that would require much forbearance from any woman, but she did not utter a word of disagreement, nor did her family, until time separated us from one another.

The narrators say, Abu Ghālib said, Long before this, once I wrote a letter requesting that my orchard and property be accepted. It was not my belief at that time to seek the pleasure of God, but rather I had a desire to find courtship with the Nawbakhtis, because of the wealth and power and prestige they enjoyed. No reply came to me. I insisted on making my request. A reply came to me, "Choose someone and transfer the property into his name, because you will need it." I wrote the property on the name of Abu al-Qāsim Musā Ibn al-Hasan al-Zajawzaji, the nephew of Abu Ja'far, because I had confidence in him in his piety. Not many days had passed that the Bedouins took me prisoner and looted the property I owned. All my grains and animals and instruments worthy one thousand dinārs were gone. I remained in their captivity for some time until I bought my freedom for one hundred dinārs and one thousand five hundred dirhams. I became indebted to the couriers another five hundred dirhams. I came out from the captivity and sold the property for this sheer need.

43- *Al-Ghaiba* of Sheikh Tusi: Abu 'Ali Ibn Himām says, Muhammad Ibn 'Ali al-Shalmaghāni al-'Azāqari challenged al-Sheikh al-Husain Ibn

Rūh to a mubāhila, saying, "I am the companion of the Imam and have been ordered to manifest my knowledge, which I have manifested expressly and implicitly; so, come to my mubāhila." The Sheikh sent a reply to him, "Whoever of us dies first, is the one who bears the anathema." Al-'Azāqari's died first, as he was killed, crucified, and Ibn Abi 'Awn was taken with him. This was in the year three hundred and thirteen. Al-Hasan Ibn Ja'far Ibn Ismā'il Ibn Sālih al-Saimuri says, When al-Sheikh Abu al-Qāsim al-Husain Ibn Rūh (a.s) sent the letter of the Imam that cursed Ibn Abi al-'Azāqir, he sent it from where he was sitting at the house of al-Muqtadir to our Sheikh Abu 'Ali Ibn Himām in the Dhu al-Hijja of the year three hundred and twelve. Abu 'Ali copied the letter and told me that Abu al-Qāsim (a.s) is not bound not to express condemnation of Ibn Abi al-'Azāqir, because he was in the hands of the commonality and in their prison, and was ordered in that condition to disclose this condemnation and not to fear and that he will be safe. So he was freed from the prison short while after that. I found in an old book that had been written in Ahwāz in the Muharram of three hundred and seventeen. It narrated on the authority of Abu Tālib al-Jurjāni: While I was on Qum, there began a discussion amongst our people about a man who had negated his son to be from his seed. They sent a man to Sheikh Siyānatullah, as I was present before him.

The messenger handed to him the letter, but he did not read it and told him to go to Abu 'Abdillah al-Bazufari for the answer to the letter. I went with the messenger. Al-Bazufari said to him, "The boy his son and he copulated with his mother" in such and such day in such and such time. "Tell him to name his son Muhammad." The messenger returned and the matter was clarified to all and the boy was named Muhammad.

Ibn Nūh narrates that 'Ali Ibn al-Husain Ibn Musā Ibn Bābawayh was married to the daughter of his uncle Muhammad Ibn Musā Ibn Babawayh, and did not have offspring from her. He wrote to Abu al-Qāsim al-Husain Ibn Rūh (a.s) and asked him to request the Imam to pray for him that Allah gives him faqīh sons. An answer came, "You will not be given sons from her. You will have a Dailumi concubine and you will sire to faqīh sons from her." The narrator says that a man who had been at that time recounted that Abu al-Hasan Ibn Bābawayh has three sons. Muhammad and Husain are very adept jurists and they learn what other people of Qum cannot. They have a brother whose name is Hasan. He is the middle brother and he has devoted himself to worship and piety and does not mix with the people. He is not a faqih. Whenever the two sons of Abu al-Hasan narrate something, people are amazed by their

learning and they say, "You have this by the blessing of the Imam." This is a very well-known matter in Qum.

44- *Ikmāl al-Dīn*: Muhammad Ibn Shādhān Ibn Na'īm says, Religions dues belonging to the Gharīm[1] (a.s) were deposited with me. It was twenty dinārs short of five hundred. I did not like to send a number that was not round, so I put another twenty from myself and sent it to Muhammad Ibn Ja'far and did not write that my money was also included. Muhammad Ibn Ja'far sent the receipt to me, which said, "Five hundred dirhams reached us, in which twenty dirhams were yours."

45- *Ikmāl al-Dīn*: Ishāq Ibn Ya'qūb says, I heard al-Sheikh al-'Amri say, I was once with a man from the people of the peripheries, who had some religious dues belonging to the Gharīm (a.s). He sent the assets, but were returned to him and it was stated, "Take out the rights of your cousin from them, which is four hundred dirhams." The man was transfixed with wonder and perplexity. He viewed the accounts and there was in his hands the lost assets for the son of his uncle, some of which he had returned but not all of it. When he transferred his cousins' assets to currency, it was worth four hundred dirhams, as the Imam (a.s) had said. He took that sum out and sent the rest. His dispatch was accepted.

46- *Ikmāl al-Dīn*: 'Ali Ibn Muhammad al-Rāzi narrates from a number of our scholars that the Imam of the Age (a.s) sent to Abu 'Abdillah Ibn al-Junaid, when he was at Wāsit, a page and asked him to sell the page.

He sold him and took his money and when he measured the weights of the dinārs, they were eighteen carats and a seed. So he added eighteen carats and a seed from himself and sent the money. A dinār, which weighed eighteen carats and a seed, was returned to him.

47- *Ikmāl al-Dīn*: Muhammad Ibn Ibrāhim Ibn Mahzyār says, I decided to go to the 'Askar for a visit. A woman met me and said, "Are you Muhammad Ibn Ibrāhim?" I said, "Yes." She said, "Return, for you will not reach at this time. Come back in the night; the door will be open for you; enter the house and go to the room where there is light." I did that. I went to the door; it was open. I entered the house and went to the room, which was lighted. There I was, between two tombs, crying and wailing, when I heard a voice, which said, "O' Muhammad, fear Allah and repent from all which you are up to, for you have adhered to an order so very great."

48- *Ikmāl al-Dīn*: Nasr Ibn al-Sabāh al-Balkhi says, There was a transcriber in Marw that al-Khūzistāni had introduced him to me as Nasr. Gradually, one thousand dinār belonging to the al-Nāhiyya (Periphery) were deposited with him.[2] He sought my advice. I said, "Send them to

al-Hājiz." He said, "You will be held responsible, if Allah asks me about him on the Day of Judgment." I said, "Yes." I separated from him and then returned after two years. I saw him and asked him about the money. He said that he sent two hundred dinārs to al-Hājiz, the receipt of which came to him along with a du'a for him. It had been written to him, "The asset was one thousand dinārs, and you sent me two hundred dinārs. If you would like to transact through anyone, do so through al-Asadi in Ray." The news of al-Hājiz's death came, which made me so very grievous and mournful. I said to him, "Do not grieve or become sad, for Allah has done you the favor of two hints: He informed of you of the receipt of the money and Hājiz's death was relayed to you already."

49- *Ikmāl al-Dīn*: Nasr Ibn al-Sabāh says, A man from Balkh sent five dinārs to al-Hājiz and wrote a slip with his name on it. The receipt came with his name and them name of his forefathers and a du'ā for him.

50- *Ikmāl al-Dīn*: Muhammad Ibn Shādhān Ibn Na'im says, A man from the people of Balkh sent some assets as religious dues and a slip, which had a mark made with his finger saying, "as you go around"; but it had no writing. He said to the messenger, "Take these funds and whoever informs you of its story and gives an answer to the slip, give him these." The man went to al-'Askar and went to Ja'far and informed his story. Ja'far said to him, "Do you profess that a man may change his mind?" The man said, "Yes." Ja'far said, "Well, your friend has just changed his mind and orders you to give these funds to me."

The messenger said, "This does not satisfy me," and left. He then went to visit our scholars. A letter came to him stating, "These are funds that have been the subject of a mishap. They were over a box. Thieves entered the house and took all that were in the box and these funds remained safe. A slip was put over them that had written in it, 'as you go around.' You asked for a du'ā that Allah may do that to you and He did that to you."

51- *Ikmāl al-Dīn*: Muhammad Ibn Sālih says, I wrote a letter asking for du'ā for Bādāshāka, who had been imprisoned by Ibn Abd al-'Azīz. I also asked for permission to have a son from a concubine of mine. The answer came, "Sire from her and Allah will do what He desires and He Allah will emancipate the prisoner." I fathered an offspring from the concubine. She gave birth and then she died. The prisoner was released the same day the letter came.

Abu Ja'far said, A child was born for me. I wrote a letter and sought permission to cleanse him on the seventh or eighth day. He did not write anything back to me. The child died on the eighth day. Then I wrote a

letter and informed him of his death. A letter came that said, "He will be replaced for you by another child and then another child. Name him Ahmad and the one after Ahmad, Ja'far." It happened as he had said.

Another time, I married a woman in secret and when I copulated with her, she became pregnant, and gave birth to a daughter. That made me sorrowful and uneasy. I wrote a letter to him and complained. A letter came back that I should not grieve. My daughter lived for four years and then she died. Then a letter came that stated, "Allah has patience, while you are hasty."

When the news of the death of Ibn Hilāl, the Accursed came, the Sheikh came to me and said, "Take out the bag you have." I brought out the bag. He took out a letter for me that said, "As for the fake sufi (that is, al-Hilāli), which I mentioned, may Allah cut his life short." After his death, a letter came, "He targeted us, and we bore patience on him. And Allah cut short his life because our du'ā."

52- *Ikmāl al-Dīn*: Al-Hasan Ibn al-Fadhīl al-Yamāni says, I set out to go to Surra Man Ra'ā. A bag was sent to me, which had dinārs and two garments in it. I returned them and said to myself, "Am I before them of this position?" Honor overwhelmed me. Then later I regretted and wrote a letter, apologizing and seeking forgiveness. I went to a lone corner as I was talking to myself and was saying, "By Allah, if the bag is returned to me, I will not open it and will not spend it until I take it to my father, because he is more knowledgeable than me." The messenger who took it back from me did not say anything and did not forbid me from doing so. A letter came to him, "You made a mistake by not telling him that many a time, we do this to our devotees, and many a time, they ask us for it with the purpose of seeking blessing from it."

A letter came to me too, "You made a mistake by turning down our favor. When you sought forgiveness from Allah, Allah forgave you. And as it was your intention and determination not to do anything with it or to spend it in your way, we spent it on your behalf. As for the two garments, you must take them so you may do ihrām in them."

I wrote with regard to the two matters and desired to write about a third, and then said to myself, perhaps, he dislikes that. The answer came to me about the two matters, and the third matter, which I had concealed and had not written about it. He wrote, "You had asked for a fragrance." He sent me a fragrance in a white wrap. It was with me in the carriage. My camel ran away at 'Asfān and my carriage fell and all that I had with me scattered. I gathered the goods but lost the sac. I took much labor looking for it, so much so that one of our companions asked, "What

are you looking for?" "A sac that was with me." "What was in it?" "My expenses." He said, "I saw the one who took it." I kept looking for it until I lost hope. When I reached Mecca, I opened my luggage, and the first thing that appeared before me was the sac. It had been outside the carriage and had fallen down when everything had been scattered. My heart became very anxious in Baghdad for my stay. I said to myself, "I fear I may not perform Hajj this year and do not return to my house." I set to go to Abu Ja'far and ask him for the reply of my slip I had written. He told me to go to a certain mosque. "A man who will inform you of what you need will come to you." I went to that mosque and as I was there, suddenly a man came. As he looked at me, he greeted at me and smiled and said, "Rejoice, you will go to Hajj this year and will return to your family, Allah-willing." I went to Ibn Wajnā' to ask him to rent a ride for me and find a colleague for me. I found him to be hesitant. Then I saw him after some days. He said, "I have been looking for you for some days. A letter has come to me to rent a ride for you and to find you a colleague." Al-Hasan said that he encountered on that year ten signs, and All Praise belongs to Allah, the Lord of the Worlds.

53- *Ikmāl al-Dīn*: 'Ali Ibn Muhammad al-Shamshāti the messenger of Ja'far Ibn Ibrāhīm al-Yamāni said, I was at Baghdad as the caravan of the Yemenis 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 Handhalas 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 ziyāra at al-'Askar. I was at the mosque, 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 Ibn Muhammad the messenger of Ja'far Ibn Ibrāhīm al-Yamāni. 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 ziyāra from the inside. I was granted permission.

54- *Ikmāl al-Dīn*: Abu Rijā' al-Basri says, I went to investigate the situation two years after the demise of Abu Muhammad (a.s). I did not find anything in those two years. In the third year, I was in Medina in search of the offspring of Abu Muhammad (a.s). I was riding a couched a camel. Abu Ghānim had asked me to have dinner with him. I was sitting thinking with my self and saying, "If there had been something, it would have manifested after three years." Suddenly, I heard a caller, whose voice I heard but his person I did not see, say, "O' Nasr Ibn 'Abdillah, say to the

people of Egypt, do you believe in the Messenger of Allah after seeing him?" I did not know my father's name, because I was born in Madā'in and al-Nawfali had taken me to Egypt. My father had died and I was raised in Egypt. When I heard the voice, I left and did not go to Abu Ghānim. I set on the trail of Egypt. He also says, Two men from Egypt wrote to me about two sons of hem. The answer came for one, Allah rewarded you, and a prayer for the other, the son of whom died. Abu Muhammad al-Wajanā'ī says, The order of the land became chaotic and mischief rose. I decided to stay in Baghdad for eighty days. The Sheikh came to me and said, "Return to your lands." I left Baghdad while I disliked my departure. As I reached Surra Man Ra'ā, I desired to stay there, since I was hearing the news of anarchy in my lands. I set out and as I had not reached the house that the sheikh saw me. He had a letter from my family with him; they were informing me of the calm of the lands and were asking me to come back.

55- *Ikmāl al-Dīn*: Muhammad Ibn Hārūn says, I owed five hundred dinārs to the Gharīm (a.s). One night I was in Baghdad and mighty winds were blowing and it was very dark. I felt extreme terror and thought about myself and said to myself, "I have these stores I have bought for five hundred and thirteen dinārs. I set them aside for the Gharīm (a.s) for his five hundred dinārs." Later someone came to me and took the stores from me. I had not written anything about it before nor had I spoken to anyone.

56- *Ikmāl al-Dīn*: Abu al-Qāsim Ibn Abi Hābis says, I used to visit the Tomb of al-Husain (a.s) in the mid-Sha'bān. On one of the years, I went to al-'Askar before Sha'bān and thought about not visiting the Tomb in Sha'bān. When Sha'bān arrived, I said, "I will not abandon the ziyāra I have always been performing." I went for the pilgrimage. When I used to come to al-'Askar, I would inform them through a letter or a slip. This time, I said to Abu al-Qāsim al-Hasan Ibn Abi Ahmad, the Representative, "Do not inform them of my arrival. I want it to be a sincere ziyāra." Abu al-Qāsim came to me, as he was smiling and said, "These two dinārs have been sent to me and I have been told to give them to al-Hābisi and to say to him, Whoever fulfills the order of Allah, Allah fulfills his need." I became much sick in Surra Man Ra'ā. 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 them. I had not finished them that I had already recovered. Praise belongs to Allah, the Lord of the Worlds.

Someone who owed me money died. I wrote a letter and sought permission to go to his heirs at Wāsīt. I said that I would go to them in the beginning of his days of demise, so perchance I will get my right. However, I was not given permission. When it was after two years, a letter came to me with my inquiry and ordered me to go to them. I went to them and they paid me my money. Abu al-Qāsim says, Ibn Ra'īs sent ten dinārs to Hājiz, which Hājiz forgot to deliver. A letter came to him, "You shall send the dinārs of Ibn Ra'īs." Ibn Hārūn Ibn Musā Ibn al-Furāt wrote a letter about a number of things. He inscribed with a pen that did not have ink, asking for du'ā for two of his nephews who were in prison. The answer of his letter came and it included a du'ā for the prisoners, mentioning them by their names.

A man from the people of Hamīd wrote and asked for du'ā for the baby his wife had conceived from him. The du'ā came about the conception four months before the delivery, saying, "She will deliver a girl." It happened as written in the letter. Muhammad Ibn Muhammad al-Qasri wrote and asked for a du'ā for the sufficiency of his means for his daughters and that he may go to Hajj and that his assets be returned to him. His answer for what he asked came. He performed Hajj that year and four of his daughters died—he had a total of six—and his assets were returned to him. Muhammad Ibn Yazdād wrote, asking for du'ā for his parents.

The answer came, "May Allah forgive you and your parents and your deceased sister Kalki." She was a virtuous woman and had been married off to the peripheries. She had written that fifty dinārs be sent for a congregation of the faithful, ten for my cousin, who was not a believer at all. She had put his name at the end of the letter, hinting her lack of desire for a prayer for him. The answer with respect to the faithful came, "May Allah accept from them and may He do favors to them and reward you." He had not prayed for my cousin. I also sent some dinārs for a faithful congregation. A man who was called Muhammad Ibn Sa'īd also sent me some dinārs, which I sent on the name of his father on purpose, because he himself did not have anything from the religion of Allah. The receipt came by the name "of the person whose name you changed." I carried on this year, in which I saw this sign, one thousand dinārs, which Abu Ja'far had sent. Abu al-Husain Muhammad Ibn Muhammad Ibn Khalaf and Ishāq Ibn al-Junaid were with me. Abu al-Husain took on to carry the saddlebags to the houses. We rented three donkeys and when we reached al-Qātūl, we did not find any donkey. I said to Abu al-Husain, "Take the saddlebags in which the money is and go with the caravan. I

will stay behind and look for a donkey for Ishāq Ibn al-Junaid to ride because he is an old man." I rented a donkey and joined Abu al-Husain at al-Hiyar, which is the periphery of Surra Man Ra'ā. I was talking to him in the night and saying, "I praise Allah for what you are doing." He said, "I would love if I remained with this task." I reached Surra Man Ra'ā and delivered what we were carrying. The representative took it from me in my presence and placed it in a scarf and sent it with a black slave.

When it was the afternoon, he brought me a light package. In the morning, Abu al-Qāsim took a private moment with me and Abu al-Husain and Ishāq went ahead. Abu al-Qāsim said, "The slave who carried the package brought me these dirhams and asked me to give them to the messenger who carried the package." I took the money from him and as I went out of the door of the house, before I speak and before he discovered there is something with me, Abu al-Husain said to me, "When I was with you at the Hiyar, I wished that he sends me some dirhams for the sake of blessings. Likewise, it was the first year when I was with you with al-'Askar." I said to him, "Take these. Allah has granted them to you. All praise belongs to Allah the Lord of the Worlds."

Muhammad Ibn Kashmard wrote a letter, seeking du'ā to have his son Ahmad from his concubine forgiven. The answer came, "As for the al-Saqari, may Allah have that forgiven for him." The Imam (a.s) let him know that his patronym was Abu Saqar.

57- *Ikmāl al-Dīn*: 'Ali Ibn Muhammad Ibn Ishāq al-Ash'ari says, I had a wife from the cousins, which I had deserted for ages. She came to me and said, "If you have divorced me, let me know." I said, "I have not divorced you," and I copulated with her on that day. She wrote to me after a year claiming that she has been impregnated. I wrote about her and about a house my son in law had left behind for the Gharīm (a.s). I was asking that the house should be sold to me and I should be allowed to pay its price in payments. The answer came about the house, "You have been granted what you have asked. However, the woman and her pregnancy had not been mentioned. I wrote to the woman after that; she told me that she had written falsely and that she had never been pregnant. And praise belongs to Allah, the Lord of the World.

58- *Ikmāl al-Dīn*: Abu 'Ali al-Nīli says, Abu Ja'far came to me and took me to al-'Abbāsiyya and led me to a ruins and took out a book and read it to me. It bore the narrative of all that happened in the house. It spoke of the a female, who was Umm 'Abdillah, who would clip her hairs and leave the house and would it throw it in Baghdad and would sit in front of the ruler. It had other similar stories. Then he said to me,

“Remember.” Then he threw the book. This happened long before the incidents that ensued.

Abu Ja’far al-Marwazi narrates from Ja’far Ibn ‘Amr who says, I went to al-‘Askar; this was while the mother of Abu Muhammad was alive. I was with a congregation of men. When we reached al-‘Askar, my friends wrote a letter, seeking permission for a visit to the inside, recounting the name of each man. I said to them, “Do not write my name and my lineage. I am not seeking permission.” They left out my name. The permission came, “All of you enter and the one who did not seek permission.”

Abu al-Hasan Ja’far Ibn Ahmad said, Ibrāhīm Ibn Muhammad Ibn al-Faraj al-Rakhji wrote about a number of things and about a newly born baby and requested a name for him. The answer came to him about the things he had asked, but there was no mention about the baby. The fact was that the baby died. All praise belongs to Allah, the Lord of the World. There had been a discussion amongst some men of our congregation. A letter came to one of them, explaining what had taken place in the gathering.

Al-‘Āsimi told me that a man was thinking about someone who would deliver the religious dues he owed to the Gharīm (a.s) and became much ill at ease for this. He heard a caller call, “Deliver what you have to Hājiz.” Abu Muhammad al-Sarwi went to Surra Man Ra’ā carrying money. A message came to him without his own initiation, saying, “There is no doubt in us, nor in the one sitting in our place. Return what you have to Hājiz.” Abu Ja’far told me, We sent some religious dues with a very reliable brother of ours to the ‘Askar. This brother left for his destination and inserted a letter without telling us amongst the things he was carrying from us. His letter was returned to him without any answer.

Sa’d Ibn ‘Abdillah says, Abu ‘Abdillah al-Husain Ibn Ismā’il al-Kindi said, “Abu Tāhir al-Bilāli said to me, ‘The letter that came to me from Abu Muhammad (a.s) and later on after his demise they sent it as a trust, is at your house.’” I said to him, “I like that you write for me the words of the letter.” Abu ‘Abdillah told Abu Tāhir what I had said and he said to him, “Bring him to me, so he may narrate this from me without any narrator between us. ‘A letter came to me from Abu Muhammad (a.s) two years before his demise, foretelling me about the Heir after him. Then another letter came to me from him three days before his demise, informing me of the same. So may Allah curse whoever denies the bosom friends of God their rights and leads the people to their challengers and may praises be for Allah.’”

59- *Ikmāl al-Dīn*: ‘Ali Ibn Muhammad al-Saimuri wrote and requested for a burial shroud (kafan). The answer came that he will need that in the year two hundred and eighty or two hundred and eighty one. The man died in the year prophesied by the holy Imam and he sent him the burial shroud two months before his death.

60- *Ikmāl al-Dīn*: Muhammad Ibn ‘Ali al-Aswad (a.s) said, A woman gave me a garment in one of the years and asked me to take it to al-‘Amri (a.s). I took that with many other garments and when I reached Baghdad, he ordered me to submit all of them to Muhammad Ibn al-‘Abbas al-Qummi. I gave all of them to him except for the garment of the woman. Al-‘Amri (a.s) sent for me and said, “The woman’s garment, give it to him.” I remembered that a woman had given me a garment; I looked for it but did not find it. He said, “Do not grieve, for you will find it.” Then I found it. This was while al-‘Amri (a.s) did not have a list of the things I was carrying.

61- *Ikmāl al-Dīn*: Muhammad Ibn ‘Ali al-Aswad (a.s) said, ‘Ali Ibn al-Husain Ibn Musā Ibn Bābawayh (a.s) asked me after the death of Muhammad Ibn ‘Othmān al-‘Amri to ask Abu al-Qāsim al-Ruhi (a.s) to ask our Master the Patron of the Age (a.s) to pray that Allah gives him a son. I asked him that and he delivered the request. Then he informed me after three days that the Imam has prayed for ‘Ali Ibn al-Husain and that he will sire a blessed son that Allah will benefit him through this son and then there will be other sons after him.

Abu Ja‘far Muhammad Ibn ‘Ali al-Aswad says, I requested him for myself to pray that may Allah give me a son. He did not give me a reply and said, “This cannot happen.” ‘Ali Ibn al-Husain had his son Muhammad that year and after him other sons and no son was born for me.

Al-Sadūq (a.s) says, Abu Ja‘far Muhammad Ibn ‘Ali al-Aswad (a.s) would often say to me when he saw me coming to the sessions of our Sheikh Muhammad Ibn al-Hasan Ibn Ahmad Ibn al-Walīd (a.s) and my love for books of knowledge and learning, “It is not surprising that you are fond of knowledge, since you are born through the du‘ā of the Imam (a.s).”

Abu ‘Abdillah Ibn Bābawayh says, I started teaching when I had less than twenty years of age. Many a time, Abu Ja‘far Muhammad Ibn ‘Ali al-Aswad would attend my sessions and when he would see my promptness in answering questions regarding the codes of practice (fiqh), he would be much astonished by my young age and then he would say, “It is not surprising, you were born through the du‘ā of the Imam (a.s).”

62- *Ikmāl al-Dīn*: Muhammad Ibn 'Ali Ibn Matīl said, There was a woman called Zainab from the people of Āba. She was married to Muhammad Ibn 'Abdīl al-Ābi. She had three hundred dinārs. She came to my uncle Ja'far Ibn Muhammad Ibn Matīl and said, "I want you to give this money from me to Abu al-Qāsim Ibn Ruh." My uncle sent me with her to translate for her. When I entered upon Abu al-Qāsim (a.s), he addressed her with an eloquent tongue and said, "Zainab, chunā, chuwaitdā, kuwaitdā, chūn aiqanah." It meant, "Zainab, how are you and how did you stay and what is the news of your children?" She did not need my translation. She gave the money and came back.

63- *Ikmāl al-Dīn*: Muhammad Ibn 'Ali al-Matīl said, My uncle Ja'far Ibn Muhammad Ibn Matīl said, Abu Ja'far Muhammad Ibn 'Othmān al-Sammān, known as al-'Amri, called me and gave me small embroidered garments and a sac of dirhams and said, "You need to go by yourself to Wāsit 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 Wāsit."

A tremendous shock overwhelmed me and I said to myself, "A man of my stature is sent for something like this and is assigned to carry these insignificant items." I went to Wāsit, dismounted from the courser, and the first man who encountered me, I asked him about al-Hasan Ibn Muhammad Ibn Qatāt, the pharmacist and the representative of the endowment in Wāsit. He said, "I am him. And who are you?" I said, "I am Ja'far Ibn Muhammad Ibn Matīl." 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 al-'Amri sends you his greetings and he gave me these little garments and this sac to give them to you." He said, "Praise belongs to Allah. Muhammad Ibn 'Abdillah al-'Āmiri 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.

64- *Ikmāl al-Dīn*: Abu Muhammad al-Hasan Ibn Muhammad Ibn Yahyā al-'Alawī, the nephew of Tāhir, told us in Baghdad on the side of the cotton market in house that Abu al-Hasan 'Ali Ibn Ahmad Ibn 'Ali al-'Aqīqī came to Baghdad in the year two hundred and ninety eight and went to 'Ali Ibn 'Isā al-Jarrāh, who was at that time the minister, to seek help about something he had lost. He asked the minister for help. But he said to him, "Your family is extensive in this land. Even if we go to them, they will give us everything we ask for." This took very long or he gave this answer. So, al-'Aqīqī said to him, "I will ask someone who can fulfill

my need." 'Ali Ibn 'Isā asked, "And who is that?" He said, "Allah, the Exalted." Saying this, he left angrily. He said, I went out as I was saying, "To God is the call of help from every calamity and in Him is relief from every tragedy." As I went away, a messenger from Husain Ibn Rūh (a.s) came to me and I confided in him my misgivings. The messenger went and brought this to the attention of Husain Ibn Rūh (a.s). The messenger came to me with a hundred dirhams, whole in number and weight, and a scarf and some scents for the deceased and some burial shrouds. He said, "Your master is extending his greetings to you and is saying, 'When a grief or hard event challenges you, touch this scarf against your face, for this is the scarf of your master. And take these dirhams and these scents and these burial shrouds. Your need will be fulfilled in this night of yours. When you reach Egypt, Muhammad Ibn Ismā'il will be dead ten days before your arrival and then you will die after him. So, this will be your burial shroud and this will be your scent and this will be your gear.'" I took the items and put the event into my memory. The messenger left.

When I was at the al-Mashā'il at my door. The door was knocked. I asked my page, "Look, what is it?" He said, "It is alright. It is the page of Hamīd Ibn Muhammad al-Kātib, the cousin of the minister." He brought him to me. He said, "The minister wants to see you. My master Hamīd is asking you to ride to him." I rode and passed by the streets gates and reached the street of the weight-makers.

I saw that Hamīd was sitting there and waiting for me. When he saw me, he held my hand and we rode to the minister. The minister said, "O' Sheikh, Allah has fulfilled your need." He apologized to me and gave me letters that were written and sealed and he had made them ready for me. I took the letters and left. Abu Muhammad al-Hasan Ibn Muhammad says, Abu al-Hasan 'Ali Ibn Ahmad al-'Aqīqī narrated this to us in Nasībayn and said to me, "These scents have not come but for my aunt." He did not mention her name. I really wished the scents for myself. Al-Husain Ibn Rūh had told me, "I have the lost commodity." He had written to me about what I wanted. So, I went to him and kissed his forehead and his eyes and said, "O' my master, show me the burial shrouds and the scents and the dirhams." He took out the shrouds for me. There was a cloak in them which was embroidered and was weaved at Yemen, three garments from Khurasān, and a turban. The scents were in a sack. He took out the dirhams. I counted them. They were one hundred. I said, "O' my master, give me one dirham from them, I will make a ring out of it." He said, "How can that be? Take anything else from me you want?"

I begged and entreated that I wanted a dirham from those dirhams. I kissed his head and his eyes. He gave me a dirham, which I fastened in my handkerchief and then put it in my sleeve. When I went to the inn, I opened the long sack which I had and put the handkerchief, in which the dirham was tied, in the long sack. I put my books and notebooks over it. I stayed some days and then came back to get the dirham. The sack was tied as it had been, but nothing was in it. Different thoughts were ravaging through my head. I went to the door of al-'Aqīqī and said to his page Khair, "I want to see the Sheikh." He took me inside. Al-'Aqīqī said, "What is happening?" I said, "My master, the dirham which you gave me, I did not put it in my sack." He called for his sack and took out the dirhams and counted them: they were one hundred by number and weight. There was no one with me who I would suspect of wrongdoing. I asked him to give it back to me. He turned me down. And then he went to Egypt and took his lost commodity. Muhammad Ibn Ismā'īl had died ten days before him and then he died and was shrouded in the burial shrouds he was given. May Allah have mercy on him.

65- *Ikmāl al-Dīn*: Al-'Attār narrates on the authority of his father from Muhammad Ibn Shadhān Ibn Na'īm, who said, Four hundred and eighty dirhams were given to me as religious dues. I added another twenty from myself and sent them to Abu al-Husain al-Asadi (a.s) and did not tell him about the twenty from my own. The answer came, "The five hundred dirhams, of which twenty was yours, was received."

Muhammad Ibn Shādhān says, After that I sent some money and did not specify who the senders were. The receipt that came was specifying the name of each individual and the amount he had sent.

Abu al-'Abbās al-Kufi says, A certain man took some money to deliver to the Imam. He desired to see a proof. The Patron of the Age (a.s) wrote to him, "If you should desire guidance, you will be guided, and if you seek, you will find. Your master is saying to you, Bring what is with you." The man says, I kept dinārs out from the money that was with me. I did not weigh those six coins and passed on the rest. A letter came, "Return the six, which you took out without weighing. Their weight is six dinārs and five dawāniq and one and a half grain." I weighed the dinārs and they were as the Imam (a.s) had said.

66- *Ikmāl al-Dīn*: Ahmad Ibn Hārūn narrates on the authority of Muhammad al-Humyari from Ishāq Ibn Hāmid al-Kātib, who says, There was a merchant who sold fabrics in Qum. He was a faithful man, but his partner was a murje'ī. 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.s) stripped it into two halves by length. He kept one half and returned the other and said, "I do not have any need for the murje'ī's wealth."

67-*Ikmāl al-Dīn*: 'Ammār Ibn al-Husain Ibn Ishāq al-Ashrūsi (a.s) says, Abu al-'Abbās Ahmad Ibn al-Khidhr Ibn Abi Sālih al-Jahdari told us that after he had been fascinated with the search and investigation into the matter of Imamate after the Eleventh Imam and had left his homeland to find out what to do, a letter came to him from the Patron of the Age (a.s). It read, "Whoever searches, he seeks; and whoever seeks, he leads on; and whoever leads on, he destroys; and whoever destroys, he worships a deity other than Allah." At that, he gave up the search and returned.

68- Muhammad Ibn Ahmad Ibn Rūh Ibn 'Abdillah Ibn Mansūr Ibn Yūnus Ibn Rūh, the last the companion of our master the Patron of the Age (a.s) said, I heard Muhammad Ibn al-Hasan al-Sairafi, who lived in the land of Balkh say, I desired to go to Hajj and had a some religious dues, some of which were gold and some were silver. I melted the gold and the silver and rendered them into pieces. These assets had been entrusted to me that I will deliver them to al-Sheikh Abu al-Qāsim al-Husain Ibn Rūh (a.s). When I reached Sarakhs, I erected my tent on a sandy spot and began separating the pieces of gold and silver. One of these pieces fell from me and went into the sand and I did not notice. When I reached Hamdhān, I went over the gold and silver once again as a precaution to guard them, and found out that one piece, which weighted one hundred and three metical, or he said, ninety three metical, was missing. I replaced that piece with another precious piece of the same weight from my own assets and put it with the other pieces of gold and silver. When I reached Baghdad, I went to al-Sheikh Abu al-Qāsim al-Husain Ibn Rūh (a.s) 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 assets, from amongst all the pieces, and 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

al-Sheikh Abu al-Qāsim Ibn Rūh had passed away. I met Abu al-Hasan al-Samari (a.s) and gave the piece to him.

69- *Ikmāl al-Dīn*: Al-Husain Ibn 'Ali Ibn Muhammad al-Qummi, known as Abu 'Ali al-Baghdadi, narrated to us, When I was in Bukhara, the man known as Ibn Jāwshīr handed me ten pieces of gold and asked me to give them to al-Sheikh Abu al-Qāsim al-Husain Ibn Rūh (a.s) 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 the equal weight in its place and put it with the other nine pieces. Then I went to al-Sheikh Abu al-Qāsim al-Rūhi (a.s) 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 which I had lost at Amawaih. I looked at it and recognized it.

Al-Husain Ibn 'Ali Ibn Muhammad, known as Abu 'Ali al-Baghdadi, said, I saw at that year in Baghdad a woman who was asking me about the representative of our Master (a.s) who he was. One of the Qummi told her that he is Abu al-Qāsim al-Husain Ibn Rūh and he led her to me. She came to him when I was there and said, "O' Sheikh, what do I have with me?" He said, "Whatever you have with 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. Abu al-Qāsim 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 that is fastened with jewels, and two small rings fastened with jewels and two rings, one of them turquoise and the other agate." It was as he had said and he had not left out anything. Then he opened the case and showed me its contents. The woman also looked at it. She exclaimed, "This is the very case I carried and threw into the Tigris." I and the woman fainted out of happiness of seeing this miraculous proof of the truth of guidance. After he narrated this hadith to me, al-Husain said, "I bear witness by Allah, the High, that this hadith is as I told you, neither I added into it, nor did I omit anything from it." He took solemn oaths by the Twelve Imams, peace be with them all, that he spoke the truth and did not add or omit.

70- *Ikmāl al-Dīn*: Muhammad Ibn 'Isā Ibn Ahmad al-Zurji says, I saw at Surra Man Ra'a a young man in the masjid known as Zubaida. He

mentioned that he is a Hāshimite from the progeny of Musā Ibn 'Isā. When he was talking to me, he called out a bondmaid and said either O'Ghazzāl or O' Zulāl. Suddenly an aged bondmaid came. He said to her, "Bondmaid, speak to your master of the narrative of the applicator and baby."

She said, "We had a child who was sick. My mistress asked me to go to the house of al-Hasan Ibn 'Ali (a.s) and ask lady Hakīma to give us something to bless our child with health. I went to lady Hakīma and asked her that. Lady Hakīma said, 'Bring me the applicator by which the baby, who was born yesterday, has been received *kuhl*,' meaning the son of al-Hasan Ibn 'Ali. The servant brought the applicator and she gave it to me and I brought it to my mistress. She applied *kuhl* to our child and he was healed and he lived. We used to seek cure through that applicator and then we lost it.

[1] Another title of the Imam of the Age, by which the Shi'a commonly referred to him during the early days of occultation.

[2] Another title used for the purpose of taqiyya and secrecy by the Shi'a in the early days of occultation.

## THE EMISSARIES WHO COMMUNICATED BETWEEN THE SHĪ'A AND THE QĀ'IM DURING THE MINOR OCCULTATION

1- *Al-Ghaiba* of Sheikh Tusi: It has been recorded in certain narrations that they have said, "Our servants and our caretakers are the most evil of Allah's creation." This statement is not meant to be general and all inclusive. They have said so because these individuals included non-Shi'a and traitors, as we shall mention. Muhammad Ibn 'Abdillah Ibn Ja'far al-Humyari narrates on the authority of his father from Muhammad Ibn Sālih al-Hamdani, saying, I wrote to the Patron of the Age (a.s) that my family was abusing me and were rebuking me with the tradition that has been narrated from your forefathers, peace be with them, "Our servants and our caretakers are the most evil of Allah's creation." The holy Imam wrote back, "Do you not read what Allah, the High, has said, And We set between them and the cities that We have blessed, cities apparent. By Allah, we are the cities which Allah has blessed and you are the cities apparent."

*Ikmāl al-Dīn*: My father and Ibn al-Walīd both have narrated on the authority of al-Humyari from Muhammad Ibn Sālih al-Hamdāni a similar account. Then he said, 'Abdullah Ibn Ja'far said, 'Ali Ibn Muhammad al-Kulaini narrated this hadith on the authority of Muhammad Ibn Sālih from the Patron of the Age (a.s).

'Allāma Majlisi says, Then Sheikh Tūsi mentions some of the companions of the Imams, Divine bliss be for them, who have been praised. And then he says, Of the emissaries in the time of the minor occultation, who have been extolled, their first one is the person appointed by Abu al-Hasan 'Ali Ibn Muhammad al-'Askari and his son Abu Muhammad al-Hasan Ibn 'Ali Ibn Muhammad, peace be with them all. He was the reliable scholar Abu 'Amr 'Othmān Ibn Sa'īd al-'Amri and was from the tribe of Asad. He has been called al-'Amri on the virtue of the narration of Abu Nasr Hibatullah Ibn Muhammad Ibn Ahmad al-Kātib Ibn Bint Abi Ja'far

al-'Amri (a.s) saying, He was from the Asad, and is known by his grandfather's name and therefore, it is said al-'Amri.

A group of the Shī'a has said, Abu Muhammad al-Hasan Ibn 'Ali (a.s) said, "The names Ibn 'Othmān and Abu 'Amr shall not gather in one man," and ordered him to break his patronym, so he was called al-'Amri. He is also called al-'Askari, because he was from the 'Askar of Surra Man Ra'ā. He is also called al-Sammān, because he used to trade grease in order to conceal his task. When the Shī'a carried their religious dues to Abu Muhammad (a.s), they would send it to Abu 'Amr, which he would place in containers that were used for grease and carry them to Abu Muhammad (a.s) because of taqiyya and fear.

A group of scholars narrated to me from Abu Muhammad Hārūn Ibn Musā from Abu 'Ali Muhammad Ibn Himām al-Iskāfi, who said Ahmad Ibn Ishāq Ibn Sa'd al-Qummi narrated to us, saying, I entered on a certain day upon Abu al-Hasan 'Ali Ibn Muhammad, peace be with him (a.s). I said, "O' my master, many a time, I go away and then come to your vicinity, yet I am still not able to find access to you every time I come nearby. So whose word should we accept and whose order should we obey?" The Imam (a.s) said, "This is Abu 'Amr. He is trustworthy and honest. He is the trustworthy man of the past and my man of trust in my lifetime and after my death. Whatever he says to you, he says it from us; whatever he delivers to you, he does so from me." Abu Muhammad Hārūn said, Abu 'Ali said, Abu al-'Abbas al-Humyari said, We would often discuss this narration and extol the eminence of Abu 'Amr. A group of scholars narrated to us from Abu Muhammad Hārūn from Muhammad Ibn Himām from 'Abdullah Ibn Ja'far, saying, On a certain year after the demise of Abu Muhammad (a.s), we performed Hajj. I went to Ahmad Ibn Ishāq at the and saw Abu 'Amr with him. I said, "This Sheikh," pointing to Ahmad Ibn Ishāq, "and he is a trustworthy and admirable man before us, has narrated to us," such and such. I narrated to him all of the narrative, which we have mentioned above on the account of the eminent position of Abu 'Amr. I said, "You are now someone whose word and truthfulness is not dubitable. I beseech you for the sake of Allah and the sake of the two Imams who have declared you trustworthy, have you seen the son of Abu Muhammad who is the Patron of the Age?" He wept and then said, "You cannot inform anyone with this regard so long as I am alive." I said, "Sure so." He said, "I have verily seen him and his neck is like this." He wanted to say that he has the most beautiful and wholesome of the necks. I asked, "And the name?" He said, "You have been all forbidden from that." Ahmad Ibn

'Ali Ibn Nūh Abu al-'Abbās al-Sairāfi narrates through the chain of narration from Muhammad Ibn Ismā'il al-Hasīn and 'Ali Ibn 'Abdillāh al-Hasīn, that the two men said, We entered upon Abu Muhammad al-Hasan (a.s) at Surra Man Ra'ā. There were a congregation of his devotees and his Shī'a in his presence when Badr, his servant, entered and said, "O' my master, there is a nation, streaked in dust and with uncombed hair, at the gate." The Imam said, "They are a congregation of our Shī'a from Yemen."

The narration is long. The two narrators say, Al-Hasan (a.s) said to Badr, "Go and bring 'Othmān Ibn Sa'id al-'Amri to us." It was not long that 'Othmān entered. Our master Abu Muhammad (a.s) said to him, "O' 'Othmān go, for you are the representative and the reliable and entrusted man with respect to God's money. Take from these Yemeni gentlemen the religious dues they have brought." Then the two narrators continue their narrative until they say, Then we all said, "O' our Master, by Allah, 'Othmān is of the best of your Shī'a. You increased our knowledge with respect to his position in your service and that he is your representative and your reliable man in God's money." He said, "Yes, and bear witness for me that 'Othmān Ibn Sa'id al-'Amri is my representative and that his son Muhammad is the representative of my son your Mahdi."

Abu Nasr, who is the great grandson of al-'Amri's daughter, narrates through his chain of narration that when al-Hasan Ibn 'Ali (a.s) passed away, 'Othmān Ibn Sa'id (a.s) attended his burial bath and served in all of his rituals of shrouding, scenting, and burial. He was ordered to be the caretaker in the superfluities, and superfluities cannot be rejected but through the rejection of the reality of things because of their appearances. The letters of the Patron of the Order (a.s) to his Shī'a and the intimate devotees of his father Abu Muhammad (a.s), containing orders and prohibitions and answers to their queries when they needed to pose questions, would come through 'Othmān Ibn Sa'id and his son Abu Ja'far Muhammad Ibn 'Othmān. These letters were in the same handwriting that used to come in the lifetime of al-Hasan (a.s). The Shī'a continued to recognize him as a righteous man until 'Othmān Ibn Sa'id (a.s) died and his son Abu Ja'far gave him burial bath and took over the task. Then onwards, all undertakings were accomplished through Abu Ja'far and the Shī'a remained unanimous on his uprightness and trustworthiness and honesty due to the narration recorded during his father's lifetime that enunciated his honesty and uprightness and commanded the Shī'a to refer to him in the lifetime of al-Hasan (a.s) as well as after his death.

Ahmad Ibn 'Ali Ibn Nūh Abu al-'Abbās al-Sairāfi narrates on the authority of a number of named narrators in a long well-known narration, in which they all say, We gathered before Abu Muhammad al-Hasan Ibn 'Ali (a.s) to ask him about the Hujja after him. There were forty men in the gathering. 'Othmān Ibn Sa'īd Ibn 'Amr al-'Amri rose and said, "O' son of the Messenger of Allah, I want to ask you about a great subject which you know better than me." "Sit down, O' 'Othmān," he told him. 'Othmān rose to leave. The Imam said, "No one leaves." None of us left. It was an hour that the Imam called 'Othmān. 'Othmān who rose on his feet. The Imam said, "Shall I inform you why you have come?" They said, "Yes, O' son of the Messenger of Allah." He said, "You have to ask me about the Hujja after me." They said, "Yes." Suddenly, there came a boy, as he were a piece of the moon and more similar to Abu Muhammad (a.s) than all the people.

The Imam said, "This is your Imam after me and my caliph over you. Obey him and do not disperse after me, lest you will perish in your religions. Behold, you will not see him after this day of yours until ages pass. So, accept from 'Othmān what he says and obey his order and accept his word, because he is the caliph of your Imam and the affairs are in his hands."

Abu Nasr Hibtullah Ibn Muhammad says in a narration, The tomb of 'Othmān Ibn Sa'īd is on the western side of Baghdad in the street of the turf. It is in the beginning of the famous place in the gate known as the gate of Hubla, in the gate of the Mosque on the right side. The tomb is in the very qibla of the mosque.

Sheikh Tūsi has said, I saw his tomb in the said spot. A wall had been erected at its face at which the mosque's mihrāb stood. On its side is a gate that goes to the tomb in a dark and small room. We used to enter that room and visit him every month. Such was my practice from the time of my arrival at Baghdad, which was at the year four hundred and eight, until the year four hundred and thirty and something. Then the Chief Abu Mansūr Muhammad Ibn al-Faraj tore down that wall and manifested the tomb to view and built a sepulcher over it. It is under a ceiling and anyone who desires can enter and visit it. The neighbors seek blessing by visiting him and believe that he is a virtuous man. They often say he is the son of the woman who raised the Doyen of the Martyrs al-Husain (a.s) and do not know the reality about him. This condition continues until this day of ours, which is the year four hundred and forty seven.

## ABU JA'FAR MUHAMMAD IBN 'OTHMĀN IBN SA'ĪD AL-'AMRI

When Abu 'Amr 'Othmān Ibn Sa'īd died, his son Abu Ja'far Muhammad Ibn 'Othmān stood in his place, on the virtue of the clear instructions of Abu Muhammad (a.s) and the instructions of his father about the time of the Qā'im (a.s). A congregation of scholars narrated to me on the authority of Abu al-Hasan Muhammad Ibn Ahmad Ibn Dāwūd al-Qummi and Ibn Qulawayh from Sa'd Ibn 'Abdillah, saying, the Veracious Sheikh Ahmad Ibn Ishāq Ibn Sa'd al-Ash'ari (a.s) narrated to us, and then he mentions the account which we brought earlier. A congregation of our scholars narrated to me from all of the eminent personages of Abu al-Qāsim Ja'far Ibn Muhammad Ibn Qulawayh and Abu Ghālib al-Rāzi and Abu Muhammad al-Tala'kabari, who all narrate from Muhammad Ibn Ya'qūb al-Kulaini, who narrates from Muhammad Ibn 'Abdillah and Muhammad Ibn Yahyā, who narrate from 'Abdullah Ibn Ja'far al-Humyari, saying, I and al-Sheikh Abu 'Amr were with Ahmad Ibn Ishāq al-Ash'ari al-Qummi. Ahmad Ibn Ishāq made a gesture to me to ask him about the Heir. So, I asked him, "O' Abu 'Amr, I want to ask you a question; however, I am not unsure about what I want to ask you, for my faith and my belief is that the earth does not remain without a Hujja, unless it is forty days prior to the Day of Judgment. And when that happens, the Hujja is ascended and the gateway of repentance is shut.

And it will not benefit any soul has it not already believed and earned good in its belief. They are the wicked of God's creation and they are the ones that the Day of Judgment shall stand against them. However, I desire to increase my certitude, as Abraham (a.s) asked his Lord to show him how He brings the dead back to life. He said, 'Do you believe not? He said, Indeed; rather, for my heart to satisfy. Abu 'Ali Ahmad Ibn Ishāq has narrated to me from Abu al-Hasan (a.s). He said, I asked the Imam, 'With who should I transact and from whom should I learn and whose word should accept?' The Imam said to him, 'Al-'Amri is my trustworthy man. Whatever he delivers to you, he does so from me. And whatever he says to you, he does so from me. So listen to him and obey him, for he is a trustworthy and honest man.' Also Abu 'Ali narrated to me that he asked Abu Muhammad al-Hasan Ibn 'Ali the same question and the Imam said to him, 'Al-'Amri and his son are two trustworthy men. Whatever they deliver to you, they deliver from me; and whatever they say to you, they say from me. Listen to them and obey them, for

they are two trustworthy and honest men.' These are the words of two Imams of the past about you."

Abu 'Amr fell into prostration and tears rolled down from his eyes and then he said, "Ask." I said to him, "Have you seen the Heir of Abu Muhammad (a.s)?" He said, "Yes, by Allah. And his neck is like this," and he pointed with his hands. I said to him, "I have one more question." He said, "Bring it forth." I said, "His name?" He said, "That is forbidden to you to ask about. I am not saying this from myself, nor am I permitted to allow or disallow. Rather, this prohibition is from the Imam himself (a.s). The scepter's impression is that Abu Muhammad (a.s) passed away and did not leave a son behind and that his bequeathals were divided and taken over by people who were not entitled to do that. He bore patience on that. There is his household, wandering about and there is no one who has the courage to recognize them or offer them something. Should the name come out, search will be on. So fear God and hold back from that."

Al-Kulaini said, A Sheikh from our scholars, that my memory fails his name, said that Abu 'Amr was asked in the presence of Ahmad Ibn Ishāq the same question and he gave a similar answer. A congregation of our scholars narrated to us from Muhammad Ibn 'Ali Ibn al-Husain Ibn Musā Ibn Bābawayh from Ahmad Ibn Hārūn al-Fāmi, saying, Muhammad Ibn 'Abdillah Ibn Ja'far al-Humyari narrated to us from his father 'Abdillah Ibn Ja'far, saying, A holy letter came out to al-Sheikh Abu Ja'far Muhammad Ibn 'Othmān Ibn Sa'īd al-'Amri, may Allah sanctify his soul, consoling him for his father (a.s). One section of the letter read, "We belong to Allah and to Him do we return, submit to His command and are pleased with His destiny. Your father lived fortuitously and died praiseworthy. May Allah have mercy on him and take him to the company of his Imams and his masters, peace be with them. He was always dedicated to their cause and diligent in what would take him near Allah, the Exalted, and the Imams.

May Allah beautify his visage and forgive him his shortcomings." Another segment of the letter reads, "May Allah increase upon you the reward and may He adorn for you the grieving. This tragedy has struck you and has struck us. His separation has left you in fright and has left us in fright. May Allah please him in his eternal abode. Of the best of his fortuitousness was that Allah gave him a son like you, to stay behind him and take his place and perform his task and seek mercy for him. I say, All praise belongs to Allah, for breathes are sacred at your place and at what Allah has given you and placed before you. May Allah help you

and strengthen you and empower you and grant you success. May He be your Guardian and Protector and Shepherd.”

2- *Al-Ghaiba* of Sheikh Tusi: A congregation of our scholars narrated to me from Hārūn Ibn Musā from Muhammad Ibn Himām, saying, ‘Abdullah Ibn Ja’far al-Humyari said to me, When Abu ‘Amr (a.s) passed away, letters continued to come to us with the same handwriting through which we used to receive letters on the virtue of Abu Ja’far (a.s) taking his father’s place.

On the authority of the same chain of narration from Muhammad Ibn Himām, who says, Muhammad Ibn Hemawayh Ibn ‘Abd al-‘Azīz al-Rāzi recounted to me in the year two hundred and eighty that Muhammad Ibn Ibrāhīm Ibn Mahziyār al-Ahwāzi recounted that a letter came to him after the demise of Abu ‘Amr that stated, “And his son, may Allah protect him, has always been our man of trust during the lifetime of his father (a.s). He is to us like his father and in his place. He orders to our command and according to our command he acts. May Allah cherish him. Pay heed to his word. And let this assertion of ours be known.”

A congregation narrated to us from Abu al-Qāsim Ja’far Ibn Muhammad Ibn Qulawayh and Abu Ghālib al-Rāzi and Abu Muhammad al-Tala’kabari, all of whom narrate from Muhammad Ibn Ya’qūb on the authority of Ishāq Ibn Ya’qub, who says, I asked Muhammad Ibn ‘Othmān al-‘Amri to deliver a letter of mine, in which I had asked about some queries that had baffled me. The answer with the hand writing of our Master the Patron of the House came that stated, “As for Muhammad Ibn ‘Othmān al-‘Amri, may Allah be pleased with him and his father before him: he has my full trust and his letter is my letter.

3- *Al-Ghaiba* of Sheikh Tusi: Abu al-‘Abbās said, Hibatullah Ibn Muhammad Ibn Bint Umm Kulthūm Bint Abi Ja’far al-‘Amri (a.s) narrated to me from his teachers, who said, The Shī’a always believed in the uprightness of ‘Othmān Ibn Sa’īd (a.s). His son Abu Ja’far Muhammad Ibn ‘Othmān performed his burial bath and took the charge and assumed leadership. The Shī’a were all unanimous on his uprightness and trustworthiness and honesty, due to the explicit narrations pronouncing his honesty and uprightness and commanding the people to refer to him in the lifetime of al-Hasan (a.s) and after his death in the lifetime of his father ‘Othmān Ibn Sa’īd.

The Shī’a did not dispute his uprightness nor did they doubt his honesty. The letters came out through him to the Shī’a in their important matters during his life. They were by the same handwriting as they were

in the lifetime of his father 'Othmān. The Shī'a did not know anyone else but him in this position. Nor did they turn to anyone else but him. Many signs and miracles of the Imam, which appeared through him, have been narrated. He spoke of the events to the Shī'a that increased their faith in this regard and they are well-known before the Shī'a. We will bring a fragment of them and will not prolong the discourse through their repetition, because this much is sufficient for the fair minded investigator.

Ibn Nūh says, Abu Nasr Hibatullah Ibn Bint Kulthūm Bint Abi Ja'far al-'Amri said to me, Abu Ja'far Muhammad Ibn 'Othmān al-'Amri had a number of books. He had written them on the subject of fiqh on the basis of his learning from Abu Muhammad al-Hasan (a.s) and the Patron (a.s) and from his father 'Othmān Ibn Sa'id, who had procured his knowledge from Abu Muhammad and from 'Ali Ibn Muhammad, peace be with them. They included books titled as The Books of Drinks. Al-Kabīra the mother of Kulthūm the daughter of Abu Ja'far (a.s) mentioned that the books reached Abu al-Qāsim al-Husain Ibn Rūh (a.s) at the time of the final will to him and they remained in his possession. Abu Nasr says, I suspect she said that they reached afterwards to Abu al-Hasan al-Samari (a.s).

Abu Ja'far Ibn Bābawayh says, Muhammad Ibn 'Othmān al-'Amri narrated that by Allah, the Patron of this Order attends the Hajj every year and sees the people and knows them and they see him but do not recognize him.

A number of scholars narrated to me on the authority of the named narrators from 'Abdullah Ibn Ja'far al-Humyari that he said, I asked Muhammad Ibn 'Othmān (a.s) "Have you seen the Patron of this Order?" "Yes," he said, "and my last covenant with him was at the Sacred House of God as he was saying, O' Allah, fulfill to me what You promised to me." He said, "I saw him, Divine bliss be for him, clinging to the curtains of the Ka'ba in al-Mustajār as he was saying, O' Allah, avenge from Your enemies through me." Through the same chain of narration from the father of Muhammad Ibn 'Ali, who said, 'Ali Ibn Sulaymān al-Rāzi recounted to us on the authority of 'Ali Ibn Sadaqa al-Qummi, who said, A letter came to Muhammad Ibn 'Othmān al-'Amri (a.s) without any inquiry from him, and commanded him to inform the people who were inquiring about the name of the Imam to either be silent and attain the Paradise or either talk and be condemned to the Fire. For if they discern the name, they will spread it, and if they discover the place, they will lead others to it. Ibn Nūh narrates from Abu Nasr Hibatullah Ibn Muhammad, who narrates from Abu 'Ali Ibn Abi Jayyed al-

Qummi, who narrates from Abu al-Hasan 'Ali Ibn Ahmad al-Dallāl al-Qummi, who said, I entered upon Abu Ja'far Muhammad Ibn 'Othmān (a.s) on a certain day to offer him my greetings.

He was there and in front of him was a square frame of oak and an inscriber who was inscribing on it and writing verses of Qur'ān and the names of the Holy Imams on its sides. I asked him, "What is this oak for, my master?"

He said, "This is for my grave; it will be in it." He said either, "I will be placed over it" or, "I will be raised over it." Then he said, "I am done with it, and every day, I descend into it and recite a part of Qur'ān and come back."

Abu 'Ali Ibn Abi Jayyed al-Qummi says, I also think he said, Abu Ja'far Ibn 'Othmān (a.s) took my hand and showed his tomb to me. He told me that on such and such day of the such and such month of the such and such year, "I will go towards Allah, the Exalted, and will be buried here, and this frame of oak will be with me."

When I came out from his place, all of his providential sayings came true. I was constantly watching his state. It was not long that he became ill and then he died on the very day of the month and the year he had confided in me; and he was buried there. Abu Nasr Hibatullah says, I heard this narration from someone other than Abu 'Ali. Also Umm Kulthūm Bint Abi Ja'far (a.s) and another congregation of scholars from Abu Ja'far Muhammad Ibn 'Ali Ibn al-Husain (a.s) narrated to me on the authority of Muhammad Ibn 'Ali Ibn al-Aswad al-Qummi that Abu Ja'far al-'Amri (a.s) dug a tomb for himself and leveled it with oak. I inquired about it. He mentioned some reasons to the people. Then I asked him about it. He said, "I have been ordered to gather my affairs." He died two months after that. May Allah be pleased with him and may He please him.

4- *Al-Ghaiba* of Sheikh Tusi: Abu Nasr Hibatullah said I found in the handwriting of Abu Ghālib al-Rāzi (a.s) that Abu Ja'far Muhammad Ibn 'Othmān al-'Amri (a.s) died at the end of Jamādi al-Ūlā of the year three hundred and five. Abu Nasr Hibatullah Ibn Muhammad Ibn Ahmad has mentioned that Abu Ja'far al-'Amri (a.s) died in the year three hundred and four and that he undertook this duty for about fifty years. People would carry their religious dues to him and letters to them would come with the same handwriting that they came during the lifetime of al-Hasan (a.s) addressing their important and vital issues of religious as well as worldly life and responding their queries with astonishing answers. May Allah please him and He be pleased with him.

Abu Nasr Ibn Hibatullah says, Abu Ja'far Muhammad Ibn 'Othmān's grave is near that of his mother in the street of gate of Kufa in the place where his houses and quarters were, which is now in the middle of the desert. May Allah sanctify his soul.

## **ABU JA'FAR MUHAMMAD IBN 'OTHMĀN IBN SA'ĪD AL-'AMRI'S APPOINTMENT OF ABU AL-QĀSIM AL- HUSAIN IBN RŪH IN HIS POSITION AFTER HIMSELF THROUGH THE ORDER OF THE IMAM**

Al-Husain Ibn Ibrāhim al-Qummi narrates through the named chain of narration on the authority of Abu 'Abdillāh Ja'far Ibn Muhammad al-Madā'ini, known as Ibn Qazdā in Baghdad, who said, It was my conduct that when I carried religious dues that were in my hands to al-Sheikh Abu Ja'far Muhammad Ibn 'Othmān al-'Amri (a.s) to say to him something no one else said its like to him, This money, the amount of which is such and such, belongs to the Imam (a.s). He would say, "Yes. Leave it." I would return and say to him, "Say to me it belongs to the Imam." And he would say, "Yes, it belongs to the Imam (a.s)." And then he would take it. The last time I saw him, I went to him with four hundred dinārs. I talked to him as my custom was. He said to me, "Take it to al-Husain Ibn Rūh." I paused and said, "You will take it from me like every time." He turned me down like a stranger to my words and said, "Go, may Allah keep you well, and give them to al-Husain Ibn Rūh." As I saw anger on his face, I moved and climbed over my courser. I had gone some ways that I had doubts, so I returned and knocked on the door. The servant came to me and asked, "Who are you?" I said my name. He went inside and sought permission for my entry and came back, turning me down. I said to him, "Go and ask for permission for me. I must see him." He went inside and told him about my return. He had gone to the women's quarters. He came out and sat over a bunk, while his feet were on the ground. He was wearing two slippers, half of beauty of which were due to good looks of his feet. He said to me, "What prompted you to come back? And why did you not do what I told you to do?" I said, "I did not dare do what you asked me to do." He called on me as he was angry, "Go, may Allah keep you well, for I have raised Abu al-Qāsim al-Husain Ibn Rūh to my position and have assigned him my chair." I asked, "By the order of the Imam?" He said, "Go, may Allah keep you well. It is as I told you."

I did not have any option but to leave. I went to Abu al-Qāsim Ibn Rūh. He was in a narrow house. I related to him what had happened. He was pleased and thanked Allah, the Exalted. I gave him the dinārs. I kept submitting all of my religious dues to him after that. On the authority of Ja'far Ibn Ahmad Ibn Matīl al-Qummi, Muhammad Ibn 'Othmān Abu Ja'far al-'Amri (a.s) had about ten people in Baghdad who were his

deputies. Abu al-Qāsim Ibn Rūh was one of them. All of them were closer to him than Abu al-Qāsim Ibn Rūh (a.s) so much so that when he needed something or had a task, he would have it fulfilled through someone else, because Ibn Rūh did not have that kind of proximity to him. When Abu Ja'far (a.s) was to pass away, the choice was his and he had the authority to make his final will.

Our Sheikhs were saying, We did not have any doubt that if something should happen to Abu Ja'far, no one will take his place but Ja'far Ibn Ahmad Ibn Matīl or his father, for he was Abu Ja'far's confidential and was at his house mostly. It was known that towards the end of his life, Abu Ja'far did not eat any food that was not prepared at the house of Ja'far Ibn Ahmad Ibn Matīl and his father, due to an incident that had occurred. His food was at the house of Ja'far and his father. Our scholars did not doubt that if something happened, the position will be handed to him. When he passed away and Abu al-Qāsim was selected, they submitted to him and did not reject him. They were all with him and at his service just as they were with Abu Ja'far (a.s). Ja'far Ibn Ahmad Ibn Matīl continued to serve Abu al-Qāsim as his deputy until his death as he served Abu Ja'far al-'Amri. Anyone who would question Abu al-Qāsim questions Abu Ja'far and questions the Hujja (a.s). A congregation of scholars narrated to us from Abu Ja'far Muhammad Ibn 'Ali Ibn al-Husain Ibn Bābawayh, saying Abu Ja'far Muhammad Ibn 'Ali al-Aswad (a.s) said, I used to carry religious dues procured as waqf to Abu Ja'far Muhammad Ibn 'Othmān al-'Amri (a.s), which he would take from me. One day, I took some money to him. It was at his last days, two or three years prior to his demise. He ordered me to give them to Abu al-Qāsim al-Rūhi (a.s). I always asked Abu al-Qāsim for receipts, so he complained to Abu Ja'far (a.s) about it, and he ordered me, "Do not insist on receipts and everything that reaches Abu al-Qāsim is as it reaches me." After that, I used to take the dues to him and would not ask for receipts.

5- *Al-Ghaiba* of Sheikh Tusi: On the authority of Ja'far Ibn Ahmad Ibn Matīl, saying, When death approached Abu Ja'far Muhammad Ibn 'Othmān al-'Amri, I was sitting near his head and was asking him questions and talking to him. Abu al-Qāsim Ibn Rūh was near his feet. He turned to me and then said, "I have been ordered to confide my final will to Abu al-Qāsim al-Husain Ibn Rūh." I rose from his overhead and took Abu al-Qāsim's hand and sat him on my seat and sat myself at his feet.

6- *Al-Ghaiba* of Sheikh Tusi: Ibn Nūh says, Abu 'Abdillah al-Husain Ibn 'Ali Ibn Bābawayh came to us in Basra in the month of Rabī' al-Awwal of the year three hundred and seventy eight. He said, I heard the

'Alawi lady of al-Saffār and al-Husain Ibn Ahmad Ibn Idrīs mentioning the following narrative that they were present at Baghdad at that year and witnessed that. Also a congregation narrated to us on the authority of Abu Muhammad Hārūn Ibn Musā, saying, Narrated to me Abu 'Ali Muhammad Ibn Humām (a.s) that Abu Ja'far Muhammad Ibn 'Othmān al-'Amri, may Allah sanctify his soul, called us before his demise. We were the elite of the Shī'a and senior members of the congregation. He said to us, "If the incident of death befalls me, the command is with Abu al-Qāsim al-Husain Ibn Rūh al-Nawbakhti. I have been ordered to place him in my position after me. Refer to him and depend on him in your affairs."

Al-Husain Ibn Ibrāhim narrated to me through the named chain of narration on the authority of Abu Ahmad Ibn Ibrāhim and my Abu Ja'far 'Abdillah Ibn Ibrāhim and others that when the condition of Abu Ja'far al-'Amri worsened, he gathered a group of the personages of the Shī'a. There was Abu 'Ali Ibn Himām; there was Abu 'Abdillah Ibn Muhammad al-Kātib; there was Abu 'Abdillah al-Bāqitāni; there was Abu Sahl Ismā'il Ibn 'Ali al-Nawbakhti; there was Abu 'Abdillah Ibn al-Wajnā' and other senior individuals of the denomination. They entered upon Abu Ja'far (a.s) and said to him, "If some thing happens, who will be at your place?" He said to them, "This, Abu al-Qāsim al-Husain Ibn Rūh Ibn Abi Bahr al-Nawbakhti will sit on my seat and will be the emissary between you and the Patron of the Order. He will be his representative and is a reliable and honest man. Refer to him in your affairs and trust him in your vital enterprises. I have been ordered to that and I conveyed the message." Through the same chain of narration from Hibatul-lah Ibn Muhammad Ibn Bint Umm Kulthūm Bint Abi Ja'far al-'Amri on the authority of Umm Kulthūm the daughter of Abu Ja'far (a.s): Abu al-Qāsim al-Husain Ibn Rūh (a.s) was the representative of Abu Ja'far (a.s) for good many years. He was watching over his properties and would deliver his secret messages to chiefs of the Shī'a. He was his intimate deputy, so much so that Abu Ja'far would discuss with him things that happened between him and his concubines, thanks to his proximity to him and his affinity with him. She said, He would give him every month thirty dinārs as stipend for him. This was in addition to what he received from the ministers and chiefs of the Shī'a, such as the house of Furāt and the others, due to his prestige and position and his respectability before them. The Shī'a had a very majestic impression about him for his intimacy with my father and the latter's statements before them endorsing his trustworthiness, excellence, piety, and all and other qualities that he bore

from this creed. So, the affairs were facilitated for him during the lifetime of my father until the final will explicitly pronounced him for that position. No one disputed his authority and no one doubted it, except someone who must have been ignorant about my father first. Besides, I do not know anyone from the Shī'a who has questioned his position. Hibatullah says, I heard this from many members from the Nawbakhts, such as Abu al-Husain Ibn Kibriyā' and others.

A number of scholars narrated to me on the authority of Abu al-'Abbās Ibn Nūh, saying, I discovered the first letter that came from Abu al-Qāsim (a.s) with the handwriting of Muhammad Ibn Nafīs, amongst the things he wrote in Ahwāz. "We know him, may Allah let him know all that is good, and His Paradise, and may He render him fortuitous by success. We came across his letter. He is our man of trust on the position he is. He is before us in the position and rank that please him. May Allah increase His favors upon him; He is the All-Mighty Guardian. And praise belongs to Allah; there is no partner for Him. And may Allah bless His Messenger Muhammad and his House and greet them many greetings." This letter arrived on the Sunday, six nights left from the Shawwāl of the year three hundred and five.

'Allāmah al-Majlisi says, Sheikh Tusi then chronicles the letters that came to al-Humyari, which we have brought in the section of the letters. Then he says, Abu al-Qāsim (a.s) was of the wisest of all people, before friend and foe. He observed taqiyya. Abu Nasr Hibatullah Ibn Muhammad says, Each one, Abu 'Abdillah Ibn Ghālib and Abu al-Hasan Ibn Abi al-Tayyeb said, I did not see anyone wiser than al-Sheikh Abu al-Qāsim al-Husain Ibn Rūh. I saw him one day in the house of Ibn Yasār. He had a great position before the Seyed and the caliph. The commonality of the Muslims also revered him. Abu al-Qāsim attended that place due to taqiyya and fear. I remember him. Two men were arguing; one was claiming that Abu Bakr was the best of the people after the Messenger of Allah (a.s) and then 'Omar and then 'Ali; while the other contended that 'Ali was better than 'Omar. Their debate took long, so Abu al-Qāsim (a.s) said, "What the companions are unanimous upon is that the Siddīq comes first, then after him the Fārūq, and then after him 'Othmān, and then 'Ali, the Successor. Narrators of traditions uphold this. This is the correct belief before us." Everyone who was there was perplexed from these words. Members of the commonality were raising him over their heads from gaiety and were praying for him and were cursing those who were "accusing him to be a Rāfidhi." Laughter was all the while overwhelming me. I tried to withhold it and control myself from

laughing by putting my sleeve into my mouth. But then I feared that they will discern who I am, so I left. The Sheikh looked at me and noticed that. When I arrived at my house, there was a knock on the door. I came out and saw Abu al-Qāsim Ibn Rūh was on his mule. He had come to me on his way to his house. He said, “‘Abdallah, may Allah do you favors, why were you laughing and were almost cheering me. As if what I said was not true before you.” I said, “It is true before me.” He said, “Fear God, Sheikh. I will not forgive you if you consider this word of mine great.” I said, “My master, someone who is seen to be the companion of the Imam and his representative, if he says a word as such, it is not awkward and not laughable.” He said, “By your life, if you say this again, I will desert you.” He bid me farewell and left. Abu Nasr Hibatullah Ibn Muhammad said, Abu al-Hasan Ibn Kibriyā’ al-Nawbakhti narrated to us, saying, Al-Sheikh Abu al-Qāsim (a.s) discovered that his doorman had cursed and cussed Mu’āwiya. He ordered that he should be turned away and removed from his post. For a long time, the doorman was asking him to reinstate him. But by Allah, he did not reinstate him to his post. Someone from the houses took him and gave him employment. All of this was due to taqiyya. Abu Nasr Hibatullah said, Abu Ahmad Ibn Darānawayh al-Abras, whose house was at the gate of stationeries said to me, I and my brothers used to go in to Abu al-Qāsim al-Husain Ibn Rūh (a.s) and transact with him. He was very polite and had great manners. When we would go to him, we would be nine or ten people, nine of us against him and perhaps one of us unsure about him. When we would leave him, nine of us would be seeking proximity to God through his love, while one of us may be unsure about him.

That was because he would discuss the qualities of the companions according to our narrations and narrations we did not have, which we would write down because he was a very nice person.

Al-Husain Ibn Ibrāhim narrated to me from Abu al-‘Abbās Ahmad Ibn ‘Ali Ibn Nūh on the authority of Nasr Ibn Hibatullah Ibn Muhammad al-Kātib Ibn Bint Umm Kulthūm the daughter of Abu Ja’far al-‘Amri (a.s) that the tomb of Abu al-Qāsim al-Husain Ibn Rūh was in the district of the Nawbakhtis at the gate where the house of ‘Ali Ibn Ahmad al-Nawbakhti, who was appointed at al-Tall. There was the bridge of al-Shawk.

Abu Nasr said to me that Abu al-Qāsim al-Husain Ibn Rūh died in the Sha’bān of the year three hundred and twenty six. I have narrated inordinate number of traditions from him.

Abu Muhammad al-Muhammadi (a.s) narrated to me from Abu al-Husain Muhammad Ibn al-Fadhl Ibn Thammām, saying, I heard Abu Ja'far Muhammad Ibn Ahmad al-Zakkūzaki say the following as he mentioned to us the book Kitāb al-Taklīf, which we believed that only people who exaggerated about the position of the Imams carried it. We heard him in the beginning when we started writing hadīth say, "Everything that Ibn Abi al-'Azāqir has in Kitāb al-Taklīf, he would go to the emissary of the Imam al-Sheikh Abu al-Qāsim al-Husain Ibn Rūh (a.s) and would show it to him and would then narrate it. When it was authenticated, the emissary of the Imam al-Sheikh Abu al-Qāsim al-Husain Ibn Rūh (a.s) ordered us to make copies of it. Abu Ja'far says, I wrote it into tablets with my hands. Ibn Thammām says, I said, My master, pass it on to me so I may write it down from your handwriting. He said, I have lost it. Ibn Tammām says, Then I found its copy somewhere else and wrote it down after I had heard this story.

Abu al-Husain Ibn Thammām says, 'Abdullah al-Kufi, the servant of al-Sheikh al-Husain Ibn Rūh (a.s) said, The Sheikh was asked about the books of Ibn Abi al-'Azāqir after he was denounced and the Imam had cursed him. He was asked, "How are we going to act according to his books? Our houses are full of them."

He said, "I will say to you the same thing, which Abu Muhammad al-Hasan Ibn 'Ali (a.s) said when he was asked about the books of the progeny of Fadhdhāl. They asked, 'How should we act on their books? Our houses are full of them.' The Imam (a.s) said, 'Take what they have narrated and discard what they have seen.'"

Abu al-Hasan al-Ayādī (a.s) asked Abu al-Qāsim al-Husain Ibn Rūh, "Why is it abominable to have temporary marriage with a virgin?" He said, "The Prophet (a.s) said, 'Modesty is part of the faith.' There are conditions between you and her and when you convince her to enjoy, she loses her modesty and faith goes away." He asked, "If he does it, is he a fornicator?" "No," replied the Sheikh.

Al-Husain Ibn 'Ubaidullah narrates on the authority of Salāma Ibn Muhammad, saying, Al-Sheikh al-Husain Ibn Rūh (a.s) sent the book Kitāb al-Ta'dīb to Qum and wrote to a congregation of jurists about it and asked them to examine the book and see whether there is anything they disagree with in that book. They wrote to him, "All of it is correct and there is nothing in it to be differed with except the assertion with respect to the amount of fitra to be half of a sā'(a cubic measure) of food and food before us is the like of barley from every one sā'." Ibn Nūh says, I heard a congregation of our scholars at Egypt mention that Abu

Sahl al-Nawbakhti was asked about how this position reached al-Sheikh Abu al-Qāsim al-Husain Ibn Rūh and not him. He said, "They are more knowledgeable about who they have chosen. I am a man who meets the adversaries and have debates with them. If I should know his place, as knew Abu al-Qāsim, and was pressed in my debates for proofs, perhaps I would lead up to his place. As for Abu al-Qāsim, even if the Hujja were to be under his cloak, and he were cut by scissors, he would not remove his cloak." Or he said something like this.

Muhammad Ibn 'Ali Ibn Abu al-'Azāqir al-Shalmaghāni mentioned in the beginning of Kitāb *Al-Ghaiba*, which he had written, "As for the dispute between me and the aforesaid man, may Allah increase his success, I cannot elaborate on it except to someone this man has involved him in to this, because I am the victim in this and it is my right." In another section he says, "Someone upon him the favors of God are great, many proofs bind him and he must speak the truth in what hurts and what pleases him. It is not permissible for me, between me and Allah, but to speak the truth about this man, despite his grave crime. This man is appointed to a duty from which the public are not allowed to turn away. Despite this, he is considered a Muslim like other Muslims."

Abu Muhammad Hārūn Ibn Musā says, Abu 'Ali al-Junaid said to me, Abu Ja'far Muhammad Ibn 'Ali al-Shalmaghāni said to me, "I did enter into this contest against Abu al-Qāsim al-Husain Ibn Rūh but I knew what I was entering into. We were fighting each other for this position like dogs fight each other over a dead corps." Abu Muhammad said, "The Shī'a did not pay attention to these words and were unanimous in praying for his chastisement him and despising him."

## ABU AL-HASAN 'ALI IBN MUHAMMAD AL-SAMARI, THE LAST OF THE FOUR DEPUTIES

A congregation of scholars narrated to me on the authority of Abu 'Abdillah Muhammad Ibn Khalīlān who narrates on the authority of his great grandfather, saying, The Heir Mahdi (a.s) was born on the day of Friday. His mother is Rayhāna and she is called Narjis; and she is called Saqīl; and she is called Susan. She was called Saqīl (shining) because of the luminous pregnancy. His birth was on eight days remaining from the Sha'bān of the year two hundred and fifty six.

His representative was 'Othmān Ibn Sa'īd; and when he died, 'Othmān Ibn Sa'īd appointed Abu Ja'far Muhammad Ibn 'Othmān; and Abu Ja'far appointed Abu al-Qāsim al-Husain Ibn Rūh; and Abu al-Qāsim appointed Abu al-Hasan 'Ali Ibn Muhammad al-Samari (a.s). And when it was the time of final departure of al-Samari (a.s) he was asked to appoint a successor. He said, "To Allah belongs the Order and He is its Sustainer." The full occultation is the one that began after the demise of al-Samari (a.s). Muhammad Ibn al-Ne'mān al-Husain Ibn 'Ubaidillah narrated to me from Abu 'Abdillah Ahmad Ibn Muhammad al-Safwāni, saying, Al-Sheikh Abu al-Qāsim confided his final testimony to Abu al-Hasan 'Ali Ibn Muhammad al-Samari and appointed him at his duty. So, he undertook Abu al-Qāsim's task and when his time came, the Shī'a gathered before him and asked him about the representative after him and that who was going to carry his duties after his demise. He did not express anything with that regard and mentioned that he has not been ordered to appoint anyone after him for this position.

A congregation of scholars narrated to me from Abu Ja'far Muhammad Ibn 'Ali Ibn al-Husain Ibn Musā Ibn Bābawayh, saying, Abu al-Hasan Sālih Ibn Shu'aib al-Tāliqāni (a.s) narrated to us in the Dhū al-Qa'da of the year three hundred and thirty nine, saying, Narrated to us Abu 'Abdillah Ahmad Ibn Ibrāhim Ibn Mukhallad, saying, I was present in Baghdad in the companionship of scholars of narration, may Allah bless them. Al-Sheikh Abu al-Hasan 'Ali Ibn Muhammad al-Samari, may Allah sanctify his soul, said without being questioned with this respect, "May Allah have mercy on 'Ali Ibn al-Husain Ibn Bābawayh al-Qummi." The scholars noted the date of that day. Later, the news came that Ibn Bābawayh had passed away on that very day. Abu al-Hasan al-Samari died after that in the mid-Sha'bān of the year three hundred and twenty nine.

7- *Al-Ghaiba of Sheikh Tusi*: A congregation of scholars narrated to us from Abu Ja'far Muhammad Ibn 'Ali Ibn al-Husain Ibn Bābawayh that Abu Muhammad al-Hasan Ibn Ahmad al-Muktib said, I was in Baghdad in the year in which al-Sheikh Abu al-Hasan 'Ali Ibn Muhammad al-Samari (a.s) passed away. I went to him a few days before his demise. He brought a holy letter to the people that read as follows, "In the name of Allah, the Merciful, the Compassionate. "O' 'Ali Ibn Muhammad al-Samari, may Allah enhance the reward of your brothers for you, as you shall die within six days. Pull your affairs together and do not appoint any successor to carry out your duties after your final transfer. The full occultation has begun and there shall be no appearance but after Divine permission, high His name is, and that shall be after lengthy times, and the hardening of the hearts, and the earth's repletion with inequity. Individuals who will claim they have seen me will come to my Shī'a. Behold, whoever claims seeing me before the rise of Sufyāni and the call, he is a liar and a slanderer. And there is no power except through Allah, the High, the Great."

We transcribed copies of the holy letter and exited from his presence. When it was the sixth day, we returned to him as he was breathing his last breathes. He was asked, "Who is your successor after you?" He said, "To Allah belongs the Order and He is its Sustainer." He died. These were the last words heard from him. May Allah be pleased with him and may He please him.

8- *Al-Ghaiba of Sheikh Tusi*: A congregation of our scholars narrated to me from Abu 'Abdillah al-Husain Ibn 'Ali Ibn Bābawayh, saying, a congregation of scholars of Qum, amongst them, 'Ali Ibn Bābawayh, narrated that a congregation of scholars of Qum, amongst them 'Ali Ibn Ahmad Ibn 'Imrān al-Saffār and his relative the lady of Saffār and al-Husain Ibn Ahmad Ibn Idrīs, they said, We were present at Baghdad in the year in which 'Ali Ibn al-Husain Ibn Musā Ibn Bābawayh passed away. Abu al-Hasan 'Ali Ibn Muhammad al-Samari, may Allah sanctify his soul, would often ask us of the news of 'Ali Ibn al-Husain (a.s). We would answer him that letters are coming that he is well. This continued until came the day in which Ibn al-Husain died. He asked us about Ibn al-Husain and we gave him a similar answer. He said, "May Allah reward you in the event of the demise of 'Ali Ibn al-Husain. He just died at this hour."

We recorded the hour and the day and the month. After seventeen or eighteen days, the news came that he had died in the very hour in which al-Sheikh Abu al-Hasan (a.s) had mentioned him. Al-Husain Ibn Ibrāhim

narrated to me from Abu al-'Abbās Ibn Nūh from Abu Nasr Hibatullah Ibn Muhammad al-Kātib that the grave of Abu al-Hasan al-Samari (a.s) is in the street known as the street of al-Khalanji on the quarter of the gate of al-Muhawwal, near the banks of the stream of Abu 'Attāb. He mentioned that he died in the year three hundred and twenty nine.

9- *Al-Ehtejāj*: The Great Gateways and the Praiseworthy Emissaries in the Time of the Occultation: Their first one is the trustworthy Sheikh Abu 'Amr 'Othmān Ibn Sa'īd al-'Amri. Abu al-Hasan 'Ali Ibn Muhammad al-'Askari appointed him first and then his son Abu Muhammad al-Hasan Ibn 'Ali (a.s). He undertook to carry out the services of the two Imams during in their lifetimes and afterwards, undertook the affairs of the Patron of the Age (a.s). Letters of the Imam of the Age and answers to the queries of the people would come out through him. And when he died, his son Abu Ja'far Muhammad Ibn 'Othmān took his position and carried out the duties of his father in these matters. And when he died, Abu al-Qāsim al-Husain Ibn Rūh from the progeny of the Nawbakht undertook the responsibility. And when he died, Abu al-Hasan 'Ali Ibn Muhammad al-Samari undertook the task. None of them assumed this position but there was explicit instruction with respect to him from the Patron of the Age, and was appointed by his predecessor. The Shī'a did not accept their word except after a miraculous sign from the Patron of the Order (a.s) was worked on the hands of each one of them, signifying the truth of their word and propriety of their intentions.

At the time of the departure of Abu al-Hasan al-Samari from this transient abode, he was asked about his successor. A holy letter came to them, "In the name of Allah, the Merciful, the Compassionate. O' 'Ali Ibn Muhammad al-Samari..." and the letter goes as we narrated from Sheikh Tusi (a.s).

10- *Al-Ghaiba of Sheikh Tusi*: In the times of the praiseworthy emissaries, there were great many trusted individuals who received letters from the assigned emissaries. Of such individuals is Abu al-Husain Muhammad Ibn Ja'far al-Asadi (a.s). Abu al-Husain Ibn Abi Jayyed al-Qummi narrated to us from Muhammad Ibn al-Hasan Ibn al-Walīd from Muhammad Ibn Yahyā al-'Attār from Muhammad Ibn Ahmad Ibn Yahyā from Sālih Ibn Abi Sālih, saying, Some people asked me in the year two hundred and ninety to accept religious dues. I refused that request and wrote a letter, seeking instructions. The answer came, "In Ray is Muhammad Ibn Ja'far al-'Arabi. He should deliver it to him, for he is from our men of trust."

Muhammad Ibn Ya'qūb al-Kulaini has narrated from Ahmad Ibn Yūsuf al-Shāshi, saying, Muhammad Ibn al-Hasan al-Kātib al-Marwazi said to me, I sent to Hājiz al-Washshā' two hundred dinārs and wrote to the Gharīm (a.s) about it and then I received a receipt. The Imam had mentioned that I owed one thousand dinārs and had sent only two hundred dinārs to him. He had said, "If you desire to act through someone, you must refer to Abu al-Husain al-Asadi at Ray." Then after two or three days, the news of Hājiz's death came. Ahmad Ibn Yūsuf says, I informed Muhammad Ibn al-Hasan of Hājiz's death. He became much grievous, so I said to him, "Grieve not, for you have two signs in the holy letter to you, one is the Imam's statement that the money owed is one thousand dinārs and the second is his command to you to refer to Abu al-Husain al-Asadi, as he knew the imminent death of Hājiz." Through the same chain of narration on the authority of Abu Ja'far Muhammad Ibn 'Ali Ibn Nawbakht: I intended to go for Hajj and made preparations for this purpose. A message came, "We dislike that." I became much anxious and grievous. I wrote, "I remain a submissive and an obedient. However, I am sad for missing the Hajj." A holy letter came, "Grieve not, for you will perform Hajj next year." Next year, I sought permission and the answer came in positive. I wrote, "I am leaving Muhammad Ibn al-'Abbās behind, and I am certain of his piety and honesty." The answer came, "Al-Asadi is the best of a caretaker. If he should arrive, do not choose anyone over him." Al-Asadi came and I left him as my caretaker. Muhammad Ibn Ya'qūb from 'Ali Ibn Muhammad from Muhammad Ibn Shādhān al-Naishāburi, saying, Five hundred dirhams short of twenty were deposited before me. I did not like it to be short of this amount, so I weighed another twenty dirhams from myself and sent the money to al-Asadi. I did not inform him of its shortage and that I had completed it from my own money. The answer came, "The five hundred, of which twenty were yours, reached us." Al-Asadi died in the Rabī' al-Ākhir of the year three hundred and twelve. He was honest, he never changed, and he was not mentioned disrespectfully.

Of such individuals is Ahmad Ibn Ishāq and a congregation in whose praise a holy letter has come. Ahmad Ibn Idrīs narrates from Ahmad Ibn Muhammad Ibn 'Isā from Abu Muhammad al-Rāzi, saying, I and Ahmad Ibn Abi 'Abdillah were at al-'Askar when a messenger came from "the man" and said, "Ahmad Ibn Ishāq al-'Ash'ari and Ibrāhim Ibn Muhammad al-Hamdāni and Ahmad Ibn Hamza Ibn al-Yas' are all trusted men."

11- *Ikmāl al-Dīn*: Muhammad Ibn al-Husain Ibn Shādhawayh from Muhammad al-Humyari, from his father, from Muhammad Ibn Ja'far, from Ahmad Ibn Ibrāhīm, saying, I went to Lady Hakīma the daughter of Muhammad Ibn 'Ali al-Redhā (a.s) and the sister of Abu al-Hasan of al-'Askar (a.s) in the year two hundred and sixty two. I conversed with her from behind a curtain and asked her about her religion. She named to me the Imams she followed and then she said, "And al-Hujja Ibn al-Hasan Ibn 'Ali," and mentioned his name. I said to her, "May I be your ransom, do you say this on the basis of observation or on the basis of the word of the Infallible?" She said, "Words of Abu Muhammad, which he wrote to his mother." I asked, "Where is then the son?" She said, "He is in hiding." "To who are the Shī'a to turn for guidance?" "To the grandmother, the mother of Abu Muhammad (a.s)." "Who has he emulated in assigning a woman as his deputy?" "He has emulated al-Husain Ibn 'Ali (a.s). Al-Husain Ibn 'Ali (a.s) assigned his sister Zainab Bint 'Ali in the superficialities. The learning and knowledge coming from 'Ali Ibn al-Husain (a.s) were attributed to Zainab Ibn 'Ali in order to maintain secrecy over 'Ali Ibn al-Husain (a.s)." Then she said, "You are scholars of narrations. Have you not narrated that the inheritance of the ninth from the sons of al-Husain Ibn 'Ali will be divided in his lifetime."

12- *Al-Kharā'ij wa al-Jarā'ih*: It has been narrated from Muhammad Ibn Ibrāhīm Ibn Mahziyār, saying, Doubts overwhelmed me at the demise of Abu Muhammad (a.s). This was while great amounts of religious dues had been deposited with my father, which he carried and boarded a ship. I went with him to for company. He got fever and said to me, "My son, take me back. This is my death. And fear Allah in these assets." He confided his final will to me and died. I said to myself that my father would not ask 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 become clear to me, I will hand them over, or else, I will spend them. So, I rented a house on the river. I had remained there but a few days when a messenger brought me a letter that was saying, O' Muhammad, you have brought this and this, accounting for everything that was with me. So, 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."

13- *I'lām al-Warā*: Of the things that indicate the validity of his Imamate are the narrations explicitly describing his occultation and its

exclusive qualities and its occurrence with the said attributes, so much so that none of these foretold qualities and attributes have fallen short.

It is not ordinary that a massive number of people create a lie, which predicts a future event, and then that event takes place as they have described. As the narrations of his occultation precede the time of the Hujja (a.s), but rather the time of his father and grandfather—to an extent that many sects such as al-Kī sāniyya, al-Nāwūsiyya, and al-Mamtūra argued on the basis of these traditions for their beliefs; Shī'a narrators recorded them in their books in the days of the Two Doyens al-Bāqir and al-Sādiq (a.s) and narrated them from the Messenger of Allah (a.s) and the Imams, one after the other—it is very fair to conclude the Imamate of the Patron of the Age with the qualities and the occultation described about him in the narrations of his Imamate. No one can dare deny this.

Of the reliable narrators and authors from the Shī'a is al-Hasan Ibn Mahbūb al-Zarrād, who authored Kitāb al-Mashīkha, which is one of the primary Shī'a books and more reputable than Kitāb al-Mazni and its likes. He wrote this book more than a hundred years before the occultation. He has recorded therein some of the narrations which we have mentioned amongst the traditions of occultation. And all that have been narrated and included in the traditions have occurred with no inconsistency.

Of such narrations is his narration from Ibrāhim al-Hārithī on the authority of Abu Basīr from Abu 'Abdillāh (a.s). Abu Basīr says, I said to him, "Abu Ja'far (a.s) used to say, 'There will be two occultations for the House of Muhammad, one long and the other short.'"

The Imam said, "Yes, O' Abu Basīr. One of them is longer than the other. Then his appearance will not take place until the progeny of so-and-so have a dispute, and the circle is tightened, and al-Sufyāni appears, and trials worsen, and death and murder encompass people and they take refuge from that to the Sanctuary of Allah and the Sanctuary of His Messenger (a.s)."

Make a note how the two occultations of the Patron of the Age (a.s) have occurred in concert with the contents of the narrations from his forefathers, peace be with them, that have been recorded before his birth. Then the shorter occultation was when his emissaries were present as his well-known gateways. The Imāmiyya who upheld the Imamate of al-Hasan Ibn 'Ali (a.s) did not dispute their authority. Of these emissaries were Abu Hāshim Dāwūd Ibn al-Qāsim al-Ja'fari, Muhammad Ibn 'Ali Ibn Bilāl, Abu 'Amr 'Othmān Ibn Sa'īd al-Sammān, his son Abu Ja'far Muhammad Ibn 'Othmān, 'Omar al-Ahwāzi, Ahmad Ibn Ishāq, Abu

Muhammad al-Wajanā'ī, Ibrāhim Ibn Mahzyār, Muhammad Ibn Ibrāhim, and many others that perchance they will be mentioned when the need shall arise. The length of this occultation was seventy four years.

'Allāma Majlisi says, Then the author of I'lām al-Warā, Amīn al-Islām al-Tabrasi, recounts the days of the four emissaries almost similar to what we mentioned.

*Explanation:* Apparently, he means by the duration of occultation the period from beginning of Imamate to the demise of al-Samari, which is shorter than seventy years, since the beginning of his Imamate, according to the common understanding is eight days left from the Rabī' al-Awwal of two hundred and sixty and the demise of al-Samari is in mid-Sha'bān of three hundred and twenty eight. And according to his account of al-Samari's demise, this falls one year short as well, as he says he passed away in the mid-Sha'bān of three hundred and twenty eight. Perhaps, he has considered the beginning of the occultation from the time of his birth and he has mentioned the holy birth to have taken place in two hundred and fifty five. This would be accurate only on the basis of the date of demise of al-Samari narrated by al-Sheikh al-Tusi. According to his own account of the date, it falls short one year. Perhaps, the date of al-Samari which he mentions is a mistake from his pen.

## THE ACCURSED MEN WHO CLAIMED TO BE EMISSARIES AND GATEWAYS TO THE IMAM

The Sheikh says in *Kitāb Al-Ghaiba*: The first one of them is the one known as al-Sharī'i. A congregation of scholars narrated to us from Abu Muhammad al-Tala'kabari on the authority of Abu 'Ali Muhammad Ibn Himām, saying, Al-Sharī'i's patronym was Abu Muhammad. Hārūn said, I think his name was al-Hasan and he was from the companions of Abu al-Hasan 'Ali Ibn Muhammad and then after him from the companions of al-Hasan Ibn 'Ali. He is the first one who claimed a position that Allah did not assign to him and he was not qualified for it. He blasphemed Allah and his Hujjas, peace be unto them, and attributed to them what is not worthy of them and they are disdainful thereof. The Shī'a cursed him and turned away from him with dislike. Hārūn says, Then words of disbelief and sacrilege were expressed by him. All such claimants, first, attribute lies to the Imam and claim that they are his representatives, calling the weakling to believe in them through such pervert claims. Then they graduate up to the claims of self-deification, like the words of Hallāj as manifested by Abu Ja'far al-Shalmaghāni and his likes. On all of them be the constant curses of Allah.

One of them is Muhammad Ibn Nasīr al-Numairi. Says Ibn Nūh, Abu Nasr Hibatullah Ibn Muhammad said, Muhammad Ibn Nasīr al-Numair was from the companions of Muhammad al-Hasan Ibn 'Ali (a.s). And when Abu Muhammad was transferred to his eternal abode, Abu Muhammad claimed the position of Abu Ja'far Muhammad Ibn 'Othmān, that is, he claimed that he was the deputy of the Imam of the Age. He claimed "Bābiyya," that is, to be a gateway to the Imam. Allah disgraced and humiliated him through the blasphemy and ignorance, which he manifested, and through the curse of Abu Ja'far Muhammad Ibn 'Othmān and his dislike and denunciation of him. He claimed this position after al-Sharī'i.

Abu Tālib al-Anbāri says, When Muhammad Ibn Nasīr manifested his heresies and blasphemies, Abu Ja'far (a.s) took the oath of damnation against him and made his disdain for him known. Ibn Nasīr heard that and came to Abu Ja'far to soften his heart and apologize. Abu Ja'far did not give him permission to enter, and barred and turned him away empty-handed. Sa'd Ibn 'Abdillāh has said, Muhammad Ibn Nasīr al-Numairi claimed that he was an apostle, a prophet and that 'Ali Ibn Muhammad (a.s) had sent him. He believed in reincarnation and exaggerated about the position of Abu al-Hasan (a.s) and deified him.

He believed in the permissibility of marrying mahrams and sodomitical marriage of men with another. He believed that sodomy was an act of humility and meekness and modesty on the part of the receiver and that it was an occasion of pleasure and delight for the doer, and that Allah does not disallow any of such things.

Muhammad Ibn Musā Ibn al-Hasan Ibn al-Furāt supported the authenticity of these reports. He narrated this to me on the authority of Muhammad Ibn Nasīr Abu Zakariyya Yahyā Ibn 'Abd al-Rahmān Ibn Khāqān, that he clearly saw him with a boy over his back. He said, I met him and rebuked him for that. He said, "It is of the pleasures and humility for Allah and abstinence from arrogance." Sa'd says, When Muhammad Ibn Nasīr was inflicted by the malady in which he died, he was asked, "To whom does this order belong?" He said, as his tongue was heavy, weak, and stuttering, "Ahmad." It was not known who this Ahmad was. His followers divided into three groups after him. One group said that it was his son Ahmad. Another maintained it was Ahmad Ibn Muhammad Ibn Musā Ibn al-Furāt. And another group believed that it was Ahmad Ibn Abi al-Husain Ibn Bishr Ibn Yazīd. Their group disintegrated.

One of them is Ahmad Ibn Hilāl al-Karkhi. Abu 'Ali Ibn Humām said, Ahmad Ibn Hilāl was from the companions of Abu Muhammad (a.s). The Shī'a were unanimous on the deputization of Abu Ja'far Muhammad 'Othmān (a.s) on the account of clear instructions of al-Hasan (a.s) during his lifetime. And when al-Hasan (a.s) passed away, the Shī'a said to Ibn Hilāl, "The congregation is with him. Will you not accept the leadership of Abu Ja'far Muhammad Ibn 'Othmān and refer to him, when the Must-be-Obeyed Imam has clearly assigned him as his representative?" He said to them, "I have not heard the Imam mentioning him as his representative. I do not deny the deputization of his father [meaning, 'Othmān Ibn Sa'id], though. However, if I were certain that Abu Ja'far were the representative of the Patron of the Age, I would not defy him."

They said, "If you have not heard, others have." He said, "You follow what you have heard." He did not profess the authority of Abu Ja'far, so the Shī'a beseeched damnation for him and manifested their disdain for him. Then the holy letter came through Abu al-Qāsim Ibn Rūh (a.s) that took the oath of damnation against him and denounced him amongst the others who were damned.

One of them is Abu Tāhir Muhammad Ibn 'Ali Ibn Bilāl. His story and what happened between him and Abu Ja'far Muhammad Ibn 'Othmān al-'Amri, may Allah lighten his visage, is well-known. He seized the assets of the Imam, which were in his hands, and refused to deliver them, and claimed that he is the representative. The congregation turned away from him and beseeched damnation for him and the famous letter came from the Patron of the Age (a.s). Abu Ghālib al-Rāzi says, Abu al-Hasan Muhammad Ibn Muhammad Ibn Yahyā al-Ma'ādhi said, One of our men followed Abu Tāhir Ibn Bilāl after the dispute had occurred. Then he turned away from him and returned to our congregation. I asked him about the reason.

He said, One day, I was with Abu Tāhir. His brother Abu al-Tayyeb and Ibn Khizr and a group of his followers were present when a page entered and said, "Abu Ja'far al-'Amri is on the door." The party was terrified. I asked him what is happening here. He said to the page, "He comes in." Abu Ja'far (a.s) came in and the party and Abu Tāhir stood for him. He sat at the presidency of the session and Abu Tāhir sat humbly in front of him. Abu Ja'far (a.s) remained silent until his awe made them silent. Then he said, "Abu Tāhir, I call on you by the oath of Allah, did not the Patron of the Age (a.s) order you to deliver me the assets, which are in your hands?" He said, "By Allah, yes." Abu Ja'far (a.s) rose and left. A mortal silence had seized the party. When they regained their bearings, his brother Abu al-Tayyeb said, "From where did you see the Patron of the Age?" He replied, "Abu Ja'far (a.s) took me to one of his houses. So, he appeared to me from the heights of his house and ordered me to carry the assets, which I am holding, to Abu Ja'far." Abu al-Tayyeb said, "How did you know he was the Patron of the Age?" "His awe and imposing charisma overwhelmed me and I was overtaken by such apprehension from him," he said, "that I did not know he was the Patron of the Age (a.s)." This was the reason of my disassociation from them.

One of them is al-Husain Ibn Mansūr al-Hallāj. Al-Husain Ibn Ibrāhim narrated to us from Abu al-'Abbās Ahmad Ibn 'Ali Ibn Nūh, from Abu Nasr Hibatullah Ibn Muhammad al-Kātib Ibn Bint Kulthūm Bint Abi Ja'far al-'Amri, saying, When Allah desired to unveil the affair of al-

Hallāj and manifest his humiliation and to disgrace him, he thought that Abu Sahl Ibn Ismā'il Ibn 'Ali al-Nawbakhti (a.s) was a person that could be deceived by his hoax and taken by his fraud. So he sent after him. Because of his sheer ignorance, he assumed that Abu Sahl is like the other weaklings in the matter of faith and reckoned that he could be drawn and tricked through his lunacies, and that by commanding Abu Sahl's loyalty, he will be able to draw yet more followers on the virtue of Abu Sahl's position in the eyes of the people and his respectability in knowledge and literature. Al-Hallāj sent to him, "I am the representative of the Patron of the Age (a.s)." Through such a message he would first draw the ignorant people and then proceed to other claims. He stated, "I have been ordered to correspond with you and avail you with the help you desire, so your soul may find strength and you may not have doubts in the creed."

Abu Sahl (a.s) wrote him back, "I will ask you a something that is rather minor in comparison to the signs and proofs that have manifested on your hands. I am a man who is fond of women and love to have playful talks with them. I have a a number of concubines but I cannot copulate with all of them. Age and grey hair has created a distance between me and them. I need to dye my hair and beard every Friday, which is a severely laborious work, in order to conceal it from them, lest my condition will be revealed to them and my proximity from them will change to distance and my union into separation. I want you to remove this need of mine to dyeing and suffice me its labor and make my beard black. I will obey you and come to you and believe in you. I will be a preacher of your faith, considering my ingenuity in this matter and your help in that regard."

When al-Hallāj heard the message, he realized that his call to him had been a blunder. He did not reply and did not send him any messenger. On the other hand, Abu Sahl (a.s) made al-Hallāj the subject of his talks and jests. He would make jokes of him before everyone. He spread this incident to every minor and senior, and this lead to the revelation of al-Hallāj's blasphemous enterprise and the disassociation of the congregation from him.

A number of scholars narrated to me from Abu 'Abdillah Ibn 'Ali Ibn al-Husain Ibn Musā Ibn Bābawayh that Ibn al-Hallāj went to Qum and wrote to the relatives of Abu al-Hasan, the father of Sheikh Sadūq, calling them and Abu al-Hasan, saying, "I am the messenger of the Imam and his representative." The narrator says, When the letters reached at my father's hands, he tore them and said to the messenger, "How free

are you for such misguidance!" The man, which I think said was his cousin, said, "The man has made a call to himself. Why did you tear his letters?" People laughed and made jests at him. My father went to his store with his disciples and servants. When he entered the house where his store was, everyone rose for my father except one man sitting at the spot, who did not rise for my father. My father did not know him. As my father sat and took out his register of accounts and his pen and ink, as is the custom of the merchants, he asked one of the people who were present about the man sitting there. He told my father about him. The man heard that my father had asked about him, so he came to my father and said, "You inquire about me while I am present?" My father said, "Sir, observing respect and reverence I did not ask yourself directly." He said, "You tear my letter while I am watching you?" My father asked, "So you are the man then." Then he called his servant, "By his feet and his hind! Kick the enemy of Allah and His Messenger out of the house." Then he said to him, "You claim miracles? May Allah curse you." The slave grabbed him from his hind and kicked him out. We did not see him afterwards in Qum.

One of them is Ibn Abi al-'Azāqir. Al-Husain Ibn Ibrāhim narrated to me from Ahmad Ibn 'Ali Ibn Nūh from Abu Nasr Hibatullah Ibn Muhammad Ibn Ahmad al-Kātib, the son of Bint Umm Kulthūm Bint Abi Ja'far al-'Amri (a.s) saying, Lady Umm Kulthūm (the daughter of the second deputy of the Imam of the Age (a.s)) narrated to me, Abu Ja'far Ibn Abi al-'Azāqir was a respectable man before the progeny of Bistām. That is because Abu al-Qāsim al-Husain Ibn Rūh (a.s) had conferred much esteem and respect on him in front of the people. After his apostasy, Ibn Abi al-'Azāqir would tell every lie, mischief, and heresy to the progeny of Bistām, falsely quoting the Sheikh Abu al-Qāsim all the while. The house of Bistām would accept that from him and believe in him, until this came to the knowledge of Abu al-Qāsim (a.s) and he denied that and called attention to the enormity of the blasphemy and prohibited the progeny of Bistām from listening to him and ordered them to damn and denounce him. However, they did not listen and persisted on following Ibn Abi al-'Azāqir. That was because he would tell them, "I have manifested the secret. I had been sworn to maintain secrecy. Therefore, I am being punished to be castigated from the position of proximity, because this is a great position that only an Archangel or a great apostle or a tested believer can bear."

He would thus magnify his position and importance in their eyes. When this reached to Abu al-Qāsim (a.s), he wrote to the Bistāms to

curse him and express their disdain for him and his followers and devotees. When the Bistāms received the letter, they showed it to him, at which he put up a very profuse weep and then said, "This message has a very profound secret dimension. The curse is banishment. The meaning of his word, May Allah curse him, is May Allah banish him from punishment and Fire. Now you know my position." He touched the ground with his cheeks and said, "You must keep this matter a secret."

The lady said, I had informed al-Sheikh Abu al-Qāsim what the mother of Abu Ja'far Ibn Bistām had said one day to me when we were visiting her and she had received me with great reverence and respect and veneration, so much so that she fell on my feet to kiss them. I did not let her do that. I said, "Easy, my mistress, this is too much." I fell on her hands and she cried. Then she said, "How would I not do that to you, while you are my mistress Fātima?" I asked, "How is that?" She said, "The Sheikh," meaning Abu Ja'far Muhammad Ibn 'Ali[1], "has confided a secret in us." "And what is the secret?" I asked her. "He has asked us to hide it and I fear if I reveal it, I will be chastised." I gave her my most solemn promises that I will not reveal it to anyone, while maintaining in my heart an exception in the case of the Sheikh Abu al-Qāsim al-Husain Ibn Rūh (a.s). She said, "The Sheikh Abu Ja'far told us that the spirit of the Messenger of Allah (a.s) has transferred into you father," meaning Abu Ja'far Muhammad Ibn 'Othmān (a.s). "And the spirit of the Prince of the Believers 'Ali (a.s) has transferred into the body of Abu al-Qāsim al-Husain Ibn Rūh; and the spirit of our mistress Fātima (a.s) has transferred into you. So how may I not revere you, O' our lady?" I said, "Easy! Do not do this, for this is false, my lady." "This is a great secret and we have been sworn not to reveal this to anyone. For Allah's sake! For Allah's sake! May I not deserve punishment!" She beseeched me, "My lady, if you had not insisted I would not have disclosed this to you or anyone." Lady Umm Kulthūm said, When I returned from her, I went to al-Sheikh Abu al-Qāsim Ibn Rūh (a.s) and recounted the event to him. He trusted my word and had confidence in my truthfulness. He said, "My daughter, beware not to go to this woman after you have seen this from her, and not to accept any letter from her if she writes you one, nor a messenger if she sends you one. Do not meet her after she has said this. It is blasphemy against Allah and disbelief, which this accursed man has planted and strengthened in the hearts of these people to pave the way to the belief that Allah, the Sublime, has unified with him and has diffused into his body, as Christians say about Jesus (a.s) and this amounts to the claim of al-Hallāj, may Allah curse him. I disassociated myself

from the Bistāms and abandoned visiting them. I did not accept any pretense they offered, nor met their mother afterwards.

Then this drift began in the children of Nawbakht. Al-Sheikh Abu al-Qāsim approached and wrote to each and everyone of them to curse Abu Ja'far al-Shalmaghāni (that is, Ibn Abi al-'Azāqir) and express disdain for him and anyone who follows him, is pleased with his word, or converses with him, let alone loves him. Then the holy letter from the Patron of the Age (a.s) came, taking the oath of damnation for Abu Ja'far Muhammad Ibn 'Ali, denunciation for him and anyone who followed him abided by him and was pleased with his word and maintained his service after learning about this holy letter. There are many ugly stories and repulsive incidents about him that are not worthy of our book. Ibn Nūh and others have recorded these events.

What led to his murder was that when Abu al-Qāsim Ibn Rūh (a.s) expressed his damnation (la'na) and made his farce public and denounced him and ordered all Shī'a to do the same, Ibn Abi al-'Azāqir no longer was able to continue his trickeries. In a gathering in which the chiefs of the Shī'a were present, and everyone was reporting his damnation and denunciation from al-Sheikh Abu al-Qāsim (a.s), he said, "Bring me and him together, so I may hold his hand and he may hold my hand and we will see whether a fire does not descend from the heavens and sets him ablaze. Elsewise, everything he has said about me is true." The news reached to al-Rādhi, because this was in the house of Ibn Muqillāh. He ordered his arrest and murder. Thus, he was killed and the Shī'a became at ease from his mischief.

Abu al-Hasan Muhammad Ibn Ahmad Ibn Dāwūd says, Muhammad Ibn al-Shalmaghāni, known as Ibn Abi al-'Azāqir, may Allah curse him, interpreted statements to the contrariety, that is, he would interpret an statement of praise and extolment about a pious man as contrary about him and would lead his listener to the contempt of that pious Shī'a in pursuit of his own excellence, so the Shi'a may regard him better than the extolled man of piety.

Al-Safwāni says, I heard Abu 'Ali Ibn Himām say, I heard Muhammad Ibn 'Ali al-'Azāqiri al-Shalmaghāni say, The truth is one but it changes its bubble. One day it is in a white in a day in the red and one day in blue. Ibn Humām says, This was the first I heard from his words, for this is the belief that Allah diffuses into people's bodies. A group of scholars narrated to us from Abu Muhammad Hārūn Ibn Musā from Abu 'Ali Muhammad Ibn Himām that Muhammad Ibn 'Ali al-Shalmaghāni was never a representative of Abu al-Qāsim, nor was a link to him. Abu al-

Qāsim had not appointed him to any position for any reason. Whoever says that he is wrong. He was a Shī'a scholar and then he went stray and expressed these blasphemies and spread disbelief and heresy, and the holy letter came out through Abu al-Qasim, condemning him to damnation and denouncing him, his followers, companions, and believers. Al-Husain Ibn Ibrāhim narrated to me from Ahmad Ibn 'Ali Ibn Nūh from Abu Nasr Hibatullah Ibn Muhammad Ibn Ahmad, saying Abu 'Abdillah al-Husain Ibn Ahmad al-Hāmidi al-Bazzāz said, I heard Rūh Ibn Abi al-Qāsim Ibn Rūh say:

When Muhammad Ibn 'Ali al-Shalmaghāni prepared the book Kitāb al-Taklīf, al-Sheikh Abu al-Qāsim said, "Bring it, so I see it." They brought him the book and he read it from the beginning to the end. He said, "There is nothing therein but he has narrated from the Imams in two or three occasions, in the narration of which he has lied about them. May Allah curse him."

A group narrated to me from Abu al-Hasan Muhammad Ibn Ahmad Ibn Dāwūd and Abu 'Abdillah al-Husain Ibn 'Ali Ibn al-Husain Ibn Musā Ibn Bābawayh, saying, From the mistakes of Muhammad Ibn 'Ali in the religion in the segment of testimonials is that he narrated from the Seventh Imam (a.s) that he said, "When your faithful brother has a right over another man, and he denies him his right, and he does not have witnesses against him but one person and he is a reliable witness, you turn to the witness and ask him about his testimonial. When he has delivered his testimony to you, you testify along with him to the judge according to his testimony to you, so the right of the Muslim man is not lost."

The word is from Ibn Bābawayh. He said, "This is a lie he has made and we do not know any such narration." In another occasion he says, "He has lied."

[1] Apparently, her son.

## THE HOLY LETTER ENUNCIATING HIS DAMNATION

A congregation of scholars narrated to us from Abu Muhammad Hārūn Bin Musā, saying, Muhammad Ibn Humām said, In the Dhū al-Hijja of the year three hundred and twelve a letter came through al-Sheikh Abu al-Qāsim al-Husain Ibn Rūh about Ibn Abi al-‘Azāqir. The ink was still wet and had not dried.

A congregation of scholars narrated to us on the authority of Ibn Dāwūd saying, The holy letter came through al-Husain Ibn Rūh about al-Shalmaghāni. He sent a copy thereof to Abu ‘Ali Ibn Humām in the Dhu al-Hijja of three hundred and twelve. Ibn Nūh said, Abu al-Fath Ahmad Ibn Zakkā’, the ally of ‘Ali Ibn Muhammad Ibn al-Furāt said, Abu ‘Ali Ibn Himam Ibn Suhail informed us about the holy letter that came in Dhu al-Hijja of three hundred and twelve. Muhammad Ibn al-Hasan Ibn Ja‘far Ismā‘īl Ibn Sālih al-Saymuri said, Al-Sheikh al-Husain Ibn Rūh (a.s) sent from the house of al-Muqtadir to our Sheikh Abu ‘Ali Ibn Himām in the Dhu al-Hijja of three hundred and twelve. Abu ‘Ali dictated the letter to me and told me that Abu al-Qāsim (a.s) is no longer bound not to express denunciation of al-Shalmaghāni. He is in the hands of the people and their captive. He was ordered to denounce and not to fear and will be safe. He was released soon after that. All praise belongs to Allah.

The Letter: “May Allah prolong your life, and may He let you know the all good, and may He eventuate your actions with a good end—let everyone from our brothers, whose religiosity you trust and whose sincerity you are confident of, know, may Allah make you all fortuitous, that Muhammad Ibn ‘Ali known as al-Shalmaghāni, may God hasten His punishment to him and may He respite him not, has abandoned and deserted Islam.

Hārūn says, Abu ‘Ali took this letter and read it to every sheikh and then this letter was copied for these sheikhs and sent to different cities. This news spread in the congregation and they became unanimous in cursing him and shunning him. Muhammad Ibn ‘Ali al-Shalmaghāni was killed in the year three hundred and twenty three.

He has blasphemed the religion of Allah and has made claims that amount to disbelief and denial of the Creator. He has weaved lies and falsehood. He has spoken dishonestly and has committed a grave sinister act. Those who associate with God are liars; they have trodden far in misguidance and have sustained a palpable loss. We have turned away with repulsion from this person to Allah, the High, and to His Messenger

and household, unto them be the blessings of Allah and His peace and His mercy and His grace. We have, in public and private, in secrecy and in the open, and in every time and condition, beseeched continuous damnations of God for him and for anyone who follows him and pledges allegiance to him, or hears this word of ours and remains steadfast in his devotion to him. Let them know, may Allah enhance your honor, we shun and stay away with disdain from this person, and the ones who were like him before him, such as al-Sharī'i, al-Numairi, al-Hilāli, al-Bilāli and others. The actions of Allah, Majestic His praise is, with this, prior to this and after this, is beautiful to us. In Him we have trust, from Him we seek help, and He is sufficient for us in all of our affairs, and He is the best caretaker."

## **The Story of Abu Bakr al-Baghdādi, the Nephew of al-Sheikh Abu Ja'far Muhammad Ibn 'Othmān al-'Amri and the Story of Abu Dalaf al-Majnūn**

Al-Sheikh Abu 'Abdillah Muhammad Ibn Muhammad Ibn al-Ne'mān narrated to me from al-Hasan Ibn Bilāl al-Malhabi, saying, I eard Abu al-Qāsim Ja'far Ibn Muhammad Ibn Qulawayh say, Abu Dalaf the Transcriber, may God not forgive him, we knew him to be blasphemous. Then he expressed exaggeration about the Imams and then he went crazy and was put in chains. Then he was released. Every where he went he was ridiculed. The Shī'a knew him for a very little time. They are disdainful of him, and whoever promotes him. We sent someone to Abu Bakr al-Baghdādi when it was said that he had made such claims. He denied that and took oaths. So we took him on his word. But when went to Baghdad, he turned to this person and distanced himself from the congregation and was appointed his successor. We had no doubt that he was on his path. So we cursed him and denounced him, because we believe that whoever claims this position after al-Samari, he is kāfir, he is evil, he is misguided, and leads astray.

Abu 'Amr Muhammad Ibn Muhammad Ibn Nasr al-Sakari says, When Ibn Muhammad Ibn al-Hasan Ibn Walīd al-Qummi went to him on behalf of his father and the congregation and asked him that it was said that he had claimed to be a deputy of the Imam, he denied. He said, "I do not have any such position, nor have I made any claims." I was present at this conversation. Ibn 'Ayyāsh mentioned, One day I was with Abu Dalaf. We mentioned Abu Bakr al-Baghdādi. He said, "Do you know how our master the Sheikh, may Allah bless his soul, was great?"

He made Abu Bakr al-Baghdādi higher than Abu al-Qāsim al-Husain Ibn Rūh and others. I said, "I do not know." He said, "Because Abu Ja'far Muhammad Ibn 'Othmān mentioned his name before the name of Abu al-Qāsim al-Husain in his final will." I said to him, "On this account, then al-Mansūr must be higher than our master Imam Abu al-Hasan Musā (a.s)." He said, "How?" I said, "Because al-Sādiq (a.s) mentioned Mansūr's name before al-Sadiq's in his final will." He said, "You are biased about our master and you hate him." I said, "All of the creation hates Abu Bakr al-Baghdādi and dislikes him except only you." We were about to start fighting and hold each other's collars. Abu Bakr al-Baghdādi's ignorance and lack of virility is well-known. Abu Dalaf's stories of madness are more than to be accounted for. We will not engage our book with them. Ibn Nūh has mentioned some of them. Abu Muhammad

Hārūn Ibn Musā has narrated from Abu al-Qāsim al-Husain Ibn ‘Abd al-Rahīm that Abu ‘Abd al-Rahim sent me to Abu Ja‘far Muhammad Ibn ‘Othmān al-‘Amri (a.s) for something that was between me and him. I went to him as many of our scholars were present there. They were discussing some traditions from the Imams. At this, Abu Bakr Muhammad Ibn Ahmad Ibn ‘Othmān known as al-Baghdādi, the nephew of Abu Ja‘far al-‘Amri came. When Abu Ja‘far (a.s) saw him, he said, “Stop. This man who is coming is not one of you.”

It has been narrated that he became the deputy of al-Yazīdi at Basra and remained at his service a long while and collected large amounts of money. This was reported to al-Yazīdi, who arrested him and confiscated the money and gave him a blow at the top of his head, so hard that fluids of his brain came to his eyes. Abu Bakr died at this.

Abu Nasr Hibatullah Ibn Muhammad said that Abu Dalaf was in the beginning a mukhammas and known for that. Because he had been raised and taught by the Kharkhīs, who were mukhammas. No Shī‘a doubted that. Abu Dalaf used to believe in that and acknowledge that. He would say, “Our master the virtuous Sheikh converted me from the creed of Abu Ja‘far al-Karikhi to the valid faith,” meaning the belief of Abu Bakr al-Baghdādi. Abu Dalaf’s madness and the stories of the perfidy of his beliefs are more than to be recounted.

We mentioned some accounts of the stories of the emissaries and gateways in the time of the occultation, because their validity presupposes the Imamate of the Patron of the Age and their representation and miracles worked by them are clear proofs of the Imam they followed. The reason we mentioned this is that no one can say, What is the benefit of mentioning their stories when the inquiry is focused on the occultation?

*2-Al-Ehtejāj:* Our scholars have narrated that Abu Muhammad al-Hasan al-Sharī‘ī was one of the companions of Abu al-Hasan ‘Ali Ibn Muhammad, and then al-Hasan Ibn ‘Ali (a.s) and he was the first one who claimed the position of representation of the Imam of the Age (a.s) that Allah had not designated him to. He weaved lies about Allah and His Hujjas and attributed to them things that are not worthy of them and things they despise.

Then he expressed beliefs of *kufr* and blasphemy. Likewise was Muhammad Ibn Nusair al-Numairi from the companions of Abu Muhammad al-Hasan (a.s). When the Imam died, he claimed to be a representative of the Imam of the Age. So, God disgraced him through the blasphemies, exaggerations about the Imams, and belief in reincarnation he evinced. He used to claim that he is the messenger of a prophet that

‘Ali Ibn Muhammad (a.s) has sent, whom he believed was a god. He permitted marrying with the *mahrams*.

Ahmad Ibn Hilā al-Kharkhi was also one of the people who exaggerated the position of the Imams. Previously, he had been one of the companions of Abu Muhammad (a.s). Then he changed and rejected the position of Abu Ja‘far Muhammad Ibn ‘Othmān al-‘Amri. A letter came from the Imam of the Age, which condemned him to *la’na* and denounced him. Likewise were Abu Tāhir Muhammad Ibn ‘Ali Ibn Bilāl and al-Husain Ibn Mansūr al-Hallāj and Muhammad Ibn ‘Ali al-Shalmaghāni, known as Ibn Abi al-‘Azāqir. The letter of the Imam came through al-Sheikh Abu al-Qāsim al-Husain Ibn Rūh that carried *la’na* against them and their denunciation. The letter read:

“May Allah prolong your life, and may He let you know the all good, and may He eventuate your actions with a good end—let everyone from our brothers, whose religiosity you trust and whose sincerity you are confident of, know, may Allah make you all fortuitous, that Muhammad Ibn ‘Ali known as al-Shalmaghāni, may God hasten His punishment to him and may He respite him not, has abandoned and deserted Islam. He has blasphemed the religion of Allah and has made claims that amount to disbelief and denial of the Creator. He has weaved lies and falsehood. He has spoken dishonestly and has committed a grave sinister act. Those who associate with God are liars; they have trodden far in misguidance and have sustained a palpable loss. We have turned away with repulsion from this person to Allah, the High, and to His Messenger and household, unto them be the blessings of Allah and His peace and His mercy and His grace. We have, in public and private, in secrecy and in the open, and in every time and condition, beseeched continuous damnations of God for him and for anyone who follows him and pledges allegiance to him, or hears this word of ours and remains steadfast in his devotion to him. Let them know, may Allah enhance your honor, we shun and stay away with disdain from this person, and the ones who were like him before him, such as al-Sharī‘i, al-Numairi, al-Hilāli, al-Bilāli and others. The actions of Allah, Majestic His praise is, with this, prior to this and after this, is beautiful to us. In Him we have trust, from Him we seek help, and He is sufficient for us in all of our affairs, and He is the best caretaker.”

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