

Kamaaluddin wa Tamaamun Ni'ma

(Perfection of faith and completion of divine favor)

Shaykh as-Sadooq

*Abi Ja'far Muhammad bin Ali bin al-
Husain Babawahy Qummi*

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Preface

In the Name of Allah the Beneficent the Merciful

A Brief Biography of the Author

The author is the venerable Shaykh Abu Ja'far Muhammad bin Ali bin Hasan bin Babawahy commonly known as Sadooq. He was among the Shia scholars of the 4 century Hijri. He was also the chief of the clan, a minaret of truth and religion, a leader of his time and in general such a personality that no praise is sufficient to do justice with his actual status. The whole Muslim community is unanimous about his leadership and lofty status. **He was born through the prayers of the Imam of the time (a.t.f.s.) and a written certificate was also issued by the Holy Imams (a.s.) in his favor: "He is a very righteous and blessed jurisprudent."** After this holy testimony whatever may be said or written about him will definitely be less than what befits his position. His bounties have surrounded all and his writings and books have benefited the scholars as well as laymen. Each and every example of his knowledge and action testifies to his lofty stature and greatness. And one who undertakes a deep study of biographical books will conclude that Shaykh Sadooq, on the basis of his merits and intellectual excellence was the leader of all those who succeeded him. He is the standard bearer of jurisprudence, he is the leader of tradition scholars, the Imam of hadith narrators and a master of scholastic theology.

All the qualities of excellence in knowledge, perfection of intellect, goodness of understanding, a remarkable memory and sharp perception had gathered in his person. He traveled far from the place of his birth in order to collect traditions from the narrators of traditions and he stayed with them to obtain the narrated reports from them. Among the places he traveled to included Astarabad, Gurgan, Nishapur, Marawalruz, Samarqand, Farghana, Balkh, Hamadan, Baghdad, Faid, Mecca and Medina.

It should be remembered that travel has many benefits. It is the best way of perfecting the intellect and developing knowledge. In addition to this it also includes spread of knowledge, propagation of religion and dispersal of facts. And if there had not been such great personalities in this community, who first acquired knowledge and then undertook to spread it among others, a great many people would have remained ignorant and mired in misguidance and deviation from religion. And if the traveling personalities are intelligent and hardworking, they would obtain from the scholars of other areas such points of knowledge and recognition that they cannot gain from the scholars of their own areas. They would also succeed in learning many things that they have not learnt from their teachers. In the same way the people of the places to which they travel would also learn from him things that they could not learn from the local scholars. Many debates take place between the traveling scholar and intelligentsia of those places resulting in clearing many misunderstandings and clarification of doubts. There are many other benefits that accrue from the journey of religious interaction. Thus the Almighty Allah says:

فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ يَتَقَهَّمُونَ فِي الدِّينِ إِذَا أَقْرَبَهُمْ إِذَا جَعَوا إِلَيْهِمْ عَلَيْهِمْ يَحْدَدُونَ

*Why should not then a company from forth that they may apply themselves to obtain understanding in religion, and that they may warn their people when they come back to them that they may be cautious?*¹

The venerable Shaykh Sadooq was an expert in this field who attained priority among all in such a way that no one could claim to have got even one- tenth of what he achieved. Actually he used to take lightly the difficulties of his journeys and did not accord much importance to the discomfort he had to face. He traveled through arid deserts, battle ravaged areas, traversed deserts and crossed mountains. He passed through foreign lands and alien cities at a time when a traveler was susceptible to so many perils and the modes of travel were beyond description.

¹ Surah Taubah 9:122

Let us go through some details of his travel in order to gain a clearer picture:

The author was born in the Iranian town of Qom. He attended classes of scholars and gained knowledge from the learned of Qom. Thereafter upon the insistence of the people of Rayy he shifted there for some time. Then he visited the holy mausoleum of Imam Reza (a.s.) and returned again to Rayy. On his return journey from Nishapur he was surrounded by the elders of Nishapur and the scholars stood before him in rows. They benefited from the light of his wisdom and gained from his expertise in religious sciences. In the same way, the author also profited by the knowledge of great scholars of Nishapur like Abu Ali Husain bin Ahmad Baihaqi. He also heard traditions from Abdul Wahid bin Muhammad bin Abdewas Nishapuri, Abu Mansur Ahmad bin Ibrahim Ibne Bakar al-Khauri, Abu Saeed Al-Muallim Muhammad bin Al-Fadl bin Muhammad bin Ishaq Nishapuri, Abu Tayyib Husain bin Ahmad bin Muhammad Razi, Abdullah bin Muhammad bin Abdul Wahhab Sajazi and Abu Nasr Ahmad bin Ishaq Husain bin Ahmad bin Ubaid.

During his stay in Nishapur, people visited him in groups. In his interaction with these people, Shaykh Sadooq surmised that most of them harbored doubts about the Twelfth Imam (a.t.f.s.) and were confused in this regard. They did not acknowledge the evidences in this matter. So he focused all his efforts in bringing them to the right path and removing their misconceptions through his knowledge and scholarly expertise. He undertook this mission in such a dedicated way that very soon he earned the title of the greatest scholar of Khorasan. After that he headed for Marawalruz. At this place he heard traditions from a group of scholars, including Abul Husain Muhammad bin Ali bin Shah Faqih and Abu Yusuf Rafe bin Abdullah bin Abdul Malik. Later he turned his attention to Baghdad where he was accorded a warm welcome and the elders of the Imamiyah sect heard traditions from him. He in turn heard traditions from a group of scholars in Baghdad that included personalities like Hasan bin Yahya Alawi Husaini, well known as Ibne Abi Tahir, Ibrahim bin Harun Haisati, Ali bin Thabit Dawalaibi and Muhammad bin Umar al-Hafiz. Shaykh Sadooq visited Baghdad twice, once in 352 A.H. and again in 355 A.H.

On his return from the Holy House of Kaaba when he reached the city of Faid, Abu Ali Ahmad bin Abi Ja'far Baihaqi narrated traditions to him. After this, he entered Kufa and heard traditions from the Kufan scholars including Muhammad bin Bukran Naqqash, Ahmad bin Ibrahim bin Harun Qazi Fami in the Kufa mosque, Hasan bin Muhammad bin Saeed Hashmi Kufi Abul Hasan Ali bin Isa Mujawar in Kufa mosque, Abul Qasim Hasan bin Muhammad al-Sikri Mudakkar, Abu Zar Yahya bin Zaid bin al-Abbas Bazzaz and Abul Hasan Ali bin al-Husain bin Sufyan bin Yaqoob al-Hamadani in their residences. The next town on agenda was Hamadan where he heard traditions from Qasim bin Muhammad bin Ahmad bin Abdwiya as-Siraj, Fadl bin al-Abbas Kindi and Muhammad bin al-Fadl bin Zainuya Jallab Hamadani. Then he journeyed to Balkh and noted own traditional reports from local scholars of that area that included Husain bin Muhammad Ashai ar-Razi al-Adl, Husain bin Ahmad Astarabadi, Hasan bin Ali bin Muhammad bin Ali bin Umar Attar, Hakim Abu Hamid Ahmad bin al- Husain bin Ali, Ubaidullah bin Ahmad al-Faqih, Tahir bin Muhammad bin Yunus bin Haiwa al-Faqih and Abul Hasan Muhammad bin Saeed Samrqandi al-Faqih. The next place of his visit was Ilaq. In Ilaq he was related traditions by Muhammad bin Amr bin Ali bin Abdullah Basri, Muhammad bin al-Hasan bin Ibrahim al-Kharqi al-Katib, Abu Muhammad Bakr bin Ali bin Muhammad bin al- Fadl Ash-Shashi al-Hakim and Abul Hasan Ali bin Abdullah Ibne Ahmad Aswari. During his stay there he was paid a visit by Sharifuddin Abu Abdulla, popularly known as Ibne Numa who requested him to compile a book of Islamic laws. Shaykh Sadooq accepted his advice and wrote his excellent book titled *Man Laa Yahzarul Faqih*. From Ilaq the Shaykh went to Samarkand and paid audience to traditions narrated by Abu Muhammad Abdus bin Ali bin al-Abbas al-Juzjani, and Abu Asad Abdus Samad bin Abdush Shaheed al-Ansari. During his visit to Farghana he heard narrations from Tameem bin Abdullah al-Qarashi Abu Ahmad Muhammad bin Ja'far al-Bandaar ash-Shafei al-Farghani, Ismail bin Mansur bin Ahmad al-Qasar and Abu Ahmad Muhammad bin Abu Abdullah as h-Shafei.

All this was for the sake of remaining close to the Book of Allah and the Family of Revelation, for defending their sanctity, fulfillment of duties, defense of truth, dissemination of divine recognition and propagation of faith.

Indeed in the history of Islam he has opened an illuminated and vast chapter for himself in which

prominently shine his writings and books. The passage of time couldn't destroy them because he was like a raging sea of information and the greatest scholar of the science of traditions whose writings illuminated all the corners of the world. In the matter of Islamic jurisprudence he was an authentic point of reference. Questions regarding various aspects of religion and religious laws were sent to him and he replied to them in the best way. Najjasi has mentioned something under the title of 'Replies to problems' in his book *Rijal* which would further illustrate this point. He says: Shaykh Sadooq had replied to questions received from Qazwin, Misr, Basra and Nishapur and they are compiled in different books. He also wrote a book in reply to the letter of Abu Muhammad Farsi, a book in reply to a letter from Baghdad and yet another in reply to a question received in the month of Ramadan. He wrote a letter to the people of Rayy regarding the matter of Ghaibat (occultation).

In the same way he held discussions and debates in defense of the true religion that were written down for the posterity. The best of such debates is the one that was held in the court of King Ruknuddin Buwayhid Dailami. It was held at a time when the fame of Shaykh Sadooq had reached all the corners of the world. The ruler sent one of his representatives to invite the Shaykh. When he reached the court he was received by the King himself. The King had him seated next to himself and paid exceeding honor to him. Then he asked the Shaykh some very complex and difficult questions which he replied with absolute satisfactory replies, illuminating the veracity of the true religion. The King and other attendees accepted the arguments and the opponents had no choice but to accept the proofs.

Among the books listed by Najjashi are: *Account of the debate in the court of Ruknuddaula*, *Account of another Debate*, *Account of Third Debate*, *Account of Fourth Debate* and *Account of Fifth Debate* etc. The most important point of discussion in these gatherings was the veracity of the Imamiyah faith and the matter of Ghaibat (occultation).

These debates and discussion were especially arranged for the Shia people of Twelver (*Ithna Ashari*) Faith because they had, at that time separated from the Imam who should have been present among them all the time. The situation was such that even during the period of Minor Occultation (Ghaibat Sughra) only the four special deputies in their respective tenures had direct contact with the Holy Imams (a.s.). Also even the learned and scholars of the community spoke of him using titles and codes without openly disclosing his name and qualities etc. So the majority of the people were very prone to all kinds of doubts and illusions. Consequently the debates of scholars like Shaykh Sadooq went a long way in clarifying doubts of the Shia populace and further strengthened the foundation of Imamiyah faith on which would be built in the near future an edifice of jurisprudence that shall last till the Holy Imam (a.s.) himself reappears to openly take the reins of his community. The doubts prevalent in that age were further promoted by the proliferation of sub-sects like the Zaidiyyah (who were particularly strong), Kaisaniyah, Ismailia and Waqifiya who did not believe in any Imam after Imam Musa Kazim (a.s.). These sub-sects were becoming stronger by the day and some of them even aligned with each other putting the true Imamiyah beliefs into a grave danger and deviating a large number of Shia people from the faith of their forefathers.

The author sensed this looming peril and stepped forward to correct the situation and save the Shias from this deviation and annihilating circumstances. If it was not for the efforts and debates of scholars like Shaykh Sadooq, it was very likely that the majority of Shia people would have succumbed to their doubts and completely washed their hands from the belief of Imam Mahdi (a.s.).

History and traditions bear witness how these warriors of the field of knowledge strived to save the people from perdition and the true Imamiyah faith from destruction. History bears witness that how they endeavored to remove doubts and clarified complex issues of religion, especially the matter of Ghaibat, so that the Shia community may not give up the authentic faith and stray to the path of deviation.

Valuable Writings

The venerable Shaykh penned books on almost all religious sciences and illuminated all the aspects of faith that were required by the Muslim Ummah. All his writings are marked with a distinctive style and

arrangement. As mentioned by Shaykh Tusi, the number of his writings reach to 300. However most of them were destroyed by the ravages of time and circumstances and decayed in some corners of libraries. So what remains is only the sketch of the original and those that are lost have only left behind their names (titles). Some of his books survived for a few hundred years and then suddenly disappeared as if they were lifted up to the heavens. Only a part of his huge wealth, comprising of not more than 20 books, has survived to this day. Even these few books were littered with errors and differences in various versions etc. As a result of which they were neither accepted by the scholars nor reached the standards of scholarship. It was so because those who were involved in their reproduction were neither capable nor committed to this job.

Thus a situation appeared when despite the presence of these few books they were of hardly any scholarly value.

This problem was not only with the books of Shaykh Sadooq. It was the same for writings of other well known scholars. For example in the case of Ibne Quluwahy nothing remains from his writings except the book of *Kamiluz Ziyaraat*, although it is confirmed that he had written dozens of books. Shaykh Mufeed had written more than 200 books but only a few have survived to this day. The same is the case with the writings of Shaykh Tusi and Allamah Hilli. In his compiled book, *Tarihi* has mentioned that 500 treatises written by the hand of Allamah Hilli were found; which were in addition to the books that people had access to. Ninety percent of Allamah Hilli's writings are lost as a result of centuries of conflict and bloodshed between Muslim sects in which the greatest loss was suffered through burning of libraries or throwing books into the sea/river. After that the remaining books were destroyed by the Tatars. Thus our written treasures were always prone to destruction at the hands of the opponents. In the present age also some people approached us from far away lands and took away portions of our written heritage in exchange of a paltry sum.

Actually this matter is highlighted only to create an awareness how our laxity and indifference in this matter has wreaked havoc with our Islamic heritage, so that we do not repeat such mistakes.

Also most books that see the light of publication in this period are such that they are printed very badly without any regard for correcting textual errors and even lack proper sources from which it is taken so that it can be compared with them. Booksellers and publishers who are in this trade only for the sake of monetary gains have contributed largely in worsening the situation.

When such books comes to a researcher he is absolutely defeated if he wants to understand or confirm a word, a phrase or some lines. In spite of all his efforts he would not be able to achieve his aim as the publisher has not provided any clue from which version he has reproduced it.

Though we must admit that some books stand out prominently as they were fortunate to have been corrected, checked and edited by a great scholar. May the Almighty bestow a great reward to them for such a service to Islam. Only these are the books that can be relied upon.

Teachers and Students of the Author

Shaykh Sadooq (q.s.) has narrated traditions from a large number of important traditionists whose count reaches to 250. One can refer to the Foreword of *Maani al-Akhbaar* where all the names are listed.

In the same way around twenty learned scholars have narrated traditions from Shaykh Sadooq, and they are introduced in the Foreword of *Man Laa Yahzrul Faqih*.

Death and Place of Burial

(From the introduction of *Maani al-Akhbaar*)

Shaykh Sadooq (q.s.) passed away in the year 381 A.H. He was aged seventy and odd years at that time.

His magnificent tomb having a towering dome is built near the mausoleum of Abdul Azeem Hasani in the Rayy province. Many people visit the place seeking blessings and paying respects. This mausoleum was first built by Fath Ali Shah Qachar in 1238 A.H. This was after the well known miracle that convinced the king, the queen and the courtiers. The details of this incident are mentioned in *Raudhat* of Khwansari, *Qisasul Ulama* of Tankabani, *Tanqihul Maqaal* of Mamaqani and *Muntakhib at-Tawarikh* of Khorasani. Khwansari says: Among his miracles is one that was seen in the present age and which a large number of people with perception themselves witnessed and which people from far away places also saw is that the Shaykhs tomb which is situated in Rayy was damaged with heavy rains as a result of which there developed a crack. When renovation began and the gap was examined closely it was found that it led to an underground chamber in which the last remains of the Shaykh were placed. In this chamber, people saw an elegant dead body which was half covered but the private parts were not exposed. It was a huge body and the nails showed henna coloration and around the body lay twisted dusty threads of the shroud cloth. This news spread all over the city of Tehran and even reached Fath Ali Shah Qachar who was the great grandfather of Nasiruddin Shah. This happened around 1238 A.H. So the King, with perfectly good faith, decided to see for himself and he reached the tomb with an entourage of courtiers. Since the officers advised that King himself does not enter the burial chamber, he deputed some reliable persons to go down and report the facts to him. At last, the truth of the miracle was confirmed for him and he finally ordered that the crack be filled and the tomb be renovated in the most magnificent way. I myself have heard about this incident from an eyewitness and some of our senior scholars have mentioned this event in their books.

Mamqani has quoted this incident from the personification of justice and truth, Sayyid Ibrahim Lawasani Tehrani's *Tanqihul Maqaal*.

Kamaaluddin Wa Tamaamun Ni'ma

(Perfection of faith and completion of favor)

This book is very penetrating in its subject and exceptional in its domain. No other book excels it in perfection, sweetness and attraction. Though many detailed books are composed on this topic, none is like it in clarity and comprehensiveness. In this book, the author has dealt with the personality of the Hidden Imam (a.s.), his occultation and everything related to him in an analytical and systematic manner. He has supported each of his contentions with the saying of the Infallible Imams (a.s.). It also contains the debates and discussions with the opponents of Shia faith and provides clarifications of doubts and misunderstandings that haunted some followers of the Imamiyah religion. He has composed detailed refutations of those who deny the Holy Imam (a.s.). He has included in this book all that has been recorded on this subject and which has gained currency among the populace, whether it be authentic or weak, good or not; he has collected all the material that was available to him. But when he is arguing his point he has taken the help of only authentic and excessively narrated (*Mutawatir*) traditions.

For example after writing about the cases of extremely long age he remarks: These reports are not among those that can be used to prove occultation because the factuality and truth of Ghaibat is proved for us by the traditions of the Holy Prophet (s.a.w.s.) and narrational reports of the Holy Imams (a.s.), just as traditions prove the veracity of the faith of Islam, its Shariah and practical laws.

Editions of this Book

This book was published twice in Iran and once in Najaf al-Ashraf. It was also once printed with translation.

The Arabic version from which this book is translated into English was based on seven manuscripts dating from 966 to 1079 A.H. The Arabic editor, Ali Akbar Ghiffari, a very capable scholar has fully checked the text and compared it with various versions and very painstakingly removed all typographical and textual errors that abounded in almost all previous editions of this important book.

Introduction

In the Name of Allah the Beneficent the Merciful

Praise be to Allah the Lord of the Worlds and may Allah bless Muhammad and his Purified Progeny.

All the praise is for that God, Who is one, unique and single. He is Needless, Ever-living, All-powerful, All-knowing and Wise. He is pure from the traits of the creatures. He is most high and most exalted. He is glorious and honored, and perfect and of elevated status. He is One with a firm resolve and a perfect intention. Nothing is like Him. And He is all-hearing and all-Seeing. The eyes are unable to perceive Him and He perceives all vision. And He is Kind and All-aware.

And I testify that there is no god except Allah. He is alone and without a partner. He is the Creator of everything, Master of everything, appointer of everything, initiator of everything and the Lord of everything. He judges with truth and he is equitable in judging and commands justice. He commands justice, goodness and fulfillment of the rights of the relatives and he prohibits indecency, evil and injustice. He does not lay on any soul a burden except to the extent of its ability and He is having the final argument. If He wills, He can guide all the people. He calls the people to the Abode of Peace (Darus Salaam) and guides whoever He likes to the right path.

He does not make haste in punishing and He does not punish without clarifying proof and evidence and without giving His signs and warnings. He does not ask His servants obedience in matters He has not explained to them and He does not command them to obey one He has not appointed for obedience. And with regard to His obedience. He does not leave the people on their own choice and He does not allow them innovation in the matter of His vicegerency. His being is much higher than all this.

And I testify that Muhammad (s.a.w.s.) is His servant and trustworthy messenger. And He performed the duty of propagation on behalf of his Lord as it deserved. And he called to His path with wisdom and a goodly exhortation. And he acted on the Book and commanded its obedience. And along with it and after him he willed the people to remain attached to the Purified Imams (a.s.). And he stressed that the two shall never separate from each other till they meet him at the Pool of Kauthar. And the attachment of Muslims to both of them is in accordance with clear evidence, based on the straight path and an illuminated faith. Whose night is like the day and the internal is like the external. And he did not miss out any argument or proof to convince the Muslims so that no excuse remains for them. So that whoever goes to perdition should do so after seeing clear evidence and those who get life should also be after obvious proof.

And I testify that indeed no one can become a believer if in some matter Allah and His Messenger command something but he follows his own choice. And indeed Allah creates what He likes and He chooses whatever He likes. And they can never become faithful until they consider the Prophet as a judge in their disputes and after that they follow the decision of the Prophet with utmost sincerity. And that they should submit to the Prophet's decision with absolute humility. And indeed one who makes unlawful a lawful act or vice versa or he changes a prophetic practice or reduces an obligatory ordinance or alters a command of the Shariah or creates an innovation so that he may be followed and that people may become attracted to him; then he has indeed considered himself a partner to the Almighty Allah and whoever obeys such a person has in fact claimed existence of a god other than the Almighty Allah and he becomes eligible for divine punishment and his abode is the fire (of Hell) and the abode of the unjust is indeed very bad. His deeds are wasted and in the Hereafter he shall be from the losers. And benedictions be upon Muhammad and his Purified Progeny.

Shaykhul Fiqh, Abu Ja'far Muhammad bin Ali bin Husain bin Musa bin Babawayh Qummi, the author of this book says (May Allah help him in His obedience): That which motivated me to write this book was that when I was honored by the visit (Ziarat) of Imam Ali Ibne Musa ar-Reza (a.s.) I returned to Nishapur and stayed there. I realized that most of the Shia people who visited me were confused in the matter of

occultation of the Twelfth Imam (a.s.) and doubts haunted them about His Eminence, the Qaim (a.s.). They had deviated from accepting the correct views and standards. So I began my endeavor to guide to truth and the right path with the help of traditional reports of the Holy Prophet (s.a.w.s.) and the Holy Imams (a.s.) till the time a learned and virtuous scholar from Bukhara came to visit us in Qom. I had always wanted to meet him due to his honesty, firm views and correctness of behavior. He was Shaykh Najmuddin Abu Saeed Muhammad bin al-Hasan bin Muhammad bin Ahmad bin Ali bin Salt Qummi, may Allah continue his Taufeeq (good sense). My father and I used to narrate traditions on the authority of his grandfather, Muhammad bin Ahmad bin Ali bin Salt (q.s.) and spoke well of his knowledge and actions, piety, excellence and worship. Ahmad bin Muhammad bin Isa with all his excellence and greatness used to narrate traditions from Abu Talib Abdullah Ibne Salt Qummi (r.a.) and Abdullah bib Salt remained here till he met Muhammad bin al-Hasan Saffar and related traditions from him. When the Almighty Allah enabled me to meet a gentleman of such an excellent family I thanked him for according me such a cordial reception and sincere audience. One day he told me about his meeting with a great philosopher and logician of Bukhara and he also related to me one of his statements about His Eminence, the Qaim (a.s.) which had put him in confusion, perplexity and doubts with regard to the Holy Imam (a.s.) due to the prolongation of his occultation and due to cutting off of news regarding him. Therefore, I explained to him some facts about His Eminence and quoted some traditions of the Holy Prophet (s.a.w.s.) and the Holy Imams (a.s.) in connection with the Imam (a.s.). As a result of which that person got assurance and the doubts and misgivings that had inflicted his mind were removed. He listened with full attention to all the authentic traditions that I related to him and accepted them from the depth of his heart. He petitioned me to write a book for him on this subject. I agreed to do so and promised him that when the Almighty Allah would facilitate my return to my hometown, Rayy, I will compile the relevant traditional reports on this topic.

One night, when I drifted into sleep after thinking about my family, friends and the bounties that the Almighty Allah had bestowed on me, I dreamt that I was performing the circumambulation of the Holy Kaaba in Mecca and in the seventh round I was near the Black Stone (Hajar Aswad), and upon reaching it I was kissing it. I was saying that I had repaid my trust and fulfilled my covenant so that it might be a witness of this. At that moment I had the honor of seeing my master, the Master of the Age (a.s.) standing at the door of the Kaaba. My heart began to beat fast with excitement and he came to know my inner feelings which were reflected in the worried expression on my face. I saluted him and he replied to my salutation and then asked me: Why don't you write a book regarding the occultation, so that your sadness and worries are removed? I said: O son of Allah's Messenger, I have compiled a number of books about occultation. He said: Not in this style. I order you to compile a book on occultation and therein mention about the occultation of the prophets (peace be on them). After that, the Imam (a.s.) departed from there. When I woke up, I began to weep, supplicate and express my humility till dawn break. In the morning, in compliance with the commands of the Proof of Allah, I began the compilation of this book. While I pray for the help of Allah and I rely on Him and seek forgiveness for my shortcomings. My Taufeeq is only from the Almighty Allah, I rely on Him and I turn to Him.

Caliphate before Creation

So to say: The Almighty Allah says in His book:

إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً

And when your Lord said to the angels, I am going to place in the earth a vicegerent...²

Hence, the Almighty Allah commenced caliphate even before the creation of human beings. This verse proves that the wisdom of caliphate is beyond the imagination of creatures. Therefore, He initiated caliphate first because He is Pure and Wise. A wise being is one who initiates with an important task instead of an unimportant one. This statement is supported by a tradition of Imam Ja'far Sadiq: "The proof of creation arrives before creation, along with it and after it." If Almighty Allah creates beings without a

² Surah Baqarah 2:30

proof then He has ruined them and left them to foolishness. His wisdom demands that penalties must be defined so that mischievous are guided and wisdom should not permit even a moment to turn away from the confines of these ordinances. Wisdom is generalized in the same way as obedience is. If a person thinks that the world can be without an Imam even for a second, then it is necessary for him to become a Brahmin because they refute prophethood. If it would not have been mentioned in the Holy Quran that Muhammad is the last prophet, it would have been necessary for every age to have a prophet. Now that it is already mentioned, there is no chance of arrival of a prophet or a messenger after the Holy Prophet. However, the necessity of a caliph is still in mind. This is because the Almighty Allah does not invite to anything unless He makes the human mind understand its significance. If it is beyond the imagination of human beings, the invitation is aimless and it is not considered as a divine proof. Everything is influenced by its like and is repelled by its opposite. Therefore, if human mind would have rejected the presence of messengers, the Almighty Allah would never have appointed them.

It can be illustrated by an example that a doctor treats patients by medicines, which are associated with the patient. If a doctor treats a patient using a medicine, which has negative effects on the health, it would prove fatal. This proves that God, who is the wisest among the wise will also not invite to a cause except that which is in accordance with human understanding. The nominator can be identified by looking at the caliph as in general cases. It is a common fact that if a king appoints an unjust successor, the people will insist that the nominator is unjust. On the other hand, if the successor is just, the nominator too would be considered just. This proves that infallibility is a must for divine caliphate. The caliph appointed by Allah cannot be a non-infallible.

Necessity of Obeying the Caliph

The Almighty Allah made Prophet Adam caliph on the earth and ordered the inhabitants of heavens to obey him. Let alone the people of the earth. Allah made it obligatory on the creatures to have faith on His angels. He made it obligatory on His angels to prostrate in front of one of His creatures. When one of the jinn refused to do so, the Almighty Allah disgraced him till the Judgment Day and cursed him. These facts made us aware of the status and greatness of an Imam. When the Almighty Allah informed His angels about the appointment of caliph on the earth, he made them bear witness to it. This shows that if a person believes that human beings have right to elect their caliph, all the angels will testify against him. The greatness of the testimony informs of the greatness of the cause. Then how can a person who considers himself rightful save himself from the punishment of Allah where all the angels of Allah have testified against him? On the other hand, how can a person who follows *Nass* be punished when all the angels of Allah have testified in his favor.

Another point to be considered is that caliphate will continue till the Judgment Day. If a person thinks that divine caliphate implies prophethood only, he has made a mistake because Almighty Allah has promised that He will appoint caliphs who guide as his successors. He says in Holy Quran:

□ عَدَ اللَّهُ أَذِنَ آمَنُوا مِنْكُمْ □ عَمِلُوا □ صَلَّى حَاتٍ □ يَسْتَخْلِفُهُمْ فِي الْأَرْضِ ضَرِ كَمَا اسْتَخْلَفَ أَذِنَ مِنْ قَبْلِهِمْ
□ يُمَكِّنُهُمْ دِينَهُمْ □ ذِي □ تَضَعَ هُمْ □ يُبَدِّلُهُمْ مِنْ بَعْدِ حَوْفِهِمْ أَمْنًا يَعْ بُلُّهُنِي لَا يُشْرِكُو □ بِي شَيْئًا

Allah has promised to those of you who believe and do good that He will most certainly make them rulers in the earth as He made rulers those before them, and that He will most certainly establish for them their religion which He has chosen for them, and that He will most certainly, after their fear, give them security in exchange; they shall serve Me, not associating aught with Me³

If caliphate would have implied only prophethood, the Almighty Allah would have appointed prophets after Holy Prophet as per the above verse. In such a case, this saying: **النَّبِيُّونَ خَاتَمٌ**⁴ (Seal of the prophets), would prove to be incorrect. This shows that the promise of Allah concerns non-prophets also. This also differentiates caliphate from prophethood. It shows that a non-prophet may be a caliph but a prophet is

³ Surah Noor 24:55

⁴ Surah Ahzab 33:40

always a caliph.

It also means that Almighty Allah wanted to bring out the hypocrisy of a hypocrite and pure intentions of the virtuous by ordering His creatures to prostrate before Adam. The world took the veil off the faces of both of them – the angels of Allah and Shaitan. If we consider its meaning that the right to appoint the caliph is given to a person who has evil intentions, the world could never have been able to take the veil off his face. In this case, a hypocrite will always elect a person who orders people to obey him and bow down in his presence. How is it possible to reach out for the hypocrisy hidden deep into the hearts in this case? One more point worth mentioning here is that words are ranked according to the honor of addressee and the addressed. The way a person talks to his slave is completely different from the way he talks to his master. Over here, Allah is the addressee and all His angels are the addressed. Every general word has a general purpose hidden in it in the same way as a particular word has a particular purpose hidden in it. The reward of a general is more than that of a particular thing. For instance, Tauheed, which is a must for all the creatures is different from other commandments of Shariah like Hajj, Zakat etc. because these are particular things. Hence the words of Allah: "When your Lord informed His angels..." proves that it has one of the meanings of Tauheed hidden in it because the connotation used here is in general form. If two words have similar meanings, the order of one of them is also implied in the other. Almighty Allah knew that some of His creatures will testify to His oneness and obey Him. This group will have enemies who will accuse and oppress them. If Almighty Allah would have stopped them forcefully then the purpose behind creation would not be fulfilled. This would have expressed forcefulness and the prospect of reward or punishment would have become void. However, this was not the case. Now it is necessary for Allah to protect His friends in such a way that the prospect of reward and punishment does not become void. It was done by defining penalties like amputation of limbs, hanging to death, killing, imprisoning and usurpation of rights. It is correctly said: No one stops people from reciting Holy Quran as much as a ruler does. The Almighty Allah has pointed this fact out in this verse:

يَا إِبْلِيسُ مَا مَنَعَكَ أَ تَسْجُدُ مَا حَلَّتْ

You are certainly greater in being feared in their hearts than Allah.⁵

Hence it is necessary for Allah to appoint a caliph who stops the hands of enemies from reaching his friends in such a way that they do not object because Allah does not befriend a person who has not fulfilled his duties, obligations and who is logically worthy of being dismissed. Allah is too elevated to befriend such persons. The word caliph has quite a different meaning. If a person builds a mosque but does not say Azan (Call for prayer) in it and appoints a muezzin for this purpose, the latter will be called muezzin only. However if the person says azan for a few days and then appoints a muezzin the latter will be called his caliph or successor. Similar is the case in the fields of knowledge. If a tax collector says that so and so is my successor, then he will be a successor in collecting tax and not in amounts collected from messengers and through oppression. Similarly, the collector or successor of amount collected from envoys and through oppression also does not have right over tribute amount. This proves that a caliph has different roles. It is one of the attributes of Allah that He provides justice to his friends for the oppression they face from His enemies. He has given this right to His caliph. The meaning of caliphate is apt on this basis and the meaning that they are partners in divinity is not correct. Almighty Allah told Iblees in this regard:

O Iblees! What prevented you that you should do obeisance to him whom I created...⁶

After that he said:

بِينَيَّ أَسْتَكْبِرُتْ

You have become proud and this lays to rest all excuses and it removes all doubts that he is such a caliph

⁵ Surah Hashr 59:13

⁶ Surah Saad 38:75

who is a partner in the oneness of Allah. Therefore the Almighty Allah said that after knowing that Allah has created him, what prevented you from prostrating before him. Then he said:

بِيَدَيِّ أَسْتَكْبِرْتَ

With My two hands. Are you proud...?

Sometimes this is used in the meaning of bounty also. He had two such bounties of Allah that he could gather many other bounties. Like Allah says:

أَسْبَغَ عَلَيْكُمْ نِعْمَةً ظَاهِرَةً بَاطِنَةً □

...and made complete to you His favors outwardly and inwardly...⁷

There were two such bounties that they gathered many other bounties in them. Then He made His order stricter for him. The announcer of:

بِيَدَيِّ أَسْتَكْبِرْتَ

With My two hands. Are you proud...?

Says: are you attacking me with my sword? Are you firing my arrows at me? This way of talking is eloquent and not despicable. Almighty Allah says: "And when your Lord told His angels that He is going to appoint a caliph on earth". This is an ambiguous discussion. An illiterate thinks that Almighty Allah takes the opinion of His creatures in ambiguous discussions. While a person having evidence believes that the actions of Allah are solid and has faith on His majesty. He believes that Allah is elevated enough to get stuck in ambiguous discussions or become helpless in any matter. There is nothing in the heavens and the earth, which can make Him helpless. The way of understanding this ambiguous verse is same as that specified for other ambiguous verses like this. They will be returned back to those strong verses, which will make it certain and ignorant and disbelievers will not have any excuse. Almighty Allah says: "When your Lord..." This statement means that Allah is guiding them towards a great obedience, which is related to Tauheed. Through this obedience, they would shun all their desires, injustice, usurping of rights and all those things, which can deter friendship with Allah. In this way the argument is completed and there was no excuse left for those who keep away from fulfilling their duties.

Another point worth mentioning is that when Almighty Allah knows that a servant by his own will perform one of the worship acts so that he gains servitude and reward and Allah overlooks this. In this case, we can say that there will be a possibility that Allah overlooks the good deeds of every creature but this is not the case with Allah. There is a great reward for one who is responsible for the rights of Allah and His servants. When a person ponders in this matter, he will come to know some of the minor details because it is not possible to reach the Lord directly due to His greatness and honor. One of the meanings that is from its part is that even ants, mosquitoes and all the animals embrace this golden chance of salvation through a just Imam. This statement is proved by the saying of Allah:

مَا أَنْهَىٰ سَلَكَ إِلَّا حَمَةً لِّعَامِينَ □

And We have not sent you but as a mercy to the worlds.⁸

This fact is also supported by the following verse of Surah Nuh:

⁷ Surah Luqman 31:20

⁸ Surah Anbiya 21:107

فَقُلْتُ اسْتَغْفِرُكَ إِنَّكَ أَكَبَرُ مَنْ يُزَسِّ الْأَسْمَاءِ عَلَيْكُمْ مَدْبُرٌ

"Then I said, ask forgiveness of your Lord, surely He is the most Forgiving. He will send down upon you the cloud, pouring down abundance of rain.⁹

Every human and animal benefits from the abundance of rain. This rain of abundance is because of those who invite towards the rights of Allah. There are lots of rewards. For those who disobey him, there is a major punishment and their deeds will be accounted for. Therefore we believe that Imam is needed for the existence of the world.

I narrated the tradition implying this meaning in this book in the section named "Necessity of Imam in every age".

No one can choose a caliph except the Almighty Allah

Almighty Allah says:

إِذْ قَالَ رَبُّكَ لِمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً

And when your Lord said to the angels, I am going to place in the earth a vicegerent...¹⁰

There is a 'tanween' on 'Jaa-il' here and this is a right, which Allah has kept only for Himself. He says:

إِنِّي خَلَقْتُ بَشَرًا مِنْ طِينٍ

Surely I am going to create a mortal from dust.¹¹

Here, there is a 'tanween' on 'khaaliq', which is an attribute selected by Allah only for Himself. Therefore if a person claims that he has the right to elect a caliph then he should be asked to create a man out of dust. If this is not possible for him, the second thing is also out of his capacity because both of them have same origin.

The angels did not have the right to appoint a caliph inspite of their excellence and infallibility. Almighty Allah did this job on His own and made it a proof on His creatures that there is no way for you to appoint an Imam. Angels did not have any way to appoint Imam in spite of their pure intentions, loyalty and infallibility. Almighty Allah has praised them in many verses as in the following:

بَلْ عِبَادٌ مُكَرَّمُونَ لَا يَسْبُقُونَهُ بِأَقْوَامٍ هُمْ بِأَمْرِهِ يَعْمَلُونَ

Nay! They are honored servants; They do not precede Him in speech and (only) according to His commandment do they act.¹²

And in another verse as:

لَا يَعْصُنَّ اللَّهَ مَا أَمَرَهُمْ يَفْعَلُونَ مَا يُؤْمِرُونَ

They do not disobey Allah in what He commands them, and do as they are commanded.¹³

How can a man who has a defective mind, foolishness and ignorance do this job perfectly? We can see that Almighty Allah did not leave any commandment including Salaat, Zakat, and Hajj etc. to the wish of man. Then how is it possible to hand over the choice of the most important of all aspects to man?

⁹ Surah Nuh 71:10-11

¹⁰ Surah Baqarah 2:30

¹¹ Surah Saad 38:71

¹² Surah Anbiya 21:26-27

¹³ Surah Tahrim 66:6

Need of only one caliph in every period of time

All the statements of Almighty Allah about a caliph mean that there would be a single caliph only. This invalidates the proofs of those people who say that there can be more than one Imam at a time. If the argument of those people was correct, Almighty Allah would have appointed more than one Imam at a time. Our claim is against those people and Holy Quran supports our stand and not theirs. If two statements are contradictory, the statement supported by Holy Quran will be considered correct.

Need of existence of a caliph

Almighty Allah has addressed His messenger in the verse:

إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ

And when your Lord said to the angels...¹⁴

Here ‘Rabbuk’ means ‘Your Lord’ is the best proof that Almighty Allah has reserved this meaning regarding His Imamate till the Judgment Day. Therefore the earth is never devoid of a proof of Allah for the sake of Muhammad’s Ummah. If this is not the fact, there would have been no logic in using the word ‘rabbuk’ or ‘Your Lord’. Instead the word ‘rabbuhum’ or ‘their Lord’ should have been used. Almighty Allah uses the same logic and reasoning for future generations as He has used for the past generations. His wisdom does not change with time because He possesses justice and wisdom. He does not have any special relationship with any of His creatures.

Necessity of Imam’s Infallibility

The verse of Allah: “And when your Lord...” also implies that Almighty Allah will not appoint a person as His caliph unless he is pure from mistake so that he is void of distrust. If He appoints someone who is not pure from inside then he Has (God forbid!) been mistrustful to His creatures. For instance, an agent supplies a dishonest porter to a trader. In this case, the agent will be called dishonest. How is it possible that Almighty Allah becomes mistrustful? For He truly says:

اللَّهُ لَا يَهْدِي كَيْدَ الْخَائِنِينَ

And that Allah does not guide the device of the unfaithful.¹⁵

He had taught etiquette to Prophet Muhammad Mustafa in this verse:

لَا تَكُنْ لِّلْخَائِنِينَ حَصِيمًا

And be not an advocate on behalf of the treacherous.¹⁶

Then how is it possible for Him to perform an act, which He does not like to see? He has criticized Jews because of their hypocrisy in this verse:

أَتَأْمُرُ النَّاسَ بِالْإِيمَانِ وَتَنْسُؤُ أَنفُسَكُمْ إِنَّمَا تَنْهَاكُونَ عَنِ الْكِتَابِ أَفَلَا تَعْقِلُونَ

What! do you enjoin men to be good and neglect your own souls while you read the Book; have you then no sense?¹⁷

The verse, “And when your Lord...” is a solid proof about the occultation of Imam. The Almighty Allah made it incumbent on everyone to obey the caliph when He said that He was going to appoint a caliph on earth. Shaitan, the enemy of Allah had hypocrisy in his heart and kept it hidden till he became a hypocrite because of it. He intended to disobey the caliph every time he was ordered to obey. His hypocrisy was one

¹⁴ Surah Baqarah 2:30

¹⁵ Surah Yusuf 12:52

¹⁶ Surah Nisa 4:105

¹⁷ Surah Baqarah 2:44

of the worst, because it was hidden. Therefore he was disgraced the most among all the hypocrites. When the Almighty Allah had ordered His angels to obey the caliph, they had faith in him and were eager to do so. They had kept this feeling in their hearts, which was exactly opposite of what Shaitan had. As a result, the rank of angels increased manifold as much as the disgrace that the enemy of Allah had to face. Hence, obedience in seclusion has a great reward because it is free from every doubt. It is narrated that the Holy Prophet said: "If a person prays for his brother in his absence, an angel from heavens calls out: May the same benefit be for you!"

The Almighty Allah has supported the belief on unseen in His religion. He says in this verse:

هُدَىٰ لِّمُتَّقِينَ إِنَّ يُؤْمِنُوا بِالْعَيْنِ

...is a guide to those who guard (against evil). Those who believe in the unseen...¹⁸

Hence belief on unseen has a great reward for believers because such a faith is free of all doubts. If someone pays allegiance to a caliph in his presence, there is a possibility that the person wants to seek some favor or he fears for his life as in the case of people who obey their worldly rulers. However, having faith on unseen is free of all such doubts. The Almighty Allah mentions this fact in the following verse:

قَاتُوا آمَنَّا بِاللَّهِ حَدَّهُ كَفَرُنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ فَلَمْ يَكُنْ يَنْفَعُهُمْ إِيمَانُهُمْ مَا أَنَّا بِأَنْسَنَا

They said: We believe in Allah alone and we deny what we used to associate with Him. But their belief was not going to profit them when they had seen Our punishment,¹⁹

When obedient servants acquired faith in unseen, the Almighty Allah did not deprive even his angels of this reward. It is narrated that angels had had this conversation with the Almighty Allah seven hundred years before the creation of Adam (a.s.).

During this period, angels got the benefit of obedience accordingly. If a person denies this narration or abovementioned period then he has no option but to have faith in unseen for a moment and even a moment is not devoid of wisdom. When a moment has one unit of wisdom in it, two moments will have two. In this way, a number of moments will have a number of units of wisdom hidden in them. The reward will continue to get multiplied as the time period increases. As the reward increases, the curtains of mercy of Allah will move aside and it will prove His greatness and majesty. Hence, this narration is absolutely correct because it supports wisdom and reward, and propagates the proof.

The statement of Almighty Allah: "And when your Lord..." contains the proof of occultation of the Imam in many ways.

One of them is that the occultation before existence is the most perfect of its kind because the angels had not seen any caliph before whereas we have seen many of them. Holy Quran has discussed about them and many traditions have been narrated about them, which have reached to the level of *Tawatur* (widely related). The angels had not seen even a single caliph and hence the occultation of that time was perfect of its kind. Secondly, the earlier occultation was because of Allah and this one is because of the enemies of Allah. When the angels can have faith in that occultation, which was because of Allah then there is no point having a doubt in the occultation caused by the enemies of Allah. There is a pure worship in the occultation of Imam, which was not present in the previous one. It is so because the inhibited Imam is overpowered and oppressed. The enemies of Allah are openly torturing his followers through killing, plundering of wealth, suspension of divine commandments, oppressing the orphans and misusing charity etc. A person who has faith in the proof and caliphate of Imam will be rewarded along with him and he will accompany the Imam in Jihad. He is like one who is wary of the enemies of Imam. The friends of the Imam will be rewarded for being wary of his enemies and the reward of the friends of Imam is more than the reward of angels who believed the caliph who had not come into existence. The Almighty Allah had

¹⁸ Surah Baqarah 2:2-3

¹⁹ Surah Momin 40:84-85

informed the angels about Adam so that the latter develops honor and that the angels develop an intention of obeying him.

It can be proved through common sense that a king sends his message or a representative to his friend to inform him that the former is going to visit him so that the people prepare themselves to welcome the king and they do not fail in welcoming him in any way.

Therefore, the Almighty Allah embarked on creation of His caliph firstly by describing him. Now the issue of caliphate is the same for those who were born later or as that of the earlier generations. Whenever He took one of His caliphs away from the earth, he informed the people of his successor. This fact is mentioned by Allah in this verse:

أَفَمَنْ كَلَّا عَلَىٰ بَيِّنَةٍ مِّنْ بَهِبَتٍ وَّ شَاهِدٍ مُّنْهُ

Is he then who has with him clear proof from his Lord, and a witness from Him recites it...²⁰

In this verse, *bayyina* (clear proof) denotes Holy Prophet and “that witness who will come after him” denotes the master of faithful, Ali bin Abi Talib. It is proved in this verse of Allah:

□ من قَبْلِهِ كِتابٌ مُوسَى إِمَامًا حَمَّةً

...and before it (is) the Book of Musa, a guide and a mercy?²¹

And the verse which proves this meaning for the book of Musa is:

□ اعْدَنَا مُوسَى ثَلَاثِينَ يَوْمًا أَتَمَّنَا هَا بِعَشْرٍ فَتَمَّ مِيقَاثٌ بَيْهِ أَبْعَيْنَ يَلْهَقَ قَاتِلُ مُوسَى لِأَخِيهِ هَا □
اَخْلُفُنِي فِي قُوْمِي □ اَصْلَحْ لَا تَثْبِعْ سَبِيلَ مُفْسِدِينَ

And We appointed with Musa a time of thirty nights and completed them with ten (more), so the appointed time of his Lord was complete forty nights, and Musa said to his brother Harun: Take my place among my people, and act well and do not follow the way of the mischief-makers.²²

Why the Almighty Allah ordered angels to prostrate before Adam (a.s.)?

The Almighty Allah ordered His angels to prostrate to Adam as a mark of his respect while the latter was not visible to them. He ordered the angles to prostrate to Adam when he had made the souls of his proofs enter his loins. Thus, that prostration was like Allah’s worship, Adam’s obedience and as a mark of honor for those souls which were present in the loin of Adam. Iblees refused to prostrate to Adam out of jealousy because Allah had made the loins of Adam a source of His proofs and did not do so to Shaitan’s loins. Hence, he treaded on the way of infidelity because of his jealousy and moved away from the way of obedience of his Lord. Hence he was banished from the neighborhood of the Lord. He was cursed and was given the title of *rajeem* (the accursed one) because he denied occultation and put forward this excuse of not prostrating before Adam:

أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِنْ نَارٍ □ خَلَقْتَهُ مِنْ طِينٍ

I am better than he: Thou hast created me of fire, while him Thou didst create of dust.²³

Thus he denied what he could not see. He made the physical body of Adam an excuse for denial of those who were present in his loins. He did not accept the fact that Adam was made only the Qibla and angels were ordered to prostrate before him so that the personalities present in his loins are honored. Therefore, a person who has faith in the Qaim in his occultation is like the angels of that time who prostrated before

²⁰ Surah Hud 11:17

²¹ Surah Hud 11:17

²² Surah Araaf 7:142

²³ Surah Araaf 7:12

Adam and obeyed Allah in this way.

Whereas a person who does not have faith in the Qaim in his occultation is like Shaitan who refused to prostrate to Adam.

It is narrated from Muhammad bin Musa bin Mutawakkil from Muhammad bin Abu Abdullah al-Kufi from Muhammad bin Ismail Barmaki from Ja'far bin Abdullah al-Kufi from Hasan bin Saeed from Muhammad bin Ziyad from Aiman bin Muhriz from Imam Ja'far Sadiq (a.s.) that he said:

"The Almighty Allah told the names of all His proofs to Adam. Then he displayed the soul of Adam to the angels and said: Tell me the names of those people if you are truly more worthy of becoming a caliph on this earth for you are praising Me. All the angels replied: You are pure for we do not have any knowledge except what You taught us. Surely, you are all-knowing and wise. The Almighty Allah asked Adam to tell the names of those persons and he did. The angels became aware of the status of those personalities near Allah. The angels came to know that those personalities will be Allah's caliphs and successors and a proof for the creatures. After that, Allah hid those personalities from the eyes of the angels. He ordered his angels to follow them and said: Didn't I tell you that I am aware of what is hidden in the heavens and the earth and whatever is expressed by you and whatever is hidden inside you?"

It is narrated from Ahmad bin al-Hasan al-Qattan from Husain bin Ali al-Askari from Muhammad bin Zakariya Jauhari from Muhammad bin Ammar from Ja'far bin Muhammad bin Imara from his father from Imam Ja'far Sadiq bin Muhammad that he said:

"The Almighty Allah has made the angels have faith in occultation in this way. The verse started with the discussion of the caliph and the discussion is well ordered if it ends in the similar manner. Proof and understanding are hidden in the order. Now if the Almighty Allah taught the names of all things to Adam, as the opponents say, then the names of Imams are automatically included in it. Thus the entire Ummah is united on what we said. The best proof of this fact is that when the angels were asked to prostrate before Adam, this act was considered as worship. If it was worship then logically they should also acquire whatever was in that rank either at that moment or some time later because wisdom and proof do not change with time. It is the same from the beginning to the end. It is not possible for divine wisdom to deprive them of any reward and be miserly in allowing them to benefit from the virtues and excellences of Imams because all of them are equal. It proves that if a person has faith on one of the prophets or a group of them and denies others, his faith is not acceptable. It is exactly the same in the case of Imams. All of them from the beginning to the end are alike."

Imam Ja'far Sadiq (a.s.) says: One who denies the last among us is like the denier of the first among us. He also said: If one denies anyone of us who is alive, he has denied all of those among us who have passed away.

I will narrate a tradition in this regard in an appropriate place in this book, if Allah wills. Thus, the Almighty Allah taught the names of all Imams by saying: "**And we taught all the names to Adam**". The word 'Asma' has several meanings and all of them are equal. The adjectives of the word 'Asma' are equal. Here 'Asma' means that the Almighty Allah taught them all attributes of Imams from the beginning to the end. These attributes include knowledge, forbearance, piety, bravery, infallibility, generosity and loyalty. The book of Allah has mentioned the names of prophets as instances of those attributes as the Almighty Allah says:

اذْكُرْ فِي الْكِتَابِ إِنَّ إِبْرَاهِيمَ أَنَّهُ كَانَ صَدِيقًا نَّبِيًّا

And mention Ibrahim in the Book; surely he was a truthful man, a prophet.²⁴

²⁴ Surah Maryam 19:41

﴿ اذكُر فِي كِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقًا وَعَدَ كَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَرَكَأَةً كَانَ عِنْدَهُ بَهِ مَرْضِيَا اذكُر فِي كِتَابِ إِدْرِيسَ إِنَّهُ كَانَ صَدِيقًا نَبِيَا فَعَنَاهُ مَكَانًا عَلَيْها ﴾

And mention Ismail in the Book; surely he was truthful in (his) promise, and he was an apostle, a prophet. And he enjoined on his family prayer and almsgiving, and was one in whom his Lord was well pleased. And mention Idrees in the Book; surely he was a truthful man, a prophet, And We raised him high in Heaven.²⁵

﴿ اذكُر فِي كِتَابِ مُوسَى إِنَّهُ كَانَ مُخْلَصًا كَانَ سُوَّلَ نَبِيَا نَادَيْنَا مِنْ جَانِبِ الْطَّوْفَانِ الْأَيْمَنِ قَرَبَنَا نَجِيَا هَبْنَاهُ مِنْ حَمْتَنَا أَخَاهُ هَارُونَ نَبِيَا ﴾

And mention Musa in the Book; surely he was one purified, and he was an apostle, a prophet. And We called to him from the blessed side of the mountain, and We made him draw nigh, holding communion (with Us). And We gave to him out of Our mercy his brother Harun a prophet.²⁶

Thus, the Almighty Allah praised His prophets in the abovementioned verses. They had pleasing attributes and pure character. These are their attributes. Similarly, the Almighty Allah had taught all the names to Prophet Adam.

Another point full of wisdom in this matter is that the way of knowing the names and act of obedience was only by listening. The mind would have never been attentive to it. If a wise person sees a man coming from a distance, he cannot know his name correctly using his brain. He has no way but to listen in order to know the name. Thus, Allah has also made hearing and listening a good way of knowing the caliph. Hence, he did not give the right of appointment of caliph to the creatures because appointment of an Imam is through seeing. The foundation of caliphate is laid by the knowledge of names and the names are known only through hearing. On this basis, only our opinion regarding Imamate is correct because we prove the obedience through *Nass*. This type of election is implied in the verse:

كُلُّهَا ثُمَّ عَرَضَهُمْ عَلَى مَلَائِكَةٍ

...then presented them to the angels...²⁷

The presentation here is based on the physical existence and the name is based on listening. In this way, the meanings of gesture and name both are proved correct.

Also the word “presented” in the verse: “***then (I) presented them...***” has two meanings. One of them is showing him in his physical form as I have mentioned in the chapter of zar and derivation of agreement. It can also imply that the Almighty Allah displayed his attributes and relationship to the angels as believed by one of our rival groups. Both mean that the Almighty Allah has ordered the angels to have faith in unseen.

The verse of Almighty Allah:

أَنْبِئُنِي بِاسْمَاءِ هُؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ

Tell me the names of those if you are right.²⁸

has a lot of wisdom hidden in it. One of them is that He gave a capability to Adam to teach the names of Imams to the angels. Also, He made angels capable enough to learn the meanings from Adam. Thus the Almighty Allah taught them to Adam and the latter taught them to the angels. Thus Adam is like a knowledgeable teacher and angels are like knowledge-seeking students. This meaning is explained by Holy Quran.

The angels said:

²⁵ Surah Maryam 19:54-57

²⁶ Surah Maryam 19:51-53

²⁷ Surah Baqarah 2:31

²⁸ Surah Baqarah 2:31

سُبْحَانَكَ لَا عِلْمَ نَأْلَمْ مَا عَلَمْتَنَا إِنَّكَ أَنْتَ عَلِيمٌ حَكِيمٌ

Glory be to Thee! We have no knowledge but that which Thou hast taught us; surely Thou art the Knowing, the Wise.²⁹

This statement is the best proof of the fact that no one has the right to say anything about the names and attributes of Imams except one who is taught by Allah. If someone has got this right without Allah's teaching then angels would have been even more rightful to it. The angels glorified Allah and this fact is a proof that saying anything in this matter is against Tauheed (monotheism) because glorification means having faith that Allah is pure from all defects. There is no occurrence of purification except those after the discussion of a denier of Tauheed or one who doubts in this matter. The angels did not hesitate from expressing their ignorance in this matter. They said: We have no knowledge. Thus, if a person shows that he has the knowledge but he does not have it then the Almighty Allah will make the stand of angels as an argument on him and will make them testify against him in this world and hereafter. The Almighty Allah made the angels capable enough to learn through the words of Adam even though they were ignorant and said:

فَالْيَا آدَمُ أَنْبِئْهُمْ بِاسْمَائِهِمْ

O Adam! inform them of their names.³⁰

A person in the city of Islam (Baghdad) told me: the occultation (of Qaim) is prolonged and it is worrying us. Many people have turned away from the obedience because of this prolongation. What is happening?

I replied: The practices of earlier Ummahs (nations) will become prevalent in this Ummah one by one as narrated in many traditions of Holy Prophet. Prophet Musa had gone away from his Ummah to meet Allah for thirty nights. However the Almighty Allah extended his stay by ten days and he returned after forty nights. This extension of ten days was enough to hamper the faith of Musa's Ummah. They became hard-hearted and turned away from the order of their Lord and Prophet Musa. They disobeyed his successor, Prophet Harun. They oppressed him and even intended to slay him. They began to worship a golden calf which mooed like a bull. Samiri told them: This calf is your lord and the lord of Musa. Prophet Harun advised them and stopped them from worshipping the calf. He said:

يَا قَوْمَ إِنَّمَا فُتِنْتُمْ بِهِ إِنَّ رَبَّكُمْ رَحْمَنٌ فَإِنْدِعُونِي أَطْبِعُوا أَمْرِي قَاتُلُوا نَبْرَحَ عَلَيْهِ عَاكِفِينَ حَتَّى يَرْجِعَ إِلَيْنَا مُوسَى

O my people! you are only tried by it, and surely your Lord is the Beneficent God, therefore follow me and obey my order. They said: We will by no means cease to keep to its worship until Musa returns to us.³¹

إِنَّمَا جَعَ مُوسَى إِلَيَّ قَوْمِهِ غَضْبًا أَسْفًا فَإِنَّمَا خَلَقْتُمُونِي مِنْ بَعْدِي أَعْجَلْتُمْ أَمْرِي إِنَّمَا أَقَى إِلَّا وَاحِدٌ إِنَّمَا أَخَذَ بِرُأْسِ أَخِيهِ يَجْرِي إِلَيْهِ

And when Musa returned to his people, wrathful (and) in violent grief, he said: Evil is it that you have done after me; did you turn away from the bidding of your Lord? And he threw down the tablets and seized his brother by the head, dragging him towards him.³²

This incident is very famous and there is nothing to surprise us that the ignorant ones of this Ummah will find it difficult to sustain their faith in this prolonged occultation of the Imam of the Time. They will turn away from the belief they had accepted without any reason. They will not take any lesson from this saying of the Almighty Allah:

²⁹ Surah Baqarah 2:32

³⁰ Surah Baqarah 2:33

³¹ Surah Taha 20:90-91

³² Surah Araaf 7:150

أَمْ يَأْلِفُ الَّذِينَ آمَنُوا أَ تَخْشَعَ قُلُوبُهُمْ ذِكْرُ اللَّهِ مَا نَزَّلَ مِنْ حَقٍّ لَا يَكُونُوا كَانِدِينَ ثُوَاكِتَابَ مِنْ قَبْلُ فَطَأَ عَلَيْهِمُ الْأَمْدُ فَقَسَّتْ قُلُوبُهُمْ كَثِيرٌ مِنْهُمْ فَاسِفُونَ

Has not the time yet come for those who believe that their hearts should be humble for the remembrance of Allah and what has come down of the truth? And (that) they should not be like those who were given the Book before, but the time became prolonged to them, so their hearts hardened, and most of them are transgressors.³³

The person asked me: What has the Almighty Allah revealed about him (the Qaim)? I replied: The Almighty Allah says:

ا.م. دَكْتَابُ لَا يُبَيِّنُ فِيهِ هُدًى لِّمُنَّقِّيْنَ دِيْنَ يُؤْمِنُو بِالْغَيْبِ

Alif Lam Mim. This Book, there is no doubt in it, is a guide to those who guard (against evil). Those who believe in the unseen...³⁴

That is those who believe in the Qaim and his occultation.

It is narrated from Muhammad bin Musa bin Mutawakkil from Muhammad bin Yahya al-attar from Ahmad bin Muhammad Isa from Umar bin Abdul Aziz from a number of people from Dawood Ibne Kathir al-Riqqi from Abu Abdillah (Imam Sadiq) that he said regarding the verse:

ا.م. دَكْتَابُ لَا يُبَيِّنُ فِيهِ هُدًى لِّمُنَّقِّيْنَ دِيْنَ يُؤْمِنُو بِالْغَيْبِ

Alif Lam Mim. This Book, there is no doubt in it, is a guide to those who guard (against evil). Those who believe in the unseen...³⁵

That the people who have faith in unseen imply those people who believe in the reappearance of the Qaim and who consider it a true.

It is narrated from Ali bin Ahmad from Muhammad bin Abu Abdillah al-Kufi from Musa bin Imran al-Nakhii from his uncle Husain bin Yazid from Ali bin Abi Hamza from Yahya bin Abul Qasim from Imam Ja'far Sadiq bin Muhammad that the latter was asked about the verse:

ا.م. دَكْتَابُ لَا يُبَيِّنُ فِيهِ هُدًى لِّمُنَّقِّيْنَ دِيْنَ يُؤْمِنُو بِالْغَيْبِ

Alif Lam Mim. This Book, there is no doubt in it, is a guide to those who guard (against evil). Those who believe in the unseen...³⁶

The Imam said: Here the pious means the Shias of Ali and the unseen implies the hidden proof of Allah. It is proved by the verse:

وَلَا أَنْزَلْنَا عَلَيْهِ آيَةً مِنْ بِهِ فَقْلَ إِنَّمَا عَيْبُ اللَّهِ فَإِنْتَظِرُ أَ إِنِّي مَعَكُمْ مِنْ مُنْتَظِرِيْنَ

And they say: Why is not a sign sent to him from his Lord? Say: The unseen is only for Allah; therefore wait- surely I too, with you am of those who wait.³⁷

Thus the Almighty Allah has informed that unseen is His sign and Proof. It is proved by the verse:

جَعَلْنَا ابْنَ مَرْيَمَ أُمَّةً آيَةً

And We made the son of Maryam and his mother a sign.³⁸

It is narrated from my father from Saad bin Abdullah from Muhammad bin al-Husain Ibne Abi al-Khattab from Ibne

³³ Surah Hadid 57:16

³⁴ Surah Baqarah 2:1-3

³⁵ Surah Baqarah 2:1-3

³⁶ Surah Baqarah 2:1-3

³⁷ Surah Yunus 10:20

³⁸ Surah Mominoon 23:50

Mahbub from Ali bin Raab from Abu Abdillah Imam Ja'far Sadiq that he said with regard to the verse:

يَوْمَ يَأْتِي بَعْضُ آيَاتِنَا لَا يَنْفَعُ نَفْسًا إِيمَانُهَا مَنْ تَكُنْ آمَنَّتْ مِنْ قَبْلُ

On the day when some of the signs of your Lord shall come, its faith shall not profit a soul which did not believe before.³⁹

Signs imply the Imams and the awaited sign implies the Qaim. The faith of a person will be of no use on that day if he did not believe in him before he rises with the sword, even though he may have had faith in his holy forefathers before.

The Almighty Allah gave the name of Ghaib (unseen) to Prophet Yusuf while narrating his story to Prophet Muhammad. He said:

دَلِكَ مِنْ أَنْبَاءِ عَيْنِ بِنْ حِيَةِ إِنْكَ مَا كُنْتَ دَيْهُمْ إِذْ أَجْمَعُوا أَمْرَهُمْ هُمْ يَمْكُرُونَ

This is of the announcements relating to the unseen (which) We reveal to you, and you were not with them when they resolved upon their affair, and they were devising plans.⁴⁰

One of our opponents spoke to me about this verse. He said that in the verse: “**those who believe in unseen**” implies the hereafter. I told him: Your stand is full of ignorance and your words are full of misguidance. Don’t Jews, Christians and other non-Muslims believe in the Judgment Day, accounting of deeds and reward and punishment? It is not possible the that Almighty Allah should praise His believers with an attribute which is also possessed by disbelievers. The Almighty Allah has praised the attribute of believers which is unique to them.

Necessity of Marefat (recognition) of the Mahdi (a.t.f.s.)

The faith of a person will not be correct till he becomes aware of it. As Almighty Allah says:

But he who bears witness of the truth and they know (him).⁴¹

Also Allah did not authenticate the testimony of people except when it was based on their knowledge and understanding. Hence one who has faith on Imam Mahdi will not be benefited till he has thorough recognition of his occultation. One should know that Imams had informed of his occultation. They had informed their Shias of his occultation and this is recorded in the books. They are found in the books written about two hundred years before the commencement of occultation. None of the followers of Imam is such that he has not included it in his books. These books are called ‘Usool’ among Shias and they were compiled about two hundred years before the commencement of the occultation. I have mentioned all the traditions about occultation, which I came across in appropriate places in this book. The writers of these books fall under one of these two conditions – either they had come to know about present occultation before on their own which is logically impossible or they falsely predicted occultation in their books in spite of being from different countries and beliefs and later on it proved to be correct. The second condition is also not acceptable like the first. On this basis, there is no way left but to agree that the writers have recorded the discourse of their holy Imams, who are the protectors of the will of Holy Prophet. As a result of these proofs, truth triumphed and falsehood was devastated as it was bound to be destroyed.

Our enemies have intentions to misguide those who opposed the Qaim’s occultation, decided to put a curtain on the eyes of those who believe in his occultation so that people who do not have solid faith start doubting the truth.

³⁹ Surah Anaam 6:158

⁴⁰ Surah Yusuf 12:102

⁴¹ Surah Zukhruf 43:86

Proofs of Occultation (Ghaibat) and wisdom behind it

By the Taufeeq (good sense) given by Allah I would say that when the occultation of our Imam commenced, its expedience came to light. Its truth is visible and its proof is obvious because we witnessed divine wisdom with regard to His previous proofs who were threatened by the leaders of misguidance of their times. The fact became well-known that disobedient people rise at times and adopt the characteristics of Firon in the same way as they are doing now. These misleaders are overpowering through infidelity, falsehood, injustice and false accusation. They demand proof of existence of Imam Zaman like previous Imams. They say: You believe that eleven Imams have passed after Holy Prophet, each of which was physically present and was known to general and particular people. If this is not so then your claim about their Imamate is void much in the same way as it is for the current Imam because he is not physically present and it is very difficult to prove his existence. I would like to reply by expedience of Allah: our rivals were not aware of the wisdom of Allah during the times of misguided leaders. They were unaware of the right path because it is proved that during the times of despotic rulers, the proof of Allah appears in according to the circumstances of that time. On this basis, appearance of Divine Proof among general and particular people is as per the divine policy. If the circumstances are free of dangers then it is obligatory for the Divine Proof to appear physically and guide the people. However if the circumstances are not risk-free then it is necessary for the Divine Proof to remain hidden as we have seen in the case of many proofs of Allah from the time of Adam till date. Some of them were hidden while others were apparent. Many traditions have been narrated about them and even the Holy Quran has mentioned about them.

It is narrated from my father from Saad bin Abdullah from Ahmad bin Muhammad bin Khalid al-Barqi from his father from Muhammad bin Sunan from Ishaq bin Jurair from Abdul Hamid Ibne Abi Dailam from Imam Ja'far bin Muhammad al-Sadiq that he said:

"O Abdul Hamid! Some prophets propagated openly and some of them were hidden. Hence you should supplicate through the sake of apparent as well as hidden messengers."

The book of Allah supports this statement in this verse:

سُلَّمَ قَدْ قَصَصْنَا هُمْ عَلَيْكَ مِنْ قَبْلٍ سُلَّمَ نَقْصَصْنَاهُمْ عَلَيْكَ كَلَمُ اللَّهِ مُوسَى تَكْلِيمًا

And (We sent) apostles We have mentioned to you before and apostles we have not mentioned to you; and to Musa, Allah addressed His Word, speaking (to him):⁴²

The proofs of Allah from Adam till Prophet Ibrahim were appointed either openly or hidden form. Prophet Ibrahim was kept hidden by Allah and he was born secretly because there was no possibility of making the proof open during that time. Prophet Ibrahim did not disclose his mission or his personality during the rule of Nimrod. Nimrod used to kill the newborn children of his kingdom because he feared the arrival of a Divine Proof. Later on Prophet Ibrahim revealed his personality and his mission when his occultation came to an end. It had become incumbent on him to reveal his mission to the people so that the will of Allah regarding sending of His proof and completion of religion is executed. Prophet Ibrahim had many successors after him who were Divine Proofs on the earth. Some of them were apparent and some hidden. This process continued till the time of Prophet Musa. Before the birth of Prophet Musa, Firon started killing the newborn children of Bani Israel in order to eliminate Musa. This story became very famous and the news reached everywhere. Thus, Allah kept his birth hidden and his mother left him to sail in the river as mentioned in the verse:

And Firon's family took him up...⁴³

⁴² Surah Nisa 4:164

⁴³ Surah Qasas 28:8

Prophet Musa grew up near Firon and the latter did not recognize him. He went on killing the children of Bani Israel. Later on Prophet Musa revealed his personality and invited people towards Allah. Prophet Musa also had a number of successors after him who were Divine Proofs. Some of them were apparent and some hidden. This process continued till the time of Prophet Isa.

Prophet Isa expressed his personality at his birth itself. He did not keep himself hidden because there was no harm in expressing himself at that time.

He also had some successors. Some of them were apparent and others were hidden till the arrival of the Holy Prophet. The Almighty Allah addresses His Prophet in this verse:

مَا يُقَاتِلُكَ إِلَّا مَا قَدْ قِيلَ لِرُسُلٍ مِّنْ قَبْلِكَ

Naught is said to you but what was said indeed to the apostles before you.⁴⁴

The Almighty Allah also says:

سُنَّةً مِّنْ قَدْ أَتَنَا سُلَّيْلَكَ مِنْ قَبْلِكَ مِنْ سُلَّيْلَنَا

(This is Our) course with regard to those of Our apostles whom We sent before you.⁴⁵

All doctrines of the previous prophets are included in the Sunnah of the Holy Prophet and one of them is appointing a successor. Hence, the Holy Prophet appointed his successors and also informed that Imam Mahdi is the last among them and that he would fill the earth with justice as much as it would have been filled with injustice. This narration is recorded by the entire Ummah. He will reappear and Prophet Isa will offer Prayer behind him. Thus the birth places of all the successors was secured till the Master of the Time (a.s.) who is being awaited to establish justice and equity just as divine wisdom and exigency demanded occultations for Divine Proofs that we have mentioned.

Muslim are well-aware of the fact that the rulers during the time of Imam Hasan Askari (a.s.) kept close watch on him till his martyrdom. After his martyrdom, his relatives were under strict vigil and most of them were arrested. His newborn son (Imam Zaman) was searched for everywhere. One of the vigilantes was the uncle of Imam Zaman, Ja'far Kazzab (the liar), who was the brother of Imam Hasan bin Ali al-Askari (a.s.) and claimed Imamate for himself. Hence, the Sunnah of occultation was repeated as mentioned in case of many prophets. The hidden wisdom in the occultation of Imam is the same as that in case of abovementioned prophets.

Reply to an objection

Our rivals object, saying: Why is it necessary for an Imam to possess all the qualities of a prophet? The qualities necessary for a prophet and unnecessary for an Imam are not mentioned by you. In spite of the fact that Imams are not like prophets because it is not possible that the conditions of Imams are the same as of the prophets. We need a proof that the qualities of prophet should be present in an Imam. It is true that Imams cannot be like prophets because only equals are compared, which is not so in this case. Therefore your belief is not at all correct unless supported by strong evidence.

I would seek guidance from Allah and reply that our rivals have been ignorant in this matter. If they had pondered a bit and kept away from persistence and hatred, they would have already known that it is necessary that the characteristics of a prophet should be present exactly for an Imam. It is so because prophets are the source of Imamate. They are successors of prophets and the proof of Allah on the people after the prophets so that the proof of Allah and his commandments are not invalidated and it is obligatory for the people to obey them. And is would also have possible to say that on this basis it is also not correct to call them Imams because only prophets were Imams and these people are not prophets that

⁴⁴ Surah Fussilat 41:43

⁴⁵ Surah Isra 17:77

they should be called Imams like the prophets. And it is also not correct for them establish commandments like jihad, enjoining good and forbidding evil, as mentioned by the Holy Prophet, because they are neither Holy Prophet nor like him. There are a large number of such improper and baseless objections, which will unduly prolong this book. Thus when these objections are invalidated, our rivals also fall silent.

I would like to put forward all those points which prove the similarity between Imams and prophets. I would also prove that they are proofs of Allah for the creatures in the same way as prophets were proof on the servants of God. It would be clear that their obedience is incumbent just like the obedience of prophets and the Almighty Allah says:

أَطِيعُوا اللَّهَ أَطِيعُوا رَسُولَهُ أَطِيعُوا مِنْكُمْ

Obey Allah and obey the Apostle and those in authority from among you.⁴⁶

Thus the people of authority are successors of Holy Prophet. They are none but Imams, whose obedience is made equivalent to the obedience of the messengers by the Almighty Allah. He made the obedience of Imams incumbent on His servants in the same way as He made the obedience of messengers

incumbent. Allah says:

مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ

Whoever obeys the Apostle, he indeed obeys Allah.⁴⁷

Imams are proofs of Allah on the people who did not reject the sayings of the Holy Prophet and did not see the Holy Prophet and came in this world after he went away in the same way as the Holy Prophet was the proof on those people who were present during his life but had not seen him. Therefore, as the obedience of Prophet Muhammad is obligatory, the obedience of the holy Imams is also obligatory. Thus both of them are similar and the similarity proved by us is correct. The greatness of Holy Prophet is more than that of holy Imams but he is similar to them as regards being the proof of Allah and his duties because the Almighty Allah has called many prophets as Imams. For example, he says about Prophet Ibrahim:

إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا

Surely I will make you an Imam of men.⁴⁸

The Almighty Allah has informed us that He has made the rank of some of the prophets higher than the rank of some others in this verse:

تِلْكُ أَرْسُلُنَا فَضَّلَنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ مِّنْهُمْ مَنْ كَلَمَ اللَّهُ

We have made some of these apostles to excel the others, among them are they to whom Allah spoke.⁴⁹

He also says:

قَدْ فَضَّلَنَا بَعْضَنَا بَعْضًا نَّبِيًّينَ عَلَىٰ بَعْضٍ

And certainly We have made some of the prophets to excel others.⁵⁰

Hence, all the prophets are equal as regards prophethood though some of them are ranked higher than others. This similarity exists between the prophets and their successors also. If someone compares holy

⁴⁶ Surah Nisa 4:59

⁴⁷ Surah Nisa 4:80

⁴⁸ Surah Baqarah 2:124

⁴⁹ Surah Baqarah 2:253

⁵⁰ Surah Isra 17:55

Imams with the prophets and finds out that the duties of the prophets and holy Imams are the same then he is absolutely correct because I have already mentioned that there exists a similarity between the prophets and their successors.

Second proof of similarity between prophets

Another reason of similarity between the prophets and their successors is mentioned by Allah in this verse:

قَدْ كَانَ أَكْمَنْ فِي سُوֹءِ الْأَوْسُوْةِ حَسَنَةٌ

Certainly you have in the Apostle of Allah an excellent exemplar.⁵¹

He also says:

مَا آتَكُمْ أَرْسُوْ فَخُذُوهُ مَا نَهَاكُمْ عَنْهُ فَإِنَّهُوا

And whatever the Apostle gives you, accept it, and from whatever he forbids you, keep back.⁵²

Thus, the Almighty Allah has ordered us to seek guidance from the Holy Prophet. We should act like the Holy Prophet be it in deed or words. One of the sayings of Holy Prophet, which proves our statement right that there exists a similarity between the prophets and Imams is: Ali is to me as Harun was to Musa except that there would be no prophet after me. Thus the Holy Prophet has informed that Ali is not a prophet but he compared him with Harun who was a prophet. Similarly, he has compared Ali with many other prophets.

It is narrated from Muhammad bin Musa al-Mutawakkil from Ali bin al-Husain al-Sadabadi from Abdul Malik bin Harun Anqarah al-Shaibani from his father from his grandfather from Abdullah bin Abbas that he said:

“We were sitting near the Holy Prophet. He said: If a person wants to see the knowledge of Adam, peacefulness of Nuh, tolerance of Ibrahim, intelligence of Musa, abstinence of Dawood then he should look at him. The Holy Prophet (s.a.w.s.) pointed to Ali who was coming towards them. He was taking steps without pride.”

As Holy Prophet has compared one of the Imams with Holy Prophet, it is a satisfactory proof. It is proved that the occultation of the Imam of the time is similar to that of Prophet Musa and other prophets. It is proved that the occultation of our Imam is because of unjust rulers and probably the reason behind it is the same as mentioned in part one.

This tradition has also invalidated that objection of our rivals that successors of all the prophets were prophets only. All the successors after Adam till Holy Prophet were prophets also. For example, the successor of Prophet Adam was Prophet Sheeth who was Hibtullah according to the progeny of Muhammad and he was a prophet. The successor of Nuh was his son Saam who was also a prophet. Prophet Ibrahim's successor was Prophet Ismail who was a prophet. Prophet Musa's successor was Yusha bin Nun who was also a prophet. Prophet Isa's successor was Shamoon al-Safa who was also a prophet. Prophet Dawood's successor was Prophet Sulaiman who was a prophet and the successor of Holy Prophet was not a prophet because the Almighty Allah had made Prophet Muhammad His last prophet for the Ummah in order to honor him. Hence there is a similarity between Imams and the prophets as regards successorship. Thus a prophet can be a successor and an Imam can also be a successor. A prophet is also be an Imam. A prophet is a proof and an Imam is also a proof. Thus the extent of similarity between the holy Imams and the prophets is not found in any other pair of things.

⁵¹ Surah Ahzab 33:21

⁵² Surah Hashr 59:7

Also the Holy Prophet has informed about the similarity between deeds of successors in past and the deeds of those successors who were yet to come. He has compared the incident of Yusha bin Nun, the successor of Musa and wife of Prophet Musa, Safra binte Shuaib with the incident of the successor of Holy Prophet, Amirul Momineen and Ayesha binte Abi Bakr.

It is obligatory on the successor of a prophet to give the latter funeral bath (ghusl) after his demise.

It is narrated from Ali bin Ahmad al-Daqiqi from Hamza bin Qasim from Abul Hasan Ali bin al-Junaid Raazi from Abu Awana from Hasan bin Ali from Abdur Razzaq from his father from Abdur Rahman bin Auf's slave, Maina from Abdullah bin Masud that he said:

"I asked the Holy Prophet, "O Messenger of Allah! Who will perform your ghusl after your demise?" he replied, "Ali Ibne Abi Talib". He asked, "How long will he live after you?" he said: "he will live for thirty years after me. The successor of Prophet Musa lived for thirty years after him and he was opposed by the wife of Musa in the matter of performing ghusl. She claimed that she was more rightful of this and fought with Yusha. He also fought with her followers and defeated them. She was taken as captive but was treated very nicely. Similarly, Abu Bakr's daughter will also betray Ali at so and so occasion. One thousand people of my Ummah will join her and fight against Ali. Ali will defeat her followers and hold her as captive and treat her well. The Almighty Allah says regarding this:

قَرْبَ فِي بُيُوتِكُنَّ لَا تَبَرَّجْ جَاهِلِيَّةَ الْأَلَّا

And stay in your houses and do not display your finery like the displaying of the ignorance of yore.⁵³

The indication here is to Safra binte Shuaib. Thus the similarity between holy Imams and the prophets as regards name, attributes and deeds is proved. Hence all the characteristics of the prophets can be present in holy Imams. If we do not accept the Imamate of Imam Zaman because there was no such occultation of other Imams then it would be necessary to reject the prophethood of Prophet Musa because such conditions were not present during the time of any other prophet. Hence if the prophethood of Prophet Musa is correct like other prophets in spite of his occultation then the Imamate of Imam Zaman is also correct in spite of his occultation, which was not present in Imams before him.

If it is correct that Prophet Musa grew up near Firon and he could not recognize him and went on killing the newborn children of Bani Israel then it is also correct that Imam Zaman is present among the people, he participates in their gatherings, goes to their markets but people do not recognize him till the Almighty Allah wishes.

It is narrated from Imam Ja'far bin Muhammad al-Sadiq: Qaim possesses a practice of Musa, a practice of Yusuf, a practice of Isa and a practice of Prophet Muhammad. The practice of Musa is that he is fearful; practice of Yusuf is that his brothers paid allegiance to him and talked to him without recognizing him. The practice of Isa is in his policies and the practice of Holy Prophet is in his armed uprising.

Reply to the objection

Another objection raised by our rivals is: You cannot deny that the occultation of Prophet Musa is similar to that of your Imam. The obedience of Prophet Musa was not incumbent at that time. He had not expressed himself and had not invited people towards himself at the time of his occultation. Similarly, it is not obligatory to obey your Imam till the time he is hidden and does not invite people towards him and makes people recognize him. If he does so then his obedience will become obligatory and it is not obligatory to obey him during his occultation.

I would reply this objection through the help of Allah. Our rivals are unaware of how the proofs of Allah can be apparent or hidden. The Almighty Allah has completed his argument in His book and left them on their own. They are as said by Allah:

⁵³ Surah Ahzab 33:33

أَفَلَا يَتَدَبَّرُونَ أَفْرَارَ أُمٍّ عَلَى قُلُوبِ أَفْقَاهَا

*Do they not then reflect on the Quran? Nay, on the hearts there are locks.*⁵⁴

The Almighty Allah informs us that some of the Shias of Prophet Musa were aware of his orders and had faith in him even before Prophet Musa's birth. They awaited the arrival of Prophet Musa even before he had declared his prophethood. Allah says:

وَدَخَلَ الْمَدِينَةَ عَلَى حِينِ غُفْلَةٍ مِنْ أَهْلِهَا فَوَجَدَ فِيهَا جُلُّيْنِ يَقْتَلَاهُ هَذَا مِنْ شِيَعِهِ هَذَا مِنْ عَدُوِّهِ

*And he went into the city at a time of unvigilance on the part of its people, so he found therein two men fighting, one being of his party and the other of his foes.*⁵⁵

The Almighty Allah has mentioned the words of the followers of Musa in the verse:

قَاتُلُوا ذِيَّنَا مِنْ قَبْلٍ تَائِنَا مِنْ بَعْدِ مَا جَنَّتَا

*They said: We have been persecuted before you came to us and since you have come to us.*⁵⁶

Thus the Almighty Allah has proved that there were followers of Prophet Musa even before He declared his prophethood. The people knew Musa and vice versa even before he declared his prophethood. They waited for a Musa who would invite people towards him but were unaware that he was the same person. Prophet Musa's prophethood was declared openly when he returned from Prophet Shuaib along with his family after a number of years. He used to take care of the cattle of Prophet Shuaib during that period in lieu of the Dower (*mahr*) of his wife. The incident of entering the city and finding two persons fighting occurred after his return only. Similarly, we will find that many communities were aware of Holy Prophet and had faith in him before and after his birth. They were also aware of the place of his birth and the place of his migration. All these were even before the Holy Prophet had declared his prophethood. People like Salman Farsi, Qais bin Saada Ayyadi, Taba al-Mulk, Abdul Muttalib, Abu Talib, Saif bin Dhiyazn, Rahib Bahiri, Abi Muyahb Rahib who met Prophet Muhammad (s.a.w.s.) when he was traveling to Syria, Sateeh Kaahan, Yusuf the Jew, Abu Hawaash al-Habr who had come from Syria, Zaid bin Amr bin Nufail and others knew Holy Prophet's attributes, name and lineage even before he was born and recognized him after his birth. There are numerous general and particular traditions in this regard. I have mentioned them in this book along with their chains of narrators at appropriate places. Thus no proof of Allah is such that believers have forgotten his birth. They have known their parents and lineage in every age so that people do not doubt the proof of Allah whether it is apparent or hidden. Now the deviated people left it and they had no knowledge about these commandments. Similarly, the friends of Imam Zaman remembered him, recognized his signs and became aware of his existence and lineage. Thus these people have faith on Imam regardless of whether he is in occultation or apparent and the deniers have left him. Allah says regarding Imam:

يَوْمَ يَأْتِي بَعْضُ آيَاتِنِّي لَا يَنْفَعُ نَفْسًا إِيمَانُهَا مَنْ تَكُنْ آمَنَّتْ مِنْ قَبْلِ

*On the day when some of the signs of your Lord shall come, its faith shall not profit a soul which did not believe before.*⁵⁷

When Imam Ja'far Sadiq was asked the meaning of this verse, he said: Here signs imply holy Imams and the awaited sign implies Qaim Mahdi. When he reappears, no one will be allowed to start having faith in him if he had not done earlier even if they would have had faith in the holy ancestors of Imam.

It is narrated from Ahmad bin Ziyad bin Ja'far Hamadani from Ali bin Ibrahim from his father from Muhammad bin Abi Umair and Hasan bin Mahboob from Ali Ibne Rabb from Imam Ja'far Sadiq as that he said:

⁵⁴ Surah Muhammad 47:24

⁵⁵ Surah Qasas 28:15

⁵⁶ Surah Araaf 7:129

⁵⁷ Surah Anaam 6:158

This is proved by the Almighty Allah in this verse:

جَعَلْنَا ابْنَ مَرْيَمَ أُمَّةً آيَةً

And We made the son of Maryam and his mother a sign.⁵⁸

It means the Almighty Allah has made him the proof and he says regarding death of Prophet Uzair for a hundred years and making him alive again:

انظُرْ إِلَى حَمَّالَيْنِ جَعَلْنَاكَ آيَةً لِلنَّاسِ

And look at your ass; and that We may make you a sign to men.⁵⁹

Here also he wanted to make him proof on the people. Thus the Almighty Allah made him proof on the people and called him a sign. The Holy Prophet had made the matter of occultation perfectly imaginable such that some people tried to relate it at wrong occasions. Umar bin al-Khattab was the first to do so. When the Holy Prophet passed away, he declared: By Allah! Muhammad has not passed away. He is not but in occultation like Musa was. He will surely return to you after his occultation.

It is narrated from Ahmad bin Muhammad Saqr the goldsmith who was just, from Abu Ja'far Muhammad bin al-Abbas Ibne Basaam from Abu Ja'far Muhammad bin Yazdan from Nasr bin Sayyar bin Dawood Ashari from Muhammad bin Abde Rabb and Abdullah bin Khalid al-Sulooli from Abu Masher Najeeh al-Madani from Muhammad bin Qais and Muhammad bin Kaab al-Qarzi and Imarah bin Ghazya and Saeed bin Abi Saeed al-Maqbari and Abdullah bin Abi Maleeka and other seniors of Medina that:

"When the Holy Prophet (s.a.w.s.) passed away, Umar bin al-Khattab came saying: By Allah, Muhammad has not passed away. He is not but in occultation like Musa went away from his Ummah. He will surely return to you shortly after his occultation. He was repeating these words so much that people began to think that he is out of his mind. People were surprised at what Umar was speaking and surrounded him. Then Abu Bakr came to him and said: O Umar! Behold, do not swear by that name. Certainly, the Almighty Allah has mentioned in his book:

إِنَّكُمْ مَيِّتُونَ إِنَّهُمْ مَيِّتُونَ

Surely you shall die and they (too) shall surely die.⁶⁰

Umar asked: O Abu Bakr! Is this verse really present in the book of Allah? He replied: Yes, I bear witness that Muhammad has passed away. It was either because Umar had not studied the entire Holy Quran or he didn't remember this verse.

Kaisaniyah sect

Then the Kaisaniyah sect has made a mistake for they proclaimed the occultation of Muhammad bin Hanafiyyah and Sayyid bin Muhammad Himyari has described this belief in this following poem:

Know it, that our Imams from Quraish

Are those four personalities who are equal

They are Ali and three of his sons

For they are proofs and successors for us

One of the proofs will not face death

⁵⁸ Surah Mominoon 23:50

⁵⁹ Surah Baqarah 2:259

⁶⁰ Surah Zumar 39:30

He will command an army raising the flag

He will remain hidden for a period and will not be seen

And he will have honey and water in Razwa with him.

Sayyid has also composed the following poem regarding him:

O valley of Razwa! Why isn't the one there visible?

Till when will he remain hidden though you are near?

If he remains away from us for a period equal to Nuh's age

We will not become hopeless of his return.

Sayyid has also composed the following lines about him:

O those who are in the valley of Razwa!

Take the gift of salutation to him

And say: O son of a successor! May I be sacrificed for you

You have extended your stay at that mountain

Now return to those who love you among us

Those who have named you a caliph and Imam

The son of Khawla has not tasted death as yet

Neither the earth has hidden his bones.

Sayyid remained misguided in the matter of caliphate and related it to Muhammad bin Hanafiyyah only till he met Imam Ja'far bin Muhammad al- Sadiq (a.s.). He saw the signs of Imamate in the Imam and asked him about occultation. Imam replied: It is true but it is for the twelfth among holy Imams. Imam (a.s.) informed the Sayyid about the death of Muhammad bin Hanafiyyah and told him that his father was the witness to his burial. Thus, Sayyid turned away from his previous faith and repented a lot. He returned to the truth when it became manifest and became very close to Imamate.

It is narrated from Abdul Wahid bin Muhammad al-Ataa Nishapuri from Ali bin Muhammad Qutaibah Nishapuri from Hamadan bin Sulaiman from Muhammad bin Ismail bin Bazya from Hayyan al-Siraj from Sayyid bin Muhammad Himyari that he said:

"In the beginning I used to harbor extremist beliefs and had faith in the occultation of Muhammad bin Ali Ibne Hanafiyyah and a long period of time passed in this way in deviation and misguidance. After that the Almighty Allah favored me through Ja'far bin Muhammad Sadiq (a.s.) and saved me from the fire of Hell and guided me to the Right Path. Thus I asked the Holy Imam (a.s.) one day: I found in you those signs and qualities by which it was proved for me and all the people of your time that you are the Divine Proof and that only you are that Imam whose obedience has been compulsory by Allah and made following you incumbent on all. O son of Allah's Messenger, traditions have been recorded from your purified ancestors about occultation, stating that it is certain to happen, so please tell us with whom it would occur. He replied: Indeed this occultation shall happen with my sixth descendant and the twelfth of the guiding Imams after the Messenger of Allah (s.a.w.s.), the first of whom is Amirul Momineen Ali (a.s.) and the last is *Qaim bil Haqq* (one who will rise with the truth). He shall be the remnant of Allah on His earth and the Master of the Age. By Allah, even if his occultation becomes as long as the age of Nuh (a.s.) he will not

depart from the world without reappearing and filling up the earth with justice and equity in the same way as it would be fraught with injustice and oppression. The Sayyid says: When I heard this from my master Ja'far bin Muhammad as-Sadiq (a.s.), I repented to Allah in his presence and composed the panegyric which began as follows:

1 - When I saw that the people have become deviated in the matter of religion, I became a Ja'fari with other ja'faris in the name of Allah.

2 - I called with the name of Allah and only Allah is the Greatest. And I became certain that He is the forgiving and condoning.

3 - And I adopted the religion of Allah instead of that which I had made my religion. And from which the master of all men Ja'far had restrained me.

4 - So I said: Just suppose I remained a Jew for a time. Or that my faith was the faith of those who are Christians.

5 - And I am of those who repent to the Beneficent. And I certainly accepted Islam and Allah is the Greatest.

6 - I shall not have extremist beliefs till I live nor would I turn back to that which I used to hide and show.

7 - Neither am I of the confession that Muhammad is in Razwa even though the ignorant may criticize me and commit excess in it.

8 - But he (Muhammad bin Hanafiyyah) is from those who have passed away upon the best conditions and with those who are pure and chaste.

9 - In the company of the purified and the chaste ones and those who are pure descendants of Mustafa.

And he also composed the following panegyric:

1 - O rider who marches valiantly towards Medina, who is crossing the deserts like a lion.

2 - When Allah guides you and you meet Ja'far, then you say to this friend of Allah and the son of the cultured one:

3 - O son of the trustworthy one of Allah and the trustworthy one of Allah, I seek forgiveness of the Beneficent Lord and I am turning back

4 - Towards you in the matter in which I had exaggerated. I shall fight like a holy warrior with everyone who is uncultured.

5 - My exaggerated statement regarding the son of Khawla was not based on my enmity towards the pure and chaste progeny.

6 - But we have received the tradition from the successor of Muhammad and whatever he has said is not based on falsehood.

7 - That the master of the affair shall remain in concealment; hiding like someone who is afraid and fearful.

8 - The properties of this absent and hidden one shall be distributed in such a way as if he is dead and buried in the earth.

9 - He shall remain in this way for sometime and then he would reappear like a shooting star that appears on the horizon.

10 - With the help and assistance of Allah he would set out from the House of his Lord. And with leadership and command bestowed by Him.

11 - He shall move towards his enemies along with his standard. Then he would slay them in such a way that

uncontrollable and furious horses kill.

12 - When it was reported that the son of Khawla has disappeared, we turned our saying towards him and did not say anything false.

13 - And we said that he is that same Mahdi and Qaim that due to whose justice and equity every draught stricken one will get the happiness of life.

14 - Thus if you denied it, your statement is right. Whatever you have been commanded is sure to happen and there is no bias in it.

15 - And I make my Lord a witness that your word is proof on all whether they be obedient or sinners.

16 - That the master of the affair and the Qaim for my heart is anxious and yearning

17 - For him there is such an occultation that it is necessary for him to go into occultation. And Allah has bestowed His mercy upon this hidden one.

18 - He will wait for more time and then reappear according to his schedule. Then rule upon those in the east and the west.

19 - I am having faith in him whether he be seen or concealed. Even if I am ridiculed for this I shall not worry about it.

Hayyan Siraj, the narrator of this tradition hails from Kaisaniyah sect. Thus when the death of Muhammad bin Hanafiyyah is proved, all traditions about his occultation are automatically invalidated.

Narrations regarding demise of Muhammad bin Hanafiyyah

One of them is narrated from Muhammad bin Isaam from Muhammad bin Yaqoob Kulaini from Qasim bin Alaa from Ismail bin Ali Quzooni from Ali bin Ismail from Hammad bin Isa from Husain bin Mukhtar: One day Hayyan Siraj came to Imam Ja'far bin Muhammad al-Sadiq. Imam (a.s.) said:

"O Hayyan! What do your companions say about Muhammad bin Hanafiyyah? He replied: They say that he is alive and receiving his sustenance. Imam said: My father had told me that he is among those who visited him while he was ill, closed his eyes when he passed away, laid him to rest in the grave, married off his widows and distributed his wealth among his heirs. He said: O Aba Abdillah! Muhammad bin Hanafiyyah is like Isa bin Maryam (a.s.) to this community for people have started having doubts about him. Imam said: Are his enemies having doubts or the friends? He replied: His enemies. Imam said: Do you think that Abu Ja'far bin Ali al-Baqir was the enemy of his Uncle Muhammad bin Hanafiyyah? He replied in negative. Imam Ja'far Sadiq (a.s.) said: O Hayyan! You people have turned away from the signs of Allah and the Almighty Allah says:

سَنْجِزِي أَذْنِينَ يَصْدِفُو عَنْ آيَاتِنَا سُوءٌ عَذَابٌ بِمَا كَانُوا يَصْنِدِفُو

We will reward those who turn away from Our communications with an evil chastisement because they turned away.⁶¹

Imam Sadiq (a.s.) said: Muhammad bin Hanafiyyah did not die before confessing to the Imamate of Ali bin al-Husain. He passed away in 84 A.H.

It is narrated from my father from Ahmad bin Idrees from Muhammad bin Ahmad bin Yahya from Ibrahim bin Hashim from Abdus Samad bin Muhammad from Hannan bin Sudair from Abu Ja'far Imam Muhammad Baqir (a.s.) that he said:

"When I came to Muhammad bin Hanafiyyah, he had lost the ability to speak. I asked him to make a will

⁶¹ Surah Anaam 6:158

but he couldn't speak. I ordered a copper vessel used to wash hands to be brought. It was brought near him after putting dust in it.

I ordered him to inscribe his will on the utensil. He inscribed his will on that dust and I copied it on a paper.

Invalidity of stand of Nawoosi and Waqifi sects about occultation

Later on the Nawoosi sect committed mistake in the matter of occultation. They knew that one of the Imams will have occultation so they related it to Imam Ja'far bin Muhammad al-Sadiq (a.s.) out of their ignorance. This stand was invalidated by the martyrdom of Imam Sadiq (a.s.) and appointment of Imam Abu Ibrahim Musa bin Ja'far (a.s.).

Similarly, Waqifiya sect had made a similar claim about Imam Musa bin Ja'far (a.s.) but the Almighty Allah made his martyrdom and the place of mausoleum known to all, appointed Ali bin Musa al-Reza (a.s.) and exhibited the signs of his Imamate. His Imamate was also proved right by *Nass* and the traditions of his holy ancestors. Thus the claim of those people was invalidated.

Narrations regarding the martyrdom of Imam Musa bin Ja'far (a.s.)

One of them is narrated from Muhammad bin Ibrahim bin Ishaq from Ahmad bin Muhammad bin Ammar from Hasan bin Muhammad Qatii from Hasan bin Ali Nakhkhas Adl from Hasan bin Abdul Wahid Khazzaz from Ali bin Ja'far from Umar bin Waqid that he said:

"One night, Sandi bin Shahik called me. I was staying in Baghdad at that time. I feared that he would hurt me. Hence I willed to my relatives and recited: Indeed we belong to Allah and to Him we shall return. Then I started towards him. When he saw me coming towards him, he said: O Abu Hafs! May be I have scared you. I nodded in agreement. He said: O Abu Hafs! Do you know why I called you? I replied in negative. He said: Do you know Musa bin Ja'far? I replied: Yes, by Allah. I have been friends with him for a long time. He said: Do you know any trustworthy people in Baghdad who know him? I told him the names of a few groups of such people and I remembered that the Imam has already passed away. Then he summoned those like me and asked them: Do you know anyone who knows Musa bin Ja'far? Those people named a group of such people who were summoned by him. This process continued till morning and more than fifty persons had gathered in his house. Then Sandi got up and went inside. We offered Salaat by that time. His accountant returned with a long scroll in his hands and noted down our names, addresses and profession on it. Then Sandi came out, pointed his finger at me and said: O Abu Hafs! Get up. I got up from my seat along with my companions and we entered (the prison). He told me: O Abu Hafs! Take the cloth off the (holy) face of Musa Ibne Ja'far. I took the cloth off only to find that he had attained martyrdom. I cried and said: Indeed we belong to Allah and to Him we shall return. He told the group of those people: Have a look at him. People came forward one by one to look at him. He ordered each one of us to bear witness that he was Musa bin Ja'far bin Muhammad. All of us said: Yes, we bear witness that he is Musa bin Ja'far bin Muhammad. Then he ordered one of his slaves to take off the Imam's clothes and cover his private parts. The slave did so. Then he asked us: Do you find any wound on his body? We said: No, we don't find any wound and he has died of a natural death. He said: You all shall not leave this place till you perform his ghusl and I bury him after shrouding him. We waited there till his ghusl was performed and his funeral procession started. Then Sandi bin Shahik offered his funeral prayer and we buried him and returned to our houses. There is no one who knows about Musa bin Ja'far more than me. How can you people say that he is alive when I have already buried him?"

It is narrated from Abdul Wahid bin Muhammad al-attar from Ali bin Muhammad bin Qutaibah from Hamadan bin Sulaiman Nishapuri from Hasan bin Abdullah Sairani from his father that he said:

"Musa bin Ja'far was martyred by Sandi bin Shahik. Then his funeral procession started and it was announced – know him, this is the Imam of Rafidis. When his bier was brought to the soldiers, four persons lifted it and shouted: "Know that, whoever wants to have a look at the evil son of an evil person, Musa bin Ja'far should come out." Sulaiman bin Abu Ja'far came out of his palace and walked towards

river. Suddenly he heard cries and shouts. He asked his sons and slaves: What is this commotion? They said: Sandi bin Shahik is shouting at the funeral of Musa bin Ja'far. He told his sons and slaves: A similar scene would happen at the western side of the river. When they pass by, come down along with slaves and take the bier from them. If they refuse to give, fight with them and defeat them. When they passed by, the slaves moved towards them and took the bier from them. The slaves also beat them up and defeated them. They brought the bier at a crossroad and announced: Know it, whoever wants to have a look at Musa bin Ja'far, the pure son of a pure person should come out. People came out and performed his ghusl, brought a Yemeni cloth worth twenty-five hundred dinar, which had whole Holy Quran inscribed on it. He came to his corpse barefoot and moved behind wearing clothes for mourning occasions with his collar torn. He came near the graves of Quraish and buried the Imam over there. He wrote to Rashid (Harun) about this news. He replied to Sulaiman bin Abi Ja'far: O Uncle! You have done good to your relative and will be rewarded for it. By God, whatever Sandi bin Shahik (I.a.) did was not ordered by us.

It is narrated from Ahmad bin Ziyad Hamadani from Ali bin Ibrahim from his father Ibrahim bin Hashim from Muhammad bin Sadaqa Anbari that he said:

"When Abu Ibrahim Musa bin Ja'far was martyred, Harun Rashid gathered the seniors of Taalbiya, Abbasids and the rulers of all the states and showed them the body of Abu Ibrahim Musa bin Ja'far and said: This is Musa bin Ja'far who died a natural death and I did nothing to him, for which I will have to repent in front of God. Come and have a look at him. Come forward and look at him. Seventy of his Shias entered and saw Musa bin Ja'far. There was no injury or a sign of poisoning on his body. His hands had color of henna. Sulaiman bin Abu Ja'far lifted his body and took the responsibility of performing his ghusl, shrouding and burying him. He went to the funeral bare-feet sans his turban."

It is narrated from Ja'far bin Muhammad bin Masroor from Husain bin Muhammad bin Aamir from Mualla bin Muhammad Basri from Ali bin Rabat that he said:

"I asked Ali bin Musa al-Reza: There is a person who says that your holy father is alive though you know about him very well. Imam said: Glory be to Allah! The Holy Prophet has passed away and Musa bin Ja'far has not? Yes, by Allah, certainly he has passed away, his property is distributed among his heirs and his slave-girls have remarried."

Claim of Waqifiya sect about occultation of Imam Askari (a.s.)

Later on, Waqifiya sect claimed that Hasan bin Ali bin Muhammad is in occultation because they were not clear about the concept of occultation. They made a mistake and considered him as Imam Mahdi al-Qaim. Then his martyrdom was proved and their belief was proved incorrect. According to correct sources mentioned in this book, it is proved that it was his son who had occultation and not Imam Askari (a.s.).

Some Narrations proving the martyrdom of Imam Hasan bin Ali bin Muhammad al-Askari (a.s.)

It is narrated from my father and Muhammad bin Hasan bin Ahmad bin Walid from Saad bin Abdullah from those people who were present at the time of martyrdom and funeral of Hasan bin Ali bin Muhammad al-Askari. They are countless in number and it is impossible that all of them are telling lies. We came to the court of Ahmad bin Ubaidullah bin Yahya bin Khagaan in Shaban, 278 AH, nearly 18 years after the martyrdom of Abu Muhammad Hasan bin Ali al- Askari. Khaqan was in charge of collecting taxes in the district of Qom during that time. He was the greatest enemy of Ahle Bayt. The issue of belief, sect, deeds and status in the eyes of the ruler of the people of progeny of Abu Talib in Samarah was raised unknowingly. Ahmad bin Ubaidullah said: I have not seen a person from the family of Ali who is like Hasan bin Ali bin Muhammad bin Ali al-Reza nor have I heard about a person who has character, calmness, chastity, intelligence and honor among his Ahle Bayt, rulers and entire Bani Hashim. It was not only they who preferred him over their seniors but also commanders of army, viziers, secretaries of court and common people honored him. One day, I was standing with my father. It was the day for the court to be held. The guard came in and informed that Ibne Reza was waiting outside. My father ordered in a loud voice that he should be permitted inside. A man having wheatish complexion and large eyes entered. He

was tall, had a beautiful face and a handsome young body. He was full of majesty. When my father saw him, he got up and walked towards him. I remember that he had not treated any one from Bani Hashim or commanders of armies or any of the heir-apparent. He embraced him and kissed his forehead and eyes. He held his hand and asked him to sit at the place where he used to offer Salaat and sat near him. He looked at him and started talking to him. He addressed him by his agnomen. He repeated the words: 'May I and my parents be sacrificed for you.' I was taken aback at his behavior. Then the guard entered and informed that Muwaffiq had come (Muwaffiq was the brother of caliph Mutamid Ali Allah Ahmad bin Mutawakkil and the commander of his army). Whenever Muwaffiq visited my father, it was customary that a battalion of his personal security guards used to enter the house and stand in a row starting from the door till my father's seat. They used to stand in the same position till he entered. My father sat carelessly (with Imam) and talked to him. Then he said, 'You take the leave if you want. May I be sacrificed on you.' Then he asked his slaves to take him behind the row of guards so that Amir (Muwaffiq) does not see him. The Imam got up and my father followed suit. He embraced the Imam, kissed his forehead and the Imam left. I asked the slaves: 'Woe be on you! Who is this person?' They replied: 'He is a man from the family of Ali called Hasan bin Ali. He is well-known by the name Ibne Reza.' I was even more surprised then. I felt uneasy the whole day about what I saw. My father used to review the governmental affairs, which needed to be sent to the caliph after Isha prayer. After he did all his works, I came and sat in front of him. He asked: 'O Ahmad! Do you want anything?' I said, 'Yes, O father! Please permit me to ask a question.' My father said: 'O my son! You may ask whatever you want.' I said: 'O father! Who was that man who came in the morning to meet you and you treated him with extreme honor?' You repeatedly said: 'May I and my parents be sacrificed for you to that person.' Father replied: 'O son! He is the Imam of Rafidis. He is Ibne Reza.' He paused for a moment and said: 'O son! If caliphate is taken away from Abbasids then no one is more worthy of caliphate among Bani Hashim than him. He is worthy of caliphate because of his matchless excellence, chastity, honor, piety, abstinence, worship, excellent character and deeds. If you would have seen his father you would have found a great, intelligent, chaste and excellent person in him.' Hearing this, my uneasiness and anger on my father increased. I had no option but to ask about him and know his details. I asked the soldiers, writers, judges, jurists and other people of Bani Hashim as well as of other tribes about him. Everybody said that he was honored, supreme and soft-speaking person and that they preferred his advice over the advice of the seniors of their house. Everybody said that he was the Imam of Rafidis and he is a respected personality because I have not found any of his friend or enemy talking anything about him except good and everyone praised him.

One of the Ashari from court asked, "O Aba Bakr! What do you say about his brother, Ja'far?" he said: 'Ja'far is a person not to be talked of. Surely, Ja'far does mischief openly, he is careless and the worst drunkard. I have seen very few people like him who disgrace themselves.'

He is foolish, drunkard, full of inferiority complex and unwise. When he appeared in front of the caliph and his companions after the demise of Hasan bin Ali, by Allah, I was not surprised. I had never expected him to do so. When he (Imam) fell sick, he sent his men to my father and informed about the illness of Ibne Reza. Immediately, he mounted a horse and moved towards Darul Khilafa. Then He came back hurriedly, accompanied by five reliable servants of the master of faithful. One of them was Nahrir. He ordered the servants to keep a vigil on the house of Hasan bin Ali and gather information about him from time to time. He called a group of informers and asked them to visit him from time to time. After two days, a person informed that Imam has become very weak. My father started out to meet him and stayed with him till morning and then ordered his servants to stay with him. Then he called chief justice and ordered him to select ten such persons from the community who were known for their honesty and trustworthiness. The selected persons were thus sent to the house of (Imam) Hasan. They were ordered to stay there day and night. They were supposed to stay in his house till his demise. After a few days of the month of Rabi I, 260AH passed by, the news spread in entire Samarah that Ibne Reza had passed away. The caliph sent a few persons for enquiry. Those persons sealed everything of Imam. They wanted to see the sons and heirs. Such women were brought who could detect the pregnancy. They checked all the wives of Imam. Some of them informed that one of the slave-girls was pregnant. She was kept inside a room under close observation of a man named Nahrir, his companions and a few women. Then he made preparations for the rites of Imam. He closed all the markets. My father, people of Bani Hashim, soldiers, secretaries and

other people attended his funeral. It was like a judgment-day in Samarrah. When the rites were completed, the caliph called Abu Isa Ibne Mutawakkil and asked him to offer funeral prayer. The coffin was prepared for prayer and Abu Isa moved near it and removed the cloth off the face of Imam and addressed the people, "This is Hasan bin Ali bin Muhammad bin al-Reza who died a natural death and the servants of Amirul Momineen, and so-and-so judges are witness to it. Then he covered his face and stood up to offer the funeral prayer. He recited five takbirs and the bier was ordered to be lifted. The bier was taken from his house and the Imam was buried near the grave of his father.

When the people dispersed after burying him, the caliph and his companions began looking for the Imam's son. They raided his houses. They halted the distribution of his property among heirs and the slave-girl who supposed to be pregnant was watched for about two years by the same people. Then his property was divided amongst the mother of Imam and his brother, Ja'far. His mother claimed that she had the will of Imam regarding distribution of wealth and proved it in front of the chief justice. The caliph was constantly in search of his son during this time. Ja'far came to my father after distribution of wealth and said, "Give me the rank of my father and my brother. I shall pay twenty thousand dinar every year." My father scolded him and said: Get lost, you king of foolishness. If your people consider you Imam there is no need for any ruler to declare you as such. However, if you don't have such a rank among them then we cannot give it to you. You are a degraded and a lowly person." Then his entry into the court was banned by my father. After my father's death, we left that place. The conditions remained the same and the caliph was in search of Hasan's till even today.

Is something superior to death? How is it possible to deny a fact seen with one's eyes? The king didn't stop looking for his son because he had heard that a son was already born a few years before the martyrdom of his father and Imam had presented his son to his companions and said: He will be your Imam after me. He will be my successor. Follow him after me and do not get divided. If you get divided in the matter of religion, you will be destroyed. You will not see him from now on. Then Imam made his son disappear and he did not appear again. Hence, the king was continuously on a lookout for him.

It is narrated that occultation is for one whose birth is secret and who disappeared from the sight of people so that when he reappears, there would be no one who has allegiance from him. He is the very person whose property was distributed among his heirs even though he was alive. I have narrated this tradition in this book along with its chain of narrators in an appropriate place. The reason behind narrating this tradition was to prove that Imam Hasan bin Ali (a.s.) was already martyred. Therefore all the claims of occultation of Muhammad bin Hanafiyyah, Imam Ja'far bin Muhammad al-Sadiq, Imam Musa bin Ja'far and Imam Hasan bin Ali al-Askari (a.s.) are incorrect. When they were martyred, it was known that occultation is for one about whom the Holy Prophet and the eleven Imams have predicted to be Hujjat (proof), the son of Imam Hasan bin Ali bin Muhammad al-Askari (a.s.). I have narrated the tradition in this matter along with the chain of narrators in the chapters discussing the predictions about Imam.

The people questioning us about the Qaim fall under two categories namely, those who follow our eleven Imams and those who don't. If a person believes in eleven Imams then it is necessary for him to have faith in the twelfth Imam as well because the statements of his father who was an Imam are present about the Imamate of his son along with his name and lineage. All his Shias believe that he is an Imam and Qaim and he shall reappear after a long occultation and fill the earth with justice as it would have been filled with injustice. If the questioner is not a believer in eleven Imams then it is not necessary for us to reply him. Instead we will have to prove to him the Imamate of eleven Imams before Imam Qaim. It is like a Jew asking us why do you offer four rakat for Zuhra, Asr and Isha prayer, two rakat for Fajr prayer and three rakat for Maghrib prayer? It would not be necessary for us to reply him. It is necessary that we tell him, "You deny the prophet who brought orders of these prayers. Let us make the matter of prophethood clear first. Salaat would not be clear to you unless you accept prophethood. Otherwise it is not necessary for you to ask. If prophethood is proved, you will automatically consider Salaat as an obligation along with the specified number of rakats because the authenticity of the person who brought those orders is proved and his Ummah agrees with it whether you know the reason behind it or not. The same is the case with a disbeliever who asks about the Qaim.

Reply to an objection

Sometimes an objection is raised in the interest of an ignorant community or by unlearned person: Why is occultation only for your Imam and not for his ancestors who are also considered as Imams by you? We see that the Shias of the progeny of Muhammad are facing much easier circumstances as compared to those during the time of Bani Umayyah. During that time, Shias were forced to shun the master of faithful, Ali Ibne Abi Talib. They had to suffer heinous atrocities like killings and threats etc. Shias are safe today and continuously increasing in number. They are becoming famous because of the love of rulers for them.

I would reply this question with the help of Allah. Surely, ignorance is not away from careless, liars and doubters. We have already discussed that the state of the proof of Allah either apparent or hidden is based upon divine wisdom. It is according to the faith and understanding of believers. If this is the case then we can say that if the circumstances were stern during the times of previous Imams then the Imams used to inform their near ones among their followers. Slowly, it became known to his enemies that the twelfth among the Imams is the bearer of sword. He will not reappear till he is called out by his full name from the heaven. Now the people were eager to publish what they had heard and spread it everywhere. This was known to the Shias and enemies of the progeny of Muhammad. They were aware of the true status of our Imams, their knowledge and excellence and kept away from hurting them because the divine wisdom demanded that they remain apparent so that a person can choose right or wrong depending on his worth. As the Almighty Allah says:

مَنْ يَهْدِ اللَّهُ فَهُوَ أَمْهَدٌ مَنْ يُضْلِلْ فَلَنْ تَجِدَ لِيَ مُرْشِداً

Whomsoever Allah guides, he is the rightly guided one, and whomsoever He causes to err, you shall not find for him any friend to lead (him) aright.⁶²

And the Almighty Allah says:

إِنَّ رَبَّكَ كَثِيرًا مِنْهُمْ مَا أَنزَلَ إِلَيْكَ مِنْ طُعْيَانًا كُفُرًا فَلَا تَأْسَ عَلَى قَوْمٍ أَكَافِرِينَ

And surely that which has been revealed to you from your Lord shall make many of them increase in inordinacy and unbelief; grieve not therefore for the unbelieving people.⁶³

In this age, the guidance of people through number of traditions have reached it maximum. The signs have become manifest that Imam of this time is the bearer of sword and people are eager to publish what they have heard and seen. If Imam would have been apparent now Shias would have spread this news and it would have reached his enemies because many of the Shias speak well about those persons who have become very familiar to them and express their love to them. They point out the status of Imam as Hisham bin al-Hakam pointed at Imam Ja'far Sadiq during a debate with a Syrian. The Syrian asked Hisham: Who is the person you refer to and describe his attributes? Hisham said: He is that person. Saying this he pointed at Imam Ja'far Sadiq. If this would have been the case, people would have known well the name, lineage and location of Imam. Then his enemies would not have given them a single chance. Firon used to kill the children of Bani Israel because he had known from the people that Musa is one of them and is going to destroy him. Similarly, Nimrod killed the children of his people in order to avoid the birth of Prophet Ibrahim who was believed to come and put an end to the reign of Nimrod and his men. The condition was same during the reign of caliph who was in search of the son of Imam Hasan bin Ali al-Askari (a.s.). He kept a close watch on the house of Imam and his wives so that they come to know of any newborn immediately. If they did not have intentions like the rulers during the time of Prophet Ibrahim and Musa then they would not have done so. Imam Hasan (a.s.) had left behind his family and a son. They knew that according to religion, only wife and husband are entitled to inheritance as long as parents or sons who are alive. Thus an intelligent person cannot understand anything except this. Divine wisdom demands him to remain in occultation for a fixed period and then reappear. Thus Imam is in occultation and hidden. People are not aware of his place of residence. If one of the Shias spread the news about him in such a state as we

⁶² Surah Kahf 18:17

⁶³ Surah Maidah 5:68

have discussed earlier that he is hiding and if a mischievous group would have tried to search him after knowing the traditions about his occultation then they would not have found the person being talked of. We do not find a doubt about him so that this group would have dispersed, mischief would come to an end and anger would calm down. In such circumstances, the enemies would have an excuse to take a step against Shias and issues related to him. They would not have any option. The fire of enmity and hatred will be extinguished. That group will keep away from enmity. His attributes will become evident and those who ponder about him will have their doubts cleared. A believer and a researcher will plunge into the details of his sect and an ignorant person will adjoin the friends of the proof of Allah. The conspiracies about denying right to unjust would become manifest to them when they get clear proofs during their research. It is just like they would be clear after pondering over the content of this book. They would be included among those who seek salvation and run away from misguidance. They would adjoin those who have received bounties from Allah earlier and thus, they prefer the way of guidance over a misleading path.

Reply to the second objection

One of the objections raised by those who hate the truth is: Does Imam proclaim his Imamate now or not? We would then go to him and discuss with him the right path of our religion. If he replies and proclaims his Imamate, we would accept him. If he does not proclaim his Imamate and does not answer our questions when we approach him, there is no difference between him and common people.

I would answer this question saying that the predecessors of our truthful Imam have talked about him. There is no need for the Imam to proclaim his Imamate once again. He should remind people about those traditions. There is no need for him to proclaim through a proof of his Imamate because his truthful predecessors have predicted about him and made his issue manifest. They have freed him from the need of proclaiming his Imamate. This standpoint is the same as that in the case of Ali bin Abi Talib. The Holy Prophet declared him the successor and freed him from the obligation of proclaiming the Imamate. Now let us consider the demand of objectors that Imam should discuss the religious issues with them. If you go to him with the intention of seeking knowledge after having thorough recognition and complete faith in him, he would surely meet you and provide you with knowledge. If you go to him with enmity and intention of slandering about him to his enemies and to reveal the secrets of religion to all, he would not answer the questions because he fears such persons. If this answer to the objection does not satisfy anyone, we would turn the question to the Holy Prophet. When he was hiding in the cave, it was not possible for the people to meet him and enquire about religion at that time or even reach him. If it was possible for people to reach him, it would be improper that the Holy Prophet hid himself in the cave. If people could not have reached him then according to your belief, the presence and absence of the Holy Prophet in this world does not matter. If you say that hiding of the Holy Prophet was temporary then it can be said that Imam's occultation is also temporary. If you say that the Holy Prophet came out later and proclaimed his Imamate then we can say that it does not make any difference. Wasn't he a prophet before coming out? He was hiding in the cave and at the same time his prophethood was perfect. Similarly, we can say that he is an Imam even though he has hidden his Imamate from those he fears. What can we say about some of the most truthful companions of Prophet Muhammad? Whenever the polytheists were in search of the Holy Prophet and if they enquired about him the companions used to say that they were completely unaware of where Muhammad was residing. Were those companions liars? If you say that they were liars, you are out of the religion of Islam because you have declared the Prophet a liar. You may say that the case was different and they had transformed their statements to retain truth in them and convey a wrong message and hence, they are not liars and worthy of being appreciated because they defended the Prophet from getting martyred.

Similarly, if the Imam says that he is not an Imam and does not answer the questions of his enemies, his Imamate is not invalid because he fears for his life. If his Imamate is proved invalid because he does not declare it in the presence of his friends out of fear then the answer of the companions of Holy Prophet would be a lie. If such answer did not affect the truthfulness of the companions then hiding of Imamate by Imam would not affect him in any way. There is no difference between these two things. If a Muslim is arrested by infidels who kill any Muslim they find and they ask him about his religion; if he denies being a

Muslim in front of them, this act would not take him out of the pale of Islam. Similarly, if the Imam denies his Imamate in front of his friends and those whom he fears, it would not take him out of the boundaries of Imamate.

They may object saying: One Muslim is not appointed to teach people and set the laws. Hence the orders of two persons will be different. Hence it is necessary for the Imam to never remain in hiding. We can answer by saying that we did not consider it necessary for the Imam to keep himself completely hidden from all the people because the Almighty Allah has appointed him and informed His servants about his status through those truthful Imams who were his predecessors. We have just said that the Imam does not confess it in front of his enemies out of fear that he may get martyred by them. However this is not the case with all creatures because if it is asked: Who is the Imam of Imamiyah sect? The answer would be so and so, the son of so and so. This is known to the entire Ummah. We talked only about whether he confesses it in front of his enemies or not. Hence we compared it with the example of Holy Prophet's hiding in the cave. He was already appointed as prophet and had miracles with him. He had a new Shariah with him which abrogated all the previous Shariats. It was proved that if he fears for his life then it is permissible for the Imam to deny his Imamate and not answer their questions. This act does not let him out of the confines of Imamate. There is no difference in the two cases. They may raise an objection saying: If you consider it permissible for an Imam to deny his caliphate in front of his enemies out of fear of his life then is it the same for a prophet also? The answer is: One of the sects is of the opinion that there is a difference between a prophet and an Imam. They say that a prophet preaches religion among the people of his own openly. Hence, if he hides his prophethood and does dissimulation (Taqayyah), his prophethood is invalidated for there would be no one to take his place. The Holy Prophet has completed the argument for an Imam and made the issue of his Imamate clear. Now even if he keeps quiet or denies, he is an Imam. However, this is not the answer given by us. We say that the case of a prophet and Imam about dissimulation is same after he has already delivered the message of God and displayed his miracles but dissimulation is not possible before it. At the time of the treaty of Hudaybiya the Holy Prophet erased his name from the agreement when Sahl bin Amr and Hafs bin al-Ahnaf denied his prophethood. The Holy Prophet asked Ali to erase his name and rewrite as Muhammad bin Abdullah. This did not affect his prophethood in any way because the prophethood was clearly proved through strong proofs before that. Similarly the Almighty Allah accepted the excuse of Ammar. The polytheists forced him to talk ill about the Holy Prophet or get killed. Ammar talked ill about the Holy Prophet in order to save his life. When he narrated this to the Holy Prophet, he replied: O Ammar! Indeed you have succeeded. Ammar said: O messenger of Allah! I have not succeeded because I talked ill about you. The Holy Prophet asked: Did you have complete faith on our religion at that time? He said: Yes, O messenger of Allah! Then, the Almighty Allah revealed the verse:

إِلَّا مَنْ أُكْرِهَ قَبْلَةً مُطْمَئِنٌ بِالإِيمَانِ

Not he who is compelled while his heart is at rest on account of faith.⁶⁴

It is against Shariah to permit an act at one place and to prohibit at another. If it is possible for an Imam to keep his Imamate secret then it is also permissible for him to keep his personality hidden till the situation demands. If he is permitted to remain in occultation for a day then it is also permissible for him to remain in occultation for a year, a hundred years or more till it is required for him according to divine wisdom for there is no power except Allah.

We say that whatever we get from Imam whether he is hidden or apparent is through the Holy Prophet as narrated in a tradition of our Imams:

It is narrated from Muhammad bin Musa bin Mutawakkil from Ali bin Ibrahim from his father from Abdus Salam bin Salih al-Harwi from Abul Hasan Ali bin Musa from his forefathers from Ali that the Holy Prophet (s.a.w.s.) said:

"I swear by Him who appointed me to deliver the truth, certainly the Qaim from my progeny will remain

⁶⁴ Surah Nahl 16:106

hidden till the time people start asking, "What has Allah got to do with the progeny of Muhammad?" while others will doubt his existence. Therefore, whoever lives in his age should hold on tightly to his religion and not open doors for Shaitan because of doubts. Otherwise Shaitan will turn him away from the right path and deviate him from my religion as he got your father and mother removed from Paradise. Surely the Almighty Allah has made Shaitan the leader of those who do not have faith.

Objections of Ibne Bishar

Abul Hasan bin Ahmad bin Bishar has issued statements against Occultation and Abu Ja'far Muhammad bin Abdur Rahman bin Quraibah Razi has refuted them. Among Ali bin Ahmad bin Bishar's statements regarding our belief in Occultation, is that he writes in his book: I say: That which all the people of falsehood claim, and they remain attached to it and are firm upon it, there are needless of proving his existence because he is himself present and his presence is proved. And these people, that is our companions (Shias) are in need of the fact that the people of falsehood are needless of; for whom I am compelled to prove the obligation of obedience. Thus they are needful of that from which all the people of falsehood are needless and they have differed in another particular matter due to which they moved closer to falsehood. And in this way they became more debased in comparison to other people of falsehood because excess of falsehood brings decadence and more truthfulness bestows exaltation and all praise is for Allah the Lord of the worlds.

Then he said: And I will make such a statement in which you will find more justice from my side though it is not obligatory upon us. I say: It is absolutely clear and it is known that it is not necessary for every plaintiff and defendant to be on the right and all those who demand from the claimant to prove the veracity of his claim, are equitable. And this group has claimed that they are having a personality whose Imamate is proved to them clearly and people are obliged to submit to him and obey him. And we accept the claim of this group and agree that we are wrong. Although it is very much impossible. But on the condition that they show to us the existence and person of the one whose Imamate they claim. In that case we would not even insist on them to prove their claim. Thus if in our statement there is something more than justice, we have fulfilled our promise. Thus if they are able to fulfill our demand they would have disproved our statement and if they failed to do so, it would clearly prove what we have stated about it; that they are more helpless to prove their claim than all others who fail to prove their claims. And these people are distinguished among all kinds of false ones due to which they become the lowliest among the people of falsehood, because previously all the claimants of falsehood had the right to show the existence of that which they were claiming. While these people are helpless even in the matter in which the people of falsehood are competent. Except that we turn to what they say: The point is that through anything the Proof (Hujjat) of Allah, the Mighty and Sublime becomes obligatory, its existence is obligatory. Yes, its presence is more necessary than its mere existence. So in addition to making claim about it, you must also show us his existence.

And I was informed regarding Abu Ja'far bin Abu Ghanim who said in reply to the question: Now would you prove your claim that the existence of a person from this family is necessary? He said to him (Abu Ja'far): I told them: It is Ja'far.

What a strange thing! This person is trying to refute people through something from which he himself is not absolved. An elderly man lived in that area. He used to say: I call them 'La badiya'. He means to imply that they do not have any refuge or a firm base, except that they may be forced to say that the existence of him is necessary although he does not exist at all. Thus he has named them as such. And we also called them same. These people are different from all groups who bow down before someone due to helplessness. Among the idol worshippers there is a group called Buddhist, they also bowed before something that had existence even though they were people of falsehood. While these people became related to a non-entity which is absolutely non-existent and is completely false; and they really deserve to be called La badiya. That is they are helpless to bow before it, because anyone that is obeyed is in fact a deity. In this way our stand becomes clear that these people are peculiar with a particular type of falsehood from all the types. Due to which they are baser. Praise be to Allah.

Then he says: We end the book on the statement that: Our debate is with one who before this was in agreement with us that it is necessary that there should be an Imam from this family (Ahle Bayt a.s.) through whom the Proof of Allah becomes obligatory on us and through whom the poverty and hunger of the people ends and those who are not in agreement with us in this matter are absolved from seeing our book even though we may demand him. And we say to all those who are in agreement with us regarding this matter and who before us are inclined to reach an agreement on the point that not a room of any house is without it in which there is light. Then we entered that house and except for one room we did not find any other. On the basis of this, it became necessary and it was proved that there was a lamp in that house. And praise be to Allah the Lord of the worlds.

Abu Ja'far Muhammad bin Abdur Rahman bin Qubba Razi has replied to this. He has said (and the Taufeeq is from Allah): To practice excess in claim and to make allegation against the opponent is not among those things that prove a mater and if it had been like this, it would have ended the conflict between the warring sides and each party would have remained content by relying on ones own opinion about ones opponent. While the fact is that conflict and difference of opinion among the people became the basis of debates and discussions and observing justice is that the best characteristic that the people of religion adopt and the statement of Abul Hasan is neither our refuge to which we refer nor is it a valid statement towards which we may be inclined nor is it a document of evidence and pillar due to which we may accept his statement to be a proof and take resort to it, because this claim of his is devoid of proof and evidence. And when a claim is lacking proof and evidence it is not acceptable to intelligent and sensible people. And we do not find ourselves incapable to say that: Yes, by the Grace of Allah we have that personality to whom we refer to and whose directions we follow, whose being the Divine Proof has been proved and arguments supporting this have become clear. If they say: Tell us where he is? We will reply: How do you want us to show him to you? Do you want us to order him to ride a horse and come to you and present himself to you? Or you are demanding that we construct a house for him to move there; and then inform all the people of the east and the west about it? If you want this, we are not capable of it neither is it obligatory for him to do this. And if you say: Then how do you consider his proof necessary on us and declare his Imamate to be obligatory on us? We shall say: We admit that it is necessary that there should be a man from the children of Abul Hasan Ali bin Muhammad Askari (a.s.) through whom the Proof of Allah may become obligatory on us. We have guided you towards him so that if you are inclined to justice and the very first thing that is obligatory on us is that we should not go beyond that which is agreed upon by thinking people and that which they have put into practice and it is their belief that whosoever opposes it, has abandoned the attitude of the scholars (Ulama). And also we are not talking about a branch and secondary matter whose root is not firm and the personality whose existence you deny, is proved after his father and you are the group who has no dispute with us regarding his father. Thus it is meaningless that you leave off contemplation about the right of Imamate of his father. Therefore if the right is proved for his father, in that case according to your own admission it would have been proved and if no right is proved for his father, the matter turns to your statement. And we would be on falsehood. And it is certain that there is increase in the strength of truth and falsehood goes on weakening even though the people of falsehood may present it in a nice way. The proof for the validity of the matter of his father that we have consensus that it is necessary that there must be a son of Abul Hasan (a.s.) through which the Divine proof may be established and no excuse remains for the people and this man will necessarily be the Divine Proof on every Muslim even though he may be far away from them just as it is necessary for one who has seen him and met him. And we and most of the people are such that the Proof has become obvious for us without meeting him. So we shall have to ponder that what is the cause and proof due to which the Proof has become incumbent on us? And then we shall have to see that apart from those two sons of Abul Hasan (Imam Ali Naqi), except whom there is no successor, who else is eligible for it. Thus whichever of them will be superior will be the Proof and the Imam and there is no need to prolong the matter. Then we shall think upon it on the basis of which evidence and cause does the proof become necessary on those who are away from the Prophet and the Imams. Hence its necessity is proved from the established traditional reports that prove the necessity of Divine Proof and the number and condition of those reports that those who have related it are absolved from connivance on falsehood. And it exonerates them from the allegation that they have fabricated it. When we do further research we find that the narrators themselves are two groups. One of them was under the impression that the previous Imam has mentioned

Nass for Hasan Askari (a.s.). That he pointed him out, made bequest about him and also mentioned some arguments due to the fact that he was the elder son. He also mentioned some signs. And we saw that the other group is saying the same things about Ja'far.

Now when we see we find that those who relate traditions about Ja'far are very few in number. And it is possible to say regarding a small group and few numbers that they have connived to fabricate traditions. They reached consensus about it and informed each other through correspondence. So the traditions related by them fell in the circle of doubt and did not reach to the level of evidence. And the Divine Proofs are not proved through suspicions. When we glanced on the traditions of the other faction we found that there were many groups who were separate from each other in different places. Their aims are different, their views and opinions are diverse and it is not possible for them to fabricate lies because they are far away from each other and neither they have consensus of opinion nor do they keep in touch with each other through correspondence, nor do they gather at one place to fabricate traditions. Thus it shows that traditions related by them are correct and it is these people who are on the right because if we reject traditions narrated by them along with their qualities mentioned above, no report narrated on the earth can be correct. So think upon it. May Allah bestow you with good sense. So, you see from these two groups the one you shall find to be on the right is the one that we have indicated. And the tendency of rejecting traditions is harmful for Islam while considering narrations to be correct will prove that our report is correct. And the evidence of the correctness of our statement is present in this. And praise be to Allah, the Lord of the worlds.

And then you saw that they themselves have a dispute that on what basis the Imamate of Ja'far becomes obligatory. Thus one of their groups say that he is the Imam after his brother, Muhammad. And the other group says that he is the Imam after his brother, Hasan al-Askari. And we witnessed that each of those groups is resolute on its stand, whereas we have seen their predecessors and our elders narrating a tradition even before the occurrence of this event that prove the Imamate of Hasan al-Askari and it is the one quoted from Imam Abu Abdillah (Imam Sadiq) that he said: When three names, that is Muhammad, Ali and Hasan come after one another, the fourth shall be the Qaim and this is among the traditional reports that prove the Imamate of Imam Hasan Askari (a.s.). And except for Imam Hasan Askari and Ja'far there is no third person. Thus if during the lifetime of Imam Hasan Askari (a.s.) the proof is not established for Ja'far on those who have seen him, while the Imam is one for whom is established the proof on those who have seen him and on those who have not seen him. So it is learnt that Imamate is proved for Hasan al-Askari. Thus when Imamate has been proved for Hasan al-Askari (a.s.) and in your view Ja'far is one against whom aloofness is expressed and the Imam never expresses aloofness and immunity from another Imam. Now Hasan al-Askari (a.s.) has passed away, so on the basis of this it is agreed between you and us that it is necessary that there should be a man from the children of Hasan al-Askari (a.s.), through whom the Divine Proof may be established. Thus on the basis of this it is proved that there is a son of Hasan al-Askari (a.s.), who is the Qaim.

I say: O Aba Ja'far, may Allah make you successful, Abul Hasan Aghrallah says that Muhammad bin Abdur Rahman says that one whom we have raised the claim of, we have presented his existence to you. So where will you run? Do you admit being on the wrong as you have promised us or your selfish desire is preventing you from this? In that case you will be the implication of this statement of the Almighty Allah:

كَثِيرٌ يُضْلَوْهُ بِأَهْوَائِهِمْ بِغَيْرِ عِلْمٍ

...and most surely many would lead (people) astray by their low desires out of ignorance...⁶⁵

It is very odd to name righteous people to be 'La badiya' on the basis of their statement that it is 'La badiya' or necessary that there should be someone through whom the Divine Proof may become necessary. Does Abul Hasan not himself say that his existence is necessary and 'La badiya' through whom the Divine Proof may become necessary? And why he should not have said it while he has mentioned it narrating through us: Yes, his presence is 'La badiya' and necessary; what to say about his existence? Thus

⁶⁵ Surah Anaam 6:119

if he admits this, he and his companions are also from ‘La badiya’ and in that case, he has given himself this title and revealed the deficiency of his co-religionists and if he does not admit this, no need remains to reply to the example he has given about the light in the room of a house. And this same bad condition afflicts all those who harbor enmity with the divine saints. They end up making statements against themselves while they are under the impression that they are speaking against their opponents. And all the praise is for Allah Who supports truth through His proofs and signs and we call these people ‘Badiya’ because they are the slaves of ‘bad’ and they are bowing in front of one who neither hears nor sees anything and he does not make them needless of anything. And same is the condition of these people. And we say, O Abul Hasan may Allah guide you. This one (Imam Zaman) is the proof of Allah on men and Jinns and whose being the proof of Allah on the creatures will not be proved except through the statements of the Messenger of Allah (s.a.w.s.). He had concealed himself in the cave in such a way that except for five persons all those may not come to know about it on whom the Almighty Allah established His proof through him. If you raise the objection that this occultation is after an advent and it is after that there is a successor for him on his bed. We shall reply that we are not proving the veracity of our claim through the fact of his advent or his appointing a successor for one who does not know what he is saying. Rather we say that does his being the proof not get established during the time he is in occultation on the one who, due to some reason does not know his whereabouts? Here you will have to reply in proofs. So we shall say that we also prove that the Imam is the proof of Allah even though he may be in occultation due to some reason. But what is the difference between the two? And this Imam also did not go into occultation till his father and forefathers did not repeatedly emphasize on their followers that occultation was imminent and they told their supporters how they should conduct themselves during his occultation, and what type of deeds they must perform. Thus if you speak about his birth we shall ask you to take into consideration the birth of Prophet Musa (a.s.). Inspite of the severe steps Firon had taken to search for him and what all he did with the women and children, he survived till the Almighty Allah permitted him to reveal himself. And Imam Reza (a.s.) said in his description thus: May my parents be sacrificed on him; he resembles me and has the name as that of my venerable grandfather and he is also similar to Prophet Musa (a.s.).

We present another argument. O Abul Hasan, do you admit that Shias have narrated traditions about occultation? If he says: ‘No’, we shall present those traditions to him. If he says: ‘Yes’, we shall ask him: What would be the condition of the people when their Imam is in occultation? And how proof will be established on them during the occultation? If he says: ‘In that case he (the Imam) will appoint someone as his representative,’ we will say that it is agreed between us that only an Imam can be the representative of the Imam. Thus when the representative is also an Imam, occultation is meaningless. And apart from this, if he presents some argument for this occultation it would be just like our proof and argument and there would be no difference in it. An argument which exposes the defect of Ja’far’s matter is his co-operation with Faris bin Hatim, may Allah curse him, and considering him pure whereas his own father had renounced him. This information spread in the town and even his opponents became aware of this matter, what to say of the friends?

Among the arguments against him is his seeking help from some people to obtain inheritance from the mother of Imam Hasan Askari (a.s.), whereas there is consensus among the Shias that his forefathers had unanimity on the point that when the mother is alive, the brother has no right to get inheritance. And among the arguments that expose the shortcoming of this matter is his claim that he was an Imam after his brother, Muhammad. If only we could know how Imamate of his brother is proved, when he had died during the lifetime of his venerable father? So how can be proved the Imamate of the Caliph of this person? And how odd that Muhammad should appoint his successor and Imam after him, while his father is yet alive and established! And if he himself is the proof of Allah and the Imam what is the role of his father? And since when such types of narrational reports have gained currency among the Imams and their descendants; that we should be obliged to accept your claim? So please tell us on what basis is the Imamate of Muhammad proved so that the Imamate of his successor may also be proved for us. And the praise is for the Almighty Allah Who made the truth strong and falsehood weak.

And whatever is narrated from Ibne Abi Ghanim (may Allah have mercy on him), his statements do not

prove the Imamate of Ja'far in our view, he only meant to say that all the people of this family have not died that we cannot find a person from them.

However, as for his saying that all those who are obeyed are deities; it is a very serious mistake because we do not regard anyone as a deity except for the Almighty Allah whereas we obey the Messenger of Allah (s.a.w.s.) but do not worship him. But he says: We end this book on the statement that we argue with and we address those who agree with us that the existence of one person from this family is necessary through whom the proof of Allah may become obligatory. And it is also correct that there is only one lamp in this room and there is no need for us to enter it. May Allah give you good sense. We do not oppose this and it is necessary that there must be a standing Imam from this family so that the proof of Allah becomes obligatory through him, rather our objection and our opposition is regarding the manner in which that Imam will be established and how he would reappear, and how he would disappear.

And the example he gave about the room and the light, was only a failed hope and it is said that hope and aspiration is the property of the destitute. Now we present an example based on facts, in which neither shall we pressurize any of our opponents, nor be unreasonable to any of the enemies. Rather our aim in this shall be only to reach the truth. Therefore we say that we and our opponents are unanimous on the point that so and so died leaving behind two sons, and he had only one house. Now just suppose that the one who is eligible to inherit the house would be the one who can lift one thousand *ratal* weight with one hand. And that the house shall remain in the possession of only his descendants who can lift this weight. And suppose that we also know that one of them would be capable of lifting the weight and the other would not be able to. Then we needed to know which of the two lifted the weight. To find out this we moved to their place but someone hindered us from seeing the two of them but we saw a huge group of people living in various far off places and they testify that the elder of the two sons lifted the weight. On the other hand we saw a small group of people who had gathered at one place and they began to testify that the younger son performed that task. In addition to this, the said group did not have any other particular argument to support their contention. In these circumstances, reason dictates as such and the normal course of action that is proved through experience is that we do not reject the testimony of the larger group and accept the claims of the smaller batch. Moreover, the smaller group will be blamed to have forged lies and the bigger group would be clear of this blame.

If our opponents ask our opinion regarding the testimony of Salman, Abu Zar, Ammar and Miqdad in favor of Amirul Momineen (a.s.) on one hand and the testimony of a large number of people in favor of another person. Which of the two were true?

We shall say that Amirul Momineen (a.s.) and his companions in comparison to their opponents were possessing some special characteristics and those merits were peculiar to them only. If you can prove that you also have those characteristics we would admit that you are true to your claim. The first point is that even his enemies admitted his superiority, purity and knowledge. It is mentioned in the traditions of the Prophet that he said: The Almighty Allah loves those who love him (Ali) and He is inimical to those who are inimical to him. On the basis of this, it is not allowed to follow anyone except him. And the second specialty is that his enemies did not claim that the Holy Prophet (s.a.w.s.) had specified the other person to be Imam or made his proof on the people. Instead, as you also know, those people selected him for themselves on the justification that they were empowered to do so. And the third specialty is that his enemies used to testify regarding a companion of Amirul Momineen (a.s.) that he never lied because the Prophet had himself said: There is no one between the sky and the earth more truthful than Abu Zar. On the basis of this, the testimony of Abu Zar alone is more weighty than all of those people put together. The fourth specialty is that his enemies have narrated the same traditions that their friends have and through which the proof is established. But they have turned away from it due to wrong interpretation. And the fifth specialty is that his enemies have narrated the tradition that Hasan and Husain (a.s.) are the chiefs of the youths of Paradise and also quoted that he said: One who knowingly fabricates my sayings, makes Hellfire his abode. Thus when these two testified in favor of their venerable father, and it is also true that according to the testimony of the Holy Prophet (s.a.w.s.) they are folks of Paradise, to consider them truthful became obligatory, because if they are untruthful in this they shall not be among the folks of

Paradise, and instead shall be folks of Hell and those two personalities are purified from this. They are pure, chaste and truthful. Now the followers of Ja'far Kazzab should mention some of his specialties that are not present in their opponents so that their claim may be accepted. Without this it is meaningless to reject a widely narrated tradition (Mutawatir), which is free of any defect in both, the text and reporters. Neither is it worth accepting a tradition whose narrators are not free from the accusation of having connived on falsehood. Whereas they do not even have any such specialty through which their claim could be proved. And such an action is committed only by a confused and deviated person. So please think upon it! May Allah give you righteousness. Whatever I have written about you and regarding which an intelligent person ponders about his religion, and he thinks upon the Judgment Day fearing the consequences of infidelity and denial. Be suitable, Insha Allah, may the Almighty Allah give you a long life and bestow you strength and support and may He make you steadfast make you righteous. And may He guide you towards Himself. May He not make you of those whose efforts in the world are wasted, while they were under the impression that it was good. And may He also not make you of those, whom the Satan deviates through deceit and fraud.

And some Imamites have written a letter to Abu Ja'far bin Qubba in which they ask him a few questions. He replied as follows: But your statement, may Allah support you, which you are narrating from the Motazela that they think that the Imamites are under the impression that *Nass* about an Imam is necessary from the logical point of view, there are two possibilities in this. If they take it to be logically obligatory before the arrival of the prophets and religious codes of law, it is wrong. But if they take that human intellects guides to the fact that after the arrival of the prophets there is necessity of Imam, they came to know through faith and logical arguments that and they have understood through this tradition narrated from this personality in whose Imamate they believe.

And the statement of the Motazela that: We came to know with certainty that Hasan bin Ali (a.s.) passed away without stating the *Nass* of Imamate in favor of any person. So their statement is a claim that shall be opposed and they shall be needful that they must prove the veracity of their claim. What is that point which gives them precedence in their claim from their opponents that they have certainty in something which exactly opposed to their claim?

And among the arguments is one which is about the *Nass* on the proof of the Imamate of Hasan bin Ali (a.s.) and among the traditions of Shias quoted from those truthful personalities is that an Imam does not die without having clearly indicated the Imamate of another person after himself. As the Holy Prophet (s.a.w.s.) has said that since people in every age are needful of only one personality whose statements and reports are not contradicting and refuting each other. Like the traditions that our opponents possess are contradictory and refuting each other. And an Imam should be such that if he orders something it should be complied with and there should be none superior to them. He should neither forget nor commit mistakes, and he should possess knowledge that he can teach people about which they are ignorant. He should be equitable and judge with truth and justice. And if one is having such traits, the Almighty Allah would issue *Nass* about him by the tongue of one through whom He completes His argument while in his apparent creation there is nothing that proves his infallibility.

If Motazela object that these are your claims that you shall have to prove through evidences, we shall say that indeed arguments are necessary to prove the veracity of our statements. You have asked us about a secondary matter and no indication is found on the correctness of the secondary matter except that its root should be proved correct. The arguments in favor of the rightfulness of our principles are present in our books and by way of example we can ask that if a person demands proofs for the correctness of the Shariah, do we need to first prove the correctness of divine revelation, rightfulness of the prophethood of the Holy Prophet (s.a.w.s.) and the correctness of his legislations on the basis of this Shariat? Before that we would have to prove that Allah, the Mighty and Sublime is one and He is the Knower of exigencies and after that we would have to prove the incidentally of the universe. He has asked us exactly the same question. And when I contemplated on the aim of that question, I realized that their aim is absolutely foolish, and they say that if Hasan bin Ali (a.s.) has issued *Nass* about the one in whom you believe, the matter of occultation would be proved invalid.

The reply is that occultation certainly does not mean inexistence. Sometimes a man goes to a land where he is well known and people observe him; at the same time he has disappeared from other places. In this way sometimes a person disappears from the view of some people but he is not unseen by others. And sometimes he is concealed from his enemies and not from his friends. So it is said that he has disappeared. With regard to Imam Mahdi (a.s.) his being hidden implies that he is (only) hidden from his enemies and those of his friends who are not capable to keep his secret; and also that like his purified ancestors, he is not apparent to the people and his friends. Inspite of that they narrate his presence and his dos and don'ts and in our view they are such that their narration establishes the proof. While their abundant numbers, the variation of their aims and the necessity of accepting their reports removes every excuse. Such people have narrated about him the same things as they have narrated about the Imamate of his purified ancestors, even though their opponents have opposed them in this matter in the same way as the statements of Muslims regarding the Holy Prophet (s.a.w.s.) prove the signs of his prophethood except Quran, even though the enemies, People of the Book, Magians, heretics and atheists may oppose them and deny his signs. And this matter is not such that it should be difficult for you to understand and I am aware of your intelligence.

As for their question that when he would reappear how would it be known that he is the same Muhammad bin al-Hasan bin Ali (a.s.)? The reply is that this matter shall be possible through the statements of his friends by whose statements the proof is established in the same way as his Imamate is proved to us through their statements.

Another reply is that it is also possible that he may display a miracle which proves that he is the same person and it is this second reply on which we depend and present it as a rebuttal to our opponents even though the first reply is also correct. As for the question of Motazela that why Ali Ibne Abi Talib (a.s.) did not show a miracle and established his claim on the day of Shura? In reply we say that prophets and divine proofs only display those miracles that are in compliance to the command of Allah, the Mighty and Sublime and that which the Almighty Allah considers to be to the interest of the people. Thus if his proof can be established through the sayings of the Holy Prophet (s.a.w.s.) and divine texts, in that case he does not need to show a miracle. Though if someone says that indeed in those circumstances it would have been better to have shown a miracle, we shall ask what is the argument of the correctness of your position? It is also possible that the opponent may reject that also and it is also possible that after seeing a miracle at his hand they might have gone deeper into disbelief, and would have alleged that he is a magician. And when this is possible, it is not proved that it would have been better if he had shown a miracle at that time.

If Motazela say that on what basis do you think it is better for the one, who is Imam to show a miracle to prove that he is Hasan Ibne Ali (a.s.)? We shall tell them that we are nor certain that it is necessary to show a miracle under such circumstances, we only think that it may probably be as such. Except that apart from miracle no other evidence is available, in that case it is inevitable to establish the proof. And when it is inevitable, it is learnt that it is obligatory and when it is learnt that it is obligatory, it is learnt that it is due to divine exigency and not due to deficiency. And we know that sometimes prophets showed miracles and sometimes they did not. They did not show a miracle on any day any time to anyone so that he may accept Islam. They showed it sometimes and sometimes they did not for the reason known best to Allah, the Mighty and Sublime. And Allah, the Mighty and Sublime has mentioned about the polytheists that they asked the Messenger of Allah (s.a.w.s.) to fly up to the sky and break up the sky into pieces throwing it upon them, or that he reveal a book to them that they may read etc. as mentioned in the verses. But the Holy Prophet (s.a.w.s.) did not do such things. They told him to bring back to life Qusayy bin Kilab and to take away the Tahama Mountains from their city. But the Messenger of Allah (s.a.w.s.) did not oblige them. Though he showed other miracles to the people. It is just as Motazela have asked. So they shall be told that as they have said to us that we have presented the clearest arguments and proofs regarding which help is taken from repetition of miracles and excess of arguments.

As for the statement of Motazela that in this argument help is taken in which there is possibility of interpretation. It will be said that in our view, the argument which is established for the people of Shura is

only on the basis of the Nass received from the Holy Prophet (s.a.w.s.). Because these leaders were not such that they were unaware of the facts and we cannot put them with others (like Tabiin) in a single row. Now we turn the same query to Motazela that why Allah, the Mighty and Sublime did not send more prophets than the ones He sent? And why did not He send one or more than one prophet to each village till the time Qiyamat occurs. And why did not He clarify the meaning of Quran so that no doubter doubt it and they say that He left it in such a way that scope remained of interpretation in it. And these are such matters that they are obliged to explain.

End of the discourse of Ibne Ja'far bin Qubba (r.a.).

Statement of a Mashayakh in refutation of the Zaidiyah Sect

Apart from him, one of the great scholastic theologians of the Imamiyah sect has said: Most of our opponents ask us regarding such matters on this subject whereas they should know that to believe in the occultation of the Imam of the Age is based on the fact that we should first believe in the Imamate of his purified ancestors. And to believe in the Imamate of his purified ancestors based on the fact that we testify to the prophethood of Prophet Muhammad (s.a.w.s.) and accept his Imamate and leadership, because right from the beginning it is a related matter not a pure academic subject. Discussion in religious topics should be based on Quran and traditions as Allah, the Mighty and Sublime says:

فِإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَرَسُولِهِ

...then if you quarrel about anything, refer it to Allah and the Apostle...⁶⁶

Thus when Quran, traditions and logical arguments prove the correctness of a matter, our stand shall be most preferable. And we say that all the groups of Zaidiyah and Imamiyah are unanimous that the Messenger of Allah (s.a.w.s.) said: "Indeed, I leave behind among you two weighty things; one is the Book of Allah and the other is my progeny, my Ahle Bayt, and these two shall be my successors after me. And the two shall not separate from each other till they arrive to me at the Kauthar Pool." This tradition is accepted as authentic by the both sects. On the basis of this it is necessary that along with Quran there should be a person from Progeny possessing perfect knowledge about the revelation and interpretation of Quran, and who informs the people about what Allah, the Mighty and Sublime implies. While the Messenger of Allah (s.a.w.s.) used to inform the people about its meanings and interpretation. And his Marefat (divine recognition) should not be such that he should interpret Quran through corollaries and deductions, just as the Marefat of the Holy Prophet (s.a.w.s.) was neither based on corollaries nor on deductions. Nor was it on the basis of the principles of language or the way people speak among themselves. He used to inform about the divine implication in such a way that as soon as he said something it became a proved matter for the people. In the same way it is necessary that the Prophet's Progeny should have perfect recognition of Quran and insight. Allah, the Mighty and Sublime says describing the qualities of the Messenger of Allah (s.a.w.s.) thus:

فَلْ هَذِهِ سَبِيلِي أَدْعُوكُمْ إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا مَنْ اتَّبَعْنِي

Say: This is my way: I call to Allah, I and those who follow me being certain...⁶⁷

Thus his followers are from his family and his progeny and they are same and they shall explain the Book of Allah through their perfect knowledge and insight. And when the interpreter of Allah's commands is not apparently visible, it would become obligatory on us that we should believe that there is always a person from the progeny of the Holy Prophet (s.a.w.s.) who possesses all the knowledge of meanings and interpretations of Quran, because the Prophet's tradition mentions that it is imminent.

Imamiyah scholars have said: Allah, the Mighty and Sublime said:

⁶⁶ Surah Nisa 4:59

⁶⁷ Surah Yusuf 12:108

إِنَّ اللَّهَ اصْنَطَى آدَمَ وَنُوحًا وَإِبْرَاهِيمَ وَآمِنَ دُرْيَةً بَعْضُهَا مِنْ بَعْضٍ

*Surely Allah chose Adam and Nuh and the descendants of Ibrahim and the descendants of Imran above the nations.
Offspring, one of the other...⁶⁸*

Thus in this verse, on the basis of generality it becomes necessary that from the progeny of Ibrahim (a.s.) till now and forever there will always be a chosen one. It is so because Allah, the Mighty and Sublime, in His Book, has divided the people into two groups. One is the group of prophets, messengers and caliphs and the other comprises of those whom the Almighty Allah has commanded us to follow. Therefore till the time there exist people on the earth who need guidance and directions there has to be a chosen person from the progeny of Prophet Ibrahim (a.s.). And it is also necessary that some descendants of Prophet Ibrahim (a.s.) be preferred over others as Allah, the Mighty and Sublime says:

دُرْيَةً بَعْضُهَا مِنْ بَعْضٍ

Offspring, one of the other...

Moreover it is an established fact that the Messenger of Allah (s.a.w.s.), Amirul Momineen (a.s.) and Hasan and Husain (a.s.) were the preferred ones from the progeny of Prophet Ibrahim (a.s.). On the basis of this verse after Husain (a.s.), it is necessary that the chosen ones should be from his descendants. And if they are not from his descendants the words of "Offspring, one of the other..." will not be proved true. And also that he should not be from their womb. Also that the Imamate was transferred from Imam Hasan (a.s.) to his brother Imam Husain (a.s.). Therefore it is necessary that his successor should only be from his descendants. This is the actual implication of this verse:

دُرْيَةً بَعْضُهَا مِنْ بَعْضٍ اللَّهُ سَمِيعٌ عَلِيمٌ

Offspring, one of the other; and Allah is Hearing, Knowing.⁶⁹

So this verse implies that which is stated in the Sunnah and traditions.

Argument for an Imam in occultation who will reappear and fill the earth with justice and equity

Some Imamiyah scholars have said: It is necessary for us and for all those who believe in Allah, His Messenger, Quran and all the prophets preceding the Messenger of Allah (s.a.w.s.), to ponder upon the past nations and previous centuries. When we think upon it we find that the circumstances of prophets and past nations resemble our times and Ummah. And the cause of the resemblance is that the glory and strength of every religion during the time of their prophets was dependant upon the fact that whenever those nations adopted belief in those prophets, and during his tenure the number of followers increased. Thus there was no nation which preceded this Ummah in obedience of their prophet. Although after the position of the prophet of this nation was established. Before our Prophet Muhammad (s.a.w.s.) all prophets who commanded a central position were Nuh, Ibrahim, Musa and Isa (a.s.) and their heritage and reports are in possession of the people. And we saw the condition of those nations that there developed sloth in the people who were attached to these religions and they abandoned many things that they should have followed sincerely and which had become obligatory on them during the lifetime of their prophets as well as after their passing away. Therefore Allah, the Mighty and Sublime says:

قَدْ جَاءَكُمْ سُوْنَا يُبَيِّنُ كُمْ كَثِيرًا مَمَّا كُنْتُمْ تُحْفِظُونَ مِنَ الْكِتَابِ يَعْفُو عَنْ كَثِيرٍ

Indeed Our Apostle has come to you making clear to you much of what you concealed of the Book and passing over much...⁷⁰

Allah, the Mighty and Sublime, has described the condition of those as follows:

⁶⁸ Surah Aale Imran 3:33-34

⁶⁹ Surah Aale Imran 3:34

⁷⁰ Surah Maidah 5:15

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا صَلَاتَ اللَّهِ شَهْوَاتِ فَسَوْفَ يَلْقَوْنَ حَيَا

But there came after them an evil generation, who neglected prayers and followed sensual desires, so they will meet perdition.⁷¹

While regarding this Ummah Allah, the Mighty and Sublime says:

لَا يَكُونُوا كَالَّذِينَ لُتُوا كِتَابًا مِنْ قَبْلِ فَطَأَ عَلَيْهِمُ الْأَمْدُ فَقَسْتُ قُلُوبُهُمْ

And (that) they should not be like those who were given the Book before, but the time became prolonged to them, so their hearts hardened.⁷²

Also it is mentioned in traditions that: "Indeed, there will come such a time on the people in which except for its name nothing shall remain from Islam among them and nothing shall remain of Quran except for its name and calligraphy." The Messenger of Allah (s.a.w.s.) also said: "Islam certainly began strange and it will revert to being strange. Thus blessed be the strange ones." The Almighty Allah used to send a messenger to those nations in every age in order to revive whatever had perished from the laws and customs of religion and the whole community is unanimous on this except for a group whose opposition is not worth paying attention to and logical arguments have also proved that Allah, the Mighty and Sublime ended the series of prophets and messengers with His Eminence, Muhammad Mustafa (s.a.w.s.), therefore there will be no prophet after him. And we noted the condition of this Ummah that they want falsehood to gain precedence over truth and deviation to be dominated over rightfulness. So much so that many people began to think that the present age is the age of infidelity and not that of Islam. After that the circumstances that befell Imamate did not befall any of the principles of Islam. Because this Ummah began to say: After the martyrdom of Imam Husain (a.s.) no just Imam came to lead them neither from Bani Umayyah nor from Bani Abbas whose laws may be enforceable on the majority of the people. And we, Zaidiyyah, common Motazela and majority of Muslims say that: Indeed, none can be Imam except one whose outward appearance is an expression of justice and equity. And the condition of the Ummah was such that it had been a toy in the hands of oppressive and tyrannical people who issued their own laws regarding the lives and property of people, which were opposed to divine laws and in this way evil and corrupted people became dominant over the righteous and unity of the people disappeared. Then we saw that different groups among the Ummah began to accuse each other of infidelity and declared aloofness from each other.

When we contemplated on the traditions of the Prophet we saw that they also mentioned that the earth would be filled with justice and equity as it was fraught with injustice and oppression. And this will take place through a man from the Prophet's progeny. Thus this tradition indicates that apocalypse shall come to this Ummah till the earth is not filled with justice and equity. It is because for this religion in which abrogation and change is not possible, there would be a helper whom Allah, the Mighty and Sublime shall support just as He had supported the prophets when He sent them to renew the Shariats and to remove the atrocities of oppressors. On the basis of this there should be proofs for the fulfillment of this gigantic task. We obtained knowledge about different sayings of the Ummah and studied the conditions of all the sects and reached to the conclusion that truth is in favor of the followers of the Twelve Imams (a.s.) and not in support of other sects. It was also learnt that the Imam of this age is the twelfth of them and he is the one about whom the Holy Prophet (s.a.w.s.) has informed and issued the textual certificate (Nass). And very soon, if Allah wills, we will quote the traditions of the Messenger of Allah (s.a.w.s.) that are recorded, with regard to their number, that they are twelve in all, and that the twelfth of them shall be the Qaim. Also traditions regarding his occultation before his reappearance and armed uprising.

First objection of Zaidiyyah sect

Some Zaidiyyah say: Traditions that specify the number of Imams to be twelve have been fabricated by the Imamiyah sect sometime ago.

⁷¹ Surah Maryam 19:59

⁷² Surah Hadid 57:16

We say: Good sense (Taufeq) is only from Allah. Indeed there are a large number of traditions on this subject and in this regard we rely on the narrators of the tradition and indeed the tradition narrators from our opponents have also reported the tradition to the level of usefulness. Among the traditions of Abdullah bin Masud that is narrated to us from Ahmad bin al-Hasan al-Qattan known as Abi Ali bin Abde Rabb ar-Razi and he is a noted tradition scholar he says: Narrated to me Abu Yazid Muhammad bin Yahya bin Khalaf bin Yazid al-Maruzi in the city of Rayy in 302 A.H. in the months of Rabi I from Ishaq bin Ibrahim Hanzali who was there in 238 A.H. and was known as Ishaq bin Rahuya from Yahya bin Yahya from Hisham from Mujalid from Shobi from Masrooq that he said: One day we were in the company of Abdullah bin Masud to get our copies of Quran checked by him so that they were free of errors. A young man asked: Has your Prophet told you about the number of his successors? He replied: You are very young and it is something that no one has asked me before. Now I will tell you about it. Yes, our Prophet informed us that indeed there would twelve successors after him and it would be equal to the number of the chiefs of Bani Israel.

We have mentioned some chains of narrators of this tradition in this book of ours and some others are mentioned in our another book, *An-Nass Alaal Aaimmatul Ithna Ashar (a.s.) bil Imamiyah*. In this way, from our opponents some have narrated the traditions of reappearance to the level of usefulness. Among these is the report of Jabir bin Samura that Ahmad bin Muhammad bin Ishaq ad-Dinawar, a tradition scholar, has narrated. He says: Narrated to me Abu Bakr bin Abi Dawood from Ishaq bin Ibrahim bin Shazan from Walid bin Hisham from Muhammad bin Zukwan from his father from his father from Ibne Sirreen from Jabir bin Samura as-Sawai that he said: We were in the company of the Messenger of Allah (s.a.w.s.) when he said: There are twelve leaders for this Ummah. Samura said: A clamor arose so I couldn't hear what else the Prophet said. So I asked my father who was nearer to the Prophet, what he had said. My father said: He said: All of them shall be from Quraish, such that their like is not seen.

I have also mentioned the various chains of reporters of this tradition. Some versions say: There will be twelve Amirs (chiefs) and some say: There will be twelve successors. Thus it proves that traditions in Imamiyah books regarding the twelve Imams are authentic. Zaidiyah say: If the Holy Prophet (s.a.w.s.) has introduced the names of twelve Imams to his Ummah, why it has moved away from it and gone hither tither and become highly deviated? We reply that: You say that the Holy Prophet (s.a.w.s.) appointed Ali as his successor and Imam after himself. He issued Nass for him and indicated him clearly as there remains no doubt about it. Then what happened to this Ummah that it turned away from Ali and abandoned him completely, such that he went away from Medina to Yanba⁷³ and whatever befell him is known to all. And if you say that the Holy Prophet (s.a.w.s.) did not appoint Ali as his successor, we shall ask why have you mentioned it in your books, and why are you talking about it? People turn away from the truth if it might be absolutely clear and reject a matter even if it is explained in detail. Such as the people move from belief in monotheism to apostasy and inspite of Allah's statement that: "There is nothing like Him", they start believing in comparison.

Second objection of Zaidiyah sect

And among the arguments that falsify the Zaidiyah claim is that they are under the impression that Imam Ja'far Sadiq (a.s.) issued Nass in favor of Ismail and when he (Ismail) was alive, indicated that he is Imam. Later on Ismail passed away during the lifetime of his father. So they said: The Almighty Allah did not effect change (Bada) in anything like He did regarding my son, Ismail. So if the tradition of twelve Imams had been correct, at least Ja'far bin Muhammad must have been aware of it, and he would have told his selected followers so that neither they err nor other people commit such a blunder.

In reply we asked them: On what basis do you say that Ja'far bin Muhammad had issued Nass on the Imamate of Ismail? What type of a report is it, who has narrated it and who has accepted it? They had no replies to offer. It was only a story concocted by those who believe in the Imamate of Ismail. It has no basis, because the traditions regarding the Twelve Imams are narrated by the Shias as well as the Sunnis

⁷³ In some narrations it is 'Baqi'.

from the Imams and the Prophet. Whatever has been recorded from them on this is mentioned in this book. As for his statement that: 'The Almighty Allah did not effect change (Bada) in anything like He did regarding my son, Ismail.' What the Imam means to say is that: 'No divine matter became known to me as was in the case of my son, Ismail; that he died during my lifetime so that it is known that he is not an Imam after me. And on the basis of our belief, if one believes that today Allah, the Mighty and Sublime comes to know something He was unaware of the day before, such a person will be a disbeliever and it would be obligatory to keep aloof from such a person as is narrated from Imam Ja'far Sadiq (a.s.).

Narrated to us my father, from Muhammad bin Yahya al-Attar from Muhammad bin Ahmad bin Yahya bin Imran Ashari that he said: narrated to us Abu Abdillah ar-Razi from Hasan bin al-Husain Lulu from Muhammad bin Sinan from Ammar from Abi Baseer and Sama-a from Abu Abdillah, Imam Ja'far Sadiq (a.s.) that he said:

"It is obligatory to declare immunity from one who thinks that something may be exposed to Allah today which He was ignorant about yesterday."

However the Bada in which the Imamiyah sect believes is that Allah's affair which was concealed from us is now revealed. The Arabs say: 'Badaa li Shaksun', meaning: A person became visible to me. Or 'Laa Badaa Nidamah', meaning: He showed no remorse. Whereas the Almighty Allah is much above this.

And how is it possible that Imam Ja'far Sadiq (a.s.) should announce Ismail's Imamate when the Imam himself used to say that: "He (Ismail) is sinful, neither he resembles me nor any of my purified forefathers."

Narrated to us Muhammad bin Musa bin al-Mutawakkil that he said: narrated to us Muhammad bin Yahya al-Attar from Muhammad bin Ahmad bin Yahya bin Imran Ashari from Yaqoob bin Yazid from Muhammad bin Abi Umair from Hasan bin Rashid that he said:

I inquired from Aba Abdillah, Imam Ja'far Sadiq (a.s.) regarding Ismail. He said: "He is sinful, neither he resembles me nor any of my purified forefathers."

Narrated to us Hasan bin Ahmad bin Idrees that: narrated to us my father narrating from Muhammad bin Ahmad from Yaqoob bin Yazid and Barqi from Ahmad bin Muhammad bin Abi Nasr from Hammad from Ubaid bin Zurarah that he said:

I mentioned Ismail in the presence of Imam Ja'far Sadiq (a.s.). He said: "By Allah, neither he resembles me nor any of my purified forefathers."

Narrated to us Muhammad bin Hasan bin Ahmad bin al-Walid that: Narrated to us Saad bin Abdullah narrating from Muhammad bin Abdul Jabbar from Ibne Abi Najran from Husain bin Mukhtar from Walid bin Sabih that he said:

A man came to me and said: Come with me, so that I may show you the son of the man (Imam). He says: I went along with him and we came to a group of people who were drinking wine and Ismail bin Ja'far was also among them. He says: I came out shocked and went to Hajar al-Aswad. In the meantime I saw Ismail bin Ja'far clinging to the Holy Kaaba and the covering of the Kaaba was wet with his tears. He says: When I came out of there I saw Ismail in that same group which was drinking wine. Again I returned to Kaaba and saw Ismail clinging to the Kaaba covering and the curtain was wet with his tears. He says that when he related this incident to Abu Abdillah Imam Ja'far Sadiq (a.s.) he said: Indeed such a satan has come upon my son who assumed his form.

And it is narrated that the Satan can in no case assume the form of a prophet or a successor of a prophet. Then how is it possible that the Imam should have indicated Ismail to be an Imam while having issued such a right statement about him?

Third objection of Zaidiyyah sect

Zaidiyyah say: Through which argument do you reject the Imamate of Ismail and what evidence and proof

you have against the Ismailia sect which follows this belief?

We shall reply: We reject the claim of his Imamate, that we have mentioned and through the traditions that have come as indicative text (Nass) for the Twelve Holy Imams (a.s.); and through the traditions that prove Ismail's death during the lifetime of his father.

We have mentioned the narrated reports that have been recorded as indicative texts for the Twelve Holy Imams (a.s.) in this book. Among the reports that prove his death during the lifetime of his father is one that was related to me by my father, who says: Narrated to us Saad bin Abdullah from Ahmad bin Muhammad bin Isa from Hasan bin Saeed from Fuzala bin Ayyub and Hasan bin Ali Fuzzal from Yunus bin Yaqoob from Saeed bin Abdullah Al-Araaj who said: Abu Abdillah Imam Ja'far Sadiq (a.s.) said: When Ismail died I ordered that the cloth should be removed from his face. Then I kissed his forehead, chin and upper breast. After that I ordered him to be covered with cloth again. Then I said: Uncover his face. And again I kissed his forehead, chin and upper breast. Then I again ordered him to be covered. Then I ordered and he was given the funeral bath. I came to his corpse when he had been shrouded and said: Uncover his face. And again I kissed his forehead, chin and upper part of breast.

The author of this book says: Many points can be derived from this narration. One is that it is lawful to kiss the forehead, chin and upper part of breast of the corpse before and after it is given the funeral bath. Except for the fact that one that has touched a corpse before it is given funeral bath while the body is still is warm is not obliged to perform the ritual bath for touching a dead body, but if he has touched the dead after it has gone cold, the ritual bath for touching a dead body is obligatory on him. And if one has touched a dead body after it has been give the funeral bath no ritual bath is obligatory. Thus if this narration has mentioned that Imam Ja'far Sadiq (a.s.) performed the ritual bath after that or not we would have learnt whether he touched it before it was given the ritual bath, while it was still warm or he touched it after it had gone cold.

Another point derived from this narration is that the Imam (a.s.) said: 'I ordered that the funeral bath be given to him' and he did not say: 'I gave him the funeral bath myself'. And this tradition also mentions that which disproves the Imamate of Ismail. None other than Imam can give a funeral bath to an Imam, in his presence.

Narrated to us Muhammad bin Hasan bin Ahmad bin Walid, who said: narrated to us Muhammad bin Hasan Saffar narrating from Ayyub bin Nuh and Yaqoob bin Yazid from Ibne Abi Umair from Muhammad bin Shuaib from Abi Kahmas that he said:

I was present at the time of Ismail's death, while Abu Abdillah Imam Ja'far Sadiq (a.s.) was sitting near him. When he died, Imam (a.s.) tied up his jaws and covered his face with a piece of cloth. Then he ordered that he should be given the funeral bath and shrouded. After this was accomplished he called for his shroud cloth and wrote on its periphery: Ismail testifies that there is no god except Allah.

Narrated to us my father who said: Narrated to us Abdullah bin Ja'far Himyari quoting from Ibrahim bin Mahziyar from his brother, Ali bin Mahziyar from Muhammad bin Abi Hamza from Marrah the slave of Muhammad bin Khalid that he said:

"When Ismail passed away, Abu Abdillah (Imam Ja'far Sadiq) came upto the grave and squatted on side of it and did not descend into the grave. Then he said: It was the same that the Messenger of Allah (s.a.w.s.) had done when his son, Ibrahim had died."

Narrated to us Muhammad bin Hasan who says: narrated to us Husain bin Hasan bin Aban quoting from Husain bin Saeed from Qasim bin Muhammad from Husain bin Umar from a man of Bani Hashim that he said:

"When Ismail passed away, Abu Abdillah Imam Sadiq (a.s.) came with us and began to walk barefooted and with a cloak ahead of the bier."

Narrated to us my father who said: Narrated to us Saad bin Abdullah from Ibrahim bin Mahziyar from his brother Ali bin Mahziyar from Hammad bin Isa from Jurair from Ismail bin Jabir and Arqat, the cousin of Abu Abdillah (Imam Ja'far Sadiq) that:

Abu Abdillah Imam Ja'far Sadiq (a.s.) was with Ismail at the time of his death. When Arqat saw his restlessness he said: O Aba Abdillah, indeed, the Messenger of Allah (s.a.w.s.) has passed away from the world. He (the narrator) says: The Imam stopped being restless and then said: "You said the right thing and I thank you this day."

Narrated to us Ahmad bin Muhammad bin Yahya Attar: Narrated to us Saad bin Abdullah quoting from Ibrahim bin Hashim and Muhammad bin Husain bin Abi Khattab from Anr bin Uthman Thaqafi from Abi Kahmas that he said:

"I was present at the time of the death of Ismail bin Abu Abdillah (Imam Ja'far Sadiq a.s.). At that time I saw that Abu Abdillah (Imam J a'far Sadiq a.s.) prostrated and remained in that position for a long time. After that he raised his head and continued to stare at his face for some time. The narrator says that after that again he prostrated and remained in that position for a longer time. Then he raised his head, and at time Ismail had died. The Imam closed the eyelids, tied up fast both the jaws and covered the face with a piece of cloth. After that he stood up and I saw such an expression on his face that only Allah knew what it was. The narrator says: Then the Imam arose and went to his quarters, remained there for sometime and then returned to us with the hair oiled and having applied antimony (Surma) to his eyes. He had also changed his clothes and did not have the expression he had at the time of entering his quarters. Then he began to issue instructions about the funeral procedures. Finally he called for the shroud cloth and when it was brought to him, he wrote on its edge: Ismail testifies that there is no god except Allah.

Narrated to us my father from Saad bin Abdullah quoting from Ahmad bin Muhammad bin Isa from Muhammad bin Ismail bin Bazi from Abul Hasan Zareef bin Naseh from Hasan Ibne Zaid that he said:

When a daughter of Abu Abdillah (a.s.) died, he mourned for her a whole year. After that another son died and he mourned him also for a whole year. Then Ismail died; and the Imam was extremely aggrieved for sometime but stopped mourning after that. The narrator says: Abu Abdillah (a.s.) was asked: "May Allah bless you, does your family mourn and lament in this way?" He replied: "When Hamza passed away the Messenger of Allah (s.a.w.s.) said: Hamza must be mourned because there is no one to weep on him."

Narrated to us Muhammad bin Hasan from Hasan bin Matteel Waqqaq (flour seller) who said: Narrated to us Yaqoob bin Yazid from Hasan bin Ali bin Fuzzal from Muhammad bin Abdullah Kufi that he said:

"When Ismail bin Abu Abdillah (Imam Ja'far Sadiq a.s.) died, Abu Abdillah was extremely disturbed and aggrieved." The narrator says: "After having closed his eyelids he called for a shirt that was washed clean or absolutely new. He wore it and emerged from his room to issue directions regarding the funeral procedure." The narrator says: "Some of the Imam's companions asked him: 'May we get sacrificed on you, when we saw your restlessness and grief we thought that we would not be able to speak to you for a long time as you would be in mourning.' He replied: 'We Ahle Bayt (a.s.) are such that we express sorrow and restlessness till the time the tragedy befalls, when it does, we observe patience.'"

Narrated to us Ali bin Ahmad bin Muhammad Waqqaq: Narrated to us Muhammad bin Abdallah Kufi that he said: Narrated to us Muhammad bin Ismail Barmaki from Husain bin Haitham from Abbad bin Yaqoob Asadi from Anba bin Bajjad Abid that he said:

"When Ismail bin Ja'far bin Muhammad died and we finished his funeral ceremonies, Imam Sadiq Ja'far bin Muhammad (a.s.) sat down and we sat in his company. After a while the Imam raised his head and said: O people, indeed this world is an abode of separation. It is an unsuitable place and not suitable, separation from a close one is such a tragedy that cannot be forgotten and it is such a sorrow that cannot be dispelled and people are superior to each other in the matter of observing a nice way of mourning and right contemplation. Thus one who does not have to mourn for his brother will have to taste death. After that Imam (a.s.) recited the couplet of Abu Kharash Dauzali that he had composed while mourning for the

death of his brother:

Don't think that I have forgotten the old brotherhood.

O one who has gone ahead, it is my goodly patience.

Fourth objection of Zaidiyah sect

Zaidiyah say: If the tradition regarding the number of Imams to be twelve had been correct, people would not have doubted in the successorship of Imam Ja'far Sadiq (a.s.). So much so that there is a group among Shias that believed in the Imamate of Abdullah and some adopted the belief in Imamate of Ismail and some others remained confused. The matter reached such an extent that when some people put Abdullah, the Imam's son under a test and didn't find in him the necessary qualities they came out saying: "Now where do we go? To Murjiah or to Hururiya?" And Musa Ibne Ja'far heard this and he said: "Neither to Murjiah or Qadariya or Hururiya; come to me." So, note due to how many things the tradition regarding the number of Imams to be twelve is invalidated. One is that Abdullah occupied the seat of Imamate, secondly Shias approach him, thirdly after having tested him they are confused and do not know that their Imam is Musa Ibne Ja'far and the position is such that Musa Ibne Ja'far is compelled to call the people to himself. And a jurisprudent (Faqih) of this period, Zurarah bin Uyun, dies in that condition saying with a copy of the Quran on his breast: "O Lord, I testify for the Imamate of the one, whose Imamate is proved in this Quran."

Our reply is: Indeed, all these things are misleading and false because we have not claimed that all the Shias of that period knew the names of all the twelve Imams. Rather we said that the Holy Prophet (s.a.w.s.) informed that the Imams after him shall be twelve who would be his successors and that the Shia scholars have narrated this tradition with their names. And this fact also cannot be denied that there were among the Shias one or two persons or even more than that who had not heard this tradition. However the matter of Zurarah bin Uyun is such that he died before he met a person who could have informed him about this report and he had not heard the appointment text (Nass) of Musa bin Ja'far. And since the tradition and narration had not reached him, his excuse was acceptable because he placed the Quran on his breast and said: "O Lord, I testify for the Imamate of the one, whose Imamate is proved in this Quran." And does any religious jurisprudent, when an issue is doubtful for him, acts in any other way? Apart from that it is also said: Zurarah believed in and knew about the Imamate of Imam Musa bin Ja'far and he sent his son, Ubaid, to Imam Musa bin Ja'far (a.s.) to inquire if he (Zurarah) was permitted to reveal what he knew about his Imamate, or that he should keep it confidential through dissimulation. And such a thing is in consonance with the position of Zurarah bin Uyun and acceptable for the level of his divine recognition (Marefat).

Narrated to us Ahmad bin Ziyad bin Ja'far al-Hamadani from Ali bin Ibrahim bin Hashim, from Muhammad bin Isa bin Ubaid from Ibrahim bin Muhammad al-Hamadani that he said:

I asked Imam Ali Reza (a.s.): O son of Allah's Messenger, tell me whether Zurarah was aware of the Imamate of your venerable father. He replied: Yes. I further asked: Then why he sent, Ubaid, his son to inquire who Imam Sadiq, Ja'far bin Muhammad (a.s.) had appointed as his successor? Imam Ali Reza (a.s.) said: Indeed, Zurarah was aware of the Imamate of my venerable father and also knew about the clear textual appointment (Nass) of my honorable grandfather about him. And when his son was late in returning, Zurarah was requested to mention his opinion about my father. Since he did not prefer to proceed in this matter without the leave of my father, he picked up the Quran and said: "O Lord, my Imam from among the sons of Imam Ja'far bin Muhammad is one, whose Imamate is proved in this Quran."

Also the narration that Zaidiyah had presented as argument does not say that Zurarah was unaware about the Imamate of Musa bin Ja'far. Rather it is proved therein that he sent his son, Ubaid to inquire about something.

My father narrated to us from Muhammad bin Yahya Attar from Muhammad bin Ahmad bin Yahya bin Imran Ashari

from Ahmad bin Hilal from Muhammad bin Abdullah bin Zurarah from his father who said:

When Zurarah sent his son, Ubaid, to Medina to inquire about the report and it was after the demise of Abu Abdillah (Imam Ja'far Sadiq a.s.), his condition became serious he took the Quran and said: "My Imam is only the one, whose Imamate this Quran will prove."

And this narration does not say that Zurarah was not having recognition of the Imam. Moreover, the narrator of this report is Ahmad bin Hilal and this person is not reliable in the view of our senior scholars.

Narrated to us my teacher, Muhammad bin Hasan bin Ahmad bin Walid that he said: I heard Saad bin Abdullah say:

Neither we have seen or heard about any Shia person leaving the Shia faith and adopting Nasibi beliefs, except for Ahmad bin Hilal. And it is the view of these people that it is not lawful to use a traditional report narrated solely by Ahmad bin Hilal. And we are sure that the Messenger of Allah (s.a.w.s.) and the Holy Imams (a.s.) will not intercede for anyone except one whose faith Allah had liked. And the one who doubts in the Imamate of an Imam is following a religion other than the religion of Allah. And it is narrated that Imam Musa bin Ja'far will seek Zurarah from his Lord.

Narrated to us Muhammad bin Hasan bin Ahmad bin Walid from Muhammad bin Hasan Saffar quoting from Muhammad bin Abi Sahban from Mansur bin al-Abbas from Marook bin Ubaid from Darast Ibne Abi Mansur Wasti from Abul Hasan Imam Musa bin Ja'far.

The narrator says that when Zurarah was mentioned in the presence of Imam (a.s.), the Imam said: By Allah, on Judgment Day I would seek Zurarah from my Lord, for myself, and He would give him to me. Woe be on you, indeed, Zurarah bin Uyun bore malice to our enemy for the sake of Allah and for His sake had regard for our friends.

Narrated to us my father and Muhammad bin Hasan that: Narrated to us Ahmad bin Idrees and Muhammad bin Yahya Attar; both said narrating from Muhammad bin Ahmad from Yaqood bin Yazid from Ibne Abi Umair from Abul Abbas Fadl bin Abdul Malik from Abu Abdillah Imam Ja'far Sadiq (a.s.) that he said:

"Four persons are very dear to me, whether they are alive or dead: Buraid al- Ajali, Zurarah bin Uyun, Muhammad bin Muslim and Ahwal (Muhammad bin Noman Bajali, alias Momin Taq). These four are my favorite men."

So it is not possible that Imam Ja'far Sadiq (a.s.) should have made such a statement about Zurarah when the latter was ignorant of the Imamate of Musa bin Ja'far.

Fifth objection of Zaidiyyah sect

Zaidiyyah say: It is not possible that it should be a statement of prophets that the number of Imams be twelve because the Divine Proof (Hujjat) on this Ummah shall remain till the Judgment Day and after His Eminence, Muhammad (s.a.w.s.), from the twelve, eleven have passed away, whereas the Imamites believe that the earth is never devoid of the Divine Proof (Hujjat).

We reply as follows: Imams are indeed twelve in number and it is the twelfth of them that would fill up the earth with justice and equity. And then it would be as he says; that whether there would be another Imam after him of there will be apocalypse. We do not confess to anything more than that the Imams are twelve and we believe that whatever the twelfth Imam says will be there after him.

Narrated to us Muhammad bin Ibrahim bin Ishaq from Abdul Aziz bin Yahya from Ibrahim bin Fahad quoting from Muhammad bin Uqbah from Husain bin Hasan from Ismail bin Umar from Umar bin Musa Wajhi from Minhal bin Amr from Abdulla bin al-Harith that he said: I asked Ali (a.s.):

"O Amiral Momineen, please inform me of the events that shall occur after your Qaim." He replied: "O Ibne Harith it is something that only he is entrusted to say. And the Messenger of Allah (s.a.w.s.) made me promise that except for Hasan and Husain, I shall not tell anyone anything about it."

Narrated to us Muhammad bin Ibrahim bin Ishaq who said: Narrated to us Abdul Aziz bin Yahya al-Jaloodi from Husain bin Maaz from Qais bin Hafas from Yunus bin Arqam from Abu Sinan Shaibani from Zahhak bin Muzahim from Nizal bin Sabra from Amirul Momineen Ali Ibne Abi Talib (a.s.) in a tradition in which there is description of Dajjal. At the end of this tradition the Imam says:

"Do not ask me about the conditions following this. This is a covenant that I have made with my dearest one (the Prophet) that I would not inform about this to anyone except my descendants." Nizaal bin Sabra says that I asked Sa'sa bin Sauhan what Amirul Momineen (a.s.) meant by this? He replied, 'O Ibne Sabra, he is the same behind whom Prophet Isa (a.s.) would pray. He shall be the twelfth descendant and he would be the ninth descendant of Husain bin Ali (a.s.). He would be the one for whom the Sun would rise from the west and he shall reappear between the *Rukn* and *Maqaam*. Then he would purify the earth and establish the scales of justice. Then no one would be able to oppress another. Then Amirul Momineen (a.s.) said that the dearest one of Amirul Momineen (a.s.), the Messenger of Allah (s.a.w.s.) had taken an oath from him that he must not inform anyone about the events after this except his purified descendants.

And Zaidiyah shall be asked: Can you deny that the Messenger of Allah (s.a.w.s.) said that the Imams after him would be twelve? If they say that the Messenger of Allah (s.a.w.s.) did not make such a statement they would be asked: If it is possible for you to reject this report inspite of the fact that it is well known, beneficial and it is accepted by Imamiyah sect, it is just as if someone were to allege that the Messenger of Allah (s.a.w.s.) did not say: I am the master of...

Sixth objection of Zaidiyah sect

Zaidiyah say: When Imam Hasan bin Ali (Askari) passed away there was a dispute in the Imamiyah sect. Thus some people said that his son was seven years old while some said that he was a little child or an infant. Whatever may be the case, it is absurd to say that in those conditions he can lead and guide the community and should be the representative of God on the earth and that he is the leader and appointed one of Allah. And that when the Muslims face a war he should be a refuge for them. He should command their forces and one who battles on their behalf and protect their frontiers and defend their sanctities. Now this child is helpless in these matters because a suckling infant is not able to do all these things. And whether it is in the past or the present it is something abnormal that the enemy should be confronted with children, who can neither ride a steed properly nor stay on the ground nor they are conversant to grip the reins properly or lift the swords or throw a spear. Neither are they capable to attack the enemies in the raging battle. Whereas it is among the qualities of an Imam that he should be most courageous and valiant among the people.

Reply

Whoever has stated the above shall be told: You have forgotten the Book of Allah and if it had not been so you would not have blamed the Imamiyah sect that its followers do not learn the Quran by heart; whereas you have yourself forgotten the story of Prophet Isa (a.s.) who was yet in the cradle when he said:

إِنِّي عَبْدُ اللَّهِ آتَانِي بِكِتابٍ جَعَلَنِي نَبِيًّا جَعَلَنِي مُبَارِكاً أَيْنَ مَا كُنْتُ

Surely I am a servant of Allah; He has given me the Book and made me a prophet; And He has made me blessed wherever I may be.⁷⁴

Now the one who has raised that objection should tell us that if Bani Israel had brought faith in him, and if they had to face hostilities, what Prophet Isa (a.s.) would have done at that time. And the same thing applies to Prophet Yahya (a.s.) also that the Almighty Allah gave him the kingdom while he was yet a child. If the opponents deny these facts it would imply that they have denied the Quran and one who is not capable of defeating his enemy but he denies the Book of Allah, the falsity of his claim is absolutely clear.

And in the reply of this section we say that if the circumstances they have mentioned appear for the

⁷⁴ Surah Maryam 19:30-31

people of today the Almighty Allah would suspend the law of nature and normality and He would make him a matured, perfect, rider, brave and a physically strong man, who can confront the enemies. Who can defend Islam and repel the enemies from the Islamic boundaries. Anyway, this was the reply some Imamiyah scholars had given to the objection of Abul Qasim Balkhi.

Seventh objection of Zaidiyah sect

Zaidiyah say: People are indeed confused and doubtful in the genealogy of this child because a majority of them deny that Imam Hasan Askari (a.s.) left a son.

The reply of this would be: Bani Israel people doubted in the prophethood of Prophet Isa (a.s.) and made allegation against Lady Maryam that: "O Maryam! You have done a bad thing." So Prophet Isa (a.s.) spoke up in defense of his mother and said: Surely I am a servant of Allah; He has given me the Book and made me a prophet. Hence the sensible people realized that neither Allah, the Mighty and Sublime appoints for conveying and fulfillment of prophethood a person whose genealogy is unknown nor one who is not having nobility. Such is the matter about the Imam; that when he shall reappear, he would be having with him irrefutable signs and clear evidences which will show that it is that same personality. He is different from people and that he is the successor and representative of Hasan bin Ali (a.s.). Some people say ask what the proof is that Hasan bin Ali (a.s.) has died? They will be told: Traditional reports recorded about his passing away are clearer, more famous and more in number than the reports about the demise of Abul Hasan Musa bin Ja'far (a.s.) because Abul Hasan (Imam Kazim a.s.) passed away at the hands of the enemies while Abu Muhammad al-Hasan bin Ali (a.s.) breathed his last in his home and on his bed and regarding this those events occurred that are mentioned in traditions that I have presented in this book along with their chains of narrators.

Now if they raise the objection and ask: Does the dispute of inheritance between the mother of Imam Hasan Askari (a.s.) and Ja'far not make you suspect that the Imam did not leave a son? Because such matters indicate that the deceased had not left any heir and when the inheritance had been divided among other people what else can we conclude?

The reply to this would be: The above circumstances are very common and the reason is that sometimes the hidden wisdom of the Almighty Allah with regard to His prophets and messenger is according to convention and sometime He acts against it. Thus his case can never be compared with ordinary circumstances, just as we don't find the case of Prophet Isa (a.s.) to be normal.

He might say: If it is correct to imagine that he left an heir, why is not acceptable to imagine about every person that dies heirless that he might have left a son?

The reply shall be: We do not doubt in the fact that there is a successor and heir of Imam Hasan Askari (a.s.) and that he is from the sons of Hasan and Husain as proved by the testimonies of the Imam's close confidants that he was the Imam's son. And in addition to this there are many people among the Shias also that state this. Because the testimony that must be necessarily accepted is that which is given to prove something and not the testimony that disproves something even though the number of those who negate it are more than those who prove it. And we have seen a similarity to the above with the story of Prophet Musa (a.s.). Because when the Almighty Allah decided to rescue Bani Israel from slavery and to once again revive His religion at their hands, He revealed to the mother of Musa (a.s.):

فَإِذَا خَفْتُ عَلَيْهِ فَأَقْرِئْهُ فِي الْيَمِّ لَا تَحْرَنِي إِنَّا ادْعُهُ إِلَيْكَ جَاءَ لَهُ مِنْ أُمْرِنَا سَلِيمٌ

Then when you fear for him, cast him into the river and do not fear nor grieve; surely We will bring him back to you and make him one of the apostles.⁷⁵

Now if at that time his father, Imran had died, the circumstances of his inheritance would have been as

⁷⁵ Surah Qasas 28:7

they were in the case of the inheritance of Imam Hasan Askari (a.s.). Moreover there is not even an indication that Imam Hasan Askari (a.s.) did not leave a son.

Since the facts remained concealed from our opponents they said: At that time Musa (a.s.) was not the Divine Proof while according to you the Imam was the Divine Proof at that time. And we have compared the birth and occultation of the Imam with those of Prophet Musa (a.s.), while the occultation of Yusuf (a.s.) is most strange. His father was having no knowledge about him while the distance between them was not one that could not have been traversed. But it was nothing except the destiny that the Almighty Allah fixed for His creatures that the father should remain in dark about his son. While the case of his brothers was that they meet him, and Yusuf (a.s.) recognizes them but they do not recognize him.

And we have also compared the Imam's life with that of the People of the Cave, because they remained alive in their cave for 309 years. Now if someone were to say: Though such things have indeed occurred, we don't have any evidence of the veracity of your claims.

He would be told that through these examples we have taken out our views from the limits of impossibility and brought it under the scope of possibility and we have provided evidences for the veracity of our claims and the fact is that the Book of Allah never separates from the Prophet's Progeny, which may explain the lawful and the unlawful and the clear and the ambiguous mentioned in it. In addition to this the traditions of the Holy Prophet (s.a.w.s.) that we have mentioned in this book prove the veracity of the above claim of ours.

If they ask: How is possible to contact him when neither we know where he lives nor is anyone capable to bring him to us? He shall be told: We maintain contact with him by admitting that he is present and that his Imamate is rightful. Along with this we maintain attachment with those who are noble, righteous, learned and truthful; who believe in his Imamate and prove the correctness of his birth and guardianship (Wilayat). That is those from among the Shias who testify perfectly the statements that have come down from the Prophet and the Imams regarding his name and genealogy. And it is also that they are scholars of Quran and traditions, they have divine recognition of the Oneness of the Almighty Allah. They negate the doubtful traditions narrated by traditionists, consider analogy unlawful and accept all the authentic traditions that have come from the Prophet and the Holy Imams (a.s.).

If it is said: If it is correct to presume that having attachment with people who have the above qualities could be construed to having attachment with the unseen Imam, why is it not allowed to claim that the Messenger of Allah (s.a.w.s.) left the world leaving no successor? And that his followers should have been content with logical, Quranic proofs and proof of the Sunnah? The reply to this would be: We don't have the right to interfere in the selection of Allah, the Mighty and Sublime. On the other hand it is obligatory on us to follow their commands and evidences show that obedience of the previous eleven Imams was obligatory. If they sit down and remain silent we shall also be obliged to remain quiet. And it is obligatory to rise up when they arise. And we have to listen to them when they speak. Thus all the time at every moment it is obligatory on us to do only that towards which the evidences guide us.

Eighth objection of Zaidiyyah sect

Some Zaidiyyah have said: The Waqifiya sect has the right to object against this claim of yours. Imam Musa bin Ja'far (a.s.) passed away and you learnt about it through public information, normal conditions and visible proof. And it is that Allah, the Mighty and Sublime mentioned this about Prophet Isa (a.s.):

□ مَا قَتْلُوهُ □ مَا صَلَبُوهُ □ كَنْ شَيْهَ هُمْ

And they did not kill him nor did they crucify him, but it appeared to them so (like Isa).⁷⁶

Thus this group on the basis of normal conditions and visual proof saw that Prophet Isa (a.s.) has been

⁷⁶ Surah Nisa 4:157

crucified and killed. Therefore if it is said about the occultation of Imams, it is not improper.

They shall be told in reply: Here the example of the Imams (a.s.) is not like Prophet Isa Ibne Maryam (a.s.) because regarding Isa Ibne Maryam (a.s.) when the Jews claimed that he had been killed the Almighty Allah refuted them through this statement:

وَمَا قَتَلُوهُ مَا صَلَبُوهُ كَنْ شَيْهَ هُمْ

And they did not kill him nor did they crucify him, but it appeared to them so (like Isa).⁷⁷

While regarding our Imams (a.s.) no such statement has come from the Almighty Allah that they appeared to others to have been killed. Although an extremist (ghluat) group had made such a claim. The Messenger of Allah (s.a.w.s.) had informed in advance about the martyrdom of Amirul Momineen Ali Ibne Abi Talib (a.s.) as mentioned in *Al-Irshad* that his beard shall be colored by the blood of his head. And the Imams who followed Ali (a.s.) also told us about his martyrdom. In the same way with regard to Imam Hasan and Imam Husain also, the Holy Prophet (s.a.w.s.) narrated from Jibreel that the two of them shall be martyred in the near future and the two of them have also informed about themselves that it shall indeed come to pass. And each of the Imams who came after the two, that is from Ali bin al-Husain to Hasan Askari (a.s.) informed all about that was to befall the succeeding Imam. While the succeeding one also confirmed all that had occurred with his predecessor Imam. Thus among those who informed about the news of the death of the Imams include the Holy Prophet (s.a.w.s.) and each of the Imams one after another. While it were the Jews that brought the news of Isa's death. Thus on the basis of this we say that the event that passed on our Imams are based on truth and not on possibilities or doubt. It is so because it is impossible for them to lie about their death as all of them are infallible while it is possible for the Jews to tell untruths.

Doubts of opponents and their removal

Our adversaries say that the normal conditions and visibilities in the world prove your belief in occultation false. We shall only say this to them:

Brahma people can say to Muslims regarding the miracles and signs of the Messenger of Allah (s.a.w.s.) that: All of you have not witnessed those signs and miracles, so it is possible that you may be following something that you are not obligatory to follow or you may be having faith in something regarding which your excuse will not be acceptable by Allah on the Judgment Day. Due to this opposition and doubt a majority of the people of Motazela sect, as is mentioned about them, say that except for the Holy Quran the Messenger of Allah (s.a.w.s.) did not have any other miracle. But one who admits to the factuality of miracles and signs other than the Holy Quran should say that it is possible by the Almighty Allah to allow such things because He is capable of it. And then he may speak of those happenings about whose authenticity we have seldom become familiar through the narrators.

The Imamiyah say: Now we shall prove the authenticity of those traditions and reports that are only found in our collections and which our Imams (a.s.) have mentioned. They prove that it is possible with the explanation that the Almighty Allah is capable of it. And on the basis of logical and Quranic proofs and the traditions that are acceptable in the view of narrators of Ahle Sunnat, they are true.

Now the disputing party will say that: There is no group in our opposition that narrates a tradition from the Messenger of Allah (s.a.w.s.) that may contradict and refute this report or claims that our first is not like our last.

He shall be asked: Then why did you deny the statement of Brahmi who told that normal conditions in the world, visible facts and laws of Nature show as impossible for a poisoned and a burnt up hand to speak and how is it possible for the Moon to break into pieces? And if the Moon is broken up into pieces the

⁷⁷ Surah Nisa 4:157

system of the Universe will fall into disarray. But he says that there is no one who could refute their claim that their first is not like their last. Regarding this he shall be told that this shall be severely refuted. Then if a large number of people have witnessed those signs their factuality is just like the authenticity of Quran. Hence it is proved that the disputer is creating a misunderstanding and inventing a difference in something which has no difference.

The disputer says: Are you refuting our statement that during the lifetime of our Prophet and after his passing away innumerable followers had witnessed those miracles and signs like the shading cloud, the speaking hand, the crying of the tree trunk and such other sensational things? The whole community says that these signs and miracles are such that in fact very few have narrated them. Then why did you claim that no one can refute your stand?

The disputer says: If the matter is thus, the traditional reports regarding the miracle of the Holy Prophet (s.a.w.s.) are like the reports about the miracles of Prophet Musa and Prophet Isa (a.s.) that the Christians claim. And in this way they are like the reports that Magians and Brahmas relate about their forefathers and past people of theirs. We shall reply: We have understood that people of Brahma sect are of the opinion that the examples and similarities of their ancestors and past people are visible even today, that is why they have willingly accepted them and it is something that cannot be denied.

The disputer says that there are in opposition of this sect groups that are having superiority and some groups narrate in the same way as those who support their reports with chains of narrators from whom they have related those reports and from the aspect of textual proof (Nass) their reports are in total contradiction of the reports of this group. He shall be asked: What are those groups who possess precedence? And where do they live on the earth? It is not necessary for you to know that this book of yours shall not be read and even the art of disputation which you are not unaware of, will know how you create misunderstanding.

The disputant says: I do not doubt that any Muslim can permit himself to consider traditions regarding the miracles of the Messenger of Allah (s.a.w.s.) to be equal to the traditions that prove the occultation of Ibnul Hasan bin Ali bin Muhammad bin Ali bin Musa bin Ja'far (a.s.) and that he should claim that they are same in the matter of being widely related (Tawatur). And help is sought from only the Almighty Allah.

He shall be told: You have indeed explained the reason why we have claimed similarities in this matter. And we have told that the report we label as widely related (Mutawatir) is one that is related by at least three or more narrators. And the traditional reports on the miracles of the Messenger of Allah (s.a.w.s.) are in fact related by a lesser number of reporters. And the contest between you and us is that we ask the tradition scholars as to who are the reporters of traditions about the splitting the Moon and speaking of hand and etc? Then if it is possible for him to narrate each of those reports on the authority of ten companions of the Holy Prophet (s.a.w.s.) who had witnessed that miracle with his own eyes, his claim would be correct. If not, why is it that he has claimed similarities and equality between the two? Praise be to Allah.

And I say: And the good sense (Taufeeq) is from Allah only. We have confessed to the infallibility of the Imams and have faith in it, while the fact is that infallibility is not any tangible or visible thing. Now if we confess to the Imamate of an Imam and deny his infallibility it would tantamount to be denial of his Imamate. If it is lawful and possible, we confess to all the matters about the Holy Imams (a.s.) that are unseen to us. Consequently it is also lawful to believe in the Imamate of an Imam who is unseen (in occultation). And this occultation is also due to some exigency that only Allah, the Mighty and the High knows. It makes no difference whether we may be able to reach to its reality or not. And I say: Indeed the circumstance of the occultation of our Imam (a.s.) is like the advent of the Holy Prophet (s.a.w.s.) and it is like that because when His Eminence was in Mecca he was not present in Medina and vice versa. And when he was in journey he was not at home and vice versa. And His Eminence (s.a.w.s.) in all conditions was present in one place and absent from other places. In spite of that the proof did not become invalid for those in whose vicinity he was absent. In the same way the proof of the Imam is not invalidated by us

even though he may be unseen by us. From the rules and regulations of Islam the most important factors of servitude of men is the confession to the occultation of the Holy Imam. And it is so because Allah, the Mighty and the High has described a believer to be one who has faith in the unseen before saying that he should pray, pay Zakat and believe in all that He has revealed on His prophets. Thus the Almighty Allah says:

هُدًى لِّمُتَّقِينَ إِذْنَ يُؤْمِنُوا بِالْغَيْبِ يُقْيِمُونَ صَلَاةً مِّمَّا رَّفَعْنَا هُمْ يُؤْمِنُوا بِمَا أَنْزَلْنَا إِلَيْكُمْ مَا أَنْزَلْنَا مِنْ قَبْلِكُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ إِنَّكُمْ عَلَى هُدًى مِّنْ أَنْشَأْنَا لَكُمْ هُمْ مُفْلِحُونَ

It is a guide to those who guard (against evil). Those who believe in the unseen and keep up prayer and spend out what We have given them. And who believe in that which has been revealed to you and that which was revealed before you and they are sure of the hereafter. These are on a right course from their Lord and these it is that shall be successful.⁷⁸

It is also a fact that sometimes in the presence of his companions the Holy Prophet (s.a.w.s.) used to become unconscious and profusely perspire and when he regained consciousness he said that Allah, the Mighty and Sublime had said this, ordered you this and prohibited you from that. And most of our opponents say that it was so when Jibreel descended for him. Hence it was inquired from Imam Ja'far Sadiq (a.s.) whether unconsciousness occurred for the Holy Prophet (s.a.w.s.) only when Jibreel (a.s.) came to him? He replied: "No, whenever Jibreel came to the Messenger of Allah (s.a.w.s.) he did not enter without first seeking permission. And when he entered he used to sit before the Prophet like a slave sits before his master. The above condition used to occur on the Prophet when Allah, the Mighty and Sublime addressed the Holy Prophet (s.a.w.s.) directly without any intervening medium."

Narrated to us Hasan bin Ahmad bin Idrees (r.a.) narrating from his father from Ja'far bin Muhammad bin Malik from Muhammad bin Husain bin Zaid from Husain bin Alawiyan from Amr bin Thabit from His Eminence, Ja'far bin Muhammad as-Sadiq (a.s.) that he said:

"People did not see Allah, the Mighty and the High speaking secretly to the Messenger of Allah (s.a.w.s.) and neither did they see the divine revelation, whereas it has become obligatory on them to confess belief in the unseen. And in this regard they must testify to the Messenger of Allah (s.a.w.s.) and consider him truthful. And in his Clear Book, Allah, the Mighty and Sublime has told us:

He utters not a word but there is by him a watcher at hand.⁷⁹

And the Almighty Allah also says:

And most surely there are keepers over you. Honorable recorders. They know what you do.⁸⁰

Neither we have seen nor met them and if we do not testify to it we shall go out of the pale of Islam. We shall be rejecters of the statement of the Almighty Allah, whereas Allah has ordered us to beware of the deception of Satan and He says:

يَا بَنِي آدَمَ لَا يَغْنِنَّكُمْ شَيْطَانٌ كَمَا أَخْرَجَ أَبْوَيْكُمْ مِّنَ جَنَّةٍ

O children of Adam! Let not the Shaitan cause you to fall into affliction as he expelled your parents from the garden.⁸¹

We cannot see the Satan whereas it is obligatory on us that he bring faith in his existence and be careful of him. And the Holy Prophet (s.a.w.s.) says regarding the matter of grave that when a dead body is asked about something and it does offer the correct answer, Munkir and Nakeer will hit it with such a blow that as a result of it, except for the two weighty things (Thaqlayn), all that the Almighty Allah has created will shudder. And we have not seen any of these neither have we heard about it. In the same way we have

⁷⁸ Surah Baqarah 2:2-5

⁷⁹ Surah Qaaf 50:18

⁸⁰ Surah Infitar 82:10-12

⁸¹ Surah Araaf 7:27

been told that His Eminence (s.a.w.s.) went up to ascension (Meraj) whereas we have not seen anything from it nor heard it directly through the Holy Prophet (s.a.w.s.). And the Holy Prophet (s.a.w.s.) has told us that: "Behind one, who visits his brother-in- faith for the sake of Allah's pleasure, will walk seventy thousand angels saying: You are fortunate and may you enjoy Paradise." Now it is something that we can neither see nor hear. So if we do not accept the authenticity of traditions that speak about such matters of Islam we will go out of the pale of Islam.

Author's debate with an atheist in the court of Rukn ad-Daula

An atheist had a discussion with me in the court of Rukn as-Daula as follows:

Denier: It is imperative on your Imam to revolt and come out of occultation because soon Romans will overcome Muslims?

Shaykh Sadooq (r.a.): In the time of the Holy Prophet (s.a.w.s.) the number of disbelievers were much more than our times. By the command of the Almighty, the Holy Prophet (s.a.w.s.) kept his mission of prophethood a closely guarded secret for forty years. Even after that, he disclosed it to a few who earned his trust. He did for three years. At one stage, the infidels of Quraish unanimously decided to boycott and ostracize the Bani Hashim and all those who supported the Holy Prophet (s.a.w.s.). Consequently, the Holy Prophet (s.a.w.s.), along with his companions and family took refuge in the She'be Abi Talib and resided there for three years.

Now listen! If skeptics would have asked as to why the Holy Prophet (s.a.w.s.) is not rising when the polytheists have subjugated Muslims, we would have replied that when the Holy Prophet (s.a.w.s.) left for She'be Abi Talib, it was at the instance of Allah and remained in occultation with His consent. Even the reappearance of the Holy Prophet (s.a.w.s.) in Makkah was not on his own accord; rather, it was at the behest of the Almighty.

The details of the Holy Prophet's (s.a.w.s.) return to Mecca are related thus: the pact to boycott the Bani Hashim was signed by 40 signatories of various tribes of the Quraish. The document was kept in the custody of Zuma'ah b. Aswad. Allah revealed to the Holy Prophet (s.a.w.s.) that the termites had eaten up the whole document barring portions that bore Allah's Name.

The Holy Prophet (s.a.w.s.) apprised his uncle Abu Talib (a.s.) of this miraculous development. Abu Talib (a.s.) immediately left for Makkah to meet the chieftains of Quraish and inform them about this amazing phenomenon. When the chiefs and leaders saw Abu Talib (a.s.), they presumed that perhaps he had buckled under pressure and now wanted to hand over his nephew to the Quraish so that they could either kill him or make him renounce his claims of Prophethood. Encouraged at this presumption, they treated Abu Talib (a.s.) quite reverentially and gave him a warm reception.

However, Abu Talib (a.s.) had no such plans. He addressed them, 'O People of Quraish! I have never heard my nephew lying. And he had informed me that the Almighty Allah has revealed to him that He had sent termites to devour all the oppressive clauses pertaining to sanctions and leave those portions that bear Allah's Name. So, O Quraish, the document has now become mere fodder for termites that have spared nothing except His Name.'

Stunned by this revelation, Quraish sought to see the document and were shocked to find that the document was exactly as described by Abu Talib (a.s.). After this turn of events, some of the Quraish leaders embraced Islam while others persisted in their infidelity. However, the Holy Prophet (s.a.w.s.) along with his kith and kin returned to Makkah. Ditto shall be the circumstances of our Imam (a.t.f.s.). Whenever Allah will permit, he will reappear from his occultation.

Denier: It can be inferred from your statement that Allah holds much bigger sway on the infidels than the Imam; then why has He given respite to His Enemies and why doesn't He annihilate them, while they deny

His existence or associate others with Him?

Shaykh Sadooq (r.a.): Allah does not have any fear that these people will manage to wriggle out of His Power and Authority that He makes haste in their retribution. There is none who can question Allah about His Actions, while He can question anyone.

لَا يُسْأَلُ عَمَّا يَفْعَلُ هُمْ يُسْأَلُونَ

'He cannot be questioned concerning what He does and they shall be questioned.'⁸²

The questions of 'why' and 'how' in context with Allah does not arise. Similarly, Allah cannot be criticized about the reappearance of Imam (a.t.f.s.). Imam (a.t.f.s.) is in occultation by His Command and whenever He Wishes, He will make him reappear.

Denier: I cannot believe in an Imam who I cannot see. And until the time I don't see him, his mastership is not acceptable to me.

Shaykh Sadooq (r.a.): Then it is equally imperative for you to admit that even Allah's authority is not acceptable to you since you have not seen Him either. Similarly, even the authority of the Holy Prophet (s.a.w.s.) is not mandatory on you since you have not seen him.

Irritated at this strong argument, the denier turned towards Rukn al-Daulah and addressed him thus:

Denier: O Amir, just look at what the Shaykh is saying that Imam is not seen because Allah too is not visible?!

Rukn Al Daulah: You have distorted his statement and alleged something totally misleading to him. This is an indication of your defeat and an admission of your helplessness and loss of face.'

Similarly, those who argue with us about our Imam (a.t.f.s.) resort to all kinds of inane and illogical arguments which are lame attempts to mislead the common folks.

At the end of his book, *Tanbiyah*, Abu Sahl Ismail bin Ali Naubakhti writes: Our opponents often say: If your claim regarding text (Nass) had been true, after the passing away of the Messenger of Allah (s.a.w.s.), Ali (a.s.) would have indeed claimed it. This can be replied thus: How could he have made the claim and presented himself as a claimant, who needs witnesses in order to prove his claim. When those people had not accepted the statement of the Holy Prophet (s.a.w.s.) how they could have accepted his claim to his right? And his keeping aloof from the allegiance of Abu Bakr and his performing the funeral of Lady Fatima Zahra in such a way that none of them should know about it; so much so that he buried her secretly; all this is the best evidence that he was not in support of their actions. Thus if they say why Ali (a.s.) accepted the caliphate after Uthman it must be replied that it was so because those people gave him something from that was his rightful share and in this matter his example was like that of the Holy Prophet (s.a.w.s.) when His Eminence had accepted the hypocrites and those with wavering faith.

And sometimes our opponents say that if the proof becomes obligatory on them that it is necessary that there should be an Imam who has been specified in the hadith text, that he must also be knowledgeable about the Quran and Sunnah and he should be trustworthy regarding them, neither should he be forgetful of them nor should he commit mistake; then opposition to him will also not be lawful. And that he has to be obeyed compulsorily. On the basis of this the preceding one had issued statement (Nass) about his appointment. Thus you must tell us who that Imam is and what his name is. You should guide us to him.

They will be told that this matter is related to the traditions and in fact it is transferring to another, what we are talking about because the topic of our discussion was that when the Holy Prophet (s.a.w.s.) passes

⁸² Surah Anbiya 21:23

what is it that is considered necessary by human reason? And whether it is possible that he should not have appointed anyone as his successor and that he should not issue text of appointment (Nass) about an Imam who has the above-mentioned qualities? Thus when it is proved through arguments that it should be so, it is incumbent on us and on them that we investigate about the Imam of every period through traditional reports. The Shias have narrated the text of appointment (Nass) in favor of Ali (a.s.), and today in spite of their such large numbers and so many different countries they are holding fast to something which becomes a cause for us to have knowledge and act upon. Especially when there is no sect opposed to them which may claim that the Holy Prophet (s.a.w.s.) issued a statement for some other person. Thus if they oppose us from that which supporters of Zarathusht (opponents of truth) and other people of falsehood make, they shall be told:

Since today the condition of the Shias is like this that due to their large numbers and being far away from each other, they are like other Muslims, they do not recognize each other. On the basis of this the conditions of their past co-religionists must also have been the same. Rather the Shia traditions and reports are stronger by way of truthfulness because neither is there any government backing them, nor any armed power or fear or greed. Traditions are fabricated when there is some greed, fear of death or sponsorship of some regime, whereas in Shia traditions nothing of the sort is found. Hence if the text (Nass) of Holy Prophet (s.a.w.s.) in favor of Ali (a.s.) as related by the Shias is correct it would also ratify the appointment of Hasan through Ali (a.s.) and of Husain through Hasan (a.s.) and then Ali bin al-Husain Zainul Abideen till Imam Hasan Askari (a.s.) and then the Hidden Imam (a.s.). It is so because all the trustworthy companions of his father, Imam Hasan Askari (a.s.), have testified to his Imamate and the Twelfth Imam disappeared because the tyrant ruler was in his hot pursuit and he had placed surveillance on his home and his ladies since the past two years.

If it is said whether in that time the disappearance of the Imam is the best proof of the correctness of his Imamate we shall say: Yes, because the reports that have passed regarding this are based on the truth and are well-known also.

A person who was present in the company of Imam Hasan bin Ali al-Askari (a.s.) and who was also among the close confidants of the Imam says his contact with Imam Hasan bin Ali al-Askari (a.s.) continued and the Imam's letters and commands and prohibitions used to reach the Shias through him. This continued till this intermediary breathed his last. After that another Shia person, whose identity was guarded closely was appointed as the successor to the first intermediary. And we are asked regarding occultation that if it is possible and all right for the Imam to remain hidden for thirty years or more, how can you deny that the world is empty of his presence? They shall be replied: The end of his existence would imply that the Divine Proof would vanish from the earth and the religious law would become ineffective because there would be no one to protect it. But if the Imam, by the order of Allah, the Mighty and Sublime and due to risk to his life remains concealed and a well-known reason related to this is present and the Divine Proof is established, because he himself is present in the world and his gate and reason both are recognized. However, apparently not issuing verdicts (Fatwa) and not commanding and prohibiting is not the reason that the Divine Proof has become invalid. And there are precedents for this. The Holy Prophet (s.a.w.s.) remained in the Sheb (valley) of Abu Talib and in the initial period of his ministry and called the people secretly till his position strengthened and a community developed. In all those circumstances he was a Messenger Prophet and divinely appointed and his precautionary measures and secretive behavior with some persons regarding religious propagation did not invalidate his prophethood and neither had it ended his position as Divine Proof. After that he entered the cave and stayed in it, while no knew about his location; this also did not invalidate his prophethood. However if his being would have vanished, his prophethood would have also ended. The same thing applies to the Imam. It is possible that the despot may keep him under arrest for a long time and does not allow anyone to meet him so he can neither issue a verdict nor teach anyone or explain the divine commands. But in any case the Divine Proof shall remain in effect and obligatory for all because he himself is present with his being in this world. And if a prophet or an Imam does not explain the divine law, teach people and issue verdicts, his prophethood and Imamate does not end but if his being itself vanishes the Divine Proof shall also go away and become invalid. Therefore it is possible and permissible that the Imam may remain concealed for a period of time if

he fears something and this does not invalidate the Divine Proof.

Thus if they object that what should one who needs to know about a religious problem do? He shall be told: He will do same as a person who might have accepted Islam at the time when the Holy Prophet (s.a.w.s.) was hiding in the cave. If according to divine wisdom the latter is permissible, the former shall also be allowed and possible.

Among the clearest proofs regarding Imamate is that a miracle and a sign that Allah, the Mighty and Sublime bestowed to the Holy Prophet (s.a.w.s.) was that he presented the stories of all the previous prophets and the knowledge of Torah, Injeel and Zaboor, whereas apparently he could not read or write, and he had also not met any Christian or Jew. And this was among his clearest and greatest miracle. Husain bin Ali (a.s.) was martyred and he left behind Ali bin al- Husain as his successor, while he was a young man of hardly twenty years. He remained aloof from the people and did not meet anyone except his close companions. With regard to the ritual worship he was at an advanced stage and very less could be obtained from his knowledge because the circumstances were extremely severe and it was the time of Umayyad oppression. After him came his son, Muhammad bin Ali (a.s.) who had the title of Baqir (splitter) because he expounded knowledge. Thus he left a great legacy in knowledge of religion, Quran, Sunnah, biography and military events. After him Ja'far bin Muhammad (a.s.) also dispensed knowledge in such a way that none of the arts and sciences remained deprived of his treasure of information. Thus he interpreted and explained the Quran and Sunnah and related the events of battles and prophets that neither he nor his father, Muhammad bin Ali or his grandfather. Ali bin al- Husain had seen. The traditional reports of all the Muslims also do not make a mention of his having obtained this knowledge from anyone. And this is the greatest proof that knowledge of the Prophet reached to Ali (a.s.) and then to every subsequent Imam. After that from the same things he brought so many and spread them among the people in such a way that there did not remain anything from the arts and sciences but that he made many of the points clear in it. He interpreted the Quran and Sunnah narrated the battles and stories of prophets so that even the Ahle Sunnat tradition narrators and jurisprudents cannot say that he, his respected father, Muhammad bin Ali or grandfather Ali bin al-Husain have received instruction from a particular person. It is the best proof that they had received all knowledge from the Holy Prophet (s.a.w.s.), then from Ali (a.s.) and other Imams one after another. Hence it had been the practice of the Holy Imams (a.s.) that when they are asked about any prohibited or lawful matter of Islam they give similar replies, without having obtained knowledge from any of the people. Then what argument can be better than this to prove their Imamate and that the Holy Prophet (s.a.w.s.) had appointed them, taught them and transferred the knowledge and sciences of the previous prophets to them? And have we in normal conditions, ever seen anyone talking of such things as did Muhammad bin Ali and Ja'far bin Muhammad (a.s.), whereas they had not learnt any of these things from the people?

If someone says that they might be learning about these things in a secret manner, he would be told: The same allegation has been made by the atheists and materialists regarding the Holy Prophet (s.a.w.s.) that he had learnt to write and also obtained knowledge of Quran. How is it possible to think in such a way about Muhammad bin Ali and Ja'far bin Muhammad (a.s.), whereas as the sciences and knowledge that they expounded was such that other than them no one else had spoken about it?

We are asked that the son of Hasan Askari (a.s.) never became clearly apparent to either a Shia or a Sunni, then how you people concluded that he is present in the world. Have you seen him or some people have told you about it in a widely related report (Mutawatir) that they had met him?

They shall be replied: Indeed all the information regarding religion is obtained through deduction. Hence we recognized Allah, the Mighty and Sublime through arguments and proofs, whereas we have not seen Him through our physical eyes, and neither has any person told us that he has seen God. And we recognized the Holy Prophet (s.a.w.s.) and knew about his presence in the world through traditions and reports came to know about his prophethood and truthfulness through deduction and also concluded through deduction that he had appointed Ali Ibne Abi Talib (a.s.) as his successor after him. We also learnt that the Holy Prophet (s.a.w.s.) and all the Imams after him are the scholars of Quran and Sunnah and it is

not possible for them to make a mistake in any of these things, forget them or lie about them. We derived this also through deduction. In the same way we learnt that Hasan bin Ali is an Imam who is necessary to be obeyed and we knew through widely related (Mutawatir) traditions and through the truthful Imams that after Imam Hasan and Imam Husain (a.s.) Imamate can go only to the son of an Imam and it cannot pass on to the brother or any other relative. On the basis of this it became necessary that no Imam shall leave the earth without leaving one of his sons as the Imam. Therefore when the Imamate of Imam Hasan Askari (a.s.) was proved, and it was also proved that he has passed away from the world, it is naturally concluded that he must have left one of his sons as his succeeding Imam and this is a proof of the existence of Imam Qaim (a.s.).

The above objection can also be replied by saying that Imam Hasan Askari (a.s.) also left behind a trustworthy and reliable group of people who during his lifetime used to narrate matters of Islamic law on his authority and also conveyed to him correspondence from his followers and their questions. They used to take replies to the peoples' queries and take them back to the people. These secret agents of the Imam were absolutely trustworthy and righteous because the Imam has certified to their reliability during his lifetime. When Imam Hasan Askari (a.s.) passed away, all these agents were unanimous that he has left a son, who is the next Imam and they advised the people not to ask his name and allow him to remain concealed from the enemies. The despot searched for him in the severest manner and had since long ago kept the house of Imam Hasan Askari (a.s.) and his pregnant slave-wives under surveillance. Anyhow, after Imam Hasan Askari (a.s.) the letters of his son regarding religious problems reached to the Shias through more than twenty reliable companions of the Imam. After that the correspondence ceased because most companions of Imam Hasan Askari (a.s.) had breathed their last. Only one person remained among those who had witnessed the affair of Imamate with their own eyes, regarding whose reliability and righteousness all were agreed. This person advised the Shia people to remain silent and not publicize the matter of Imamate, and the correspondence with the Imam had also ceased. Thus the evidence that I have mentioned, on the basis of that, the Imam's existence is proved. And apart from this, whatever I have explained about the companions of Imam Hasan Askari (a.s.) proves the correctness of traditions they narrated about the Imam, traditions about the Imam's occultation, and the fact that there shall be two occultations, one being more difficult than the other.

Our belief and tenets of faith today, regarding the occultation of the Imam, does not in any way resemble the Waqifiya sect that believes in the occultation of Imam Musa bin Ja'far (a.s.), because the matter of his death is a well known fact. His death and burial was witnessed by multitude of people and more than 150 years have passed after that, but during this period no one has reported seeing him or having correspondence with him. Their claim that he is alive implies the refutation of those senior people of faith who had seen him dead, whereas many Imams came after him, who presented many of the things that Musa bin Ja'far had presented before. And in this claim of ours the Imam's occultation is neither a refutation of a sighting or feeling nor is it an impossible claim. It is also not a claim that reason may deny and something that is opposed to normality. Regarding him there are still present some among his reliable and secret Shias who claim that only they are the means to reach him and a channel through which the Imam's verdicts are conveyed to his Shias. And so far the occultation has not even prolonged to an extent that could be against the normality of a concealed one. Thus to testify to these traditions leads one to have faith in the Imamate of the son of Imam Hasan Askari (a.s.) as I have explained. Also that he has gone into occultation as mentioned in traditions on that matter. These traditions are well known and even widely related (Mutawatir). It was also a fact that the Shias were expecting it and they repose hope in him just as they expect that Qaim (a.s.) would rise up with truth to establish justice, and we pray to the Almighty Allah that He give us a goodly patience and good sense (Taufeeq) to remain firm on this belief.

Abu Ja'far Muhammad bin Abdur Rahman bin Qubba ar-Razi, says in refutation of Abu Zaid Alawi's *Al-Ashaad* that: The author of this book after writing about many non-controversial matters says, and the Zaidiyah and the Mutamma (Imamiyah) have said that the Divine Proof shall be from the progeny of Fatima (s.a.) and it is based on the saying of the Messenger of Allah (s.a.w.s.) in the Farewell Hajj about which all are unanimous. And also on the day when he came out to lead the prayers when he was in his terminal illness he said: "O people, I leave behind among you two weighty things, the Book of Allah and my

progeny. Remember that the two shall not separate from each other till they do not reach me at the Kauthar Hauz (pool). Know that, you shall never go astray as long as you remain attached to these two." Then the author has emphasized on this tradition and mentioned points about which there is no controversy. Then he says that Imamiyah opposed the consensus (Ijma) and they claim Imamate to be exclusively reserves for only one line of descendants from the Prophet's progeny. After that they claim it for only one particular person and that also for every period of time.

Relying fully and solely on the Almighty Allah I say: Without any doubt, in the saying of the Messenger of Allah (s.a.w.s.) there is clear indication and proof of the veracity of the claim of the Imamiyah sect. And it is that the Holy Prophet (s.a.w.s.) said: "Indeed I am leaving something among you. As long as you remain attached to it you will not deviate, and they are the Book of Allah and my progeny and Ahle Bayt." This proves that after him neither the Divine Proof shall be from non-Arabs nor from any other Arab tribe. Then the Holy Prophet (s.a.w.s.) made his statement conditional in such a way that it clarified and explained its meaning. Hence he said: "Know that, they shall never separate from each other till arrive to me at the Kauthar Hauz (pool)." Thus he conveyed to us that the Divine Proof from his progeny will never separate from the Quran. So if we remain attached to this progeny which never separates from Quran, we shall never go into misguidance. Another point is that the personality which would never separate from the Book of Allah and which the Ummah is obliged to follow, must be under the dictates of reason such that it should have complete knowledge of the Book. Such a person should be trustee and defender of Quran. He should be able to distinguish between the abrogator and the abrogated and the general and conditional verses of this Book. He should know the difference between its recommended and obligatory, the clear and the ambiguous so that he place everything in its proper place as the Almighty Allah has done. He should neither prefer the unpreferable nor ignore the preferable. And it is necessary that he should have encompassing knowledge about religion so that it may be possible to remain attached to (or rely on) him and that it should be possible and right to take his opinion in matters of Quran and Sunnah in which there is difference of opinion among the Ummah. Because if there is a part of religious knowledge that he is unaware of it won't be possible to remain attached to him. When such would be his position he will not remain reliable about the Book of Allah. And he would not be immune from error. He might construe the abrogator to be abrogated, the clear to be ambiguous and the obligatory to be recommended and such other things. When this happens, the Divine Proof and the one who follows him would be equal and same. But since this is absurd and impossible, what the Imamiyah have said is correct. It is that the Divine Proof shall be from the Prophet's progeny, and that he should be knowledgeable about the religion, infallible and trustworthy with regard to Quran. Thus, if Zaidiyah people may find such qualities in their Imams, we shall be foremost in following them and if it is not so, truth is more deserving to be followed.

A senior scholar of the Imamiyah says: Our statement that the Divine Proof shall be from the progeny of Fatima is not an unqualified statement. There are conditions presented in it. And this is not deducted from only one tradition. Other narrations are also utilized to reach to this conclusion. First of all when we saw the Holy Prophet (s.a.w.s.) from among his progeny and Ahle Bayt accorded special attention to Amirul Momineen (a.s.), Hasan and Husain through various ways and told us about their exalted status in the view of the Almighty and that also with his practical actions that he performed, and which were so well known that there cannot be any controversy regarding them between Zaidiyah and us. And whatever we have said about their exalted glory, the Almighty Allah has guided us to it in Quran:

إِنَّمَا يُرِيدُ اللَّهُ يُذْهِبَ عَنْكُمْ رَجْسَ أَهْلِ الْبَيْتِ يُطَهِّرُكُمْ تَطْهِيرًا

Allah only desires to keep away the uncleanness from you, O people of the House! And to purify you a (thorough) purifying.⁸³

In the same way through Surah Hal Ataa and similar other statements. Thus when the Messenger of Allah (s.a.w.s.) presented those things and clearly informed his Ummah that from among his descendants who can precede them in status and he is not a person with whom one can claim relationship, and neither is he such that he should make anyone superior or inferior except on the basis of religion. Thus all this showed

⁸³ Surah Ahzab 33:33

that the Imams have achieved this position due to their eligibility; and they were eligible because they had some special qualities. After all this when the Holy Prophet (s.a.w.s.) said: 'Indeed I have left two things for you; one is the Book of Allah and the other is my progeny', we understood that he implied the same Imams and not some other people; because if there had been from his progeny such a person also, he would have appointed him also and would have informed about his exalted grade so that his attitude towards Amirul Momineen, Hasan and Husain (a.s.) would not have been partial as it is very much clear. And all praise is for Allah. Later we were guided to the fact that Imam Hasan (a.s.) is the Imam after Amirul Momineen (a.s.) because the latter appointed him as his successor and his brother (Imam Husain) followed him with absolute willingness.

As for your saying that we have gone against consensus and restricted the Imamate to only one family, we ask you against which consensus have we gone? We have no idea about it. Except that the opposition of Imamiyah to Zaidiyah sect should be construed as going against consensus. If this is the case there is no problem in your associating the Imamiyah with which you are doing and the consensus that was given for Quran can also be there for you. Do you not say that Imamate is not lawful except for the descendants of Hasan and Husain? Now why have you restricted this for only the descendants of these two? And why did you exclude other members of the clan? Shall we present a better argument than what you have presented? If Allah wills we shall further clarify what we have said in the coming pages.

Further on the author says: Zaidiyah people say that Imamate is lawful for all the people of the Prophet's progeny because the statement of the Messenger of Allah (s.a.w.s.) is general, in which he has not specified anyone and Allah, the Mighty and Sublime has said about them, excluding others:

ثُمَّ أَنْشَأْنَا كِتَابًا لِّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا

Then We gave the Book for an inheritance to those whom We chose from among Our servants.⁸⁴

I say: And the good sense (Taufeeq) is from only Allah. The author of this book has committed an error in what he has said because Zaidiyah restrict Imamate to the descendants of Hasan and Husain (a.s.) and the dictionary meaning of 'Itrah' is descendants of the uncle; that is whoever is closer in relation he would be included in that. This matter is established among the experts of lexicology and neither anyone of them have said that 'Itrah' does not include anyone except the son of the daughter of paternal uncle. It was something that they used to repose hope in and they are deceiving themselves through this and they are alone in this claim to support which there is neither any explanation nor any evidence, because what they claim is neither logically correct nor such a thing is present in Quran, Sunnah or the science of Arabic language. You can see the lexicon and ask the experts of language who will tell you that 'Itrah' refers to the closest relatives among the paternal uncles and their children.

If the author says: Then why are you of the view that Imamate shall not go to such and such person and his sons even though they are 'Itrah' in your view?

We shall reply that what we have said is not on the basis of analogy (Qiyas), it is only the attitude of Messenger of Allah (s.a.w.s.) towards the three holy personalities that we have quoted. Thus if His Eminence has the same attitude and behavior with any other person, we would have had no choice but to follow him. But as for his saying that Allah, the Mighty and the High said:

ثُمَّ أَنْشَأْنَا كِتَابًا لِّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا

Then We gave the Book for an inheritance to those whom We chose from among Our servants.⁸⁵

He would be told that among your opponent from Motazela or others, people have opposed you with regard to the interpretation of this verse. And the Imamiyah also oppose you; and you know from the Imamiyah takes precedence in righteousness. The least that was obligatory on you was that you should

⁸⁴ Surah Fatir 35:32

⁸⁵ Surah Fatir 35:32

have supported your claims with solid proofs as you have claimed to have written the book to guide the people to truth. And if you had not been able to completely prove your point at least you should have given satisfactory justifications. If that were also not possible you could have at least refrained from trying to disprove the stance of the opposite party. It is so because there is no one who cannot quote the Quran and try to prove his stand on the basis of personal interpretation. Indeed, your and our enemies have claimed that the saying of the Almighty Allah:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرَجْتُ لِلنَّاسِ

You are the best of the nations raised up for (the benefit of) men...⁸⁶

implies that all scholars, scholars from the progeny and scholars of Murjia are the same and walk the same path and there is no consensus and the proof is not established except through the knowledge of the progeny. So is there any different between that and your claim? Are you satisfied with that which is claimed or you would ask them for proof? If he says I will ask for proof, he will be told to first bring the proof for the verse which he says implies the progeny. That progeny is the same descendants and except for Hasan and Husain there are no other descendants. Like the descendants of Ja'far or others whose mother was not Fatima.

Then he said: The Mutamma (Imamiyah) will be asked: What is your proof that Imamate is the right of one and not of others, and others have been restrained from it? Thus if they present inheritance as a proof they will be told that these Mughairiya people claim that Imamate belongs to the descendants of Imam Hasan (a.s.) and they believe that it was transferred from one to another in his generations, and that also through the will of his father. In this way they are opposing you in your claim just as you are opposing others who claim that.

So I say: Reliance is only on Allah. The proof that Imam should only be one and it is that indeed none can be Imam except the most superior one and being superior is possible in two cases: that is either he could be superior to all or superior to each of them. In any case not more than one can be the superior most, because it is impossible for anyone to be superior to the Imam. When this is proved and Zaidiyah also agree to it, then the only thing possible is that in every age there can be only one Imam. The difference between our stand and that of the Mughairiya is absolutely clear. The favor is from Allah alone, and it is that the Holy Prophet (s.a.w.s.) clearly pointed out to Hasan and Husain (a.s.) and restricted the Itrat to them as we have mentioned before. Thus when Imam Hasan (a.s.) passed away, Imam Husain (a.s.) was more rightful for that because Imam Hasan (a.s.) had himself pointed to him. It was so because the Holy Prophet (s.a.w.s.) had indicated to the Imamate of Imam Husain (a.s.) and restricted it to him. Hence if Imam Hasan (a.s.) has made a will about the Imamate of his son, it would have been in opposition to the Messenger of Allah (s.a.w.s.), and Imam Hasan (a.s.) is immune from this. Also we have no doubt that Imam Husain (a.s.) was superior to Hasan Muthanna Ibne Imam Hasan bin Ali and in fact only the superior one can be an Imam in our view and in view of Zaidiyah. Thus whatever we have mentioned proves the falsity of Mughairiya and the bases on which they had constructed their belief were destroyed. When we considered Ali bin al-Husain bin Ali (a.s.) for having those special qualities, it was not due to our partiality to him, neither have imitated anyone in this regard. We had heard traditions and reports about him while we did not come across similar reports about Hasan Muthanna.

Whatever has been related about his knowledge of lawful and unlawful things clearly shows that he was unaware of it. In the same way from his successor and from Imam Ja'far Sadiq (a.s.). We did not hear anything from Hasan Ibne Hasan through which can be compared to what we have heard about the knowledge of Ali bin al-Husain (a.s.). And the one who is knowledgeable about religion is more deserving of Imamate than the one who has no knowledge. So, O Zaidiyah people, if you have received some knowledge of the lawful and the prohibited things from Hasan bin al-Hasan, tell us about it. If not, think deeply as per the saying of Allah, the Mighty and Sublime:

⁸⁶ Surah Aale Imran 3:110

أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ بِإِتَّبَاعِ أَمْنَ لَا يَهْدِي إِلَّا مَنْ كَيْفَ تَحْكُمُو

Is He then Who guides to the truth more worthy to be followed, or he who himself does not go aright unless he is guided? What then is the matter with you; how do you judge?⁸⁷

We don't deny the merits, purity, nobility and justice of Hasan Muthanna, but Imamate is not given except to one who has knowledge of religion, recognition of divine laws and interpretation of the Book. We have not seen Zaidiyah sect having faith in an Imam who believes in interpretation (Tawil) of Quran according to personal opinion and deriving laws of Shariah through analogy (Qiyas). While the interpretation of Quran is not possible without deducing because there was a strong possibility that if Quran had been revealed in only one dialect and the scholars of that language would have known its implications. But the fact is that the Quran was revealed in many (Arab) dialects and its interpretation is not possible except with the help of the explanation of law-maker. Like the prayer, Zakat, Hajj and whatever is mentioned in this regard. And there are some things in it whose implication is not known except through the explanation of the law-maker (Tauqef). On the basis of this it is not right to take its literal meaning, because prior to this you are all needful to know that in the discourse that you want to interpret there is no scope at all in its explanation and interpretation; neither in brief nor in detail.

If someone says that it cannot be denied that whatever is supposed to be learnt through the explanation of the law-maker, the Almighty Allah taught it know to His Messenger (s.a.w.s.). And whatever is to be known from deduction was entrusted to the scholars, and made each part of Quran an explanation of another. Therefore we are excepted from replying to this claim which you are making about this explanation of the law-maker.

He shall be told: It is not possible that it should be as you are saying because we would find two different contradictory interpretations for one and the same verse and both will be correct according to lexicon and both can be followed and through both we can serve Allah. And it is not right for a wise speaker to make a statement having two contradictory meanings.

If someone says that no one denies that in Quran of the two meanings only one is proved, but the thing is that when those who have knowledge of Quran, whenever they make effort they would be able to know the correct implication.

This person will be told: We reject this statement of yours and we shall inform you of the reason also and it is that the indication in Quran to the correctness of one of the two implications is not without two possibilities. Either there is a scope of interpretation in it or it is not open to interpretation. If there is scope of interpretation in it, the same thing will apply as was said about the mentioned verse. But if there is no scope of interpretation, it is certainly explanation of the law-maker and in its meaning a text (Nass) and it is necessary that anyone who understands the language will not have any difficulty in arriving at the correct meaning. It is something that reason cannot deny, and such an act can be rightly performed by a wise one. However if we ponder upon the verses of Quran, we will not find them as such. Rather we will find that differences of opinion with regard to their interpretation are still there among the experts of language. Also, if there are some verses that explain other verses, in such a way that there is no scope of interpretation, a group that contradicts would be stubborn and it is impossible to expose them with a little effort. One who have interpreted the verse must be ignorant of lexicon and someone other than a language expert, because when there is no scope of interpretation in a statement but you have imposed weird implications on it, it will be completely distorted. So, O you Zaidiyah people, tell us about one verse of Quran which proves interpretation by way of text (Nass) or explanation of the law-maker and regarding which the intellectuals have had a difference of opinion. And its being difficult itself proves that there must be such an interpreter of Quran who is aware of the aim and implication of the Almighty Allah and says that he is absolutely certain of it.

Then the author says that the Khattabiya group claims Imamate for Ja'far bin Muhammad and says that he

⁸⁷ Surah Yunus 10:35

had received it through the will of his respected father. They believe in his return (Rajat) and oppose all those who believe in Imamate after Imam Ja'far Sadiq (a.s.). They consider you Imamiyah to be in agreement with them in the Imamate of Imam Ja'far Sadiq (a.s.) and they differ with you in the Imamate of other Imams.

Thus I say and only upon the Almighty Allah I rely that Imamate is not proved through anyone's agreement or disagreement. It is proved through evidences based on the truth. And I think that this author has tried to create a misunderstanding because Khattabiya is an extremist group and there is no connection between them and the Imamiyah. He may reply: I meant the sect that has stopped at the Imamate of Imam Ja'far Sadiq (a.s.) and which does not believe in the other Imams. So this sect will be told that we believe Imam Musa Kazim (a.s.) to be the Imam after Imam Ja'far Sadiq (a.s.) as you have believed that after Imam Muhammad Baqir (a.s.) the Imam is Imam Ja'far Sadiq (a.s.). And we have believed that Imam Ja'far Sadiq (a.s.) has passed away and that his venerable father has also passed away. And the difference between you and us is the same as that between the Sabaiya and the group that has stopped at the Imamate of Amirul Momineen (a.s.). Thus you may say whatever you like.

Moreover the author will be told: You should know that the difference between you and those who believe in that Imamate is the right of the descendants of Abbas, Ja'far and Aqil, of those who are knowledgeable and virtuous among them; they also try to prove through lexicology that they are also from the progeny of the Prophet and they say that indeed the Messenger of Allah (s.a.w.s.) had implied the whole progeny and not restricted the Imamate to three persons, that is Amirul Momineen, Hasan and Husain (a.s.) about whom we have explained before.

Then the author says: The Shamtiya sect claims that Imamate was transferred through will of the father from Abdullah bin Ja'far bin Muhammad, while the Qahtiya sect claims the Imamate for Ismail bin Ja'far that he got it through the will and inheritance of his father and before that they believed in the Imamate of Abdullah bin Ja'far. Today they are called Ismailiya because the generations of believers in the Imamate of Abdullah bin Ja'far have become extinct. There is also a group from the Qahtiya call Qaramatiya and they believe in the Imamate of Ismail bin Imam Ja'far Sadiq and they say that he received it through the will and inheritance of his father. Another group is of the Waqifiya that claims the Imamate of Imam Musa bin Ja'far (a.s.) and they expect him to return.

However the invalidity of the argument of the Qahtiya group is so clear that it cannot remain concealed because Ismail died before Abu Abdillah Ja'far Sadiq (a.s.) and a deceased man cannot be the successor of one who is alive. On the contrary a living person can be a successor of one who is dead. However this sect has blindly followed their leaders and ignored the evidences against their stand. NO more explanation is required as their falsehood is very much obvious and deserves to be condemned.

As for the Qaramatiya! They have opposed Islam in everything because they distorted the acts of Shariah and committed all sorts of indecent acts and included them in their religion, in spite of the fact that the Imam is needed to protect religion and to establish the law of Shariah. Hence if the Qaramatiya claim that Ja'far bin Muhammad or his successor appointed one as the successor who opposes Islam and Shariah and deviates the Ummah from the right path it treads, their falsehood will at once become obvious for all, no other proof would be required for that. The difference between us and all other sects is that we have among us scholars of traditions who live in different places far away from each other and all of them have narrated the verdicts of lawful and the unlawful from Ja'far bin Muhammad (a.s.). In this way under normal circumstances it is impossible that all of them should be fabricated untruths. These people have also narrated from their predecessors that Abu Abdillah Imam Ja'far Sadiq (a.s.) has made a bequest for the Imamate of Imam Musa Kazim (a.s.). Then reports have been narrated about the merits, superiority and knowledge of Imam Musa Kazim (a.s.) and these reports are well known, whereas we have not heard except claims being made by the other sects. How can widely related (Mutawatir) reports be compared with unreliable traditions? Hence if you ponder upon the correct narrational reports you would come to know the difference between Imam Musa Kazim (a.s.) and the other two sons of Imam Ja'far Sadiq (a.s.), Muhammad and Abdullah. In this matter we test through those five verdicts of the lawful and the unlawful

whose reply was given by Imam Musa Kazim (a.s.). If we had received the correct replies from the followers of anyone of them (Muhammad and Abdullah) we would have said that they are right. The Imamiyah have narrated that Abdullah bin Ja'far was asked what is the quantity of Zakat applicable on an amount of two hundred Dirhams? He said: Five Dirhams. Then he was asked what is the Zakat of a hundred Dirhams. He said: Two and a half Dirhams.

If someone challenges Islam and Muslims that he is having someone who has created a like of the Quran and asks what is the difference between that and the Quran we will tell him that the Quran is well known and available in every home and that he should bring the book he has compiled so that we may see what the difference is between the two. It is exactly the same thing that we say about the Imamiyah and other sects. Our traditions and narrational reports are in possession of Shia scholars residing all over the world, but you show us the reports regarding what you claim so that we may clarify the difference between them or you might claim to have traditions that none has heard or known about. If you ask us the difference between these unknown traditions and the famous ones, it would be something that anyone can claim and if such claims can invalidate the authentic traditions of the people of the truth, that is the Imamiyah sect, the same type of claim by the Brahma can invalidate the traditions, narrations and happenings of Muslims. This is very much clear and thanks be to Allah.

The Sanawiya sect has claimed that the founder of their group, has shown miracles and they are in possession of such things that prove their veracity. So the Muslims told them it is a claim that anyone can make. So you tell us something so that we may guide you to that. It cannot remove any sort of excuse and neither can anything be proved from it and this is just like the reply of the author of this book.

The author shall be told that the Bakaria and the Baziya sects have claimed that the Holy Prophet (s.a.w.s.) has issued statement of appointment (Nass) on the caliphate of Abu Bakr and you refuted this claim of theirs like we refuted your claim that Abu Abdillah Ja'far Sadiq (a.s.) had made a bequest regarding the Imamate of those two. So you must present your evidence and clarify the difference between yourself and the Bakaria and the Baziya sects so that we may inform you what the difference is between us and those you mentioned.

The author shall also be told that he is one who claims that Ja'far bin Muhammad Sadiq (a.s.) was following Zaidiyah faith and that he did not claim his Imamate in the way Imamiyah say he did. While the fact is that Muhammad bin Ismail bin Ja'far bin Muhammad has made a claim against the claim of your companions and they say that they are quoting from their elders. So you tell us what is the difference between you and them? So, we may present something better; and this is in consonance with justice and much better for you.

Another difference is that believers in the Imamate of Muhammad bin Ja'far and Abdullah bin Ja'far admit that Husain (a.s.) appointed (did Nass) for Ali (Zainul Abideen) and Ali did for Muhammad (Baqir) and Muhammad for Ja'far and our argument that Ja'far did Nass for Musa Kazim (a.s.) is the same that we present and it is that Husain (a.s.) appointed (did Nass) for Ali (Zainul Abideen). Another point is that if the Imam reappears and Shias begin visiting him, his knowledge will become open, his awareness of religion will be clear for all. We have seen that narrators and scholars of traditions having recorded reports about the knowledge of Imam Musa Kazim (a.s.) about Islamic law; these traditional reports have been compiled in book and hadith collections and are well known. Also the personal merits of Imam Musa Kazim (a.s.) are so famous that no scholar of Shia and Sunni is unaware of it. It is a distinctive quality of Imamate. When we found it in Imam Musa Kazim (a.s.) and not in others we concluded that he alone is the Imam after his father and not his brother.

One more point is that: Abdullah bin Ja'far died without leaving a son and neither did he appoint anyone. Hence those who had believed in his Imamate returned to the belief in the Imamate of Imam Musa Kazim (a.s.). After that the only difference between our traditions and theirs is that traditions do not bring certainty till there are people in the way of their narration such that if they narrate a report all the excuses should disappear. Now we do not argue about their elders, we remain content with asking them only to

tell us how many tradition scholars are there in their sect in the present age so that the wide narration (Tawatur) of their traditions may be proved, just as we are able to prove this on our part. Hence if they are capable of this, they should bring it out and if not, the difference between them and us is very much clear. And praise be to Allah.

And those who stop at the Imamate of Imam Musa Kazim (a.s.) are treading the same path as that of those who have stopped at Abu Abdillah Ja'far Sadiq (a.s.). We have not seen the death of any elder scholar; its testimony has reached us only through reports and narrations. So we shall ask anyone who has stopped at the Imamate of any of the Imams that what is the difference between them and those who have stopped at the Imamate of some other Imam. They will have no answer to this.

Then the author says: There is a sect among them that after Imam Musa Kazim (a.s.) believes in the Imamate of his son, Ali bin Musa (a.s.) and does not accept any other son of Imam Musa Kazim (a.s.) as the Imam. They think that he (Ali) has obtained the right to Imamate through the will of his father. After that Imamate was transferred to his descendants till it reached to Imam Hasan bin Ali (Askari) (a.s.). After this they claim that Imam Hasan Askari (a.s.) had a son and they call him by the title of Righteous Successor (*Khalaf Salih*), who died during the lifetime of his father. So after Imam Hasan Askari (a.s.) Imamate went to his brother, Hasan. What they believed about Muhammad is falsified. They began to say regarding this: Allah has changed (did Bada) from Muhammad to Hasan as it was changed from Ismail bin Ja'far to Musa bin Ja'far as Ismail has died during the lifetime of Imam Ja'far Sadiq (a.s.). Thus Hasan bin Ali al-Askari passed away in 263 A.H. and some of his companions referred to the Imamate of Ja'far bin Ali like the companions of Muhammad bin Ali, after his death, had turned to Hasan al-Askari (a.s.). Some of them were of the view that Ja'far bin Ali (Naqi) became rightful for Imamate on the basis of the will of his father and not his brother, Hasan bin Ali al-Askari. After that they continued to transfer Imamate in the descendants of Ja'far considering it to be based on will and inheritance. All the sects are arguing with each other in the matter of Imamate and they label each other as infidels. They falsify each other and announce immunity from the Imamate of each other. Every sect is claiming the Imamate of his Imam to be based on will and inheritance and prove it through things like the knowledge of the Unseen, whereas nonsense is better than that. None of the sects is having evidence to prove its claim and each of them is opposed to others but in the claim of will and inheritance, all are the same. Their proof in support of their claim is their own testimony and not the statement of someone else. It is something bereft of truth and a claim sans proof. If in addition to the matter of will and inheritance those claimants had any other evidence they would have indeed brought it out. And if to prove Imamate there is nothing other than will and inheritance, the Imamate itself is invalid because those who claim on the basis of will and inheritance are too many in number. There is no way one can reject the claim of one and accept that of the other, as the subject matter is the same for all. In other words, all of them are in agreement on falsifying each other and each sect is distinct from others regarding its claim.

Therefore I reply as follows: And it is only Allah that gives the good sense (Taufeq) to follow the right path. If Imamate has been proved wrong because there are too many claimants for it, you accept the same about prophethood. We certainly know that many people have claimed prophethood. The author of that book has made such baseless allegations against the Imamiyah sect that it seems that all have faith in it. And there is no sect among them that does not believe in the change of destiny (Bada).

Infidel is the one who says that there are occurrences for Allah and that His knowledge is an attainment and if it is something other than this it is the belief of the Mughairiya sect. If someone attributes knowledge of the Unseen to the Imams, it is denial of Allah and in our view he has gone beyond the pale of Islam.

The least amount of justice that this author could have practiced was that he should have quoted the views of the rightful people accurately and he should not have said that since all the sects oppose each other it means that belief in Imamate itself has become invalid.

Now in our view, the Imam is recognized through some particular methods that we shall soon mention.

Then we shall consider the statements of those people. If we find that there is no difference between the two we shall rule that the sect and belief is false. Then we shall ask the author which of those views and beliefs is correct. His statement that ‘one sect believed in the Imamate of Musa (Kazim) and after him accepted his son, Ali bin Musa (a.s.) as the Imam’, seems to be coming from someone who is absolutely ignorant of the history and traditions of the Imamiyah faith, because except for those few who stopped at the Imamate of Imam Musa Kazim (a.s.) and those who adopted the belief in the Imamate of Ismail and Abdullah bin Ja’far, the majority of the Imamiyah reached consensus on the Imamate of Ali bin Musa (a.s.). They related traditions about him that are collected in books. Among the tradition narrators there were only five persons who at the beginning of this incident became associated with those beliefs, after that their number increased. So how the author deemed it right to say: A group went to Musa Kazim? More surprising is the fact that he said: Till they reached to Hasan Askari and claimed that he had a son, whereas during the blessed lifetime of Ali bin Muhammad (a.s.) there was only one group among the associates of Faris bin Hatim that believed in the Imamate of his son, Muhammad. Thus it does not become a sensible man to ridicule his opponent with something that is utterly baseless.

What proves the falsity of the belief of those who believe in the Imamate of Muhammad, is exactly the same as what we have said about Ismail bin Ja’far because the story of both of them is the same and both of them died before the demise of their respective fathers. It is impossible that a living person should appoint as his successor one who has died and issue will in his favor. Since it is such an obvious thing there is no need of any further discussion.

The difference between us and those who believe in the Imamate of Ja’far (Kazzab/liar) is that his followers make contradictory statements because is related through his followers and also through us that Ja’far said: “I am the Imam after my brother, Muhammad.” And some of them narrate that he said: “I am the Imam after my brother, Has an Askari.” There are also some who have quoted him saying: “I am the Imam after my father, Ali bin Muhammad.”

As you see these reports refute each other, whereas our narration regarding Abi Muhammad Hasan bin Ali Askari (a.s.) is widely related (Mutawatir) and there is no contradiction in it. This is the clear difference between us and them. Then it also became clear on us that Ja’far (Kazzab/liar) was ignorant of divine laws because he was demanding from the mother of Imam Hasan Askari (a.s.) a brother’s share in inheritance, whereas according to the law of inheritance followed by his ancestors when the deceased mother is alive the brothers are not supposed to get any share. Thus when Ja’far (Kazzab/liar) didn’t know this basic rule of inheritance and his ignorance was clear, how he could have been an Imam? In these matters we have to submit to Allah on the outward appearance. If we like we can say a great deal in clarification, but what we have said so far is enough to prove that Ja’far (Kazzab/liar) was not an Imam.

As for his saying that “They have claimed that Hasan Askari had a son,” is wrong, because those people have not claimed, it is something that has been narrated from their elders and not only this, the narrated reports also explain the circumstances of this son going into occultation. The people created controversies only at a later stage. Thus one who likes may refer to their books for all the details.

As for his statement that, “All these sects argue with each other and accuse each other of infidelity,” is absolutely true but the condition of Muslims is also the same. They also accuse each other of infidelity. Let him say whatever he likes and ridicule in any way, but the fact is that the Brahma people are just like him; they similarly accuse and ridicule Islam. It means that whoever is opposed is questioned in a matter in such a way that it is intended to be a ridicule of his religion and belief; if the same thing is turned on the questioner, the same objection will apply to his religion and belief that he had leveled against his opponent sect. Thus that person is like one who is questioning himself and ridiculing his own religious belief. The same applies to the author of that book. Prophethood is the root and Imamate is its branch. Thus, when the author has admitted the root it is not correct to ridicule the branch. And help is sought from only Allah.

Then he says that if Imamate of a person about whom it is claimed can be proved through will and

inheritance without a unanimous argument the Mughairiya are most deserving of this because all are having consensus regarding the Imamate of Hasan bin Ali. Regarding the Imamate of Hasan bin Ali also, the argument of the Mughairiya is that he became eligible for it after his father through will and inheritance. This sect has not considered right the Imamate of someone else after consensus on the Imamate of Imam Hasan (Askari), on the contrary through the same argument they have appointed the Imamate among his descendants. Apart from this, the Imamiyah sects have contradictions regarding their religion. Some of them believe in corporeality (of God) and others have faith in the transmigration of soul. Some are of the view that Unity (Tauheed) is abstract and some believe that God is just. Along with this they try to prove reward and retribution and some others follow the belief of predestination and think that reward and retribution is false. Some think that God is visible and some deny it but believe in change of destiny (Bada) and such other things of which the details will prolong the book. In these ways these people accuse each other of infidelity and announce aloofness from each other's religion. Each of these sects has its own reliable tradition narrators and scholars who have conveyed the codes of religion from their respective Imams to the people and the people follow them.

Then the author says that when it is true that must also be true and it is something that is not possible and correct in our view and we have quoted the statement without making any additions. So there is no need to prolong the book through a discussion that has neither any evidence nor any benefit.

Therefore, relying only on the Almighty Allah I say: If the truth cannot be proved without a consensual argument no truth can ever be proved. First of all it would prove the invalidity of Zaidiyah religion because their argument is not having consensus. Whatever he has mentioned about Mughairiya is like an argument that he has taken from the Jews because they always present this argument as a proof of their veracity that we and they both agree on the prophethood of Musa (a.s.) while we have difference of opinion with them as regards the prophethood of His Eminence, Muhammad (s.a.w.s.). However to condemn us for having different beliefs and that all our groups follow what has been narrated from its respective Imam, he has taken this method from the Brahma because they ridicule Islam in exactly the same way.

As for Imamate, may Allah give you felicity, it is proved for us through text of appointment (Nass), apparent excellence, knowledge; along with this duties related to hearing and through his needlessness of analogy and personal deduction regarding the practical law. We have known about the Imamate of every Imam only through this. Very soon we shall present a satisfactory explanation regarding differences among Shias.

After that the author says: Their difference is either from their personal side or it is from the narrators of traditions or from their Imams. Thus if this difference is from their Imams we shall say that an Imam is one that unites all people on a matter not that he should cause dissension in the Ummah, especially when his followers are less in number against their enemies and there is no guaranteed that each of them is safe from the other. What is the difference between the Imamiyah sect and other sects when inspite of being with the Imams and Divine Proofs it is having more defects than those who have no Imam? While the fact is that they are much behind the Imamiyah in differences in religion and in making accusation of infidelity towards each other. However if these differences are from the side of those who have brought the religion to them (narrators of traditions), what is the guarantee of the correctness of this Imamate, which has reached them through such people? Especially when one for whom Imamate is claimed is such that his existence is absent and his person is not seen. Also, he is the Divine Proof and is having the knowledge of the Unseen. Thus when his best associates, who are intermediaries between him and his followers, are liars and they attribute falsehood to him, how can the one who is having the knowledge of the Unseen be unaware of this? The third possibility is that this difference in the religion of Mutama is from their own side and not from the side of their Imams. Thus what is the need of Imams for Mutama when they themselves are needless and accomplished in knowledge and their Imam is behind them, who does not restrain them in anything? Even though he is the interpreter of religion and Divine Proof. It is the best proof that he is non-existent and if he is there, he is not having the knowledge of Unseen that they claim; because if he had been present there would have not been any scope of him not explaining the divine laws

for their Shias. As Allah, the Mighty and Sublime has said:

□ مَا أَنْزَلْنَا عَلَيْكُمْ كِتَابٌ إِلَّا لِتُبَيِّنَ مِمْبَانِ ذِي اخْتِفَافٍ فِيهِ

And We have not revealed to you the Book except that you may make clear to them that about which they differ,⁸⁸

Thus as the Prophet explained to his Ummah, it is also obligatory for the Imam to explain to his Shias.

So I say, relying on the Almighty Allah: The difference between Imamiyah is from those liars who, like in every period of time, entered their folds till the problem became serious. The elders of Shias were pious, striving and they referred to the righteous people. They never had personal views and could not discriminate. That is why they accepted traditions from and trusted even those who had concealed their identity. When this went on increasing and the reality became known to the people they complained to their Imams about it, so the Imams ordered them to take those traditions and narrations that are accepted by all. But they did not do so and continued in their previous attitude. Thus betrayal was from their side and not from their Imams. The Imams also did not become aware of the false and true traditions that had got mixed as they were not having the knowledge of the Unseen (except what Allah informed them). He was a righteous slave of Allah having knowledge of the Book and Sunnah and among the traditions of Shias he becomes familiar only with those that reach him. As for his saying: Then what is it that could keep them safe when such is their way in the matter of Imamate also? We shall say: There is a difference between the two as Imamate has reached them through widely related traditions (Tawatur) and there is no falsehood in Tawatur. Also the fact is that traditions about matters other than Imamate are mostly solitary reports and solitary reports do not create certainty. Solitary reports can sometimes be true and sometimes false, which is not so in the case of Tawatur. This is our reply and whatever more is said about it would be invalid and unreliable. Then we would object: Can the difference of Ummah be devoid of the divisions that he has mentioned? If he replies in the negative, we shall say: Was the Prophet not sent to unite everyone? He would definitely say yes. He will be asked: Did Allah, the Mighty and Sublime not say:

□ مَا أَنْزَلْنَا عَلَيْكُمْ كِتَابٌ إِلَّا لِتُبَيِّنَ مِمْبَانِ ذِي اخْتِفَافٍ فِيهِ

And We have not revealed to you the Book except that you may make clear to them that about which they differ,⁸⁹

Again he will reply positively. Then he will be asked: "Did he make clear?" He will indeed agree to it. Thus he will be asked: "Then tell us what the reason for differences is? And satisfy us."

As for his statement that: Thus what is the need of Imams for Mutama when they themselves are needless and accomplished in knowledge and their Imam is behind them, who does not restrain them in anything? As reply he will be told that justice is the best thing for the people of religion. What statement have we made that shows that we are needless in ourselves? The author should tell us through what evidence he is making such an allegation against us. In fact when one who confronts without knowing who is he confronting, he is assailed by questions and answers.

However, his saying that: This is the best argument that he is not present, because if he had been present he would have mentioned the facts to end differences among his Shias. As Allah, the Mighty and Sublime has said:

□ مَا أَنْزَلْنَا عَلَيْكُمْ كِتَابٌ إِلَّا لِتُبَيِّنَ مِمْبَانِ ذِي اخْتِفَافٍ فِيهِ

And We have not revealed to you the Book except that you may make clear to them that about which they differ,⁹⁰

The author will be told: Tell us about the guiding progeny of the Prophet, is it possible for them that they do not explain the complete truth for the Ummah? If he says, 'yes', he has argued against himself and it

⁸⁸ Surah Nahl 16:64

⁸⁹ Surah Nahl 16:64

⁹⁰ Surah Nahl 16:64

can create trouble for him; because in spite of that the Ummah has differed and groups opposed to each other have appeared, some of which have accused others of infidelity. If he says: 'no', he will be told: This the best proof that the progeny is not present and this will also prove the invalidity of Zaidiyah's claim, because the progeny, as Zaidiyah say, had it been present it would have definitely narrated the truth to the Ummah and there would have been no scope for them to remain silent as Allah, the Mighty and Sublime has said:

□ مَا أَنْزَلْنَا عَلَيْكُمْ كِتَابٌ إِلَّا لِتَبْيَّنَ مِمْبَارًا ذِي اخْتَافُوا فِيهِ

And We have not revealed to you the Book except that you may make clear to them that about which they differ,⁹¹

If he claims that the Progeny has narrated the truth for the Ummah but the Ummah did not accept it being inclined to selfish desires, he will be told that the same applies to what he has said about the Imamiyah sect, their Imams and their Shias and believes. And good sense is sought from the Almighty Allah.

Then the author says: They shall be asked why their Imam is hiding from the people? If they say: For safety of his life, then those who follow him should also be allowed to observe dissimulation regarding the pursuit of Imam. Especially when the follower is in hope and fear and had no knowledge about his Imam. If dissimulation is allowed for the Imam it will be first permitted for the public. What has happened to the Imam that he observes dissimulation from his followers and hides fearing for his life? Whereas he does not practice any dissimulation in consuming their wealth. The Almighty Allah has said:

إِنَّمَّا يَنْهَا مَنْ لَا يَسْأَلُهُمْ أَجْرًا

Follow him who does not ask you for reward.⁹²

And He said:

إِنَّ كَثِيرًا مِنَ الْأَحْبَالِ إِذْ هُنَّا يَأْكُلُونَ أَمْوَالَ النَّاسِ بِأَبَاطِيلٍ يَصُدُّونَ عَنْ سَبِيلِ اللَّهِ

Most surely many of the doctors of law and the monks (of Jews and Christians) eat away the property of men falsely, and turn (them) from Allah's way.⁹³

This proves that the followers of falsehood are in pursuit of material wealth, while those who are attached to the Book do not ask for any recompense from the people; and only they are the guided. Then he says: If they say something else we shall reply to that also. Thus they will say only what a deficient ignorant says.

The reply for this objection is as follows: Indeed the Imam has not gone into concealment from his followers who seek his guidance. He is hiding from the enemies to survive. As for his saying that: If dissimulation (Taqayyah) is allowed for the Imam it will be first permitted for the public, he will be told: If you mean that the follower is allowed to save himself and flee for his life as it is allowed for the Imam, I would say that by Allah it is allowed. If however you mean that it is allowed for the follower not to remain a believer in the Imamate of the Imam because he is supposed to observe dissimulation (Taqayyah), then such a thing is not allowed when the traditions tell him the same thing. Because an authentic report is as good as seeing with ones eyes and there is no dissimulation (Taqayyah) for conscience. Except for Allah no one knows what one believes in.

As for his statement that: What has happened to the Imam that he observes dissimulation (Taqayyah) from his followers and hides fearing for his life? Whereas he does not practice any dissimulation (Taqayyah) in consuming their wealth. The Almighty Allah has said:

⁹¹ Surah Nahl 16:64

⁹² Surah Yasin 36:21

⁹³ Surah Taubah 9:34

اَتَّبِعُوا مَنْ لَا يَسْأَلُكُمْ أَجْرًا

Follow him who does not ask you for reward.⁹⁴

This can be replied as follows: Imam is not in dissimulation (Taqayyah) in guiding the people. How can it be so when he has narrated the truth for them and called them towards it? When he has made them inclined to follow the rules of the Shariah. So much so that they became famous for this only and began to be recognized as such. They do not consume people's wealth, they only take the Khums (one-fifth part) that Allah has made obligatory on the people so that it may be utilized in the proper manner that Allah has also specified. It was the Holy Prophet (s.a.w.s.) who announced the law of Khums and the Holy Quran has also mentioned it as follows:

﴿ اَعْلَمُو اَنَّمَا غَنِمْتُم مِّنْ شَيْءٍ فَلَّهُ خُمُسُهُ لِرَسُولِ اللَّهِ ذِي اُقْرَبَى اُبْنَائِكُمْ اُبْنَاءِ اُبْنَائِكُمْ وَالْمَسَاكِينِ وَابْنِ سَبِيلٍ ﴾

And know that whatever thing you gain, a fifth of it is for Allah and for the Apostle and for the near of kin and the orphans and the needy and the wayfarer.⁹⁵

The Almighty Allah also said:

خُذْ مِنْ اَمْوَالِهِمْ صَدَقَةً

Take alms out of their property.⁹⁶

Hence if there is anything wrong in collecting money it is when one does on his own without any divine command – help is sought is from Allah.

The author will be asked: Tell us when your Imam reappears whether he will collect Khums or not? Would he collect land tax and some share in war booty or not? If he says, 'no' it would mean that his Imam has opposed the Islamic command. If he says, 'yes', he will be asked that if someone were to object to them on the basis of the verse:

Follow him who does not ask you for reward.⁹⁷

And the verse:

Most surely many of the doctors of law and the monks (of Jews and Christians)...⁹⁸

What reply would you offer so that you can wait for the same reply from the Imamiyah sect? May Allah bestow you good sense (Taufeq), it is something through which the atheists and infidels ridiculed the Muslims and I don't know who has kept them in this misunderstanding? Know that, may Allah give you the knowledge of righteousness and make you eligible for it, one should act only based on the Book and the Sunnah and they should not be opposed. Hence if our opponents can prove that what we have taken is against the Book and Sunnah, I swear by my life that the opponent's argument is right, but if it is not possible for them to do this, they should know that there is nothing wrong in acting in accordance with the Book of Allah and Sunnah as is very much clear.

Now the author says: They shall be told: We do not consider Imamate valid for one who cannot be recognized, therefore is there any way through which the recognition of your Imam can be obtained, whose Imamate you claim? So that we may also consider Imamate valid and possible for him like we consider for those from the Ummah who are present. If you cannot do so there is nothing which can permit Imamate for people who are absent. And all those who are not present, are absent. Hence the one

⁹⁴ Surah Yasin 36:21

⁹⁵ Surah Anfaal 8:41

⁹⁶ Surah Taubah 9:103

⁹⁷ Surah Yasin 36:21

⁹⁸ Surah Taubah 9:34

for whom you claim the Imamate is proved as one for whom Imamate is invalid.

So I say: I seek Allah's help. The author shall be asked: Do you have any doubt in the existence of Ali bin Husain and his descendants whom we consider as Imams? Hence if he says, 'no', we shall say: Is it then permissible for them to be Imams? If he says, 'yes', we will say: Then perhaps you don't know that we are right in believing in their Imamate and may be you are wrong, and this is enough to exhaust the argument on you. If he says, 'no', we will say: Then what is the use of proving the existence of our Imam? While you are not admitting to the Imamate of Ali bin Husain (a.s.) when their fame in knowledge and excellence is agreed to by both the friends and foes alike. Then he would be told: We recognized these personalities from the Progeny from the tradition that was mentioned. These personages are familiar with the interpretation of Quran and the laws of religion. Apart from this also we are in need of such personalities who may impart the knowledge of the meanings of Quran and clarify the difference between the commands of Allah and the instigations of Satan. Then we came to know that among the descendants of Imam Husain (a.s.) the truth is with this group because we have seen that from the progeny whoever is opposed to their opinion, when he explains the divine law or interprets the Quran, he does so in the method the scholars of Ahle Sunnah do. That is they follow personal opinion and analogy in deriving the laws of the Shariah which the Almighty Allah wants them to follow without questioning as it is only for their well being. Through this we came to know that those opponents are on falsehood. Apart from this, whatever we have learnt from a pure group from the progeny, regarding the lawful and prohibited and divine laws, such things have never come to us from any other person. After that each Imam issued appointment text (*Nass*) in traditions for his successor till the matter reached to Imam Hasan bin Ali Askari (a.s.). When he passed away and no text became known to us and we could not find who the successor was after him, we referred to the books of our predecessors. In those books they had narrated about the occultation of Imam even at that time. Hence whatever we found in those books showed what the matter shall be with the successor of Imam Hasan Askari (a.s.). It is that he shall remain concealed from the people and there shall be discord among the Shias, people will be confused about him. So we came to know that since our predecessors did not have the knowledge of the Unseen, therefore only our Imams must have informed them about all these matters through the traditions of the Holy Prophet (s.a.w.s.). In this way, the Imam's existence and occultation was proved for us to the level of certainty. Thus if at this point there is some evidence that can prove our claims wrong, we ask Zaidiyah to bring it out because we have no enmity with truth. And thanks be to Allah.

Then the author objected to us that with the claim that is used by those who stop at the Imamate of Musa Ibne Ja'far to prove their rightfulness. We have not stopped at the Imamate of anyone and we inquire about the differences between all those sects who have stopped at the Imamate of one or the other Imam. We have stated before that we are sure that Imam Musa Kazim (a.s.) has passed away, just as we came to know that Imam Ja'far Sadiq (a.s.) has passed away and if one doubts in the passing away of one of them, one automatically begins to doubt in the demise of the other also. The fact is that the group which stopped at the Imamate of Imam Musa Kazim (a.s.) denied the rightfulness of the group that stopped at the Imamate of Imam Ja'far Sadiq (a.s.). In the same way they rejected the belief of the sect that had stopped at the Imamate of Amirul Momineen (a.s.). Thus we shall tell them that our argument to prove the falsity of your belief is the same that you use to prove the invalidity of the beliefs of your opponent sect, so you only tell us what argument you will present against yourself?

After quoting us you said that we had been telling the Waqifiya sects that Imam is only one who is present and apparent. Now this is like the statement of one who is not familiar with the statements and beliefs of his opponent. The Imamiyah sect has always believed that an Imam is one who is either apparent or hidden. Their traditions are so famous in this regard that they are known to all. To fabricate beliefs on behalf of the opponents is something that anyone can do but a religious and learned person cannot do this. In this regard even if we did not have any other report except the one narrated from Kumayl Ibne Ziyad it would have been sufficient for us.

Then he says: If they say this they will be replied in the same manner. It is that in which we do not believe and our argument is what you heard and it is sufficient, praise be to Allah.

Then he says: As you are of the opinion that Imamate is for Bani Hashim because the Holy Prophet (s.a.w.s.) has indicated his progeny to his Ummah. And both of us have agreement on this. The progeny is from his special relatives, and no one is nearer to them in relationship. Therefore Imamate is for them and not for the descendants of those who were given reprieve on the day of the conquest of Mecca. Also, from the Progeny only one person will be eligible because there can be only one Imam so that he may be necessary with the Book of Allah. And he remains with it and invites us towards the establishment of commands of the Book because the Messenger of Allah (s.a.w.s.) has guided us to them saying: "Doubtlessly they can never separate from the Book till they arrive to me at the Pool." And there is consensus upon this and you have brought Bani Hashim by way of argument. You should remember that they are the offspring (*Dhurriyat*) of the Messenger of Allah (s.a.w.s.) even though they might not have been born because the children of all women are related to their father except the children of Fatima and the children of Fatima are related to the Messenger of Allah (s.a.w.s.), while the meaning of offspring (*Dhurriyat*) is 'children' because Allah, the Mighty and Sublime has said:

إِنِّي أُعِذُّهَا بِكَ مُنْتَهَاهَا مِنَ الْشَّيْطَانِ إِلَّا رَحْمَةً

And I command her and her offspring into Thy protection from the accursed Shaitan.⁹⁹

I say: I seek the refuge of Allah. This belief is not correct according to our consensus. Its correctness is possible only through 'manifest evidence' (*Burhan*). So you tell us what is your proof of the correctness of your claim? Apart from this our agreement is only regarding the three personalities of Amirul Momineen, Hasan and Husain (a.s.) and the Messenger of Allah (s.a.w.s.) never mentioned 'offspring' anywhere. He has only mentioned his 'Itrah' (progeny). Hence you were inclined to some from the progeny and abandoned others without having any manifest proof.

We have supported our argument with the help of traditions narrated through our predecessors till their report reached to the point that Husain bin Ali (a.s.) has issued text (*Nass*) for the Imamate of his son, Ali bin al-Husain (a.s.) and Ali (Zainul Abideen) issued *Nass* for his son, Muhammad (Baqir) and Muhammad (Baqir) did it for his son, Ja'far (Sadiq). And then we proved that only the Imamate of these personages is rightful and the claim of anyone else is not valid because it was made clear to us that only those personages could impart knowledge of religion and only they possessed excellence and superiority. Obtaining knowledge from them only, their friends and enemies conveyed this matter to every corner of the world and all this is well known to the narrators of traditions. Only knowledge is that element through which the Divine Proof can be recognized and the difference between Divine Proof and others is known. Through it, the Imam is identified and the difference between Imam (leader) and Mamoom (follower) is realized. So, O people of Zaidiyyah sect, what happened to the proof of your claim?

After this the author says: Thus if Imamate had been lawful for all Bani Hashim, in addition to Hasan and Husain (a.s.) it would have been lawful for the descendants of Abde Manaf also, and if in addition to Bani Hashim, it had been lawful for descendants of Abde Manaf, it would also have been lawful for all the descendants of Qusayy and if you take this matter further it would give a very bad result.

In reply to this it will be said: O one who is arguing on behalf of the Zaidiyyah sect, this Imamate is not something that one becomes eligible for it on the basis of close relationship. The criteria of its eligibility is excellence and knowledge that is proved through clear traditions and Shariah. Thus if Imamate had become lawful for one from the progeny who was nearest in relationship because of his relationship, it would have become lawful also for those who are distantly related. So you tell us about the difference between yourself and the belief of those who are making such claims. You present your proof and tell us what is the difference between you and one who says that if Imamate is lawful for the descendants of Hasan (a.s.) it should be lawful for the descendants of Ja'far also. And if it is lawful for the descendants of Ja'far (a.s.) it should be lawful for the descendants of Abbas (Prophet's uncle) too. Now it is not at all possible for Zaidiyyah sect to mention any of these differences but that he turns to our belief and it is that every Imam informs about the Imam after him through clear traditional reports and textual appointment

⁹⁹ Surah Aale Imran 3:36

(Nass) and the succeeding Imam should become clear to the people through his knowledge about the lawful and the prohibited aspects.

Then he says: If those people ask us about the reason for the Imamate of Ali (a.s.) and ask what you say about Ali (a.s.); he was from the progeny or not? They would be told: He was not from the progeny but he is superior to the progeny and all other relatives because the traditional report of the Ghadeer Day and the text of appointment (Nass) regarding which there is unanimity, is enough to prove his Imamate.

Seeking help from Allah, I reply: The author would be told: Narration reports and appointment texts about the Ghadeer Day are absolutely correct, however your denial that Amirul Momineen (a.s.) is not included in the circle of progeny is a very serious matter. We challenge you to give a proof to support your claim. The fact is that scholars of lexicon consider the uncle and the descendants of uncle in the progeny of man. Another thing is that through this you have subjected your belief and religion to doubt because having the belief that Amirul Momineen (a.s.) was among those whom the Prophet had left among his Ummah and in this regard he says the Holy Prophet (s.a.w.s.) has left the Book and his Progeny among the people, but now he says that Amirul Momineen (a.s.) is not included in the progeny. This implies that Amirul Momineen (a.s.) is beyond the circle of two things that the Messenger of Allah (s.a.w.s.) had left for his Ummah. And as you can see both these statements contradict each other. There is only one possibility that he can say: This tradition of the Messenger of Allah (s.a.w.s.) implies that he has spoken about leaving the progeny after the martyrdom of Amirul Momineen (a.s.). Then we would ask him what reply he would offer to one that says that the Holy Prophet (s.a.w.s.) left the Book also at that same time (after the martyrdom of Amirul Momineen), because he had left the Book and the progeny together, and the report also says the same thing – and the favor is only from Allah.

Then the author has turned his attention to that which goes against him when he says: And we ask those who admit of Imamate for some among the progeny and not for others, to furnish evidence for the veracity of their claim, whereas the fact is that this person has also restricted the Imamate to the descendants of Hasan and Husain (a.s.) and does not consider others from the progeny to be having a share in it. After that he says: Thus if they present absurd matters like the incidence of knowledge of the Unseen and such nonsense that do not have any reality, and it is only a claim, such claims can be presented for others as well. So if the claim is itself the evidence, the progeny will be included among those who oppress their souls.

The author will be told: You are talking too much about Progeny and except for Allah no one knows the Unseen. If anyone from human beings claims it, he is a polytheist and an infidel. We have told you and your associates that what we claim, the proof of that is only knowledge and understanding. If you have something like that, you may show it and if not, ridiculing and making allegations is something that any extremist can do against everybody. And only Allah is sufficient for us and He is the best support.

After that the author says: Now we turn to explain the argument of the Zaidiyah that they present under the support of the following statement of Allah, the Mighty and the High:

ثُمَّ أَنْشَأْنَا كِتَابًا لِّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا

Then We gave the Book for an inheritance to those whom We chose from among Our servants.¹⁰⁰

He will be told: So we accept that this verse was revealed for the Progeny. But how do you prove that only the descendants of Hasan and Husain (a.s.) are those who take precedence in good deeds and others from the Progeny do not fit this description? We know that you only want to ridicule your opponents, while the fact is that you are claiming the same thing about which you condemn your opponents.

Then he says: Allah, the Mighty and Sublime addressed all the general as well as special people of the Ummah of His Prophet and said:

¹⁰⁰ Surah Fatir 35:32

اعْصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا

And hold fast by the covenant of Allah all together.¹⁰¹

Then the author says: After that the address to general Muslims ended and addressing only the special people Allah said:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرَجْتُ لَنَا

You are the best of the nations raised up for (the benefit of) men...¹⁰²

And he (the author) says that these are the offspring of Prophet Ibrahim (a.s.) and other people are not included in it. From the offspring of Prophet Ibrahim (a.s.) are only those who have embraced Islam and not the polytheists; and He made them as witnesses on them. Thus Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذْ كُعْوَا اسْجُدُوا إِذْ أَعْبُدُ ابْنَكُمْ افْعُلُوا حَيْرَ عَلَّكُمْ تُفْلِحُوا جَاهِدُ فِي اللَّهِ حَقَّ جَاهِدِهِ هُوَ الْجَبَّاكُمْ مَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مَّلَأَهُ أَبِيكُمْ إِبْرَاهِيمَ هُوَ سَمَّا كُمْ مُسْلِمِينَ مِنْ قَبْلِ فِي هَذَا يَكُونُ أَرْسُؤُ شَهِيدًا عَلَيْكُمْ تَكُونُوا شُهَدَاءَ عَلَى النَّاسِ

O you who believe! bow down and prostrate yourselves and serve your Lord, and do good that you may succeed. And strive hard in (the way of) Allah, (such) a striving as is due to Him; He has chosen you and has not laid upon you any hardship in religion; the faith of your father Ibrahim; He named you Muslims before and in this (Quran), that the Apostle may be a bearer of witness to you, and you may be bearers of witness to the people.¹⁰³

This special way is from the offspring of Prophet Ibrahim (a.s.). Then this author has tried to prove his claim with the help of similar verses.

He shall be told: You know that Motazela and all the sects of Islam differ with you greatly regarding the verse that you have quoted. Thus your condition is such that you are not presenting anything more than a claim. We accept your claim but we object to the argument that is peculiar to you; that is your stand that this verse implies only descendants of Hasan and Husain (a.s.) and no one else. So, how long will you continue reiterating your claim and keep avoiding submission of proof? By quoting verses of Quran you are trying to overawe us and creating the misunderstanding that there is in it some proof in support of your veracity that is not in favor of your opponent.

Then the author says: Among the Progeny those who invite to righteousness, like one who enjoins good and forbids evil and struggle in the way of Allah as it deserves; they are not like other members of the Progeny who neither invited to righteousness nor struggled in the way of Allah like it deserved. He is like one from the people of the book who the Allah Almighty has not given such a position. They and other people of the book are equal. Even though one who leaves off the acts may be a pious worshipper, because worship is recommended and Jihad is obligatory like other obligations as one who performs this is such that he takes up arms to confront arms and puts awe into the enemies. After that the author has quoted some verses of Surah Waqiya regarding Jihad and then he had mentioned his claim to prove it through those verses, whereas the fact is that none of them can become the proof. Therefore first of all we challenge him to first prove the correctness of his arguments.

Thus praying for Allah's help, I say: If more excellence of Jihad had become the proof of knowledge and Imamate, Imam Husain (a.s.) would be more deserving of Imamate than Imam Hasan (a.s.) because Imam Hasan (a.s.) made peace with Muawiyah and Imam Husain (a.s.) performed Jihad till he was martyred. Then how can the author claim that? How can he refute the objection? Another point is that we do not deny the obligatory nature of Jihad nor reject its excellence but we have seen that the Messenger of Allah (s.a.w.s.) did not fight with anyone till he could muster supporters. After that he fought against the

¹⁰¹ Surah Aale Imran 3:103

¹⁰² Surah Aale Imran 3:110

¹⁰³ Surah Hajj 22:77-78

infidels. We also saw that Amirul Momineen (a.s.) also followed the same practice. After that Imam Hasan (a.s.) also intended to fight but when his supporters deserted him he signed a treaty of peace and made himself aloof from the people. So we came to know that Jihad was obligatory when you have supporters. Whereas the scholar, according to the unanimous opinion of all intellectuals, is superior to that religious fighter (Mujahid) who is not a scholar. And it is also not that anyone that calls towards Jihad would be aware of the laws of Jihad that he would know when fighting is obligatory and under what circumstances peace is a better option and what attitude he should have with regarding to the subjects. What he should do about the life, property and honor of the people? After this we ask our brothers to show us one person from the Progeny of the Prophet that resorts to comparison in the being of Allah, negates destiny, uses personal opinion and analogy in interpreting the religious laws, is sufficiently knowledgeable on a personal level so that in case he fights Jihad we may also accompany him because enjoining good and forbidding evil is such an obligation that is dependant on power and possibilities, as human intellect testifies that it is unlawful to impose more responsibility than one can bear. And to deceive ones self is very bad. Among the things that can be construed as cheating is that one musters up a small band of people who have neither learnt the art of warfare nor have experience in this field to confront those who are experts of warfare, have much experience, they rule the kingdom and have killed thousands of people. They also have a large number of men and weapons and in addition to soldiers they have a large number of supporters among the general public who have the belief that one who opposes them becomes liable for execution. In such circumstances how can the author make us obliged to join the ranks of those who are novice in the art of warfare, and if one calls to fight against the oppressors, how many people familiar with the art of fighting can he hope to muster? No, no, it can never be so. It is a sequence that cannot decline without the help of Allah, the Knowing and the Wise.

After this the author quotes some verses of Quran, then he gives very bizarre interpretations of these verses without justifying such interpretations with the help of logical or religious proofs. So, may Allah have mercy on you, who all are more deserving of this that he should become witness from Allah, invite to righteousness as He has ordered, and forbid evil and enjoin good and fight in the way of Allah in such a way as it deserves, till he is martyred. Or one whom neither anyone has seen nor identified. Then how can Allah make him His witness on something to which he has neither guided His servants nor prohibited them, or enjoined them? Thus if they obey him they have fulfilled his right which was obligatory on them and if they killed him he went away becoming a witness from Allah. If a person asks witness from a group on the demand of a right that they have not seen him or testified, then would that person be called a martyr? Whether under such circumstances he would be considered rightful except that those people testify that which they have not seen; in that case they shall be liars and in the view of Allah, people of falsehood.

If such a thing is normal and allowed for a common man, how can it be possible for a just ruler who does not commit any oppression? If he asks a group to testify who have seen and heard and they give the testimony, would he not be on the right? And would those who give the testimony not be rightful, and their opponents not be false? Would the testimony not be acceptable and the judgment not in their favor? The same point is mentioned by the Almighty Allah when He says:

﴿ شَفَاعَةٌ إِلَّا مَنْ شَهَدَ بِالْحَقِّ هُمْ يَعْلَمُونَ ﴾

But he who bears witness of the truth and they know (him).¹⁰⁴

Can't you see that the testimony is not concealed from the view? On the contrary it is very much obvious? In the same way Prophet Isa (a.s.) said:

﴿ كُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ ﴾

And I was a witness of them so long as I was among them.¹⁰⁵

¹⁰⁴ Surah Zukhruf 43:86

In reply to this, seeking the refuge of Allah, I say to the author: It is not your stand but that of Motazela. who are against you as well as us, because we say that the Progeny is not apparent and those from them whom we have seen don't have the capability of Imamate and it is impossible and not permissible that Allah, the Mighty and Sublime should ask us to remain attached to those whom we neither identify nor our predecessors have seen them. And in our life we have not seen one from the Progeny who is capable for Imamate of Muslims and those who are unseen are not proofs for us. This is the best proof that meaning of the saying of the Messenger of Allah (s.a.w.s.) that: I leave among you two things, the Book of Allah and my Progeny, if you remain attached to them you will never go astray. Is not as understood by Imamiyah and Zaidiyyah sects. Nazzam Abu Ishaq Ibrahim bin Sayyar bin Hani Basri, Shaykh of Motazela Abi Hudhail Hallaf's nephew and his associates have the right to say: That which we never saw separating from the Book of Allah is the Sunnah that ends all excuses. It is so because Sunnah is as clear as the Book and none can take advantage of it. To follow it is also possible and remaining attached to it is right. However we have not seen any such scholar in the Progeny who can be followed. If from one of them we get one sect from the other we find a contradictory sect; and it is wrong to follow those who are at contradiction with each other. Hence how can the author make such a statement?

Know that when the Holy Prophet (s.a.w.s.) ordered us to remain attached to the Progeny, intellect, common sense and human nature proves that when he told people to remain attached with the Progeny he must have meant those from the Progeny who have knowledge and not the ignorant ones. He must have meant the righteous and pious and not others. So it is our duty to see who, in addition to knowledge, has intelligence, excellence, forbearance, abstemiousness and firm judgment, so that he can be followed and with the Book of Allah we become attached to him.

If it is said: If these qualities come together in two persons, and one of them is a follower of Zaidiyyah religion and another follows the Imamiyah faith, in that case which of them has to be followed? We shall reply as follows: It never happens like this and even if it does there would be a clear difference between them. It may be that from the preceding Imam there would be textual appointment for him or some aspects of his knowledgeability will become apparent, like in the case of Amirul Momineen (a.s.) on the occasion of the Day of the River (Yaumun Nahar) when he said: By Allah, they did not cross the river, neither can they cross it. And by Allah neither would they kill ten of you nor will ten of them survive. Or from the two a sect comes out that proves the invalidity of following him as has become apparent from Zaidiyyah sect that with regard to the obligations mentioned by Allah that are in need of His explanation, in those matters they use personal judgment and analogy. This shows that such people cannot be Imams. By this I do not mean Zaid bin Ali and other personalities because undeniable things have not come from them, neither have they claimed Imamate for themselves. On the contrary, they called the people to the Book of Allah and among the Aale Muhammad they have called towards Imam Reza (a.s.) and this call is based on sincerity.

His saying that: Then how can Allah make him His witness on something to which he has neither guided His servants nor prohibited them, or enjoined them? This will be replied thus: According to your opponents the meaning of witness is not as you think. But if he condemns Imamiyah sect on this point that it is not possible for one to have this position (of Imamate) who can neither be seen nor identified, we ask him: Who from the Progeny today is the witness having the post of Imamate? If he says that he does not know him, he would also become of those whom he is criticizing and the same objection will apply to him. If he says: So and so is Imam we would say we have neither seen his face nor identified him, then how he can be our Imam and be a witness on us ? If he says: If even though you may not recognize him, his being is present and well known, in such a way that one who knows about him recognizes him and one who does not recognize him is unaware of his existence; this does not affect his existence. In reply we shall say: We put you under the oath of Allah and ask you: Do you even imagine that people of Motazela, Khawarij, Murjia and Imamiyah sect recognize him or have they heard about him? Or something regarding them has been imprinted in their minds? If he says: This is neither harmful for his Imamate nor is there is any objection against us because since the country is ruled by oppressors and there is paucity of helpers, he is

¹⁰⁵ Surah Aale Imran 3:117

not recognized. In reply we shall say: The same defect applies to you and the same objection is applicable against you that you employed against your opponents. And the occultation you have mentioned, it very much resembles Imamiyah belief of occultation, but you are not sincere about truth and justice.

Then he would be told: You have mentioned a great deal about Jihad and the importance of enjoining good and forbidding evil till you put us in doubt that one who stages an armed uprising is not on the right. If it is so, what has happened to the Imams and scholars of your sect that they do not rise up? Why are they sitting quietly in their homes and content only to remain on their religious beliefs? Thus whatever he says in reply to this, the same will be the response of Imamiyah sect. Then he would be gently told: Whatever allegations you have made against Imamiyah sect and the manner in which you have ridiculed them and criticized their Imams in your book; now at last you are caught in the same thing. You have admitted its correctness. You have taken the support of same arguments to prove your point. Thus, thanks be to Allah for guiding us to His religion.

Then we shall ask him: Tell us, whether in today's age there is anyone from the Progeny who can be capable to be appointed at the post of Imamate? He would definitely reply in the positive. So he would be asked: Can his Imamate be right without religious text (*Nass*) that Imamiyah believe in? Or along with the text there is a proof that shows that he is Imam? There is no other option for you; like creating consensus among the people of substance in the Ummah or seeking counsel on it, and then choose him and give allegiance to him. This option is also closed for you. Hence if he says: 'yes', he will be asked: Then what is the method of recognizing and identifying him? If he says: His Imamate will be known through the consensus of the Progeny, we shall tell them: How can the Progeny reach consensus on this? If he is from Imamiyah sect, Zaidiyyah will agree and if he is from Zaidiyyah, Imamiyah will not accept. Thus if he says: In such matters the claim of Imamiyah is not acceptable, we shall tell him: Zaidiyyah are also of two types: one Motazela and the other Mushtaba (those who believe in comparison). If he says: In that case the claim of the Mushtaba will not be accepted, we shall say: Motazela are also of two types: One is the group that resorts to personal deduction in deriving the laws of the Shariah and another group considers personal opinion a deviation. So if it is said that one who negates personal opinion, his claim is not acceptable, he will be told: They may remain among the superior most of those who believe in personal opinion and on the other hand remain among the superior most of those who negate personal opinion and the condition is such that each of them are announcing immunity from the other, so whom we shall remain attached with or come to know which of them is on the right? Shall we consider as right one that you and your associates follow and leave the other? Now if he says: It will be seen which of them is right in the principles of faith and then he will be followed, we shall ask him: What we should do if the difference increases and the reality becomes doubtful for us and how can we remain faithful to the tradition of the Prophet that: 'I leave among you two things, as long as you remain attached with them you shall never go astray; they are the Book of Allah and my Progeny and Ahle Bayt'? It is not possible for anyone to recognize the one who is the Divine Proof in his Progeny till one does not ponder on the fundamentals of faith and one does not come to know that his beliefs are absolutely correct, and one who opposes him is in error. Thus if his attitude is such, there is no difference between his path and the path of every qualified one, so he should say what is the peculiarity of the Progeny regarding this? He should tell us about those things through which we can differentiate between the learned and the non-learned in the Progeny.

Another point is that we shall ask them about the Imam of this age. Does he possess the knowledge of the lawful and the prohibited? If they say he has that knowledge we shall say: Tell us something from the knowledge present with him but is not there in the widely narrated (*Mutawatir*) reports. Is it the same as that possessed by Shafei, Abu Hanifa and people like him or it contrary? If he says that it is the same as the two have, he will be told: In that case why the people need this knowledge of your Imam whom they have not even heard, whereas the books of Shafei and Abu Hanifa are available everywhere? But if he gives the alternate reply and says that whatever that Imam is having is opposed to this, he will be asked: If it is opposed to their knowledge it must either be according to the claim of some leaders of Motazela, texts obtained from intellectual deduction and that in every matter the dictates of reason is authentic except that in which a tradition has come that removes the excuse, like the belief of Nazzam and his followers. Or it would be like the belief of Imamiyah that all the laws are promulgated through religious texts (*Nass*) and

one should know that when we say text it does not mean a sentence whose meaning is immediately understood, on the contrary it can be statements having underlying meaning also; that the one who understands them will be able to recognize the laws, and in understanding them, he does not need analogy and personal deduction. Now if they say: 'Our Imam has a thing opposed to all those possibilities', we will say that they are beyond the circle of common sense and normal circumstances even though they might have attached themselves to one religion or another. They will be asked: Where is that knowledge about which you claim? Has a person whose integrity we can trust, has narrated from your Imam? If they say, 'yes', they will be told: We are living with you for a long time but so far we have not heard a single letter of this knowledge, whereas you are such a sect that does not consider dissimulation (Taqayyah) as lawful, neither does your Imam consider dissimulation (Taqayyah) lawful. So where is his knowledge? Why doesn't he reveal and spread it? Apart from that what is the guarantee that you have not attributed falsehood to your Imam like you claim that Imamiyah attribute lies to Ja'far bin Muhammad? There is no difference between the two.

Another matter is that he shall be asked: Is it not there in your books that Ja'far bin Muhammad (Sadiq) believed in a matter that Imamiyah sect claimed and he was a follower of the religion that you follow? In reply to this they would indeed say, 'yes'. The alternative possibility is only that you announce aloofness from him. Thus they will be asked: Have the Imamiyah resorted to lying in whatever they have stated from him? And the books that they possess; are they all false? If they say, 'yes' they will be asked: If that is possible is it also not possible that your Imam was also the follower of the Imamiyah and all that your elders narrate from him is all fabricated and baseless. If they say: At this time we do not have an Imam whom we recognize as such and narrate the knowledge of the lawful and the prohibited from him; but this much we know that there is someone in the Progeny who is having this status and he is eligible for it. Here we shall tell them: You are yourself guilty for what you were blaming Imamiyah for. In addition to this if you compare the narrations of the Imams of Imamiyah regarding the hidden Imam and about the good news of his reappearance etc the truth will become manifest. And all those tales you told about Jihad, enjoining good and forbidding evil, will be proved false. The conclusion is that neither can you meet the Imam nor his recognition is possible for you. See what you were aiming for and what happened? We seek refuge of Allah from disgrace.

The author further says: Like the Allah Almighty ordered the Progeny to invite to righteousness in the same way he has praised those who take precedence in it. He has called them as witness and He has commanded them justice. The Almighty Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُوئُنُوا قَوَامِينَ لِلَّهِ شُهَدَاءِ بِإِقْسِطِي

O you who believe! Be upright for Allah, bearers of witness with justice.¹⁰⁶

After that the author has presented a sort of interpretation of this verse and quoting some verses of Quran claimed that all these verses are with regard to the Progeny and whatever he presents by way of proof is nothing but hollow claims. Then he says that the Almighty Allah ordered His Prophet to leave enjoining good and forbidding evil till supporters could be prepared for him; then He said:

إِذَا أَئْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَغْرِضْ عَنْهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ إِمَّا يُنْسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ ذِكْرِي مَعَ أَقْوَمِ الظَّالِمِينَ مَا عَلَى الَّذِينَ يَنْقُوُنَّ مِنْ حِسَابِهِمْ مَنْ شَاءَ إِنَّ كِنْ ذِكْرِي عَلَّهُمْ يَنْقُوُنَّ

And when you see those who enter into false discourses about Our communications, withdraw from them until they enter into some other discourse, and if the Shaitan causes you to forget, then do not sit after recollection with the unjust people. And naught of the reckoning of their (deeds) shall be against those who guard (against evil), but (theirs) is only to remind, haply they may guard.¹⁰⁷

¹⁰⁶ Surah Maidah 5:8

¹⁰⁷ Surah Anaam 6:68-69

Hence those who do not take precedence in good deeds, and neither do they fight in the way of Allah nor in enjoining good and forbidding evil when there is need for supporters, those who observe precaution are indeed included in those who have oppressed their souls and this is the method that was followed by the offspring of the prophets preceding us. After that the author has sought support with some other verses also.

He would be told: This does not go against us and who is implied in it? But we ask him: The Imam that you have from the Progeny; to which category does he belong? If he says that he is from the fighters (Mujahideen) he will be asked who he is. Who has performed Jihad? Tell us who has staged an uprising? Where are his vehicles of war and his armed men? If he says: He an Imam from those who is enjoining good and forbidding evil, remains content with only giving good counsel when he is needful of supporters; he shall be asked: Who has heard him enjoining good and forbidding evil. If he says: His friends and close associates; we will say: Thus if his obligations are suspended due to lack of friends and it was allowed for him not to enjoin good and forbid evil except for his special associates, the question is what is the objection against the Imamiyah sect? What was your aim behind compilation of this book? Who have you confronted? If only I had come to know it! Who have you overawed through Quranic verses, made Jihad obligatory on him? Then he and the entire Zaidiyyah sect will be told: Tell us supposing the Messenger of Allah (s.a.w.s.) passes away without appointing Amirul Momineen (a.s.) and without telling the people about him clearly; would it be permissible for him to do so? Would it be considered an exigency? If they say, 'yes', we shall ask: Would it have been all right if the Prophet hadn't told anything about the Progeny? If they say, 'yes', we will say: If he hadn't told about the Progeny, what you would have had to object to the Motazela, Murjia and Khawarij? And if not issuing text (Nass) had been permissible, the matter would have been settled through the consensus of intellectuals and through consultation; and it is something apart from which there is no alternative. But if on the contrary they say: No, issuing text for Amirul Momineen (a.s.) is necessary and it is also a must that the Messenger of Allah (s.a.w.s.) should inform the people about the Progeny; in this they will be asked: Why? When they give the correct reasonings for this, we shall transfer each of these reasonings towards the Imam of every age because if issue of text (Nass) is obligatory in one period of time, it has to be obligatory in every period of time because the cause which makes it obligatory exists in all periods of time and forever. And we seek refuge of Allah from disgrace.

Another point is that they shall be asked: If such widely related (Mutawatir) traditions are proofs that both the Progeny and the Ummah have related and the solitary report narrated by the Progeny is exactly same as the solitary report narrated by the Ummah, that is there is possibility of purposely attributing falsehood or error to any one person of the Progeny as there is possibility for a person of the Ummah. As for the report that is neither found in widely related (Mutawatir) reports nor from the solitary reports, there is only one option for you regarding that and that is of deducing through arguments. Those of you who resort to bizarre interpretations, it is possible for things to be committed by them that are committed by ordinary persons of the Ummah, in that case how can the Progeny become proof? If the author says that if they reach consensus it would be proof; he will be told: Then if the Ummah also reaches consensus, its stand would be justified. And this shows that there is difference between the Progeny and the Ummah. That is why there is no use of the tradition of the Prophet: 'I leave among you the Book of Allah and my Progeny,' except that there should be a person in the Progeny who is the proof in religion. This is the very belief of the Imamiyah sect.

May Allah give you good fortune, you should know that the author has occupied himself in presenting verses of Quran and interpreting them in his own way and has not brought anything special. He has only stated that for him the proof of the correctness of those things is such and such. It is something that even children are not incapable of. His only aim is to besmear the Imamiyah sect that it does not believe in Jihad, enjoining good and forbidding evil, whereas the fact is that he has committed error because the Imamiyah sect considers them to be related with how much strength one has. The Imamiyah also believe that one should not throw oneself into perdition and we should not rise up in revolt with one who is neither cognizant of Quran nor familiar with the Sunnah, who is not capable of ruling the people on the basis of justice.

More surprising fact is that our companions from Zaidiyyah sect are sitting at home; they neither enjoin good nor forbid evil, nor do they undertake armed resistance; but they condemn us for the same behavior. It is really a serious matter and a proof of bigotry. We seek the refuge of Allah from following the selfish desires and that is sufficient for us and the best of support.

Another point is that the author shall be asked: Is there anyone superior to Amirul Momineen (a.s.) among the rightful Imams? He would say, 'no'. He will be asked: Is there anything worse than polytheism and infidelity that the people of Saqifah had committed? He will say, 'no'. He will be told: You have more knowledge about enjoining good and forbidding evil and Jihad or Amirul Momineen (a.s.) had? He will definitely say: Amirul Momineen (a.s.). It will be said: Then why he did not do Jihad against those people? Thus if he tries to justify it somehow, he will be told: You must accept the same types of arguments that Imamiyah sect is giving, because all know that falsehood in the present age is more powerful than it was on that day and the number of Satan's cohorts is more now; so don't talk of Jihad and overawe us. The Almighty Allah has made Jihad obligatory subject to some conditions and if you had been familiar with those conditions you would have talked less and your book had been shorter. And we seek good sense (Taufeeq) from Allah.

One more thing that shall be reminded to the author is that: Do you consider the treaty of Hasan bin Ali (a.s.) with Muawiyah to be right? Or you say that the Imam had erred in it? If he says that he considers it the right thing, he will be told: You are considering the Imam's stand right, whereas he had left Jihad and enjoining good and forbidding evil, and you consider him Imam as he had fulfilled it. If he says that they consider it all right only because people had taken away their support for him and he was not safe from them; also there were not as many people with foresight with him who could have made him capable of fighting against Muawiyah. Hence if they consider it right, they shall be told: If the excuse of Hasan bin Ali (a.s.) for leaving Jihad is acceptable, even though the army of his father was with him, and he exhorted the people from the pulpit and pulled out his sword and set out to fight his and Allah's enemies, but as you mentioned his leaving Jihad was allowed, why you don't accept the excuse of Ja'far bin Muhammad in this regard? Even though the number of his enemies was many times more of those in the time of Muawiyah and among the associates of Imam Ja'far Sadiq (a.s.) not even a hundred were experts of warfare. On the contrary his group consisted of people who had neither seen the battlefield nor participated in any attack. Hence if he presented his justification he is absolutely on justice. If anyone from Zaidiyyah does not accept this, he should say the difference between the circumstances of Imam Hasan (a.s.) and Imam Ja'far Sadiq (a.s.).

After that if the analogy of Zaidiyyah is right it would mean that Zaid bin Ali was superior to Imam Hasan bin Ali (a.s.) because Imam Hasan (a.s.) signed the peace treaty and Zaid fought a war and was killed. This much is sufficient for the defect of a sect that it should consider Zaid bin Ali superior to Hasan bin Ali – and help is sought only from the Almighty and only Allah is sufficient for us and the best of the helpers.

We mentioned these matters in the beginning of our book because all these are related to Zaidiyyah and the objections they raise and this sect is most antagonistic to us. In this book we have also given the accounts of those prophets and Divine Proofs for whom occultation occurred. At the end there is a discussion about those had extremely long lives so that whatever is considered impossible with regard to occultation and longevity may be proved possible. After that we have proved the correctness of the textual evidences (Nusoos) mentioned by the Holy Imams (a.s.) with regard to the Qaim of the Progeny of Muhammad. The texts issued by the Almighty Allah, His Messenger and the eleven Imams on the incidence of occultation. Later we have also described the circumstances related to the birth of the Twelfth Imam and those who had the honor of seeing him with their own eyes; all that guides to him, and the correct signs. Also that which bears his signature; so that the argument may be exhausted for those who deny the existence of the Proof of Allah in occultation – only Allah it is that give good sense (Taufeeq) and only He is the helper.

Chapter One

Regarding the Occultation (Ghaibat) of Prophet Idrees (a.s.)

Among the first occultations is the well known occultation of Prophet Idrees (a.s.). His occultation was so much prolonged that his followers fell into dire circumstances and the tyrant ruler of that time killed some of them; while some he subjected to poverty and terror. After that Prophet Idrees (a.s.) reappeared and promised the removal of the travails of his Shias through the uprising and Jihad of one of his descendants, that is Prophet Nuh (a.s.). Then Allah, the Mighty and Sublime raised up Idrees (a.s.) towards Himself. And century after century his followers continued to wait for the advent of Nuh (a.s.), one generation after another. And during that time they continued to bear with patience the humiliating oppression of the tyrant rulers till the prophethood of Nuh (a.s.) became apparent.

Narrated to us my father, and Muhammad bin Hasan bin Ahmad bin Walid; and Muhammad bin Musa bin Mutawakkil - may Allah be pleased with them - they said: Narrated to us Saad bin Abdullah: and Abdullah bin Ja'far Himyari; and Muhammad bin Yahya al- Attar who said: Narrated to us Ahmad bin Muhammad bin Isa; and Ibrahim bin Hashim, all of them from Hasan bin Mahboob from Ibrahim bin Abi Bilaad from his father from Abu Ja'far Muhammad bin Ali al-Baqir (a.s.) that he said:

"It was the initial period of the prophethood of Idrees (a.s.) when a tyrant king was in power. Once when he went out for recreation he passed through a land rich in greenery, which belonged to a pious believer who did not follow the religion of the king. The ruler liked that piece of land for himself, so he inquired from his viziers regarding its owner. They told him that it belonged to a certain believer from their kingdom who was among the servants of the king. And that he was a rebel. The king called the believer and said that he wanted his piece of land. The believer replied that his family needed the plot of land more than the king. The king asked him to sell it to him but the believer was adamant that he would neither surrender that piece of land nor sell it to the ruler. This angered the king and he returned to his kingdom in this condition. He was full of rage and sorrow due to this matter. The king had a blue-eyed wife from the Azriqa tribe whom he considered very intelligent and consulted her frequently. On reaching home he called for her to take advice regarding the owner of the land. When she reached the court she saw the king in an angry mood. The woman said: What had made you so disconcerted? Tell me about it before you take some drastic step. He narrated the incident of the believer's land. She replied that only he gets angry who neither has the power to turn the circumstances to his advantage nor take revenge. "If you don't prefer to eliminate him without any excuse I will do it for you and make that land a part of your property in such a way that your subjects will consider you to be on the right." "What pretext would that be?" asked the king. She replied that a group (from her Azriqa tribe) will be sent to arrest him and they would testify that the person has turned away from the king's religion. "This would justify your executing him and seizing his land." "Do that," said the king. (The Imam says) So a group of people from Azriqa, who followed the queen's religion and who considered lawful the slaughtering of a believer were called. They testified before the king that that man had turned away from the state religion. On hearing this, the king ordered his execution and confiscated his land. Allah was angry at the believer's murder and He revealed to Idrees (a.s.) to go and tell the tyrant ruler, "Were you not content with killing the believer that you also usurped his land impoverishing family? I swear by My majesty and power that I will avenge his murder in Qiyamat and in this world I will abolish your rulership. I will change your honor and status into humiliation and disgrace; and dogs will devour the flesh of your wife. Has My tolerance and endurance, which was supposed to test you, made you arrogant?"

Thus Idrees (a.s.) entered his court with the message of his Lord, while the king was surrounded by his courtiers. Then he addressed the king, "O tyrant ruler! I am the messenger of Allah and I have brought His message to you that: 'Were you not content with killing the believer that you also usurped his land impoverishing family? I swear by My majesty and power that I will avenge his murder in Qiyamat and in this world I will abolish your rulership. I will change your honor and status into humiliation and disgrace;

and dogs will devour the flesh of your wife. Has My tolerance and endurance, which was supposed to test you, made you arrogant?" The king said: "O Idrees (a.s.), leave my court and don't do anything that may compel me to eliminate you."

After that he called for his wife and narrated the message of Idrees to her. She said: "The message of the God of Idrees should not make you afraid. I am alone sufficient to take care of this matter of Idrees. I will send some people to eliminate him and they will do it as a consequence of which the message of his god and whatever he brought, would be proved false. The king told her to do it. Among the friends of Idrees (a.s.) there were some who used to attend the royal court. Idrees (a.s.) had informed them of the revelation to him and of his conveying the message to the king. They were fearful that Idrees (a.s.) would be killed.

The queen sent forty Iraqi men to kill Idrees (a.s.). They reached the place where Idrees (a.s.) used to sit with his companions but did not find him there, so they returned. When his friends saw that they had come to kill Idrees (a.s.) they dispersed and then met Idrees (a.s.). They informed him that forty men had come to kill him, so he should leave the town immediately. So Idrees (a.s.) left the locality the very same day and he was also accompanied by some of his followers. At the time of dawn, Idrees (a.s.) prayed to Allah, "O my Sustainer! You sent me to that tyrant to deliver Your message to him. He threatened me and is after my blood. Rather if they had got power over me they would have eliminated me. Allah revealed to Idrees (a.s.) to keep away from the king. "I swear by My honor that I will enforce My decree on him and prove your word and My messengership to be true." Idrees (a.s.) said, "O my Nourisher, I have a wish." Allah said, "Ask me and I shall fulfill it." Idrees (a.s.) said, "Till such time as I allow, there should be no rains." Allah said, "The country will be ruined and people will starve to death." Idrees (a.s.) said, "Whatever may happen, this is my wish." Allah replied, "All right. I accept it, and till the time you pray I will not send rain. I am the most truthful to My promise."

Idrees (a.s.) briefed his companions about his discussion with Allah and said, "O my friends leave this country and go to some other place." There were twenty of them and they spread out to different areas. The people came to know about the prayers of Idrees (a.s.). Idrees (a.s.) himself sought refuge on a hill. Allah appointed an angel who used to bring food to him every evening. Idrees (a.s.) fasted during the day and broke his fast in the evening when the angel brought food to him. Allah destroyed the kingdom of the tyrant king. The king was killed, his kingdom destroyed and the flesh of his wife was eaten by dogs due to their transgression against a believer.

Another unjust tyrant oppressor occupied the throne. Twenty years passed without a drop of rain. The people were in severe hardships and difficulties and their condition deteriorated. They used to bring food supplies from far off countries. When their condition turned from bad to worse they discussed among themselves that this calamity was due to the prayer of Idrees (a.s.) who had asked Allah that till the time he allowed there should be no rains. "We are not aware of his whereabouts because he has concealed himself from us." They decided that as Allah is more Merciful than Idrees (a.s.) pray to Him and repent so that it rains on their land and in the neighboring areas. So they wore coarse clothes and applied mud on their head and standing on the earth they wailed, cried and repented to Allah. Allah felt pity on them and revealed upon Idrees (a.s.) that, "Your people are repenting, wailing and weeping and I am God the Beneficent and Merciful and the one who accepts repentance and forgive sins. I have mercy on them and wish to fulfill their desire for rains. I have no obstruction save that you had requested me not to send rains till you pray for it. Therefore, O Idrees you pray to Me that I may send rains for them." Idrees (a.s.) said, "O my Nourisher, I will not pray for rains." Allah once again revealed on Idrees (a.s.) to pray for rains. Idrees (a.s.) again refused. So Allah recalled the angel who was appointed to bring food for Idrees. When it was evening and the food did not arrive Idrees (a.s.) became restless but waited patiently. The second day when again the food did not arrive his restlessness increased. On the third day he lost his patience and appealed to Allah, "O my Nourisher before taking my soul you have discontinued my sustenance?" Allah revealed, "O Idrees! You are complaining in three days but you are not concerned about your nation that has suffered for twenty years? I informed you that they were suffering, and I was merciful on them and I wished that you pray for rain so that I send rain. But you abstained from it, so I wanted you to know what

hunger is and you lost your patience and complained. Now come out of the cave and search for your sustenance. I have left you on your own."

So Idrees (a.s.) came down from the hill to procure food. When he came near the town he saw smoke coming out from a house. An old lady had made two loaves of bread and was roasting them on the fire. He requested her to give him something to eat, as he was very weak and restless due to hunger. She said that due to the curse of Idrees (a.s.), Allah has not given left them anything that they can feed anyone, and swore that except for the two loaves of bread there was nothing in the house. She told him to leave the city and go somewhere else for food. Idrees (a.s.) requested: At least give me one loaf so that I can save my life and can start walking. She said: "I have only these two loaves, one for me and the other for my son. If I give you my loaf I will die and if I give you my child's he will die. I don't have anything else to give you." Idrees (a.s.) said, "Your son is young, half a loaf will suffice him and half will help me to live." The woman ate her share and distributed the other between Idrees (a.s.) and her son. When the child saw Idrees (a.s.) eating from his share, he started crying and was so disturbed that he died. The woman screamed, "Stranger! You have killed my child." Idrees (a.s.) said, "Do not fear, by the order of Allah I will make him alive." Saying this he kept his hands on the shoulder of the boy and said, "O soul who has left the body of this child, by the order of Allah, return to his body again. I am Idrees (a.s.) the Messenger of Allah." The boy was alive once more. The woman saw this and said, "I witness that you are Prophet Idrees (a.s.)." And she ran out shouting, "O people! Congratulations to you and glad tidings that we will be relieved of our troubles and sufferings as Idrees (a.s.) has returned to our city." Idrees (a.s.) came out and reached the palace of the first tyrant king, which was on a hill. A group of people came and complained, "O Idrees! In these twenty years you did not have any mercy on us. We were involved in such difficulties and miseries and many of us starved to death. We request you now pray to Allah for rains." Idrees (a.s.) replied, "I will not pray till the time this tyrant king and the people of your city come to me walking, barefoot and request me." When the king heard this, he sent forty people to kill Idrees (a.s.). When they reached near Idrees (a.s.), he cursed them and they all died. When the king heard this he sent 500 people to arrest him. They came to Idrees (a.s.) and said, "We have come to take you to the king." Idrees (a.s.) replied, "Look at these forty men (who had come before you to take me); see how they are lying dead. If you all don't go back you too will meet the same fate." They said, "O Idrees, you have involved us in hunger for twenty years and now you are cursing us. Is there no mercy in your heart?" Idrees (a.s.) replied, "I will not go to that tyrant nor will I pray for the rains till that tyrant and all the people don't come to me walking barefoot." Upon this the people returned to the king and repeated the statement of Idrees (a.s.). So the King together with the people came to Idrees (a.s.) and all stood helplessly before him and requested him to pray for rain. Idrees (a.s.) said: "Now I will pray to Allah, the Mighty and Sublime for rain." So Idrees (a.s.) prayed to Allah, the Mighty and Sublime for rain on that locality and the surrounding areas. At that moment clouds gathered in the sky, there was thunder and lightning and it started raining so heavily that the people thought they would drown. Finally they all returned to their homes fearing they shall be drowned in the floods."

Chapter Two

Reappearance (Zuhoor) of Prophet Nuh (a.s.)

Narrated to us Muhammad bin Ibrahim bin Ishaq (r.a.) who said: Narrated to us Muhammad bin Hammam, who said: Narrated to us Humaid Ibne Ziyad Kufi who said: Narrated to us Hasan bin Muhammad bin Samaa-a, from Ahmad bin Hasan al-Muthanna, from Abdullah bin Fadl al-Hashmi that he said:

"As-Sadiq, Ja'far bin Muhammad (a.s.) said: When Allah, the Mighty and the High declared the Prophethood of Nuh (a.s.) and his Shias (followers) became sure that the time of deliverance was near the calamities became severe and mental torture kept on increasing and the infidels made all sorts of allegations against them. Nuh (a.s.) had to face such tortures that sometimes he remained unconscious for three days at a stretch and regained consciousness when his ears bled. This happened three hundred years after his appointment. During this period he invited the people towards Allah, day and night, but they fled from him. If he invited secretly he did not get a positive response. If he called openly they used to flee. After three hundred years he decided to invoke curse upon them and sat down to curse after the Morning Prayer. A delegation of three angels from the seventh heaven came to him and said, 'O Prophet of Allah, we have a request for you.' 'What is that?' asked Nuh (a.s.). They replied, 'Postpone the act of cursing the people, because this would be the first instance of divine wrath to descend to the earth.' Nuh (a.s.) replied, 'I postpone it for three hundred years.' He returned to his people and again continued to invite them towards Allah. But the people continued to torment and torture him. This went on for another three hundred years and at last Nuh (a.s.) lost hope of them ever coming towards faith. One afternoon (Zuhr) he decided to curse them. Suddenly a group of three angels from the sixth heaven came down and after salam said, 'We started from the sixth heaven in the morning and have reached you at this time and we desire that at present you set aside the curse that you intend to invoke upon your people.' Again Nuh (a.s.) promised to abstain from cursing them for three hundred years and returned to his people and began preaching among them. But it had no effect till the second respite of three hundred years expired. In all nine hundred years of propagation passes in this manner. His followers came to him and complained to him about all they had suffered at the hands of the cruel kings and infidels and requested him to pray so that Allah may relieve them from the persecution. Nuh (a.s.) accepted the request and prayed to the Lord. Jibreel (a.s.) descended and said that the Almighty has accepted his supplication and commands him to tell his followers to consume date and plant its seeds and to take care of the trees till they bear fruit. 'When the trees bear fruits We will provide them salvation.' Hearing this Nuh (a.s.) praised Allah, the Mighty and Sublime and gave glad tidings to his followers. They also became happy and waited till the trees bore fruits. They brought the fruits to Nuh (a.s.) and requested him to fulfill his promise. Nuh (a.s.) prayed to the Almighty and the Almighty said, 'Tell these people to eat these dates too and sow their seeds. And when those trees bear fruits I will bestow give them salvation.' When the people heard this, they thought that the promise has not been fulfilled and two-third of them renounced faith. Only a third of them remained firm on the faith of Nuh (a.s.). They ate the dates and sowed the seeds. When they bore fruits they came to Nuh (a.s.) and said, 'Very few of us have remained on religion and if there is a delay in repelling our hardships, all of us might turn away from religion.' Hearing this Nuh (a.s.) offered his prayers and supplicated fervently, 'O Lord, very few followers are left and if they do not receive salvation, I fear that they might also perish.' It was revealed to him that his prayer has been accepted and that he should start building the Ark. Between the acceptance of his prayers and the Deluge there was a period of fifty years."

2 - Narrated to us Muhammad bin Ali Majilaway; and Muhammad bin Musa bin Mutawakkil; and Ahmad bin Muhammad bin Yahya al-Attar - may Allah be pleased with them - they said: Narrated to us Muhammad bin Yahya al-Attar, from Husain bin Hasan bin Aban, from Muhammad bin Uramiya from Muhammad bin Sinan from Ismail bin Jabir; and Abdul Karim bin Amr from Abdul Hameed bin Abi Dailam from Abi Abdullah as-Sadiq (a.s.) that he said:

"After embarking from the ship, Nuh (a.s.) lived for fifty years. Then Jibreel (a.s.) came to him and said, 'O Nuh (a.s.), your prophethood is ending and your days are now over. So pass on The Greatest Name, the

heritage of knowledge and the relics of prophethood to your son Sam, because Allah says that He would never keep the earth devoid of His representative. ‘There will always be a learned one on it because of whom the people would regard Me worthy of worship, so that after passing away of one prophet to the appointment of another, he may be the source of their salvation. I will never ever leave the world without a proof who will call people towards Me and who would know My commands. This is My order. And I have destined this for every group of people that I will establish a guide through whom I will guide the obedient people and thereby My argument would be exhausted on the wretched.’ Accordingly Nuh (a.s.) handed over The Greatest Name, and the prophetic relics to his son Sam. Ham and Yafith had no knowledge from which one could benefit. (The Imam said) Nuh (a.s.) gave the glad tidings of Hud (a.s.) to the people and ordered them to obey him. He also urged them to see the will at least once every year. That day would be a festive day for them just like Adam (a.s.) had commanded them. When rebellion and arrogance found roots in the descendants of Ham and Yafith, the descendants of Sam went into hiding with the relics and began to lead a secret life. In this way after Nuh (a.s.) the rulership of Ham and Yafith became effective on Sam. It is for this that Allah, the Mighty and Sublime says:

﴿أَتَرْكُنَا عَلَيْهِ فِي الْآخِرَةِ﴾

And We perpetuated to him (praise) among the later generations.¹⁰⁸

That is We gave the wealth of the oppressors to Nuh (a.s.) and Allah will make Muhammad (s.a.w.s.) powerful with it. The inhabitant of Sind, India, and Ethiopia are the children of Ham and the inhabitants of Iran and Sind are the children of Yafith and their wealth reached the followers of Muhammad (s.a.w.s.) and thereafter according to tradition that (wealth) passed from one learned religious scholar to another until Allah, the Mighty and Sublime sent Prophet Hud (a.s.).”

3 - And narrated to us Ali bin Ahmad bin Muhammad bin Imran as-Daqqaq (r.a.) that he said: Narrated to us Muhammad bin Abi Abdullah Kufi from Musa bin Imran an-Nakhai from his uncle, Husain bin Yazid an-Nawafalli from Ali bin Salim, from his father that he said: As- Sadiq Ja’far bin Muhammad (a.s.) said:

“When the demise of Nuh approached, he summoned his Shias (followers) and said: You should know that after me there shall be an occultation when false deities would appear. And indeed Allah, the Mighty and Sublime would bestow victory upon you through my descendant who would be named Hud. He shall be having awe, tranquility and dignity and in his appearance and manners he shall resemble me. During his reappearance the Almighty Allah would destroy your enemies through a wind. Thus they began to continuously await and anticipate the reappearance and advent of Hud till the period became prolonged and the hearts of most of them hardened. Then Allah, the Mighty and the High sent His Prophet, Hud when they had become despaired and calamities and hardships had surrounded them fully and the enemies were destroyed by a wind sans benefit, a wind that the Almighty Allah has described as follows in the Holy Quran:

﴿مَا تَذَكَّرَ مِنْ شَيْءٍ إِلَّا أَنْتَ عَلَيْهِ إِلَّا جَعَلْتُهُ كَارِمِينَ﴾

“It did not leave aught on which it blew, but it made it like ashes.”¹⁰⁹

After that occultation occurred for him till the advent of Salih (a.s.).”

4 - Narrated to us my father and Muhammad bin Hasan - may Allah be pleased with them - They said: Narrated to us Saad bin Abdullah from Ahmad bin Muhammad bin Isa from Muhammad bin Sinan from Ismail bin Jabir; and Kiram bin Amr, from Abdul Hameed bin Abi Dailam, from As-Sadiq Abi Abdallah Ja’far bin Muhammad (a.s.) that he said:

“When Allah, the Mighty and Sublime sent Hud (a.s.), the descendants of Sam accepted him but others said: Who is stronger than us? Thus they were destroyed through an unblessed windstorm. After that Hud (a.s.) made a bequest to his followers and gave them glad tidings about Prophet Salih (a.s.).”

¹⁰⁸ Surah Saffat 37:78

¹⁰⁹ Surah Zariyat 51:41-42

Chapter Three

Regarding the Occultation (Ghaibat) of Prophet Salih (a.s.)

1 - Narrated to us Muhammad bin Hasan bin Ahmad bin Walid (r.a.) that he said: Narrated to us Muhammad bin Hasan as-Saffar; and Saad bin Abdullah; and Abdullah bin Ja'far al-Himyari that they said: Narrated to us Muhammad bin Husain Ibne Abil Khattab, from Ali bin Asbat, from Saif bin Amirah from Zaid Shahham from Abi Abdullah as that he said:

"Salih (a.s.) remained in occultation from his community for a period of time: The day he disappeared from them he was of middle age, wide belly, elegant body, thick beard, fair complexioned and medium height. When he returned to his people, they did not recognize him from his face. And he found them divided into three groups: A group had denied him and they were not prepared to retract their denial. Another group was of those who had doubts about him. The third group was firm in its faith. So he addressed the group of doubters and said: 'I am Salih.' They denied and chided him and snubbed him saying: 'May Allah become aloof from you, Salih was indeed having a different appearance.' The Imam says: Then Salih went to the deniers and they paid no heed to his words and expressed a deep hatred for him. After that he went to the third group which was a group of faithful believers and told them that he was Salih. They said: 'Please tell us something through which we may not have any doubt about you. We have no doubt that Allah, the Mighty and the High, Who is the Creator can change the appearance of anyone He wants. We had been informed about it and we have researched and studied the signs and portents regarding the reappearance of the Qaim. And it would be correct when he brings the news from the heavens. Salih said: I am that same Salih who brought the she-camel by miracle. They said: You are right. It is the same point we argued on. But tell us what its sign was? An alternate day was reserved for this she-camel to drink from the stream and alternate for you. We have brought faith on Allah and also believed on whatever you have brought. At that time Allah, the Mighty and the High said:

"Do you know that Salih is sent by his Lord?"¹¹⁰

And the believers and people of faith said:

"Surely we are believers in what he has been sent with."¹¹¹

And the arrogant ones – those who doubted him – said:

"Surely we are deniers of what you believe in."¹¹²

The narrator asked:

Was there among them a scholar and who knew Salih? Imam replied: The Almighty Allah is more equitable that He should leave the earth without a scholar that guides the people to Allah. This community passed seven days in this manner after the reappearance and advent of Salih as they had no recognition of a leader or Imam for themselves. But in spite of this they had something from divine religion and they had remained firm on that. Their beliefs were same. And when Salih reappeared they gathered around him. And there is no doubt that the simile of Qaim (a.s.) is like that of Salih."

¹¹⁰ Surah Araaf 7:75

¹¹¹ Surah Araaf 7:75

¹¹² Surah Araaf 7:76

Chapter Four

Regarding the Occultation (Ghaibat) of Prophet Ibrahim (a.s.)

As for the occultation of Ibrahim; the friend of the Beneficent (peace be on him), it exactly resembles the occultation of our Qaim (peace be on him), rather it is more astonishing because Allah, the Mighty and Sublime kept Ibrahim (a.s.) concealed when he was in the womb, so much so that Allah through His power transferred him from her womb to her back. Then He concealed the matter of his birth till an appointed time.

1 - Narrated to us my father; and Muhammad bin Hasan - may Allah be pleased with them - they said: Narrated to us Saad bin Abdullah from Yaqoob bin Yazid from Muhammad bin Abi Umair from Hisham bin Saalim from Abi Baseer from Abi Abdullah as that he said:

"Ibrahim's father was the court astrologer of Nimrod, the son of Canaan and Nimrod did not take any step without seeking his counsel. One night Azar was studying the position of the stars and the next morning he told Nimrod, 'I saw a strange thing last night.' 'What?' asked Nimrod. He replied: 'I saw that a boy is to take birth in our country and that he would destroy us all, and only a short time is left before his mother conceives him.' Nimrod was amazed and asked if his conception has already taken place. Azar said: Not as yet. Though he had learnt that the same boy was going to be burnt in fire he didn't know that he would be saved by the Almighty. Nimrod issued a diktat that women must be separated from men. Thus except for one no woman remained in the city. All were extered so that their men may not interact with them. Ibrahim's father slept with his wife and this resulted in the conception of Ibrahim (a.s.). His father suspected the conception and he called for an experienced women to examine if his wife was pregnant. They were so expert that if a woman was pregnant they definitely knew it. So they carefully examined Ibrahim's mother who was pregnant, but Allah, the Mighty and Sublime transferred whatever there was in her womb to her back. The midwives said: We don't see any pregnancy. When Ibrahim (a.s.) was born his father decided to take him to Nimrod, but his wife restrained him saying that the king would kill her son. 'Leave him to me. I shall take him to a cave and abandon him there. He will soon perish and thus you won't be an accomplice in the murder of your son.' The father agreed and Ibrahim's mother took him to a cave. After sucking him she left him inside and closed the mouth of the cave with a boulder. The Almighty Allah caused his sustenance to flow from his thumb. He sucked his thumb and consumed the milk that flew from it. He grew up faster than ordinary children. His growth in a day was equal to a week's growth in other children. In a week he grew as much as other's grow in a month. And in a month his body developed as much as much as it develops in a year. After some days his mother took leave of Azar and came to the cave. She saw that Ibrahim (a.s.) was alive and his eyes shone like brilliant lamps. She embraced him and gave him suck. When she returned, the father asked her about Ibrahim (a.s.). She said that it has died. 'I have buried him,' she wept. Now whenever she got a chance she used to come to the cave and suckle Ibrahim (a.s.). This continued for quite some time. When Ibrahim (a.s.) was able to crawl on his knees and his mother had come to feed him, he clung to her and pleaded her to take him with her. 'Have patience!' said the mother. 'Let me take your father's permission.'

Thus Prophet Ibrahim (a.s.) kept his being in hiding and concealed his matter till the time he emerged and announced the command of Allah and the Almighty Allah expressed his power through him. Then Ibrahim (a.s.) went into another occultation. It was at the time when the tyrant ruler had expelled him from Egypt. Thus he said:

أَعْنَّ كُمْ مَا تَدْعُونَ مِنْ دُلُّ اللَّهِ أَدْعُو بِي عَسَى لَا أَكُو بِدُعَاءِ بِي شَقِي

And I will withdraw from you and what you call on besides Allah, and I will call upon my Lord; may be I shall not remain unblessed in calling upon my Lord.¹¹³

Allah, the Mighty and Sublime said:

فَلَمَّا اعْتَرَّهُمْ مَا يَعْبُدُونَ مِنْ دُلُّ اللَّهِ هَبْنَاهُ إِسْحَاقَ يَعْقُوبَ كُلَا جَعْلَنَا نَبِيًّا هَبْنَاهُمْ مِنْ حَمَّتَنَا جَعْلَنَا هُمْ سَانَ صِدْقٍ عَلَيْهِ

So when he withdrew from them and what they worshipped besides Allah, We gave to him Ishaq and Yaqoob, and each one of them We made a prophet. And We granted to them of Our mercy, and We left (behind them) a truthful mention of eminence for them.¹¹⁴

That is through Ali Ibne Abi Talib (a.s.). Because Ibrahim (a.s.) had prayed to Allah, the Mighty and the High that among the latters He should appoint for them a truthful speaker. Therefore the Almighty Allah made Ali the truthful tongue for Ibrahim and Yaqoob (a.s.). Thus Ali (a.s.) informed that the Qaim shall be his eleventh descendant and with the same attestation it is that Mahdi who would fill the earth with justice and equity just as it would have been fraught with injustice and oppression. And also that there shall be an occultation for him and that the people shall be confused about him, due to which many groups would go astray and many shall be guided. And this will indeed come to pass just as he has put on the garb of creation." And he (Ali) has mentioned in the tradition of Kumayl Ibne Ziyad Nakhai: Indeed the earth shall remain established through a Divine Proof who shall either be apparent and well known or concealed and hidden so that the proofs of Allah and His clear evidences do not become invalid. I have quoted both the narrations with the chain of narrators in this book in the chapter wherein are mentioned reports of Amirul Momineen (a.s.) regarding the occurrence of occultation. And these two reports are repeated here because it was needed to be quoted in the incident of Prophet Ibrahim (a.s.).

And there was another occultation for Prophet Ibrahim (a.s.) in which he undertook journey to other parts for the purpose of religious propagation.

2 - Narrated to us my father; and Muhammad bin Hasan - may Allah be pleased with them - they said: Narrated to us Saad bin Abdullah; and Abdullah bin Ja'far al-Himyari, all of them from Ahmad Muhammad bin Isa from Hasan bin Mahboob from Malik bin Atiya from Abi Hamza Thumali from Abi Ja'far (a.s.) that he said:

"One day Ibrahim (a.s.) set out for a walk to derive some lessons from the creatures of Allah. Wandering through the town he reached wilderness and saw a man standing up in prayers. His voice was reaching the sky and his dress was made of hair. Ibrahim (a.s.) stood there in amazement and watched him pray. Then he sat down waiting for him to conclude the prayers. A long time passed. At last Ibrahim (a.s.) nudged him with his hand saying that he had a request from him and that he should shorten his prayers. The person concluded the prayers and turned towards Ibrahim (a.s.). "For whom do you offer prayers?" asked Ibrahim (a.s.) "For the God of Ibrahim (a.s.)." "Who is the God of Ibrahim?" "The One who has created you and I." "I like your way," said Ibrahim (a.s.), "I wish to make you my brother for Allah's pleasure. Tell me, where do you live? So that whenever I wish, I can pay you a visit." The worshipper said, "My house is across this water," and he indicated towards the river. "And the place of my prayer is this only, if Allah wills you shall find me here." Then this man asked Prophet Ibrahim (a.s.): "Do you want something from me?" "Yes," replied Ibrahim (a.s.), "Pray to Allah and I shall say Amen, or I will pray and you say Amen." He asked, "But what shall we pray for?" "For the sinners among the believers," replied Ibrahim (a.s.). The worshipper refused and when asked the reason he said that he was praying for a particular thing for the past three years and his prayers have not been answered so far. "I feel ashamed of requesting Allah for something about which I am not sure if it will be fulfilled," he explained. The Ibrahim (a.s.) asked him as to what his need was that he continues to invoke Allah. The worshipper said, "One day while busy in prayers at my usual place, I saw a handsome boy pass by. A light shone on his forehead and his tresses flowed on his back.

¹¹³ Surah Maryam 19:48

¹¹⁴ Surah Maryam 19:49-50

He was grazing some cows with such shiny skins, as if anointed with oil. He also had well-fed and healthy sheep. I was elated at the sight and asked him, "O young man. To whom do these cows and sheep belong?" "They are mine," replied the boy. "Who are you?" asked I. "I am Ismail, the son of Ibrahim the Khaleel of the Beneficent, the Mighty and Sublime." At that moment I prayed to Allah that He grant me the chance to see His friend (Khaleel)." Prophet Ibrahim (a.s.) said: "I am Ibrahim, the Khaleel of the Beneficent (Rahman) and that boy is my son." The man said, "Praise be to Allah the Lord of the worlds. He has granted my prayers!" Then he kissed the cheeks of Ibrahim (a.s.) and putting his arms around his neck said, "Now you supplicate and I'll say 'Amen'." So Ibrahim (a.s.) supplicated Allah for the believers from that time unto the day of Qiyamat and requested Allah to condone their sins and to be pleased with them. The worshipper recited 'Amen' on his invocations. Imam Baqir (a.s.) says: "Ibrahim's (a.s.) prayer is effective for our Shias right upto the day of Qiyamat."

Chapter Five

Regarding the Occultation (Ghaibat) of Prophet Yusuf (a.s.)

The period of the occultation of Prophet Yusuf (a.s.) was that of twenty years. During this time he never applied oil to his hair, did not use Kohl and perfume and didn't touch a woman till the time the Almighty Allah once more gathered the scattered family of Yaqoob and brought together Yusuf, his brothers, his father and maternal aunt. Of these twenty years he was in the well for three days and in the prison for some years. And for the remaining years he was the ruler. He was in Egypt while Yaqoob (a.s.) was in Palestine and the distance between them was only nine days of travel. He passed through various circumstances during the period of his occultation. Sometimes his brothers united to eliminate him and later changed the plan and decided to throw him down the well. Then they sold him as a slave for a minor sum of money. After that he was involved in the deceit and plot of the wife of the Egyptian king. Then he was forced to live in imprisonment for some years. After that he became the ruler of Egypt and in this way the Almighty Allah reunited his family and fulfilled the vision he had seen.

1 - Narrated to us Muhammad bin Ali Majilaway (r.a.) that: Narrated to us Muhammad bin Yahya al-Attar Husain bin Hasan bin Aban, from Muhammad bin Uramiya from Ahmad bin Hasan al-Muthanna from Hasan al-Wasiti from Hisham bin Saalim from Abi Abdullah (a.s.) that he said:

"A Bedouin came to Prophet Yusuf (a.s.) to purchase rations from him and the latter sold it. When the transaction was over Prophet Yusuf (a.s.) asked, "Where do you live?" He said, "At such and such place." The narrator says: Yusuf said: So you halt at such and such desert and call out: O Yaqoob! O Yaqoob! And a tall and handsome man will come to you. You tell him that you met a person in Egypt who has conveyed salutations to him. He would say: This trust of yours will not be wasted with Allah, the Mighty and Sublime. The narrator says: Thus that Bedouin reached to the place. He told his servants to take care of his camel. Then he began to call out: O Yaqoob! O Yaqoob! A tall and handsome man emerged walking with the support of a wall. The Bedouin asked if he was Yaqoob. When he replied in the positive he conveyed to him all that Prophet Yusuf (a.s.) had said. Yaqoob (a.s.) fell down in a swoon and when he regained consciousness he said, "O Bedouin, do you have wish from Allah?" The man said, "I am an affluent person and my wife is the daughter of my paternal uncle. But I don't have a son from her. I request you to pray that I may have a son. The narrator says that Yaqoob (a.s.) performed ablution, prayed two units of prayer and then supplicated to Allah, the Mighty and Sublime. This man's wife gave birth to twins, four times.

Thus Yaqoob (a.s.) knew that Yusuf was alive and comfortable and that the Almighty Allah will bring him out after his occultation. He used to say the same thing to his sons:

إِنِّي أَعْلَمُ مَنْ أَنْتَ مَا لَا تَعْلَمُونَ

*I know from Allah what you do not know?*¹¹⁵

¹¹⁵ Surah Yusuf 12:96

His family members and relatives used to criticize him for remembering Yusuf (a.s.). Till the time he perceived the fragrance of Yusuf (a.s.) he said:

إِنِّي لَأَجْدُ يَحْ يُوسُفَ وَلَا أَنْفَدُ {94} قَاتِلُوا إِنَّكَ فِي ضَلَالٍ كَمَا قَدِيمٌ فَلَمَّا جَاءَ بَشِيرٌ أَقَاهُ عَلَى جَهَنَّمَ بَصِيرًا قَاتِلُوكُمْ أَقْلَكُمْ إِنِّي أَعْلَمُ مَمَّا لَا تَعْلَمُو

*Most surely I perceive the fragrance of Yusuf, unless you pronounce me to be weak in judgment. They said: By Allah, you are most surely in your old error. So when the bearer of good news came he cast it on his face, so forthwith he regained his sight. He said: Did I not say to you that I know from Allah what you do not know?*¹¹⁶

2 - Narrated to us Muhammad bin Ali Majilaway (r.a.) that: Narrated to us Muhammad bin Yahya al-Attar who said: Narrated to us Husain bin Hasan bin Aban, from Muhammad bin Uramiya from Muhammad bin Ismail bin Bazee from Ismail Sarraj from Bashir bin Ja'far from Mufaddal - (perhaps) al-Jofi - from Abi Abdullah (a.s.) that he said:

"Do you know what the garment of Yusuf was? 'No,' replied I. He said, "When fire was lit for (burning) Ibrahim (a.s.) Jibreel brought a garment of Paradise for him and dressed him in it. That garment protected him from heat and cold and when his death approached, he made it into an arm band and tied it to Ishaq; Ishaq in turn tied it to Yaqoob and when Yusuf was born Yaqoob tied it on him. And it was tied to his arm till those circumstances befell him. Thus when Yusuf removed it from the arm band in Egypt, Yaqoob perceived its fragrance and it is about the same thing that Allah quotes him saying:

إِنِّي لَأَجْدُ يَحْ يُوسُفَ وَلَا أَنْفَدُ {94} قَاتِلُوا إِنَّكَ فِي ضَلَالٍ كَمَا قَدِيمٌ

*"Most surely I perceive the fragrance of Yusuf, unless you pronounce me to be weak in judgment."*¹¹⁷

It is the same garment that had come down from Paradise."

I said: May I be sacrificed on you, whom did this garment reach after him? He replied, "To the one deserving of it. And the garment is with our Qaim, when he would reappear. Then he said: All knowledge or things inherited by every prophet have reached to [the progeny of] Muhammad (s.a.w.s.)."

It is narrated that when the Qaim reappears he will reappear wearing the shirt of Yusuf (a.s.) and will also have the staff of Musa (a.s.) and the ring of Prophet Sulaiman (a.s.).

And what proves that Yaqoob (a.s.) was aware that Yusuf was alive and had disappeared as a divine test is that when the other sons returned in the evening weeping and wailing he asked them, "Why are you crying and wailing? And why don't I see my dear Yusuf among you?

قَاتِلُوا يَا أَبَانَا إِنَّا ذَهَبَنَا نَسْ تَرِقُ تَرَكْنَا يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الْدَّنْبُ مَا أَنْتَ بِمُؤْمِنٍ نَّا وَ كُنَّا صَادِقِينَ

*They said: O our father! surely we went off racing and left Yusuf by our goods, so the wolf devoured him, and you will not believe us though we are truthful.*¹¹⁸

This is his shirt that we have brought back for you. Yaqoob (a.s.) told them to throw the shirt to him and they handed it over to Yaqoob (a.s.). He rubbed it on his face and immediately became unconscious. After regaining consciousness he told his sons, "O my sons, do you think that the wolf has eaten up my dear Yusuf?" When they replied in the positive he said, "Then tell me why I cannot perceive the smell of Yusuf's flesh? And why do I find his shirt undamaged? Even if you grant that the shirt is open from below, did the wolf not need to tear it in order to reach to the shoulders and neck of Yusuf? It is only an allegation on the wolf and indeed my son is oppressed. Nay, your souls have made the matter light for you, but patience is good and Allah is He Whose help is sought for against what you describe. That night Yaqoob (a.s.) kept away from them and he did not speak to them. He began to recite an elegy for Yusuf (a.s.) and said again and again: O my dear Yusuf whom I preferred over all my sons; he has been taken away from me! O my

¹¹⁶ Surah Yusuf 12:94-96

¹¹⁷ Surah Yusuf 12:94

¹¹⁸ Surah Yusuf 12:17

dear Yusuf! Of all my children I had hope only in him. And he is snatched from me. O my dear Yusuf! I used to make him sleep on my right and left arm. He is taken away from me. O my dear Yusuf! By whom I filled the emptiness of my loneliness. He is taken away from me. O my dear Yusuf! On whom have you left me or where shall I search for you? O my dear Yusuf! If only I had been with you, so that I could have also borne what you had to bear. O my dear Yusuf! If only I had known on which mountain they have abandoned you or in which river they have thrown you. O my dear Yusuf! If only I had been with you and had suffered the same calamities that you had to suffer."

Among the points proving that Yaqoob (a.s.) was aware that Yusuf (a.s.) was alive and in occultation is that he said:

عَسَى اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا

...maybe Allah will bring them all together to me...¹¹⁹

And he said:

يَا بَنَيَ اذْهَبُوا فَتَحَسَّنُوا مِنْ يُوسُفَ أَخِيهِ لَا تَنْأِسُوا مِنْ حَالِ اللَّهِ إِلَّا قَمْ كَافِرُ

O my sons! Go and inquire respecting Yusuf and his brother, and despair not of Allah's mercy; surely none despairs of Allah's mercy except the unbelieving people.¹²⁰

Imam Ja'far Sadiq (a.s.) said: Prophet Yaqoob (a.s.) asked the Angel of death: Tell me whether you capture the souls together or you capture each of them separately? He replied: Separately. Then Yaqoob (a.s.) asked: Is the soul of Yusuf there among the souls that you have captured? "No," said the angel. Thus after this Yaqoob (a.s.) told his sons, "O my sons, go out and search for Yusuf and his brother." Thus the condition of the people of our time who know about the Master of the Time living in concealment and those who have his recognition is the same as the condition of Yaqoob (a.s.) regarding Prophet Yusuf and his concealment. And those who are ignorant and foolish, they behave in the same way as did the family members and relatives of Yaqoob (a.s.). They were so ignorant about Yusuf and his occultation that they used to tell their father: "By Allah, you are most surely in your old error." And the saying of Yaqoob when the bringer of good news rubbed the shirt of Yusuf on his face and he regained his eyesight that: "Did I not say to you that I know from Allah what you do not know?" This proves that he knew that Yusuf was alive and that he had to go into occultation by way of test.

3 - Narrated to us my father; and Muhammad bin Hasan - may Allah be pleased with them - they said: Narrated to us Abdullah bin Ja'far al-Himyari from Ahmad bin Hilal Isa from Abdur Rahman bin Abi Najran from Fadala bin Ayyub from Sadeer who said: I heard Aba Abdullah (a.s.) say:

"The Qaim is also having a similarity to Prophet Yusuf (a.s.)." The narrator says: I said: Perhaps you want to tell us about him or his occultation. He told me: "In this Ummah, the opponents who resemble swine, don't oppose that Yusuf's brothers were among the children of prophets but they sold away Yusuf while all of them were his brothers and he was also a brother to them, yet when they met they could not recognize him till Yusuf introduced himself and said: "I am Yusuf and this is my brother." Thus how can this Ummah deny if the Almighty Allah wants to keep His Proof concealed from them in a period of time? And one day Yusuf became the king of Egypt and the distance between him and his father was only of 18 days' travel. When Allah, the Blessed and the High wanted that his status and value be recognized, by Allah, the people of his house covered this distance in nine days after getting the glad news. Thus how can this Ummah deny that Allah, the Mighty and Sublime can do with His Proof the same as what He had done with Yusuf? His Proof should walk among them, pass by them in the markets and sit among them and they could not recognize him. Until Allah, the Mighty and Sublime permits the Divine Proof to introduce himself as He had permitted Yusuf (a.s.) to do so when he said:

¹¹⁹ Surah Yusuf 12:83

¹²⁰ Surah Yusuf 12:87

هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوسُفَ أَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ قَالُوا أَإِنَّكَ لَأَنْتَ يُوسُفُ فَقَالَ أَنَا يُوسُفُ هَذَا أَخِي

Do you know how you treated Yusuf and his brother when you were ignorant? They said: Are you indeed Yusuf? He said: I am Yusuf and this is my brother.¹²¹

¹²¹ Surah Yusuf 12:89-90

Chapter Six

Regarding the Occultation (Ghaibat) of Prophet Musa (a.s.)

As regards the occultation of Prophet Musa (a.s.) it is mentioned:

1 - Narrated to us Husain bin Ahmad bin Idrees (r.a.) that he said: Narrated to us my father: Narrated to us Abu Saeed Sahl bin Ziyad Aadami ar-Razi that he said: Narrated to us Muhammad bin Aadam an-Nasai from his father Aadam bin Abi Iyaas that he said: Narrated to us Mubarak bin Fadala from Saeed bin Jubair from Chief of the worshippers, Ali bin Husain from his father, the Chief of the Martyrs, Husain bin Ali from his father, the Chief of the Successors, the Leader of the Believers Ali Ibne Abi Talib (a.s.) that he said: The Messenger of Allah (s.a.w.s.) said:

"When his death approached Yusuf (a.s.) called his followers and family members. After praise and glorification of Allah he informed them that they would be involved in hardships and calamities in which their males should be killed and the bellies of their pregnant women should be cut open and their children should be slaughtered. Till finally the Almighty Allah will give victory to truth through one who will reappear from the descendants of Laavi bin Yaqoob (a.s.). He shall be a wheat-complexioned and well-built man. And he told them about his characteristics. Then he advised them to remain attached to him. After that both, occultation and severities befell the people of Bani Israel and they waited for the advent of the Qaim for four hundred years. Finally they were given the glad tidings of his birth and they witnessed the signs of the advent and the trials and calamities intensified upon them. They were attacked with sticks and stones. So they called for that thinker and scholar whose words used to give them comfort. At that time he had also gone into seclusion. So they wrote to him reminding him that when they faced hard times they used to get comfort from his words. So he took them to the desert and told them about the Qaim of the time that his advent was near. It was a moonlit night. At the same time Musa (a.s.) began to move toward them. At that time he was a young man. He had emerged from the house of Firon and there was expression of his purity. So he left his companions and moved toward these people. He was riding a mule at that time and had covered himself with a green silken sheet. When the learned man saw him, he recognized him at once through the foretold signs. He arose from his place and fell down on his feet and kissed his feet as a respect and said, "Praise be to Allah Who did not give me death till I could meet you. When the followers understood that it is the same in whose anticipation they had been, they fell down in prostration to thank Allah, the Mighty and Sublime. Musa (a.s.) did not say anything other than, "I am sure the Almighty Allah will release you from your difficulties very soon," After that he disappeared. Later Musa (a.s.) went to Madayn and stayed with Shuaib (a.s.). Thus his second occultation was more severe upon his followers than the first and it lasted for a fifty odd years. During this time they were subjected to further severities and the learned man also remained in concealment. Again they sent a message to him that they had no peace and patience when he was away from them. So again he came out in a desert and assured and consoled them. He said that Allah has revealed to him that they shall be free from this trouble within forty years. They all said in unison: Praise be to Allah. Allah said to him, "Tell them that Allah has decreased for them ten years from these 40 years as they had uttered 'Praise be to Allah'. The people said: All the bounties are from Allah alone. So Allah, the Mighty and Sublime sent revelation that: "I have fixed the period of deliverance as twenty years. They said, "Goodness is from none except Allah." Allah, the Mighty and Sublime revealed, "I have reduced it to ten years." They said, "None but Allah can remove bad times and hardships." So Allah sent revelation: Tell them not to wait anymore. I have permitted that the means of your deliverance should reach you immediately. They were in the same position when Musa (a.s.) appeared to them astride a donkey. The learned man wanted to tell the followers what they were seeing. Musa (a.s.) arrived, stood before them and greeted them. The learned man asked, "What is your name?" "I am Musa (a.s.)," he replied. He asked, "Whose son are you?" Musa (a.s.) said, "I am the son of Imran." The man asked, "Whose son was he?" "He was the son of Qahath bin Laavi bin Yaqoob," replied Musa (a.s.). He asked, "What have you come with?" Musa (a.s.) replied, "I have come with messengership from Allah, the Mighty and Sublime. The learned man stood up and kissed his hands with respect. Musa (a.s.) sat down among them, consoled them and after teaching them some religious commands dispersed

them. Between this incident and their deliverance through the drowning of Firon there was a period of forty years."

2 - Narrated to us my father, and Muhammad bin Hasan bin Ahmad bin Walid - may Allah be pleased with them - they said: Narrated to us Saad bin Abdullah: and Abdullah bin Ja'far Himyari; and Muhammad bin Yahya al-Attar and Ahmad bin Idrees that they all said: Narrated to us Ahmad bin Muhammad bin Isa from Ahmad bin Muhammad bin Abi Nasr al- Bizanti from Aban bin Uthman from Muhammad al-Halabi from Abi Abdullah (a.s.) that he said:

"At the time of his death Yusuf bin Yaqoob (a.s.) assembled the descendants of Yaqoob (a.s.) who were eighty men. Then he said: These Copts will dominate you and put you to great trouble. One who will save you from them will be a descendant of Laavi bin Yaqoob, whose name will be Musa bin Imran. He shall be a tall young man and will have curly hair. He would be wheat complexioned. Thus every man of Bani Israel began to name his child Imran. And all those who were named Imran began to name their sons Musa."

Aban bin Uthman mentions from Abil Husain from Abi Baseer from Abi Ja'far (a.s.) that he said:

"Musa (a.s.) did not reappear till before him appeared forty false claimants from Bani Israel each of whom claimed to be Musa Ibne Imran.

Information reached Firon that people are restless for him and that they are in anticipation of the advent of this young man. The soothsayers and magicians of Firon also informed him that that boy would destroy his kingdom and his religion and that he would be born in Bani Israel that year. So Firon appointed the midwives to examine the pregnant women of Bani Israel and said: Every child born this year should be killed. A midwife was also appointed on the mother of Musa (a.s.). When the Bani Israel saw this they said: When our male children are killed and our women are left alive, we shall be destroyed and our generations would become extinct. So let us decide not to have sexual relationships with our women. But Musa's father, Imran told them: "No, let us continue it, Allah's command will come to pass even if the polytheists are averse to it. O Allah I am not with one who has made it unlawful and I shall not consider it unlawful. Anyone else may abstain from it by I shall not abstain from it." So he established relations with Musa's mother and she became pregnant. Firon appointed a midwife to keep a watch on her with express instructions that if Musa's mother stands up she must also stand up and if she sat down she must also sit down. Gradually the midwife became fond of her. Once she asked why she was becoming pale and thin. She said not to inquire her condition, "Because when my son is born, he will be killed." The midwife told her not to worry. "I will keep your son hidden from others." But Musa's mother did not believe her. When Musa (a.s.) was born, his mother was uneasy. The midwife consoled her. She wrapped the child in a cloth and hid him in a room and came out at the door to the sentries of Firon standing outside and asked them to go away and said that except for this bloody lump of meat nothing has come out. So the sentries went away from there. Then Musa's mother suckled him but she was worried, what if they heard him crying and came to know the truth? Allah revealed to her to make a wooden box for a child, place him in it, close the box and cast it on the Nile. She did as Allah commanded. When she cast the wooden casket into the water, the casket returned to her. She pushed it again but it came back. At last the wind pushed it far into the river. She became so sad for her child that she wanted to cry out aloud but Allah gave her patience.

The Imam said: Firon's wife was a righteous lady of faith and she also belonged to the Bani Israel tribe. She said to Firon: "These are the days of spring. Put a tent for me on the bank of River Nile, so that I can enjoy sitting there." Firon complied with her request and that casket approached her floating on the river. She asked her maidservants, "Can you see what I see?" They said, "By Allah! We can see something floating on the water." When the wooden basket reached her. She stood up from her place and asked her maids to pull it out. They pulled the basket out of the water and opened it. She found a pretty, cute baby boy in it. Seeing the infant she became very anxious. She held him in her arms and said that she would adopt him as her son. The maidservants also agreed and said, "Yes madam. By Allah, you have no children and the king is also without an heir. The child is very handsome and attractive. Adopt him." Aasiya went to her husband and showed him the charming baby boy from the river. "I want to adopt him. So do not kill him," she said. Firon asked her from where she got him. She said that she did not know whose child it was. "He was floating in a casket, and I pulled him out from the river." Firon was satisfied with the explanation and

accepted him. When people heard that Firon has adopted a son, they sent their wives to suckle the child but Musa (a.s.) did not suck. Then Aasiya asked Firon to arrange for a wet-nurse for the baby. Many nurses tried but Musa (a.s.) did not suck their milk. Musa's mother also came to know about this. She asked her daughter to ascertain this matter. The sister of Musa (a.s.) came to the door of Firon and asked whether they needed a wet nurse for a child. She said that there was a good woman staying nearby. She would feed the baby and look after him. The servants informed Aasiya. She ordered them to bring the girl to her. Musa's sister came to her. She asked that girl which community she belonged to? She said, "She belonged to the family of Bani Israel." Aasiya told her to go away. The maidservants insisted upon her to call that woman and see if the child sucks from her or not. Aasiya said, "Even if the child accepts, Firon might be unhappy. She said the child and the nurse both belong to Bani Israel; Firon will not allow her. Her maidservants said, "Let us first see if the child sucks." Aasiya told the girl to call the wet-nurse. Musa's sister ran to her mother. She came and took the child and he began to suck. Aasiya told Firon that she has found a wet-nurse for a child. Firon asked which community she belonged to? His wife said that she was from Bani Israel. Firon said, "How can it be? The child and the nurse both belong to Bani Israel." Aasiya asked him why he was afraid of the child? "Now he is our son," she said. "He will grow up in our care." By arguing and discussing she convinced him.

In this way Musa grew among the dynasty of Firon. Musa's mother, sister and the mid-wife kept it secret till the time his mother expired and the midwife also passed away. Thus he continued to grow and the people of Bani Israel didn't know about it. The Imam says: The people of Bani Israel used to search and inquire about him and automatically the information about him used to be concealed. Firon learnt that those people were looking for Musa (a.s.) and seeking information regarding him. So he dispatched his agents to them and subjected them to further torture and separated them. Then he prohibited them to ask about Musa (a.s.). Once the people of Bani Israel gathered on a moonlit night and went to a learned man. They said: "We used to obtain solace from some things but how long can we bear these troubles?" He said, "By Allah, you will remain in this condition till Allah sends a young man from the descendants of Laavi bin Yaqoob (a.s.). His name will be Musa bin Imran (a.s.). He will be strong, tall, brave and curly haired." While they sat discussing this, all of a sudden Musa (a.s.) came to them on a mule and stopped before them. This old man raised his head and recognized him through the signs and characteristics. He asked, "May Allah bless you, what is your name?" "Musa," replied Musa (a.s.). He asked, "Who is your father?" Musa (a.s.) said, "I am the son of Imran." The learned man arose and kissed Musa's hands. People fell at the feet of Musa (a.s.) and began to kiss them. Musa (a.s.) and the people recognized each other and Musa made them his followers.

Musa (a.s.) stayed there for a few days and moved to another city. There he saw two men quarrelling. One was the believer of Allah and other was a Copt from Firon's community. The believer screamed for help. Musa (a.s.) hit the Copt on his chest and he fell down dead. Allah gave him the natural power of strength and terror. The news spread that Musa (a.s.) has killed an Egyptian. Musa (a.s.) passed the night in fear. In the morning a believer of Musa (a.s.) came running and asked for help as he had some dispute with another man. Musa (a.s.) said, "Indeed, he is on the wrong." Musa (a.s.) was angry on this man. He said, "O, Musa (a.s.) if you want to kill me. Kill me as you killed a man yesterday." He said, "Musa (a.s.) you are supposed to be a superior being on the earth, but you can't rectify the people?" Another man came running and informed that the Egyptians were talking about him and wanted to kill him. "O, Musa! I am your true believer and request you to go away from this city." So Musa (a.s.) left the city without any support. He passed through the desert and reached Madayn. He rested under a tree. There was a well and the people came there to draw water. Suddenly he saw two girls with their animals who had come to draw water for their animals and they stood aside. Musa (a.s.) asked them for the reason for coming there. They said, "Our father is an old man and we are weaker. We cannot oppose them so we are waiting until they draw water and go away. Then we will water our animals." Musa (a.s.) felt pity on them. He took their bucket and asked them to bring their animals near the well. He drew water for them. The girls returned home early. Musa (a.s.) again sat under a tree and prayed to Allah. He had nothing to eat and was very hungry.

When the girls reached home, their father Shuaib (a.s.) asked them how they returned early. The girls said

that a nice man drew water for them. Shuaib (a.s.) asked one of his daughters to call him. She came to Musa (a.s.) modestly and said that her father has called him to reward him for the favor he has done to them by pulling out water for their animals. Musa (a.s.) told her to walk behind and give him directions because the sons of Yaqoob (a.s.) never glance at the back of ladies. Musa (a.s.) came to Shuaib (a.s.) greeted him and then explained his condition. Shuaib (a.s.) consoled him and said that he was now safe from the unjust people. Then one of the daughters asked her father: Employ him, because if you do it you would have employed a strong and an honest worker. Shuaib (a.s.) said to Musa: I want to marry one of my daughters to you with the condition that you work for me for eight years and if you complete ten it would be favor from you. According to traditions, Musa (a.s.) completed ten years in his employment because apostles of Allah do not take anything without favor. After completing the period Musa (a.s.) took his family and set out towards Jerusalem. One night he lost his way. At that time he saw a fire at a distance. He told his wife: Wait here. I have seen fire at a distance. I'll go and see if I can get some of it for you or get some direction to find the way. When he reached the fire, he saw a green tree lit up as on fire. When he neared, it moved away from its place. Musa (a.s.) turned in fear but the tree moved near Musa (a.s.) and he heard a voice from the right side of the valley. "O, Musa! I am Allah, the Creator of the worlds. Cast your staff on the ground." Musa (a.s.) cast his staff down. When he saw that the staff was undulating like a python he was shocked and he began to run away without looking behind. It changed into a serpent whose fangs were calling and flames were leaping out of its mouth. So Musa (a.s.) fled from there but his Lord asked him to return. Musa (a.s.) came back and was shivering all over. Musa (a.s.) asked, "O Allah! Is it Your voice that I hear?" "Yes, do not be afraid," replied the Lord. Musa (a.s.) came back. He stepped on the tail of the serpent and put his hand into his mouth, it changed into its original form. Allah told him: Remove your shoes as you are in the sacred valley.

It is narrated that he was ordered to remove them, as they were from a carrion of a donkey.

According to another tradition 'take off your shoes' means give up your two fears: One that your family members will be lost and another of Firon.

After that Allah, the Mighty and Sublime sent him to Firon and his people with two signs: The first was a luminous hand and second his staff. It is narrated from Imam Ja'far as-Sadiq (a.s.) that he told his companions: You should be such that you are more hopeful for something about which you don't have hope. Musa (a.s.) went to get fire for his wife and he returned as a Messenger Prophet. Thus Allah reformed the condition of His servant and Prophet in a single night. He shall do the same in the case of His second Qaim; that is the twelfth of the Imams. And He shall reform his affairs in a single night as He reformed the affair of His Prophet Musa (a.s.) and brought him out from confusion and occultation into the light of deliverance and reappearance.

3 - Narrated to us my father (r.a.) that: Narrated to us Saad bin Abdullah: Narrated to us Moalla bin Muhammad al-Basri from Muhammad bin Jumhur and others from Abdullah bin Sinan from Abi Abdullah (a.s.) that he said:

"In the Qaim there is resemblance to Musa bin Imran. I asked: What is the resemblance to Musa bin Imran? He replied: Secret birth and occultation from his people. I asked: How long was Musa in occultation from his family and followers? He replied: For twenty-eight years."

4 - And narrated to us Abul Abbas Muhammad bin Ibrahim bin Ishaq al-Mukattaib (r.a.) that he said: Narrated to us Husain bin Ibrahim bin Abdullah bin Mansur that he said: Narrated to us Muhammad bin Harun al-Hashmi that he said: Narrated to us Ahmad bin Isa that: Narrated to us Abul Husain Ahmad bin Sulaiman Ruhawi that: Narrated to us Muawiyah bin Hisham from Ibrahim bin Muhammad bin Hanifiyyah from his father Muhammad from his father Amirul Momineen Ali Ibne Abi Talib (a.s.) that he said: The Messenger of Allah (s.a.w.s.) said:

"The Mahdi is from us, Ahle Bayt. Allah will reform his affair on a single night. And in another version: Allah will bring reform for him in a single night."

5 - Narrated to us my father; and Muhammad bin Hasan - may Allah be pleased with them - they said: Narrated to us Abdullah bin Ja'far al-Himyari from Muhammad bin Isa from Sulaiman bin Dawood from Abi Baseer that he said: I

heard Abu Ja'far (a.s.) say:

"In the master of this affair there are four points of similarity with four prophets. Resemblance with Musa, resemblance with Isa, resemblance with Yusuf and resemblance with Muhammad (peace be on them all). The resemblance with Musa is that he shall be fearing and awaiting, the resemblance with Yusuf is imprisonment, the resemblance with Isa is that it would be said regarding him that he has died while he would not be so and the resemblance with Muhammad is armed uprising."

Chapter Seven

Account of the death of Prophet Musa (a.s.) and account of occultation of Successors and Divine Proofs till the period of Prophet Isa (a.s.)

1 - Narrated to us Ahmad bin Hasan al-Qattan: Narrated to us Hasan bin Ali Sukkari: Narrated to us Muhammad bin Zakariya al-Basri: Narrated to us Ja'far bin Muhammad bin Ammarah from his father that he said: I said to As-Sadiq Ja'far bin Muhammad (a.s.): Tell me about the passing away of Musa bin Imran (a.s.). He replied:

"When the end of Musa (a.s.) approached and the angel of death came and said, O Kalimullah (the one with whom Allah conversed)! *Assalaamo A'laikum*, Musa (a.s.) responded, " *Wa a'laikas salaam!* Who are you?" The angel replied, "I am the angel of death." He asked, "Why have you come?" He replied, "To take your soul." Musa (a.s.) asked, "From where will you seize it?" He replied, "From your mouth." Musa (a.s.) asked, "How will you seize it from the mouth when I have conversed with the Almighty with it?" The angel replied, "All right! I will seize it from your hands." Musa (a.s.) exclaimed, "How will you seize it from my hands when these hands have held the Torah?" The angel said, "I will seize it from your feet." Musa (a.s.) said, "I have gone to Mount Toor on these very feet to talk with My Lord." The angel said, "Then I will take it from your eyes." Musa (a.s.) said, "I have always looked with these eyes hopefully towards my Lord's Mercy." The angel said, "Then from your ear." Musa (a.s.) said, "I have heard my Lord's Words with these very ears." Then Almighty Allah revealed to the angel, "Do not seize his soul until he himself desires it." So the angel of death went back and Musa (a.s.) lived for quite a long time thereafter. Then one day he called Yusha, gave his will to him, made him his legatee and asked him to keep the will a secret till the time of his (Musa's) death. He also asked Yusha to pass on the Wasiyyat (Will) at the time of his (Yusha's) death to someone else as desired by Allah. Saying this Musa (a.s.) disappeared from his people. During these days of his absence he once met a man digging a grave. Musa (a.s.) told him that he would like to help him in digging that grave. He said, 'Why not?' Musa (a.s.) engaged himself in the digging. Soon the grave was completed by them. Then Musa (a.s.) lay down in it sideways to see how it feels. At that moment the Almighty Allah showed him his place in Paradise. So he said: "My Lord, call me towards You." So the angel of death seized his holy soul then and there. Then he buried him in the same grave and closed it by filling it with earth. That man digging the grave was actually the angel of death in the shape of a man. This happened in Tiyah. An announcer announced from the heavens that Musa Kalimullah (a.s.) has died and who is it that does not die?"

Narrated to me my father from my grandfather from his father (a.s.) that:

The Messenger of Allah (s.a.w.s.) was asked about the location of the grave of Prophet Musa (a.s.). He replied: "Near the highway adjacent to the red hillock."

After Musa (a.s.), Yusha bin Nun (a.s.) became the leader of Bani Israel. He was always busy in their affairs and was bearing all kinds of difficulties caused to him by the kings of those days. Three of those kings died. Thereafter the condition of Yusha (a.s.) became strong and he became independent in the matter of law and order (giving orders to do or to refrain from doing things). Then two hypocrites of the community of Musa (a.s.) conspired and took Safra daughter of Shuaib, the wife of Musa (a.s.) with them and revolted against Yusha bin Nun (a.s.) with 100000 men. Yusha bin Nun (a.s.) overpowered them. Many groups of them were killed and those who remained alive fled by the Divine Order and Safra daughter of Shuaib became a captive. Yusha (a.s.) told her, "I am leaving you in this world so that in the other world when I meet Musa (a.s.) the Prophet of Allah, I may complain to him about you and your community about what I have suffered due to you." Safra said, "By Allah! If Paradise is made open to me so that I can enter it I will feel ashamed of seeing there Musa (a.s.) the Prophet of Allah, as I have torn his veil and thereafter I revolted against his legatee."

The Imams and leaders that succeeded Yusha bin Nun for four hundred years till the time of Prophet

Dawood (a.s.) remained in concealment. They were eleven in all and during each of their times the people used to visit them and obtain guidance. Finally it was the turn of the last of them. He remained away from the people then he reappeared and gave the glad tidings of the advent of Prophet Dawood (a.s.). He also foretold that it is only Dawood (a.s.) who would cleanse the earth from Jaloot and his army and that the deliverance of the people was dependant only upon his reappearance. So the people began to await for him. When the time of Dawood (a.s.) arrived, he had four brothers and his father was very much advanced in age. Among them Dawood (a.s.) was the bearer of the divine message and prophethood. He was the youngest among his brothers. While they were unaware that it is Dawood for whom they were waiting and one who will cleanse the earth from Jaloot and his army. And the Shias of Dawood (a.s.) had learnt that he has already taken birth and reached maturity. Whereas those people used to see and meet him but they did not know that it was him.

After that one day Dawood, his brothers and their father went out to take part in the battle organized by Taloot. But Dawood (a.s.) did not accompany them saying: In what way would it help me from this aspect? The father and brothers of Dawood (a.s.) made fun of him and he began to graze the sheep belonging to his father. When the battle intensified and people faced terrible hardships, the father of Dawood (a.s.) came to him and said: Take some food and provisions for your brothers so that through it they may be able to defeat the enemies. Dawood (a.s.) was of a short stature and there was scanty hair on his head. But from the aspect of conscience and morals he was absolutely pure. Thus when he came to the battlefield he saw that all the people of his side were close to each other and all of them had returned to their centers. When he passed by a stone it spoke up in a loud voice: "O Dawood, take me with you and through me slay Jaloot. Indeed I have been created to kill him." So Dawood (a.s.) picked it up and put it in his bag that he used for carrying stones when he was grazing sheep and goats. When he entered the army he found that those people considered Jaloot very great and they thought that it was no use trying to subdue him. So he said: "Why do you consider it a difficult proposition. By Allah if I were to see him, I would slay him." The people began to discuss about him and at last he was taken to Taloot. Taloot asked him: O young man, how much strength do you possess and how have you tested yourself? Sometime a lion attacks my flock and carries off an animal. So I used to chase the lion, catch it by its head, pry open its jaws to release my animal. Now the Almighty Allah had previously revealed to Taloot that none can slay Jaloot except one who can wear Taloot's coat of mail with a perfect fit. So he called for his coat of armor and when Prophet Dawood (a.s.) wore it, it fitted him perfectly. Taloot was amazed and so were the people of Bani Israel who were present at the scene. Taloot said: It is hoped that Allah will kill Jaloot through him. When it was morning and the people met him, Dawood (a.s.) said: Show Jaloot to me. When Jaloot was shown to him, he took that stone and shot it at Jaloot. It hit him between the eyes and split his head upto the brain. Jaloot crashed down from his mount. There was a furor in the people that Dawood has killed Jaloot and in this way they made Dawood their king. Gradually the influence of Taloot waned and people gathered around Dawood (a.s.). The Almighty Allah revealed the Psalms upon him, taught him the skill of working iron and made the iron soft for him. Allah ordered the mountains and birds to sing the divine praises with Dawood (a.s.). The Almighty Allah gave him such a melodious voice that no one had ever heard such a voice. He also bestowed him the strength for the worship of God and made him His prophet in Bani Israel.

And the method of the Qaim shall also be such. The Almighty Allah will give him such a standard that it will spread among the people on its own and the Almighty will bestow it the power of speech and it will call out: O Wali of Allah, eliminate the enemies of Allah. And he shall have a sword that will be concealed in the scabbard. When it would be the time of his reappearance he will take it out and the Almighty Allah will also provide it the power of speech. It will call out: O Wali of Allah, rise up! Because it does not behove that you keep sitting during confrontation with the enemies of God. Thus he would arise and set out and wherever he comes across the enemies of Allah he shall slay them. He shall enforce the divine laws and apply the prescribed penalties. And he shall judge and rule according to the divine commands."

Regarding this narrated to me Abul Hasan Ahmad bin Thabit Dawaihani in Baghdad from Muhammad bin al-Fadl Nahvi from Muhammad bin Ali bin Abdus Samad al-Kufi from Ali bin Asim from Muhammad bin Ali bin Musa from his father from his forefathers from Husain bin Ali (a.s.) from the Messenger of Allah (s.a.w.s.) in a lengthy traditions at the end

of which he has mentioned that which I have included in the chapter of traditions of the Messenger of Allah (s.a.w.s.) proving *Nass* on His Eminence, Qaim (a.s.) and (also) that he is the twelfth Imam.

After that Dawood (a.s.) wanted to appoint Sulaiman (a.s.) as his successor because Allah, the Mighty and the High had revealed to him thus. When he announced this to Bani Israel they raised a clamor that he was appointing a young man over them while there were others more advanced in age. Dawood (a.s.) summoned the leaders of Bani Israel and told them: Your talks have reached me. So show me your staffs and whosever's staff fructifies will be the master of affair after me. They said: We agree to this proposal. Dawood (a.s.) said: Now each of you write your name on your staff. So they wrote their names on their respective sticks. Then Sulaiman (a.s.) brought his staff and wrote down his name upon it. Then all the sticks were put in a room and the door was closed. The leaders of Bani Israel kept watch (for the night). In the morning Dawood (a.s.) conducted the Morning Prayer and then stepped forward and opened the door. They took out the sticks and it was seen that all had leaves while the stick of Sulaiman (a.s.) had fructified. So they gave it to Dawood (a.s.). Dawood (a.s.) then examined Sulaiman (a.s.) in the presence of Bani Israel and asked him: "Tell me son, what is it that gives coolness?" He replied: "Allah's forgiveness of the people and the mutual forgiveness among the people." Dawood (a.s.) asked, "What is it that is sweet?" He replied: "Love, and it is the soul of Allah among the people." Dawood (a.s.) laughed in joy, brought him to Bani Israel and said: "He is my successor among you after me." After that Sulaiman (a.s.) kept his matter confidential. He got married and kept himself away from his followers for a long time. One day his wife said: "May my parents be sacrificed on you, how perfect your habits are! How fragrant you are! And I don't find in you any trait or habit that I may dislike, except that you live depending on my father. Thus if you go to the market and with the help of Allah make effort to earn a livelihood I am sure Allah will not fail you. Sulaiman (a.s.) said: By Allah neither have I done any work so far nor can I do anything properly. But anyway, he set out for the market and spent the whole day roaming here and there without earning anything. At last he returned home and told his wife that he was unable to make any money. "No problem," she said, "Try again tomorrow." Again the next day he departed to the market, spent the whole day roaming about but again did not have any luck. When he returned and told his wife about it she said, "If Allah wills, something will happen tomorrow." On the third day, after walking for a long time he reached the river banks where he met a fisherman and said to him: "I can assist you in your work, after which you can pay me something." "Why not?" said the fisherman. So he began to work with the fisherman who at the end of the day paid him in kind with a couple of fishes. He took up the fishes and thanked and praised Allah for the same. Then he cut open one of the fishes to find that it contained a jewel (ring). He took it out and pocketed it praising and thanking the Almighty. Then he cleaned up the two fishes and brought them home. His wife was much pleased and she asked him to invite her parents so that they may know that he has started earning. So they were invited, and they arrived and began to eat with them. After the dinner Sulaiman (a.s.) asked, "Do you know who I am?" "No," they replied, "Except that we have seen nothing but goodness from you." Thus when he took up his ring in his hand the wind and birds began to move towards him and his rulership became apparent. After that he took his wife and her parents and set out for the city of Istakhar. When he reached there his followers gathered around him and began to talk about the glad tidings of his arrival. Thus the Almighty Allah brought them out from the confusion of his occultation. When his end approached, according to Allah's command he appointed Asif bin Barkhiya as his legatee and successor. Asif therefore remained among them and the followers continued to interact with him and sought religious guidance from him. Then the Almighty Allah made Asif also go into occultation and after a considerable period brought him back to the people among whom he lived for a long time. Finally when he bid adieu, the people asked when they shall meet again. Upon this he replied: We shall now meet at the Sirat Bridge, and then he disappeared from them according to Divine will. As a result of his occultation calamities intensified on Bani Israel and Nebuchadnezzar gained political power upon them. He used to eliminate whoever he could find and those who managed to escape were pursued and their children and family members were made captives. Thus he selected four persons from the family of Yahooda whom he had imprisoned, among whom Prophet Daniyal was also included and he selected Uzair from the progeny of Harun (a.s.). Since he was younger of the two he remained under his control and the other people of Bani Israel continued to suffer the worst of the tortures. The Proof of God, Prophet Daniyal (a.s.) remained a prisoner of Nebuchadnezzar for ninety years. Thus he learnt of his excellence and superiority and he came to know that Bani Israel was awaiting for his advent and uprising

and that they hope for deliverance and victory at his hands. So he ordered that he should be kept in a huge pit along with a lion so that it may make him a morsel of death, but the lion did not even go near him. After that he ordered that he should be starved to death. But the Almighty Allah sent him food and water through one of His prophets. Thus Prophet Daniyal used to fast during the days and end his fast in the evening with the food that was sent to him. During that time hardships increased on his supporters and followers, his people and those who were in anticipation of his advent and most of them, due to the excessive prolongation of occultation got deviated from their religion.

When it was time for the end of the hardships of Prophet Daniyal and his people, Nebuchadnezzar saw in dream that army after army of angels is descending from the heavens and entering the pit in which Daniyal was held. Each of them was greeting him and giving the glad tidings of deliverance and success. In the morning he was ashamed for the treatment he had meted out to Daniyal and he ordered him to be taken out from the pit. When he was brought out to him, he asked for his forgiveness for having imprisoned for crime and for having tortured him so much. After that he handed over the reins of his government to him. He was also entrusted to judge cases of litigation. Thus the people of Bani Israel, who were in hiding so far, came out and assembled around Prophet Daniyal (a.s.) because they were sure that it was the time of deliverance and comfort. Thus Daniyal (a.s.) remained in this condition for sometime and at last departed for the eternal abode entrusting all the affairs of the kingdom to Prophet Uzair (a.s.). Now the people congregated around him and gained proximity from him. They obtained religious guidance and instructions from him. After that the Almighty Allah kept Uzair in occultation from them for a hundred years and then made him reappear once more. The divine representatives that came after him also remained in concealment. In this way hardships increased upon Bani Israel till Yahya bin Zakariya (a.s.) took birth. He continued to grow upto the time of the declaration of his prophethood which was at the time when he was only seven years old. He came before the people and addressed them. After extolling the praise and glorification of the Almighty he warned them of divine chastisement and he told them that the hardships faced by the righteous people were due to the sins of Bani Israel and the good end is for those who are pious. He also informed them that Jesus Christ will appear after twenty odd years. When Christ was born the Almighty Allah kept his birth a secret and his presence in concealment because when Lady Maryam conceived him she took him away from the people to a place and later Prophet Zakariya and her aunt followed her footprints and reached there. The two of them chastised her while Maryam had already delivered the baby and she was saying: Oh, would that I had died before this, and had been a thing quite forgotten! But the Almighty Allah bestowed the power of speech to His Eminence Christ (a.s.) in order to justify Maryam and to establish the proof and evidence. When Jesus declared his mission the troubles and restrictions increased on Bani Israel and the tyrant rulers suppressed him till happened what the Almighty Allah has told us about. After that Shamoon bin Harun and other followers of Isa (a.s.) went into hiding and reached an island and began to spend their lives there. The Almighty Allah brought out springs of potable water, created all kinds of fruits for them and also provided them with animals. Allah sent a particular type of fish towards them. It was called Qumud and had neither flesh nor bone. It consisted only of skin and blood. The honeybee was made to mount it and these fishes brought the honeybees to the Island. The bees made honeycombs on the trees of the island and soon there was plenty of honey there. Nothing about Isa (a.s.) was concealed from the people of that island."

Chapter Eight

Prophecies made by Isa (a.s.) about the advent of Prophet Muhammad Mustafa (s.a.w.s.)

1 - Narrated to us Muhammad bin Ibrahim bin Ishaq Taliqani (r.a.): Narrated to us Abu Ahmad Abdul Aziz bin Yahya bin Ahmad bin Isa al-Jaludi al-Basri: Narrated to us Muhammad bin Atiya ash-Shami: Narrated to us Abdullah bin Amr bin Saeed al-Basri: Narrated to us Hisham bin Ja'far from Hammad bin Abdallah bin Sulaiman - scholar of divine books - that:

"I have read in Injeel that: O Isa, struggle in My matter and work and do not be shortcoming in it. And listen and obey, O son of the chaste and virgin lady, you have not been created with the union of sexes. I have created you as a sign for the worlds. Therefore serve only Me and trust Me only. Take up the book strongly. Explain to the Syrian people in the Syriac language and convey My message to them that indeed only I am that God Who is eternal and permanent and there is no decline for Me. Accept the truth of the prophet who will be the owner of the camel, coat of mail, crown (turban), shoes and the staff. He would have large eyes and a wide forehead. His cheeks will be chubby and his nose will be raised from the middle and have small nostrils. His upper and lower front teeth will be wide and his neck will be shinning like a silver pitcher as if light is coming out of it. He will have hair on his body from the chest upto the navel. His belly and chest will not have any hair. He would be wheat-complexioned. From the chest upto his belly he will be having soft delicate hair. His palms and feet will be hard and short. If his steps turn they will turn both together and if he walks he would do so with very firm steps. If he is with a group of people he would be the most prominent among them. His perspiration on his face will shine like pearls and the fragrance of musk will be emanating out of it. There is none like him neither before him nor after. His purified body will be fragrant and he will have many wives. His progeny shall be less but it will be through Mubareka (Lady Zahra) who is having a special house in Paradise, in which there shall neither be any sorrow nor pain. In the last age this Mubareka will be under a guardian like your mother was under the guardianship of Zakariya. She would have two sons who shall be martyred. The speech of this prophet is Quran and his religion is Islam and I am the one who grants peace and security. Thus Tooba shall be for one who witness his time, see the period of his prophethood and listen to his words. Isa (a.s.) said: O Lord, what is Tooba? He was told, "It is a tree I have myself planted in Paradise and which provides shade to all the gardens. Its roots are from Rizwan and its source is from the water of Tasneem spring. The coolness of this spring is like coolness of camphor and its taste is that of wine. One who drinks a mouthful of it will never feel thirsty again.

Isa (a.s.) said: O Lord, give me to drink from it. He was told: It is prohibited for all till that prophet does not drink from it and it is prohibited for all nations till the nation of that prophet does not drink from it. O Isa, I am going to raise you towards Myself and in the last period of time I will make you descend to the earth so that you may witness the strange phenomena of this Ummah and you shall see that they would be around that accursed Dajjal. I shall make you descend at the time of prayer so that you may pray with them. This Ummah is the one that is eligible for mercy.

The Christ had also gone into occultation from his community a number of times and during those times he used to travel in the land. In that period his followers and community did not have any information about him. When he came out of the occultation he appointed Shamoon bin Hamoon as his legatee and when Shamoon also departed from the world the divine proofs that came after him remained in occultation. People became anxious to meet him and their hardships increased. Religion was being destroyed, rights were trespassed, obligatory and recommended practices were eliminated. People became deviated and leaving the straight path began to go astray without realizing what the truth is and what the falsehood is. This occultation lasted for two hundred and fifty years."

2 - Narrated to us Muhammad bin Hasan bin Ahmad bin Walid (r.a.) that: Narrated to us Muhammad bin Hasan as-Saffar; and Saad bin Abdullah, all of them from Ayyub bin Nuh from Abdullah bin al-Mughairah from Saad bin Abi Khalaf from Muawiyah bin Ammar that he said: Abu Abdullah (a.s.) said:

"People remained without an apparent divine proof for two hundred and fifty years after Isa Ibne Maryam (a.s.)."

3 - Narrated to us my father (r.a.): Narrated to us Muhammad bin Yahya al-Attar from Yaqoob bin Yazid from Muhammad bin Abi Umair from Saad bin Abi Khalaf from Yaqoob bin Shuaib from Abi Abdullah (a.s.) that he said:

"Between Isa (a.s.) and Muhammad (s.a.w.s.) there was a gap of five hundred years out of which for two hundred and fifty years there was neither a prophet nor any learned one from Allah who was apparent. I (the narrator) asked: What did the people follow? The Imam replied: They followed the religion of Isa (a.s.). I asked: What was their actual condition? He replied: They were believers. Then he said: The earth never remains devoid of a learned one."

Among those who roamed in the lands in search of divine proof was Salman Farsi (r.a.). He continued to move from one learned to another and moved from one jurisprudent to another and remained in the pursuit of divine secrets. He gained guidance through narrations. He awaited for the Qaim, the Qaim and the chief of the formers and the latters, Muhammad (s.a.w.s.) for four hundred years till he received the glad tidings of his birth. When he became certain of deliverance he set out for Tahama and he was taken a captive there.

Chapter Nine

Report of Salman Farsi (r.a.) regarding the advent of Prophet Muhammad (s.a.w.s.)

1 - Narrated to us my father (r.a.): Narrated to us Muhammad bin Yahya al-Attar; and Ahmad bin Idrees, all of them from Ahmad bin Muhammad bin Isa from Muhammad bin Ali bin Mahziyar from his father who asked from Musa bin Ja'far (a.s.):

"O son of Allah's Messenger, will you not tell us what was the reason Salman Farsi accepted Islam?

He replied: my father (a.s.) informed me that one day Ali Ibne Abi Talib (a.s.), Salman Farsi, Abu Zar and a group of people from Quraish had congregated at the tomb of the Holy Prophet (s.a.w.s.) when Amirul Momineen (a.s.) said to Salman Farsi: O Aba Abdillah will you not tell us the beginning of your story? Salman said: By Allah O Amirul Momineen, if anyone other than you had asked I would not have told anything. I was a resident of Shiraz and the son of a farmer and my father loved me very much. One day I was going with my father to attend a festival of the people of that town when by chance we passed by a monastery in which a man was screaming: I testify that there is no god except Allah and that Isa is the spirit of Allah and Muhammad is the beloved of Allah. Thus the description and praise of Muhammad permeated my flesh and blood and after that I was interested in neither eating nor drinking. My mother asked: What is wrong with you son, that today you did not prostrate at the time of the rising of the sun? When I opposed her she fell silent. When I went to my room I saw a letter hanging from the roof. I asked my mother what that letter was. She said: O Ruzbah when we returned home after celebrating our festival, we found it hanging from the roof. So you don't go near it. If you do so your father will kill you. Salman said that he continued to argue with his mother. When night fell and my parents went to sleep, I arose and took up the letter. I saw written therein: In the Name of Allah the Beneficent the Merciful. It is a covenant from Allah with Adam that He will create a prophet from his loins who will be named Muhammad. He will teach the best of morals and restrain the people from idol-worship. O Ruzbah, go to the legatee of Isa, accept the Faith and leave the Majooosi religion. He (Salman) says that after this he screamed and fell down¹²² unconscious and his trouble increased. He says: Thus my father became aware of this and he cast me into a deep pit. He said: Come back to your religion or I would kill you. I told him: You do whatever you like with me. The love of Muhammad will not leave my heart. Salman says: Before reading that letter I didn't know Arabic and Allah, the Mighty and Sublime taught me this language from this day. He says: I remained in that pit and they used to throw small pieces of bread to me.

When my matter became prolonged I raised up my hands to the heavens and prayed: O my Lord, You have put the love of Muhammad and his legatee in my heart. So I beg you in their name that You hasten my deliverance and take me out from the condition I am in. At that moment a person came to me dressed in white. He said: Ruzbah, get up. After that he held my hand and took me to the monastery. I began to recite: I testify that there is no god except Allah and Isa is the spirit of Allah and that Muhammad is the beloved of Allah. The person who resided in the monastery came to me and asked: Are you Ruzbah? "Yes," said I. He said: Go up. I went up and continued to serve him for two complete years. When it was the time of his death he said: I am going to die. I asked him: On whom are you leaving me? He said: I don't know anyone who follows my beliefs except a monk who lives in Antioch. Thus if you meet him, convey my salutations to him and give him this tablet. Saying this he gave me a tablet. When he died I gave him the funeral bath, shrouded and buried him and taking the tablet set out for Antioch. When I reached the monastery in Antioch I began to recite: I testify that there is no god except Allah and Isa is the spirit of Allah and that Muhammad is the beloved of Allah. The resident of the monastery came to me and said: Are you Ruzbah? "Yes," said I. He said: Go up. I went up and continued to serve him for two complete years. When it was the time of his death he said: I am going to die. I asked him: On whom are you leaving me? He said: I don't know anyone who follows my beliefs except a monk who lives in Alexandria. Thus when you meet him, convey my salutations to him and give him this tablet. Saying this he gave me a

¹²² Fire worship

tablet. When he died I gave him the funeral bath, shrouded and buried him and taking the tablet reached the monastery he had indicated. Upon reaching there I began to chant: I testify that there is no god except Allah and Isa is the spirit of Allah and that Muhammad is the beloved of Allah. Thus that monk came to me and asked: Are you Ruzbah? "Yes," said I. He said: Go up. I went up and continued to serve him for two complete years. When it was the time of his death he said: I am going to die. I asked him: On whom are you leaving me? He said: I don't know anyone in the world who follows my beliefs and indeed the birth of Muhammad bin Abdullah bin Abdul Muttalib is near. So if you meet him, convey my salutations to him and give this tablet to him. When he died I gave him the funeral bath, shrouded and buried him and set out taking the tablet with me. I met a group of people and I offered to serve them if they gave me food and water and they agreed. When their mealtime arrived, they tied up a sheep and beat it to death. After that they prepared Kebab with some of the meat and some they roasted red on the fire. When I declined to partake it, they said: Eat it! I told them: I am a monk and a young man that spent his life in a monastery and monks do not eat meat. They began to beat me and were about to take my life when some of them said: Wait till the wine arrives. And know that he would not take wine also. When they brought the wine I said: I am a monk and young man who lived in a monastery and the people of monastery do not imbibe wine. They tied me up and decided to eliminate me. I said: O people, do not beat me or put me to death as I have confessed to be a slave of yours. And I agreed that I was a bondman of one of them. That person saved me from those people and sold me to a Jew for three hundred dirhams. Salman says that the Jew asked me about my story and I told him about it and said that I had no fault except that I loved Muhammad and his legatee. The Jew said: Then know that I hate you and Muhammad. He took me outside his house where there was a huge quantity of sand. He said: O Ruzbah, if you are not able to shift all the sand till the morning next I will surely kill you. Salman says: I spent the whole night shifting that sand from one place to another. When I was absolutely exhausted, I raised my hands to the sky and prayed: O my Lord, You have filled up my heart with the love for Muhammad and his legatee. So I ask you in their names, please hasten my deliverance and save me from this terrible situation. So Allah, the Mighty and Sublime sent a windstorm that transferred all the sand to the spot that Jew had specified. In the morning the Jew was surprised that I had shifted all the sand. Then he said: O Ruzbah, since you have proved to be a sorcerer, I shall throw you out of this town so that you may not destroy the locals. Thus he extorted me from there and sold me to a kind-hearted lady. She was very kind to me. She had an orchard which she put at my disposal and said: It is for you, you can take whatever you want from it or give to anyone or spend in charity.

Salman says that: I lived in that orchard for a very long time. One day I was sitting there when a group of seven persons shaded by a cloud came towards me. I said to myself: By Allah all of them cannot be prophets but one of them is definitely a prophet. They moved forward and entered the orchard and the piece of cloud was also moving with them. The group that entered the orchard comprised of the Messenger of Allah (s.a.w.s.), Amirul Momineen (a.s.), Abu Zar, Miqdad, Aquil bin Abi Talib, Hamza bin Abdul Muttalib and Zaid bin Haritha. They entered the orchard and began to eat the date fruits that had fallen from the trees. The Messenger of Allah (s.a.w.s.) was saying: Eat the fallen date fruits and do not spoil anything that belongs to these people. So I went to my owner and said: Please give me a tray of fresh dates. She said: You can have six. Salman says that he took up a tray of fresh dates and said to himself: If one of them is a prophet he would not eat Sadaqah and he would not mind eating a present. So I kept the tray before them and said: This is Sadaqah. The Messenger of Allah (s.a.w.s.) said: Eat it. But he himself abstained from eating as did Amirul Momineen (a.s.), Aquil bin Abi Talib and Hamza bin Abdul Muttalib. Zaid was told to go ahead and eat. I said to myself that this was the first sign of prophethood. Then I went to my mistress and said: Give me another tray. She said: You can have six. Salman says that I picked up a tray and came to them and placed the fresh dates before them and I said: This is a present. The Messenger of Allah (s.a.w.s.) stretched out his hand and uttered: In the Name of Allah...eat. All of them began to eat the dates. So I said to myself: This is the second sign. After that when I moved towards his back the Holy Prophet (s.a.w.s.) became attentive to me and said: Ruzbah, are you looking for the mark of prophethood? "Yes," I said. He displayed his shoulders and I saw the mark of prophethood on him and above it were some hair. Salman says that he fell down at the feet of the Messenger of Allah (s.a.w.s.) and began to kiss them. He (the Prophet) said: Ruzbah, go to that lady and say that Muhammad bin Abdullah is asking if she would sell this slave to him. So I went to her and said: Muhammad bin Abdullah is asking if you would sell

this slave to him? She replied: I will not sell the slave except in exchange of four hundred date trees two hundred of which should be yellow and two hundred golden. Salman says that when he conveyed this to the Holy Prophet (s.a.w.s.) he said: How easy is that which she has asked. Then he said: Arise, O Ali and gather all the date seeds. Ali gathered all the seeds and sowed them in the ground. The Prophet told him to pour water on them which Ali did. He had hardly finished watering that the trees grew up so much that they began to strike one another. Then the Prophet told me to go to the lady and tell her: Muhammad bin Abdullah is saying: Take your thing and give me mine. Salman went and told the lady. She came out, saw the trees and said: By Allah, I will not sell him unless all the trees become yellow. Salman says: Jibreel descended and touched his wings to those trees. All of them became yellow. Then the Messenger told me: Go and tell her: Muhammad is saying: Take your thing and give me mine. Salman says that when I conveyed this to her she said: By Allah, one of those trees is more precious to me than your Muhammad and you. I said: By Allah, a day in the company of Muhammad is more precious to me than you and everything including you. After that the Messenger of Allah (s.a.w.s.) emancipated me and named me Salman."

The author says: The name of Salman was Ruzbah Ibne Khasboodan and he had never prostrated to the sun. He always prostrated to Allah, the Mighty and Sublime. Since the Qibla direction towards which he had been commanded to pray was in the east, his parents thought that he was also prostrating to the sun like them. Salman was the legatee of the legatee of Isa (a.s.) and he was entrusted with the burden that terminates at the successorship of the Imams . The name of Isa's legatee was Aabi and some people say that it was His Eminence, Abu Talib. This group has erred at this point because when Amirul Momineen (a.s.) was asked about the last successor of Isa (a.s.) he said: 'Aabi'. But people mistook it for 'Abi' which in Arabic means: My father. And Burdah has also mentioned this.

Chapter Ten

Report about Quss bin Saidatul Iyadi

Quss bin Saidatul Iyadi was considered unique from the aspect of his knowledge and wisdom. He knew the Holy Prophet (s.a.w.s.) and was awaiting his advent. He used to say: Indeed, there is a religion with Allah which is better than the religion that you follow. The Holy Prophet (s.a.w.s.) has invoked divine mercy upon him and said: He shall be raised up on Judgment Day as a separate nation.

1 - Narrated to us my father (r.a.): Narrated to us Saad bin Abdullah from Ahmad bin Muhammad bin Isa from Hasan bin Mahboob from Alaa bin Zarin from Muhammad bin Muslim from Abu Ja'far (a.s.) that he said:

"One day the Messenger of Allah (s.a.w.s.) was sitting in the courtyard of the Kaaba and it was the day when Mecca had been conquered. In the meantime a delegation came to him and saluted him. "To which tribe do you belong?" "We are a delegation from Bakr bin Wail tribe," they replied. "Do have any news about Quss bin Saidatul Iyadi?" the Messenger asked. "Yes, O Messenger of Allah (s.a.w.s.)," they replied. "What happened to him?" asked the Prophet. They said, "He has passed away." The Messenger of Allah (s.a.w.s.) said: "All the praise is for the One Who gives death and life. Every soul has to taste death. As if I can see Quss bin Saidatul Iyadi in the market of Ukaz atop a camel and telling people: Assemble here, and when you are assembled, keep quiet; and when you are quiet, listen and when you listen, try to understand; and when you understand, remember it and consider it truth. Know that one that lives, ultimately dies and loses the life and one who loses life never comes back. Doubtlessly there are hidden secrets in the heavens and lessons for the earth. There is a high roof upon the sky and the earth is a cradle spread out. The planets are in motion and the night is rotating and the sea water is moving in waves. Quss swears that all this is not play and sport and there are astonishing facts behind it. Because I can see that people die and they do not return. Are they satisfied with the place they are in; and that is why they continue to stay there? Or leaving this world they have gone to sleep? Quss takes an oath that can never be minor, that there is a religion with Allah which is better than the religion you follow. After that the Messenger of Allah (s.a.w.s.) said: May Allah have mercy on Quss, on Judgment Day he shall be raised up alone like a nation. Then he said: Is there anyone among you who can accurately quote some of his couplets? Someone said; I have heard him recite the following couplets:

In those who have gone before us in the past centuries there are edifying insights.

When I took note of different circumstances I could not find any special cause of death.

I saw my people that the young and old, all move towards it.

Those who go away do not return to me and neither those who have survived will continue to live.

Therefore I became certain that I would also have to go where the others have gone.

Such was the level of the wisdom and recognition (Marefat) of Quss bin Saidatul Iyadi that whenever a person from Iyad tribe came to visit the Messenger of Allah (s.a.w.s.) he used to ask him about the wise sayings of Quss and listened to them with all the attention."

2 - Narrated to us Hasan bin Abdullah bin Saeed: Narrated to us Abul Hasan Ali bin Husain bin Ismail: Informed us Muhammad bin Zakariya: Narrated to us Abdullah bin Zahhak from Hisham from his father that a delegation from the Iyad tribe paid a visit to the Messenger of Allah (s.a.w.s.). When the latter asked them to mention some wise sayings of Quss he was told that Quss had said as follows:

O one who brings the news of death, the dead ones are in the graves and upon their bodies are remaining of some cotton clothes.

Leave them! Indeed there is a day appointed for them, just as thunder and lightning awakes those who are asleep.

Some will be unclothed and some dressed up. Some shall be in new clothes and some will be wearing worn out clothes.

Till they will change from one condition to another into a new generation and after that another generation shall come into being.

Rain and vegetation, fathers and mothers, those who have gone and the newcomers, signs after signs, dead ones after dead ones, light and darkness, nights and days, the poor and the rich, the righteous and the bad, the good doers and the sinners, it is news and warning for those who are oblivious. Everyone who does something should improve it. Know that it is nothing but that Allah is one. Neither is He begotten nor is the father of anyone. Only He has turned back and He has initiated and tomorrow one has to return to Him only.

After this, O people of the Iyad tribe, Where is Thamood and Aad? And where are our ancestors? Where is the righteous one who was not rewarded? And where is the wrong doer who was not penalized? Never! By the Lord of the Kaaba, one who is created shall be brought back and if not today then he will be returned on another day.

This is Quss bin Saidah bin Hadhaqah bin Zuhr bin Iyad bin Nizar who was the first among the people of the Age of Ignorance who brought faith in the advent of the Prophet. And he was the first man who kept a staff with him and used it for support. And it is said that he lived for six hundred years and knew the Holy Prophet (s.a.w.s.) by his name and genealogy and gave the people the glad tidings of his advent. He used to observe dissimulation and dispensed good advice to the people and exhorted them also to observe dissimulation."

3 - Narrated to us Hasan bin Abdullah bin Saeed: Informed us Abul Hasan Ali bin Husain bin Ismail: Informed us Muhammad bin Zakariya bin Dinar: Narrated to me Mahdi bin Sabiq from Abdullah bin Abbas from his father that he said:

"Quss bin Saidah assembled his sons and said: Hunger is satiated by vegetables and by milk diluted with water. If someone makes a false allegation against you, you should know that he is having the same defect. One who oppresses you shall certainly have to face oppression. When you observe justice by opposing your selfish desires you shall also be dealt with justice. When you prohibit people from something, begin with your own self. Do not hoard that which you do not consume and do not eat what you don't need. If you save something it must be only your deeds. Observe thrift; generosity will get you the leadership of your community. Never take advice from a busy person even though he might be stable in character and has determination. Neither should you take advice from the one who is hungry even though he might be wise. Also don't take the advice of a coward even though he may be capable of dispensing good advice. Do not take up a responsibility which will not be possible without any difficulty. When you observe enmity, follow the dictates of justice and equity and when you speak, you must speak less. Do not give a loan to anyone even though he might be your closest relative, because you will always dread that he will not repay; and the one whom you lend shall have the discretion to repay or not. Till the time he is indebted to you he is the master and you are his slave. If he commits excess on you, you are deserving of it due to your foolishness. And if he fulfills his promise, only he shall be eligible for praise and not you. Continue to pay alms (*Sadaqah*) as it is expiation of mistakes and sins.

Thus Quss never gave loans to anyone and he spoke in such a way that laymen cannot understand the underlying points and only specified individuals may comprehend his words."

Chapter Eleven

Regarding the report of Tubba

Tubba the king (of Yemen) was among those who knew the Holy Prophet (s.a.w.s.) and was in anticipation of his advent because he had received information about it. He knew that in the near future a prophet would arise in Mecca and migrated to Yathrib (Medina).

1 - Muhammad bin Hasan bin Ahmad bin Walid (r.a.): Narrated to us Muhammad bin Hasan as-Saffar from Ahmad bin Muhammad bin Isa from Hasan bin Ali from Umar bin Aban from Aban *rāfi'a'u*¹²³, that once while walking Tubba recited the following couplets:

Till there came to me a learned one from the Quraiza who was a Rabbi, and I swear by your life he was famous among the Jews.

He told me to abstain from attacking a hidden village because a prophet from Quraish would arise from Mecca.

Thus I excused them but I did it unwillingly and I left them for the fear of the eternal day.

And I abstained from attacking Mecca for the sake of Allah and in hope of

His forgiveness. For the sake of the day of accounting and the blazing (fire of) Hell.

And I left behind a man from my community for this prophet. I left a person of merit whom people praised.

A person who shall have victories and divine help in his generations. And through this I hope in reward of the Lord of Muhammad.

I didn't even expect that there would be a manifest house of Allah in the land of Mecca where He would be worshipped.

They told me that there was a rich treasury in Mecca. Treasures of pearls and emeralds.

So I made an elaborate plan but my Lord did not allow it to be fulfilled. And Allah saves his Masjid from destruction.

Thus, whatever I had aspired, I left upon them. And I performed this exemplary deed only for these pure-hearted personalities.

Abu Abdillah (a.s.) said: Indeed he was informed that a prophet would arise from here (Mecca) and his migration shall be towards Yathrib (Medina). Thus he took with himself a group of people from Yemen and settled them with the Jews so that after the advent of that prophet they might help, support and regarding him, he composed the following couplets:

¹²³ *Rāfi'a'u* is a term that means that the original narrator has mentioned a name which the subsequent narrator/s has/have omitted.

I testify that Ahmad is certainly the Messenger of that God Who is the Creator of the universe.

Thus if I had such a long age that I could meet him I would indeed become his vizier and his cousin.

And I would become a punishment for the polytheists and made them drink the ale of death and sorrow.

2 - Narrated to us my father (r.a.): Narrated to us Ali bin Ibrahim from his father from Ibne Abi Umair from Ibrahim bin Abdul Hameed from Walib bin Sabih from Abi Abdullah (a.s.) that he said:

Tubba told Aws and Khazraj: You people stay here till that prophet arises and as for me, if I live till that time I will serve and help him.

3 - Narrated to us Ahmad bin Muhammad bin Husain al-Bazzaz: Narrated to us Muhammad bin Yaqoob Asam: Narrated to us Ahmad bin Abdul Jabbar Utaridi: Narrated to us Yunus bin Bukair Shaibani from Zakariya bin Yahya Madini: Narrated to me Ikrimah: I heard Ibne Abbas say:

“You must not have any misgiving regarding Tubba, because he was a Muslim.”

Chapter Twelve

Report about Abdul Muttalib and Abu Talib

Abdul Muttalib and Abu Talib were much more knowledgeable about the Holy Prophet (s.a.w.s.) than other learned people and scholars but both of them used to maintain secrecy from the ignorant, the infidels and the deviated persons.

1 - Narrated to us Ali bin Ahmad bin Musa (r.a.): Narrated to us Ahmad bin Yahya bin Zakariya al-Qattan: Narrated to us Muhammad bin Ismail: Narrated to us Abdullah bin Muhammad: Narrated to us my father: Narrated to me Haitham bin Amr al-Muzni from Ibrahim bin Aqil Hudhalli from Ikrimah from Ibne Abbas that he said:

"A carpet used to be specially laid out for Abdul Muttalib in the shade of the Kaaba and none but he sat. And it was by way of respect for him. His sons used to sit around him and didn't disperse while he remained seated there. The Messenger of Allah (s.a.w.s.) who was a young child at that time used to come roaming about and sit upon that carpet and his uncles did not like. So they used to try to remove him from there. But when Abdul Muttalib saw this, he used to say: Leave my son. By Allah, he is having a very exalted status. I can see that there would certainly come a day when he shall be your master. I can see the effulgence of greatness on his forehead. He would lead the people. After that he used to pick him up in his arms and seated him next to himself. He used to stroke his back and kiss him and said: I have never seen softer and pure kiss like this and neither have I seen a body so soft and purified. Then he used to turn towards Abu Talib as he (Abu Talib) and Abdullah were from the same mother and said: O Abu Talib, this boy is having a great status, so you must protect him and remain attached to him because he is unique. Be like a mother to him. Take care that nothing untoward should happen to him. Then he used to place him on his shoulders and perform seven rounds (of the Kaaba). Abdul Muttalib knew that he despised the idols of Laat and Uzza, therefore he did not take him before them. When he (Prophet) was six years old, his mother, Amina passed away at Abwa which is situated between Mecca and Medina. She had taken him with her to visit her brother from Bani Adi. Thus the Messenger of Allah (s.a.w.s.) became an orphan having neither the shade of the father nor the love of mother. Thus Abdul Muttalib showered him with more love and care. This continued till the end arrived for Abdul Muttalib. In his last moments he summoned Abu Talib. At that time the Prophet was atop Abdul Muttalib's chest and the latter was in the throes of death. He was weeping. In this condition he addressed Abu Talib: O Abu Talib, be a guardian for him as he is alone. He has neither seen the shade of the father nor tasted the affection of the mother. Abu Talib, consider him to be as precious as a vital organ of yours. I have singled you out from all my sons for his guardianship because you and his father were from the same mother (full brothers). If you are able to witness his period (of prophethood) you should know that I am the most cognizant about him among all the people. Thus if you are able, follow him; and help him with your tongue, your hands and your wealth. By Allah, he shall be your leader and he shall achieve such a kingdom that none of my ancestors ever had. O Abu Talib I don't know of anyone among your ancestors whose father died like his father and whose mother passed away like his mother. So, keep in mind his loneliness and protect him. Have you accepted my bequest regarding him? "Yes," he replied, I have indeed accepted it and Allah is the witness of this. Abdul Muttalib said: "Give me your hand." He gave his hand and Abdul Muttalib held it and said: Now death has become easy for me. Then he continued to kiss Muhammad and repeat: I testify that indeed I have never kissed a son more fragrant and elegant than you. He used to aspire remaining alive till the time of his prophethood. After that Abdul Muttalib passed away. At that time the Holy Prophet (s.a.w.s.) was eight years old. Abu Talib placed him under his care. Not for a moment during the day and night did he leave him. He used to make him sleep near himself and did not trust anyone regarding him."

2 - Narrated to us Ahmad bin Muhammad bin Husain al-Bazzaz: Narrated to us Muhammad bin Yaqoob Asam: Narrated to us Ahmad bin Abdul Jabbar Utaridi: Narrated to us Yunus bin Bukair from Muhammad bin Ishaq Ibne Yasar Madani: Narrated to us Narrated to us Abbas bin Abdullah bin Saeed from some of his family members that he said:

"For Abdul Muttalib, the grandfather of the Messenger of Allah (s.a.w.s.) a carpet was laid under the shade of the Kaaba on which none of his sons sat by way of respect for him. When the Holy Prophet (s.a.w.s.) came there he sat only upon this. But when his uncles tried to remove him from there , his grandfather, Abdul Muttalib used to tell them: Leave my son alone. Then he used to stroke his back and say: My son is having a unique status. Abdul Muttalib passed away when the Holy Prophet (s.a.w.s.) was eight years old and this occurred eight years after the Year of the Elephant."

3 - Narrated to us Ali bin Ahmad (r.a.) that he said: Narrated to us Ahmad bin Yahya that he said: Narrated to us Muhammad bin Ismail that he said: Narrated to us Abdullah bin Muhammad that he said: Narrated to us my father from Khalid bin Ilyas from Abi Bakr bin Abdullah bin Abi Jaham that he said: Narrated to me my grandfather that: I heard Abu Talib narrating from Abdul Muttalib that he said:

"One day when I was sleeping in the Hijr (of Ismail) I saw a dream which made me fearful. So I went to consult the diviner lady of Quraish. I was covered with a sheet of fur and my luxurious hair fell on both of my shoulders. When she looked at me she noticed my fearful face and she sat down carefully. At that time I was the chief of my community. She said: What has happened to the chief of the Arabs? Has anything terrible happened? I said, "Yes, I saw a dream last night when I was sleeping in the Hijr (of Ismail). I dreamed that a tree was growing from my back. Its top was reaching to the sky and its branches had covered the east and the west of the earth. I saw an effulgence coming out of it which was seventy times brighter than the light of the sun. I saw the Arabs and non-Arabs prostrating before it. I also saw a group from Quraish preparing to cut down this tree. When these people approached the tree a most elegant young man wearing the purest dress used to catch hold of them and broke their backs. He used to gouge out their eyes. When I stretched out my hand to this tree the young man screamed: Stop, there is no share in it for you. I asked: Then who has a share in it? Whereas the tree is growing from me only? He said: Only those have a share in it who develop attachment with it and you shall turn towards it. After this I awoke in fear and worry and my face was pale with terror. Then I saw that the lady was also shocked and pale. She said: If your dream is true a boy will appear in your progeny that will rule the east and the west. And he shall become famous among the people. After that my sorrow and worry was dispelled. So take care, O Abu Talib, perhaps you are that person. Thus Abu Talib used to mention this to people and at that time the Holy Prophet (s.a.w.s.) had already appeared and Abu Talib used to say: That tree, by Allah, is Abul Qasim (Muhammad) the trustworthy one. Therefore he was asked: If it is so why don't you bring faith in him? He used to reply: For condemnation and insults from the people."

Abu Ja'far Muhammad bin Ali (r.a.) the author of this book says: Indeed, Abu Talib was a believer, but he put up a show of polytheism and concealed his faith so that he might have the most opportunities to help the Messenger of Allah (s.a.w.s.).

4 - Narrated to us Muhammad bin Hasan that he said: Narrated to us Muhammad bin Hasan as-Saffar from Ayyub bin Nuh from Abbas bin Aamir from Ali bin Abi Sarah from Muhammad bin Marwan from Abi Abdullah (a.s.) that he said:

"Indeed, Abu Talib put up a show of disbelief and concealed faith and when it was the time of his passing away, Allah, the Mighty and Sublime revealed to the Messenger of Allah (s.a.w.s.) to leave Mecca as there was no one to help him there and migrated to Medina."

5 - Narrated to us Ahmad bin Muhammad as-Saigh that he said: Narrated to us Muhammad bin Ayyub from Salih bin Asbat from Ismail bin Muhammad; and Ali bin Abdullah from Rabi bin Muhammad Musalli from Saad bin Tareef from Asbagh bin Nubatah that he said: I heard Amirul Momineen (a.s.) say:

"By Allah, my father, my grandfather Abdul Muttalib, Hashim and Abde Manaf never worshipped idols. He was asked: Then what did they worship? He replied: They used to face the Kaaba and pray according to the religion of Ibrahim (a.s.) and they followed only that faith."

6 - Narrated to us Ali bin Ahmad (r.a.) that: Narrated to us Ahmad bin Yahya that: Narrated to us Muhammad bin Ismail that he said: Narrated to us Abdullah bin Muhammad: Narrated to us my father from Saeed bin Muslim, freed slave of Bani Makhzum from Saeed bin Abi Salih from his father from Ibne Abbas that he said: I heard my father,

Abbas say:

"When my brother Abdullah was born, there was effulgence upon his face like the light of the sun. My respected father, Abdul Muttalib said: This son of mine will have an exalted status. Then one night I dreamt that a white bird emerged from the nose of Abdullah and flew up to reach the east and the west. Then it returned and perched on the roof of the Kaaba. At that moment all the people of Quraish prostrated towards it and began to gaze at it in amazement. There was a light which enveloped the earth and the sky and the east and the west. After waking up I inquired about it from a lady diviner who belonged to Bani Makhzum. She said: If your dream is true a boy would be born from the loins of Abdullah who will rule over the people of the east and the west. Abbas says that after this I was always on the lookout for a consort for Abdullah till he was married to Amina. She was the most beautiful girl in all of Quraish. After that Abdullah passed away and the Holy Prophet (s.a.w.s.) was born posthumously. I saw an effulgence emanating from his forehead. When I took him in my arms the fragrance of musk came out from his body and I became fragrant like a musk navel-bag. Amina told me: When the labor started I heard many noises in the house which were not human voices. Then I saw a flag of a thin fine cloth attached to a pole of ruby. It had filled up the earth and the sky and a light was rising up from the head of this child which had illuminated the sky. In it I saw the palaces of Shaam which looked like flames of fire due to the brilliant light. And I saw around myself pigeon-like birds spreading out their wings. I also saw the Bani Asad genie passing through and saying: O Amina what all the fortune-tellers and idols will have to see from your son! After that I saw a tall young man who was the most elegant of all and had donned the most beautiful dress. I thought that it was Abdul Muttalib. He took my son in his arms and made him suck his saliva. He had a tray of gold with him which was studded with emeralds and also had a comb of gold. He cut open the belly of my son and took out his heart. Then he cut it open and took out a black spot and threw it out. Then he took out bag of green brocade and took out a kind of white grass from the bag. Then he filled up the heart with this grass and placed the heart back into its place. Then he stroked the baby's stomach and spoke to him. The infant replied to him. I could not understand their conversation except that he said: Remain in the care and security of Allah. Indeed I have filled up your heart with faith, knowledge, certainty and valor. You are the best human. Good for one who follows you and woe to one who opposes you. Then he took out another bag which was made of white brocade. From that he removed a seal and imprinted it between his shoulders. The imprint arose on the skin. Then he said: My Lord has commanded that I should blow the sacred spirit into your breast. Thus he blew the soul into the body of the Prophet and dressed him up in a robe and said: This will protect you from all the calamities of the world. O Abbas, this is all what I witnessed through my own eyes. Abbas says that he uncovered the shoulders of the Holy Prophet (s.a.w.s.) and read the inscription of the seal. Then I kept all this confidential and subsequently forgot everything till I accepted Islam and the Holy Prophet (s.a.w.s.) himself reminded me of all this."

Chapter Thirteen

Report of Saif bin Zi Yazan

Saif bin Zi Yazan was also having recognition of the prophethood of the Messenger of Allah (s.a.w.s.) and he had given the glad tidings of the advent of the Prophet to Abdul Muttalib when the latter had come to meet him with a delegation.

1 - Narrated to us Muhammad bin Ali Majilaway (r.a.) that he said: Narrated to me my uncle, Muhammad bin Abil Qasim from Muhammad bin Ali Kufi from Ali bin Hakim from Amr bin Bakkar Abasi from Muhammad bin Saib from Abi Salih from Ibne Abbas; and narrated to us Muhammad bin Ali bin Muhammad bin Hatim Bufakki that he said: Narrated to us Abu Mansur Muhammad bin Ahmad bin Azhar Bahara that he said: Narrated to us Muhammad bin Ishaq as-Basri that he said: Informed us Ali bin Harb: Narrated to me Ahmad bin Uthman bin Hakim: Narrated to us Amr bin Bakr from Ahmad bin Qasim from Muhammad bin Saib from Abi Salih from Ibne Abbas that he said:

"Two years after the birth of the Holy Prophet (s.a.w.s.) Saif bin Zi Yazan (king of Yemen) annexed Ethiopia. Abdul Muttalib went to him in a delegation consisting of Umayyah bin Abde Shams, Abdullah bin Jazan, Asad bin Khuwailid bin Abdul Uzza, Wahab bin Abde Manaf, to Yemen to congratulate him (Said) on his victory and urge him for compassion for the people of Mecca. They went to meet him at his palace in Sanaa which was called Ghumdan. It was the most beautiful palace regarding which Umayyah bin Abi Salt has said:

Drink it, may it be nice for you. May you have the crown of joy on your head.

Your palace glitters on the roof of Ghumdan.

A man was sent to seek permission on their behalf who informed about their social position and the ruler accorded the permission. When they entered Abdul Muttalib went to him asked for permission to speak to him. He said: If you are from those who are eligible to speak to kings I will also permit you to talk. The narrator (Ibne Abbas) says that Abdul Muttalib said in reply: O king, Allah has certainly given you a high but difficult and lofty position and made you the owner of a garden the roots of whose trees are pure. And its fruits are sweet, its base is firm and its branches are high. You are bestowed with a position of greatness and the best of the mines. And you, O king of Arabs and its spring through which is greenery and vegetation, are immune from the acts that may become a cause of ridicule. O king, you are the leader of Arabs that is followed and its tranquil base on which all rely and a refuge with whom people take shelter. You had the best of ancestors and you are the best of successors. Honorable are those who are from your progeny and safe from destruction are those whose vicegerent you are. We are the inhabitants of the sanctuary of Allah and the caretakers of His House. We have come to you with hope that it is the end of our troubles. Thus we have come to congratulate you and not to grumble about our afflictions.

He (the king) asked: Who are you, speaker? He replied: I am Abdul Muttalib Ibne Hashim. He said: You are our sister's son. Abdul Muttalib said: Yes. The king asked him to come near. At that moment he addressed the delegation and said: Welcome to all of you. The king has heard your words, known your relationship and accepted the one you took as your medium. Thus we shall be your neighbors, day and night and you are our guests till the time you are here. When you decide to leave you shall be deserving of gifts. Then he said: Now you may move to the guest house. They stayed for a month but during this neither they had access to the king nor did he permit them to take leave. Suddenly one day he called Abdul Muttalib and arranged for a confidential meeting. He said: O Abdul Muttalib, I am entrusting you with a secret from my knowledge. If anyone other than you had come I would not have said a word about it. But I want you to keep it confidential till the time Allah wills and till His aim is not fulfilled. In the hidden book and the treasured knowledge that we have acquired for ourselves and through which we argue against our opponents, I find a great prophecy in which there is nobility of the life and excellence of death for all the people and especially for your family members; for you in particular, O Abdul Muttalib. Abdul Muttalib

said: O king, I am also like you in maintaining secrets and in performing good deeds. So what is that prophecy, may I be sacrificed on you? We are dwellers of the desert since generations. The king said: If a young man takes birth in Tahama (Mecca) having a mole between his shoulders he would get leadership and you will get mastership till Judgment Day. Abdul Muttalib said: May God bless you O king, you have given us such a glad tidings that no delegation has ever received. If I don't seem audacious, can you tell me what the time period is between me and him so that I may get increase in my pleasure? Ibne Yazan said: The brilliant-faced child will be born in this present age only. His name shall be Muhammad and both his parents will die. His grandfather and uncle will be his guardians. He shall be born anonymous and the Almighty Allah will raise him openly. Allah will appoint from among us helpers and supporters for him in order to strengthen his friends and weaken his enemies. He shall destroy his deniers through his supporters and with their help conquer great kingdoms. He will break up the idols and the fire-temples will be extinguished. Allah will be worshipped and the plots of the Satan will weaken. His speech shall be based on truth and his decision based on justice. He will enjoin good and himself act upon it. And he will forbid evil and eradicate it.

Abdul Muttalib said: May Allah enhance your glory and elevate your status. May your kingdom endure and your life prolong. O king, can you explain further? Ibne Zi Yazan said: I swear by the house that is covered in a veil and I swear by the signs on the pillars of the sanctuary, indeed O Abdul Muttalib, you are his grandfather and it is not a lie. Abdul Muttalib fell down in prostration on hearing this and thanked the Almighty. The king said: Arise, may Allah enhance your honor. Tell me if you find it like I have said? Abdul Muttalib said: Yes, I had a son that I was much proud of. I was very affectionate to him and then I married him to a noble lady named Amina binte Wahab who gave birth to a male child who is named Muhammad. Both his parents passed away. I and his uncle have taken up the responsibility to bring him up. Ibne Zi Yazan said: You are saying the same things that I told you. Thus you take care of him as he has many enemies, especially the Jews whose enmity is most severe. And Allah will not allow his enemies to dominate him. Keep all that I have told you confidential and don't even tell those who have accompanied you here. Also beware of your people because they will be jealous of him and they shall subject him to great trouble. They will commit it themselves or their descendants shall do it. Alas, if I had been present in his age I would have sacrificed my life in his way. But I have read that he will migrate from Mecca to Yathrib and his ministry shall be established there. He will pass away there and shall also be buried there. If I had not dreaded troubles for him I would have openly announced this sometimes who that young man is and I would have compelled the Arab chiefs to submit to him. But without any shortcoming in rewarding your companions I say farewell to you.

Each person of the delegation received by way of presents ten male slaves, ten slave girls, two robes, a hundred camels, five ratals (cupfuls) of gold and ten cupfuls of silver, musk and amber. Abdul Muttalib was given ten times that. Ibne Zi Yazan died before the advent of the Holy Prophet (s.a.w.s.). Abdul Muttalib used to remember this incident and often said: O people of Quraish, I am not as much pleased with the gifts that I received as it is all perishable as I am with the eternal honor that I and my descendants got. And very soon you shall know about it. Umayyah bin Shams composed the following couplets regarding their journey to meet Ibne Abi Zi Yazan:

You took the whole army with you on camels and camel litters.

Moving in full speed, you headed for Sanaa on the deep wide road that lies between two mountains.

Ibne Abi Yazan was leading us and taking us on fast moving vehicles through the highways.

We found it difficult to make them move due to rain and lightning and the lightning flashed along with it.

When we reached Sanaa we entered the house of the generous emperor.

A regent who showered us all with his generosity while his cheerfulness was obvious on his

countenance."

Chapter Fourteen

Report of Bahira the monk

Bahira the monk was also among to those who knew the name, characteristics and traits of the Holy Prophet (s.a.w.s.) before his advent; along with his name and genealogy. And he was in anticipation of the Prophet's arrival.

1 - Narrated to us Ahmad bin Hasan al-Qattan; and Ali bin Ahmad bin Muhammad; and Muhammad bin Ahmad Shaibani that they said: Narrated to us Abul Abbas Ahmad bin Muhammad bin Yahya bin Zakariya al-Qattan that he said: Narrated to us Muhammad bin Ismail Bar maki: Narrated to us Abdullah bin Muhammad: Narrated to us my father from Haitham from Muhammad bin Saib from Abi Salih from Ibne Abbas from his father Abbas bin Abdul Muttalib from Abi Talib that he said:

"In the height of the hot season we started for Shaam, taking Muhammad, who was then eight years old. My people remonstrated against taking the child, lest his life should be endangered. But I declared that I could not leave him. I mounted him on a camel which I kept constantly before me so as not to lose sight of the child. As soon as the heat of the sun became oppressive, a small cloud white as snow, came, and saluting Muhammad, cast a refreshing shade over him, attending him wherever he went, and often showering down a variety of fruits for his refreshments. During the journey, water became so scarce in the caravan that a leathern bag of it sold for two gold coins, yet by the blessings of the Prophet, we always had water in abundance, and moreover found excellent vegetation for our camels, any of which becoming exhausted on the road, was immediately restored to soundness and strength by the touch of his hand.

As we approached Busra Shaam, said Abu Talib, the hermitage of a certain Christian recluse was seen advancing towards us with the speed of a race horse. On coming up it stopped before us, with its astonished owner, Bahira by name, who was always so absorbed in contemplation that he never showed the least attention to those that passed his cell; and never even spoke to any person. When he found his hermitage in motion, and saw the caravan approaching, he at once perceived it was the Prophet; and on coming up he said to him: If what I have read and heard is true you are he, and none else. Our caravan halted under a great tree near the cell of Bahira. The tree was dry and the branches fallen, yet caravans were still in the habit of stopping under it. On the Prophet seating himself under the tree it became agitated and threw out numerous boughs, particularly spreading its branches over the head of its illustrious visitor, and produced three kinds of fruit, two common in summer, and the other peculiar to winter. The people of the caravan on seeing this were astonished, as was likewise Bahira, who, coming down from his cell and bringing some refreshment for the young personage that had inspired him with such admiration, inquired for his guardian. Abu Talib replied that he was the guardian and uncle of the child. The old monk then said, I testify that he is the one I know, or I am not Bahira. He then asked Abu Talib's permission to present the refreshment he had brought to the wonderful child, who inquired: Is it for me alone, or my fellow travelers can partake of it with me? The monk said it was little, but all he had; however, he might do as he pleased. Accordingly he said: 'In the Name of Allah' and began to eat, our whole party of one hundred and seventy persons following his example; and after we were all satisfied the little offering of Bahira it seemed to have been untouched.

The monk in astonishment at what he witnessed, stooped down and kissed the blessed head of the Prophet, and said: By the truth of Christ this is he! But the people present did not comprehend what he meant. A man of the caravan then addressed him and said: O hermit, your conduct is wonderful. We have often passed your cell, but you never noticed us in the least. He replied: I am indeed in a wonderful state; I see what you don't, and know certain things unknown to you. There is a child under this tree whom if you knew as I know, verily you would take him on your shoulders and carry him back to his native city. On my oath, I have paid you no attention but for his sake. When I first saw him from my cell, light was beaming before him to heaven, I beheld men fanning him with fans of ruby and emerald, while others presented

him with various fruits, the cloud at the same time shading him. My cell ran to meet him like a race horse, and this tree, which has been dry so long, and was almost branchless, by his miraculous power has become verdant, with numerous boughs, and had instantaneously produced three kinds of fruit. Moreover, this tank, which has been dry since the time of the apostles, its water having disappeared when they were rejected and abused by the Jews, has now become full. I have read in the book of the apostle Shamoon that he cursed the Bani Israel, on which the water of this tank dried up, and he said: When you see water here again, know that it is by the blessing of the Prophet who will arise at Tahama and flee to Medina. Among his own people he will be called the trustworthy (*Amin*) and in heaven, Ahmad. He will be of the posterity of Ismail, the son of Ibrahim, and by Allah, this is he.

Bahira then turned to Muhammad and said: I ask you three things, and adjure you by Laat and Uzza to answer. At the mention of these idols the Prophet was angry and said: Ask nothing in their name; verily they are my greatest enemies in the shape of two stone idols, which my people worship from excessive stupidity. This is one sign, said Bahira, and added, I adjure you by God – the Prophet interrupted, saying: Ask me what you please, since you do it in the name of the Lord, my God and thine, like whom there is none else. Bahira then questioned him about his state while sleeping and awake, and concerning most things relating to his character and condition, and found all to agree with what he had read in books. Here the monk fell and kissed the feet of the Prophet and said: O son, how grateful is your smell! Your followers are more than those of all the prophets. All the lights of the world are from your light, by your name mosques will be built. As it were, I see you leading armies, mounted on an Arab steed. The Arabs and the non-Arabs will obey you, voluntarily or involuntarily. I see you break Laat and Uzza, and king of the Kaaba, giving its key to whom you please. What numbers of the non-Arabs and Arab heroes you will cast down in the dust of destruction! Yours are the keys of Paradise and Hell; yours the mightiest sphere of usefulness; you will destroy the idols, and for your sake the judgment will not take place till the kings of the earth are brought to bow to your religion. Again he kissed the hands and feet of the child, and said: Were I to live in the time of your prophethood, I would draw the sword in your cause and attack your enemies. You are the best of the sons of Adam, the chief of the abstinent, the seal of the prophets, and on my oath, in the name of the Most High, the earth laughed at your illustrious birth, and will laugh till the Judgment Day for joy at your being. And by the same solemn oath I declare that churches, idols, demons, all wept on your account, will continue to weep till the judgment. You are he for whom Ibrahim prayed, and whose joyful advent Isa announced, and you are pure from the abomination of idolatry.

Bahira then turned to Abu Talib and said: What relation do you hold to this child? The chief replied: He is my son. Bahira rejoined: It cannot be so, for his father and mother are dead. That is indeed true, said Abu Talib, I am his uncle. His father died before his birth, and his mother when he was six years old. Now you tell the truth, said Bahira, and in my opinion you had better carry him back to your city, for there is not a Jew or Christian or possessor of a divine book on the earth, that does not know he is born. All who see him will recognize him as I have done by the marks he bears, and by stratagem and treachery will endeavor to destroy him, in which attempt the Jews will be more inveterate than others. Abu Talib inquired: What will cause such enmity towards him? Because your nephew is a prophet, and he will earn as much fame as did Musa and Isa (a.s.). Abu Talib expressed his hope that no evil would befall Muhammad.

As we approached Damascus, continued Abu Talib, I saw the houses of that country in motion, and light above the brightness of the sun beaming from them. The crowd that collected to see Muhammad, that Yusuf of Egyptian perfection, made the bazaars impassable wherever he went, and so loud were exclamations at his beauty and excellence altogether, that the sound reached the frontiers of Damascus. Every monk and learned man came to see him. The wisest of the wise, among the people of the book, who was called Nestor, visited him, and for three days was in his company without speaking a word. At the close of the third day, apparently overwhelmed with emotion, he came near and walked around the Prophet, upon which I said to him: O monk, what do you want of the child? He replied: I wish to know his name. I told him it was Muhammad bin Abdullah. At the mention of the name the monk's expression changed, and he requested to be allowed to see the shoulders of the Prophet. No sooner did he behold the seal of prophethood than he cast himself down, kissed it and wept, saying: Carry back this sun of prophecy quickly to the place of his nativity. Verily, if you had known what enemies he has here, you

would not have brought him with you. The learned man continued his visits to the Prophet, treated him with the greatest reverence, and when we left the country he gave a shirt as a memento of his friendship. When I saw signs of aversion on the face of the Prophet I took the shirt and kept it with myself saying that I will make him wear it. I carried Muhammad home with the utmost expedition, when the news of our happy return reached Mecca, great and small came out to welcome the Prophet except Abu Jahl – may Allah curse him – who was intoxicated and ignorant of the event.

2 - Through the same chain of narrators from Abdullah bin Muhammad who said: Narrated to me my father, and narrated to me Abdur Rahman bin Muhammad from [Muhammad bin] Abdullah bin Abi Bakr bin Muhammad bin Amr bin Hazm from his father from his grandfather that Abu Talib said:

"When Bahira said farewell to the Holy Prophet (s.a.w.s.) he wept much and said: O son of Amina, as if I can see all Arabs having enmity and dispute with you and your relatives will cut off relations with you. If they were aware of your true position they would have considered you dearer than their own sons. Then he told me: Respected Uncle, have regard for his relationship and be fearful to the bequest of your father. Very soon all the Quraish will become aloof from you. Don't mind it at all. I know that you will not openly display your faith. You will believe in him secretly. A son would be born to you who will make his faith apparent and also render help to him. In the heavens he shall be named the Al- Batal-ul-Hasir – brave lion and (in the earth), Shajja-ul-Anza. He will have two sons who will be martyred. He would be the chief of Arabs and the Dhulqarnain of the community. He shall be more famous in the divine books than the companions of Isa (a.s.). Abu Talib says: By Allah, I saw most of the characteristics mentioned by Bahira with my own eyes."

3 - Narrated to us my father (r.a.) that: Narrated to us Ali bin Ibrahim from his father from Ibne Abi Umair from Aban bin Uthman in a *rafa'u* tradition that he said:

"When the Messenger of Allah (s.a.w.s.) reached maturity and Abu Talib decided to undertake a journey to Damascus, the Holy Prophet (s.a.w.s.) caught hold of the reins of his camel and asked: On whom are you leaving me, O Uncle? I have neither a father nor a mother. It was at the time when his mother had also passed away. Abu Talib began to weep at this and took him along himself. On the way when it became hot, a piece of cloud appeared over the Prophet to shade him from the sun. This continued till we reached a monastery that belonged to a monk named Bahira. He saw the cloud moving with us. He emerged from his cell and sent some servants for us and invited us for dinner. All of us reached the monastery to attend the dinner leaving behind the Prophet with our goods. When Bahira saw that the cloud stopped at the place of our halt, he asked if someone from the caravan has not come. People said that all have come except for a lad whom we left behind with our luggage. Bahira said: It is not suitable that someone should miss my dinner. Call that boy also. The Prophet was summoned and when he set out from there the cloud also accompanied him. When Bahira saw this he asked: "Whose son is he?" They said: "His", pointing to Abu Talib. Bahira asked if it was his son. Abu Talib said: "He is my brother's son." "Where is your brother?" Bahira asked. "He died before this boy was born." Bahira said: "Take him back to your native place, because if the Jews recognize him like I have done, they would surely kill him. You should know that he is having a very exalted status. He is the prophet of this Ummah and he shall arise with the sword and Jihad."

Chapter Fifteen

Report of Khalid bin Usaïd bin Abil Ees and Taleeq bin Sufyan bin Umayyah Regarding what the great monk enroute to Syria said about the Prophet

Narrated to us Ahmad bin Hasan al-Qattan; and Ali bin Ahmad bin Muhammad; and Muhammad bin Ahmad Shaibani - may Allah be pleased with them - they said: Narrated to us Abul Abbas Ahmad bin Yahya bin Zakariya al-Qattan that he said: Narrated to us Muhammad bin Ismail that he said: Narrated to us Abdullah bin Muhammad that he said: Narrated to me my father that: Narrated to me Haitham bin Amr al-Muzni from his uncle from Yala Nassabah that he said:

"In the year the Holy Prophet (s.a.w.s.) traveled to Damascus for business, Khalid bin Usaïd bin Abil Ees and Taleeq bin Sufyan bin Umayyah were also present in the caravan. Upon their return they reported strange things about the Prophet; like his manners, his mounts and the way the animals and birds submitted to his command. They said: When we reached the bazaar of Busra we saw a group of monks with yellow (pale) faces as if saffron had been rubbed upon them and their limbs were trembling. They came to us and said that their leader who lived in the great church nearby has called us. We said: What have we got to do with you? They said: What is the problem if you come to our temple? We have great respect for you. They knew that one of us was Muhammad. Thus we entered a very large and lofty church, where we saw their great wise man sitting among his disciples with a book in his hand. After looking in the book and scrutinizing us, he said to his people, "You have accomplished nothing; the object of our inquiry is not here."

He then asked who we were, to which we replied that we were Quraish. Of what family of that tribe? He further demanded. We answered that we were of the Bani Abde Shams. He then demanded if there was no other person belonging to our party besides those present. We told him there was a youth of the Bani Hashim belonging to our company, who was called the orphan grandson of Abdul Muttalib. On hearing this he shrieked, nearly swooned away, sprang up and cried, Alas! Alas! The Christian religion is ruined! He then leaned on his crosier and fell into profound thought for a long time, with eight of his patriarchs and disciples standing around him. At last he said: Can you show me that youth? We answered in the affirmative. He then accompanied us to the bazaar, where we found the Prophet, with light beaming from the radiant moon of his face, and a great crowd of people around him, who had been attracted by his extraordinary beauty, and were buying his goods at the highest prices, while they sold their own to him at the cheapest rate. With the view of proving the knowledge of the wise man, we pointed out another individual as the object of his inquiry, but presently he recognized the Prophet himself, and shouted: By the truth of Christ, I have found him. And overpowered with emotion came and kissed his blessed head, saying: You are holy. He then asked Muhammad many things concerning himself, all of which he satisfactorily answered. The wise man affirmed that if he were to live in the time of Muhammad's ministry, he would fight for him in the cause of truth, declaring: 'Whoever obeyed him would gain everlasting life, and whoever rejected him would die eternal death. All the great benefits are with him.' Then he kissed the Prophet's head and went back to his place."

Chapter Sixteen

Report of Abul Moheeb, the recluse

Abul Moheeb, the recluse knew the Prophet and his characteristics and was having information about his prophethood. He also knew that Amirul Momineen Ali Ibne Abi Talib (a.s.) is his successor.

Narrated to us Ahmad bin Hasan al-Qattan; and Ali bin Ahmad bin Muhammad and Muhammad bin Ahmad Shaibani - may Allah be pleased with them - they said: Narrated to us Ahmad bin Yahya bin Zakariya al-Qattan that he said: Narrated to us Muhammad bin Ismail from Abdullah bin Muhammad that he said: Narrated to me my father; and Qais Ibne Saad Duili from Abdullah bin Bahir al-Faqassi from Bakr bin Abdullah al-Ashjai from his ancestors that they said:

"The year the Holy Prophet (s.a.w.s.) traveled to Damascus in a trade caravan carrying Lady Khadija's merchandise, he was accompanied by Abde Manat bin Kinana and Naufal bin Muawiyah bin Urwah bin Sakhar bin Yamir bin Namama bin Adi in the same caravan. When they reached Damascus, Abul Moheeb, the recluse saw them and asked: Who are you people? They replied: We are the inhabitants of the Kaaba. We are some traders of Quraish. He asked if there was someone else from Quraish along with us. They said: "There is a youth from Bani Hashim, named Muhammad." Abul Moheeb said: "I want to meet him." They said: "There is none in Quraish having lesser fame than him. He is called the orphan of Quraish. He has come to market the goods of Khadija, a lady of Quraish. And he is doing it on a remuneration. What do you want with him?" Abul Moheeb said: "Show him to me." They said: "We left him in the bazaar of Busra." They were having this conversation when the Prophet was seen approaching. When the monk looked at the Prophet, before the people could identify him, he exclaimed: It is he! And he took the Prophet aside and spoke to him in private for a long time. Then he kissed the Prophet on his forehead. He took out something from his sleeve and wanted to give it to the Prophet and the Prophet declined to accept. Finally the monk came to the people and said: Accept my advice. Remain attached to him and obey him because by Allah, this young man is the last prophet and he will soon be appointed to the ministry. He will call the people to the saying of 'There is no god, except God' (monotheism). When he declares his prophethood you must harken to him without any hesitation. Then the monk asked if the uncle of this youth, Abu Talib had a son named Ali. He said: Either he is born or will be born soon. He would be the first to bring faith in this prophet. I have read that he shall be his successor. He would be the chief of the Arabs, the divine scholar of this Ummah and the Dhulqarnain of the last prophet. He shall display excellent swordsmanship in battles. In the high heavens his name is Ali. On the Judgment Day he will have the highest station after the Prophet. The angels call him by the titles of 'the successful one', 'the illuminated' and 'the brave'. He shall conquer wherever he turns and among the companions of your Prophet he will be more famous than the sun of the sky."

Chapter Seventeen

Report of Satih the Soothsayer

Narrated to us Ahmad bin Muhammad bin Razma Qazwini: Narrated to us Hasan bin Ali bin Nasr bin Mandur Tusi: Narrated to us Ali bin Harb Musilli Tai: Narrated to us Abu Ayyub Yala bin Imran son of Jurair bin Abdullah that he said: Narrated to me Makhzum bin Hani Makhzumi from his father who lived to the age of a hundred and fifty years that he said:

"On the night of the birth of the Messenger of Allah (s.a.w.s.) the palace of Choesroe was rocked and its fourteen arches crashed, the water of the Sawa river dried up, the fire of the temple of Fars that they worshipped, was extinguished. The greatest scholar of Fars saw in dream that some hostile camels are dragging Arabian horses and crossing the Tigris and spreading in the Persian lands. When Choesroe saw this, he placed the crown on his head and sat upon the throne, summoned his officers and ministers and told him all that had occurred. Meanwhile news was received that the fire of Fars temple has gone out. This increased his agony, whereas the scholar said: O king, I saw a strange dream, and he related his vision. What is the interpretation of this dream? He said: A significant event has definitely taken place in the west. Choesroe wrote a letter to Noman bin Mundhir the king of Arabs and asked him to dispatch an Arab scholar as he wanted to consult him in an important matter. On receiving the letter he sent Abdul Masih bin Amr bin Hayyan bin Nafila Ghassani. The king narrated all the events. Abdul Masih said: I have no knowledge about this dream and this secret but my uncle lives in Damascus and he can explain the interpretation. Choesroe said: Go and ask him and then tell me what he says. When Abdul Masih reached there he had already died. Abdul Masih greeted but received no reply. So he recited some couplets that conveyed that he had undertaken a tiring journey from a distant land to ask this great personality about something.

Is he deaf that he cannot hear what the chief of Yemen says? Or is he dead and death has come suddenly upon him?

O one who know the matters don't you know who these people are? O one who removes the grief of the faces that are full of sorrow.

A noble of the Sunan locality has come to meet you. And his mother is from the Aale Zeb bin Hujn tribe.

He rides the old, strong and blue she-camel. He is generous and very broad chested.

He has come with a message from the Persian emperor, Choesroe. Neither he dreads the lightning nor the change of times.

The strong she-camel, leaving the earth behind is taking me to the Toor and conveys me to the hard ground.

So much so that she is weak because of the arduous journey and the wind envelops her with swirling dust.

It seems that due to the speed the sandy dust of the dunes will fall upon me. And now I have lost hope.

When Satih heard this he opened his eyes and said: Abdul Masih mounted a camel and after covering the stages of journey reached Satih at a time when he (Satih) is being transferred to the grave. The Sasanid king has sent him to find the truth behind the quaking of the palace, the going out of the fire-temple, the dream of the greatest scholar and the drying up of the Sawa river. O Abdul Masih, the time has come when it (Quran) will be recited in excess and a prophet who always carried a small staff will arise. The streams of Sawa will be full of water and the sea will dry up. Damascus and Persia will go out of the control

of their rulers and the same number of kings will rule as the number of the arches of Caesar and Choesroe have fallen. After that their rule shall decline and whatever has to happen will indeed happen. After saying this Satih died and Abdul Masih recited the following couplets:

Do it as you have a firm determination and you do what you will. No separation and change should weaken your resolve.

If the king of Bani Sasan tries to do he will have to give them up because it is the time of difficulties and calamities.

And it is possible that those people may say farewell to their place when their strength declines before the ferocious lions.

And in these places live the dear Behram and his brothers and Hurmuzan, Saboor and Saboor.

And people are born of different mothers having no attachment to each other. Thus they should know that if he is deficient and becomes helpless, he would be disgraced.

These people belong to the same mother. If they see wealth and riches, they will through the unseen become safe and dominant.

And the good and the bad are found together. Thus everyone follows the good and keeps away from the bad.

After that Abdul Masih returned to the king of Persia with utmost speed and narrated all that Satih had told. Choesroe said: "It would be a long time when fourteen kings from among us complete their reigns." But it so happened that ten of those kings passed only in four years and another four completed their reigns till the time Uthman.

Satih was born in Sail Arim (Floods of Arim) and lived till the reign of King Zi Nawas which came to be more than thirty centuries. He lived in Bahrain. Abdul Qees says that he belonged to his tribe while the Azd say he was from them. And most tradition scholars say that he was from Azd. But nothing is known about his father. However his descendants say that they are from the Azd tribe.

Chapter Eighteen

Report of Yusuf the Jew about the Holy Prophet (s.a.w.s.)

Narrated to us my father (r.a.) that: Narrated to us Ali bin Ibrahim from his father from Ibne Abi Umair from Aban bin Uthman in a *rafa'u* tradition, from his chains of reporters that he said:

"When Abdullah reached maturity, Abdul Muttalib got him married to Amina binte Wahab and lady Amina became pregnant. She says: "When I became pregnant no signs of pregnancy became apparent in me and the conditions usually seen in pregnant women were absent. Once I saw in dream that a person came to me and said: You are carrying the best of men. At the time of delivery he was born without any discomfort to me. The Holy Prophet (s.a.w.s.) placed his hands on the ground and came down. At that moment a caller called out: You have given birth to the best of men. Give him in refuge of Allah from the evil of every oppressor and jealous one."

The Holy Prophet (s.a.w.s.) was born after twelve nights of the month of Rabil.

Lady Amina says that when he was born he placed his hands on the ground and raised his head to the sky and a light beamed out of me which illuminated the earth and the sky. When the satans tried to fly to the sky, stones rained upon them and an obstruction appeared between them and the sky. Seeing these phenomena the Quraish were terrified and exclaimed that these were the signs of the apocalypse. They went to Walid bin Mughaira and told him about all those happenings. Walid bin Mughaira was considered a wise man. He said: Look at the stars with whose help you seek directions in the sea and on land. If you don't find them in their original places you should know that the apocalypse is here and if they remain at the proper positions a great event has occurred.

The satans also saw this and they gathered around Iblees who cried: Throughout this night I have observed momentous changes in the heavens and earth. Some great event must have transpired on the earth, unparalleled since the ascension of Isa to heaven; fly to discover what it is. The subordinate fiends flew in all directions, on their infernal errand, but returned without making any discovery to satisfy the doubts of Shaitan, who then undertook the matter himself, glided down to the earth, and sought far and wide around, till at last, coming to Mecca, he found the sacred place encircled by a host of angels, who repelled him with a shout. He then entered from the side of Hira mountain, but Jibreel detected him and sternly said, Begone, accursed! He replied: Tell me what has happened? Jibreel answered: Muhammad, the best of the prophets, is born. Have I any portion in him? Inquired the fiend. No, said Jibreel. But have I no portion in his Ummah? added the evil spirit. Yes, replied the archangel, upon which Iblees professed himself satisfied, and departed.

There was a Jew, named Yusuf, in Mecca. When he saw these phenomena he said: This is the night of the birth of the same prophet about whom we have read in the books. He is the seal of the prophets and because of him stones were rained on the Satan. In the morning he came to Quraish and asked: Was a baby boy born in your tribe last night? No, they said. He said: A boy has definitely taken birth. He is the most superior among all the prophets and he is the last of them. The people went out in different directions to inquire about it and came to know that a son was born to Abdullah Ibne Abdul Muttalib. They called this Jew scholar and said: Yes, a boy is born. He asked: Was he born before I mentioned it or after that? Before, they said. He said: Take me to him. They brought him to lady Amina and said: Take out your child so that we may have a look at him. Lady Amina brought the Prophet to them. Yusuf opened his shoulders and back, saw the mark of prophethood and swooned. The Quraish were amazed at this and they began to make fun of Yusuf. He said: You are making fun of me while he is that prophet who will slay you with the sword. The prophethood has been taken away from Bani Israel till the Judgment Day. The people dispersed from there and the prophecies of the Jew became a topic for discussion everywhere."

Chapter Nineteen

Report Ibne Hawash al-Muqbil of Damascus

Narrated to us my father (r.a.) that: Narrated to us Ali bin Ibrahim from his father Ibrahim bin Hashim from Muhammad bin Abi Umair; and Ahmad bin Muhammad bin Abi Nasr Bazanti all of them from Aban bin Uthman al-Ahmar from Aban bin Taghib from Ibne Abbas that he said:

"When the Holy Prophet (s.a.w.s.) got Kaab bin Asad of Bani Quraiza arrested and wanted him to be executed, he said: O Kaab, did the advice of Ibne Hawash the Rabbi not benefit you, who had come from Damascus and used to say: I have given up wine and luxury, I have adopted abstinence and started eating dates in anticipation of the prophet the time of whose advent has arrived; he will migrate from Mecca and come to Medina. His food will be dry bread and dates and he will ride a bare-backed mule. There will be redness in his eyes and the mark of prophethood will be embossed between his two shoulders. He will carry his sword on his shoulders and not care for any enemy. His dominion will extend to every place where the hooves of the horses can reach. Kaab said: O Muhammad, it is so. If the Jews had not said that I brought faith under the threat of death I would have indeed accepted (your) faith. But I have lived on the Jewish faith so far and I shall die on it. The Messenger of Allah (s.a.w.s.) said: 'Come and execute him.' The executioner stepped forward and cut off his head."

Chapter Twenty

Report of Zaid bin Amr bin Nufayl

Zaid bin Amr bin Nufayl was also in search of the Hanif religion and he had information about the prophethood of the Holy Prophet (s.a.w.s.). He was in anticipation of his advent and he went out in search of him and was killed on the way.

1 - Narrated to us Abul Hasan Ahmad bin Muhammad bin Husain Bazzaz Nishapuri that: Narrated to us Muhammad bin Yaqoob bin Yusuf that: Narrated to us Ahmad bin Abdul Jabbar Utaridi: Narrated to us Yunus bin Bukair from Muhammad bin Ishaq bin Yasar Madani that he said:

"Zaid bin Amr bin Nufayl had investigated Judaism and Christianity properly and did not like any of these faiths. So he came out of Mecca in search of the Abrahamic religion. When his wife Safiya binte Hadhrami learnt of his intention, she informed his uncle, Khattab bin Nufayl so that he may restrain him but he set out in search of the Abrahamic religion and passing through Mosul and other Arab islands and reached Damascus. Whenever he came to know about a scholar or a monk he used to go and meet. Finally, he came to know about a hermit in Balqa who possessed complete knowledge of the Christian faith. So he went to meet him and inquired from him about the Abrahamic faith. He said apparently there was no one having correct information about this religion as it was a very ancient faith. But very soon a prophet will arise in the same town from where you have come. He shall be on the Abrahamic faith. So you must hurry back to your hometown as the time of his advent is now. And it is even possible that he has already appeared. Upon hearing this, Zaid started on the return journey with speed but was killed on the way. When Waraqah bin Naufal who also followed the same faith, came to know about his death he cried much and recited the following elegy in his honor:

O Amr you have achieved guidance and gained the bounty. And you have saved yourself from the blazing fire.

By choosing such a Lord who has no equal and by abandoning the disobedient idols who remain as they were.

And the mercy of his Lord reaches man even though he may be sixty layers beneath the earth."

2 - From the same chain of narrators from Ahmad bin Muhammad bin Ishaq bin Yasar Madani that he said: Narrated to me Muhammad bin Khattab and Saeed bin Zaid that they said:

"O Messenger of Allah (s.a.w.s.), shall we pray for forgiveness of Zaid? Yes, he said, you must pray for forgiveness of Zaid as on the Judgment Day he will be raised as a separate community."

3 - Narrated to us Ahmad bin Muhammad bin Husain Bazzaz that: Narrated to us Muhammad bin Yaqoob bin Yusuf: Narrated to us Ahmad bin Abdul Jabbar from Yunus bin Bukair from Masudi from Nufayl bin Hisham from his father that his grandfather, Saeed bin Zaid that he asked the Messenger of Allah (s.a.w.s.) about his father, Zaid bin Amr:

"O Messenger of Allah (s.a.w.s.) Zaid bin Amr was as you have seen. He had heard the reports about you and if he had reached you he would have accepted faith. Shall we pray for his forgiveness? The Messenger of Allah (s.a.w.s.) replied: Yes, you must pray for his forgiveness. On the Judgment Day he will be raised as a complete community. He had belief (in me) and was in search of the true religion; and he died while in pursuit for it."

The author says: Before the proclamation of prophethood the circumstances of the Holy Prophet (s.a.w.s.) were same as they are of the Master of the Time (a.t.f.s.) in this age we are in. At that time also only the hermits and scholars had information regarding the prophethood of the Holy Prophet (s.a.w.s.) and Islam

was in a poor state, such that when a prophet used to pray for the advent of the Holy Prophet (s.a.w.s.) the ignorant and deviated people used to make fun of him and said: When will that prophet arise, who according to your view will be the owner of the sword? Whose call shall spread in the east and the west and to whom will submit the kings of the world? It is just as the ignorant people tell us today: When will this Mahdi, in whom you believe, appear? A group denies him and another group accepts him. And the Holy Prophet (s.a.w.s.) has said: "Islam certainly began strange and it will revert to being strange. Thus blessed be the strange ones." Thus according to the statement of His Eminence, Islam has reached a poor state in the present age but with the reappearance of the Wali of Allah and His Proof it will again become powerful like it was strengthened by the advent of the Prophet of Allah and His Messenger and will cool the eyes of those who await for him and those who have faith in his Imamate in the same way as were cooled the eyes of those who anticipated the advent of the Messenger of Allah (s.a.w.s.) and those who believed in him after he had appeared. And indeed Allah, the Mighty and Sublime will fulfill the promise He has made to His Awliya (saints) and exalt His word and complete His light even though the polytheists may be averse.

4 - Narrated to us Ja'far bin Ali bin Hasan bin Ali bin Abdullah bin Mughairah Kufi (r.a.) that he said: Narrated to me my grandfather Hasan bin Ali from his grandfather Abdullah bin Mughairah from Ismail bin Muslim from As-Sadiq Ja'far bin Muhammad from his father from his ancestors from Ali (a.s.) that he said: The Messenger of Allah (s.a.w.s.) said:

"Islam certainly began strange and very soon it will revert to being strange. Thus blessed be the strange ones."

5 - Narrated to us Muzaffar bin Ja'far bin Muzaffar Alawi Amari Samarqandi (r.a.) that he said: Narrated to us Ja'far bin Muhammad bin Masud from his father Muhammad bin Masud from Ja'far bin Ahmad from Amaraki bin Ali Bufaki from Hasan bin Ali bin Faddal from Ali bin Musa Reza from his father Musa bin Ja'far from his father Ja'far bin Muhammad from his father Muhammad bin Ali from his father Ali bin Husain from his father Husain bin Ali from his father Ali Ibne Abi Talib (a.s.) that he said: The Messenger of Allah (s.a.w.s.) said:

"Islam certainly began strange and very soon it will revert to being strange as it started. Thus blessed be the strange ones."

Chapter Twenty-one

Necessity of Imam in every age

1 - Narrated to us my father; and Muhammad bin Hasan - may Allah be pleased with them - they said: Narrated to us Saad bin Abdullah that: Narrated to us Muhammad bin Isa bin Ubaid; and Muhammad bin Husain bin Abil Khattab from Muhammad bin Fudail from Abi Hamza Thumali from Abi Abdullah (a.s.) that he asked him:

“Can the earth remain without an Imam?” He replied: “If the earth is without an Imam for a moment, it will indeed sink into itself.”

2 - Narrated to us Muhammad bin Hasan bin Ahmad bin Walid (r.a.) that he said: Narrated to us Muhammad bin Hasan as-Saffar that he said: Narrated to us Abbas bin Maroof from Ali bin Mahziyar from Muhammad bin Haitham from Muhammad bin Fudhail from Abil Hasan Reza (a.s.) that he asked him:

“Can the earth remain without an Imam?” “No,” he replied. I asked: “It has been narrated from Abi Abdullah (a.s.) that the earth will not remain without an Imam except that Allah will be angry on the people or on His servants?” The Imam said: “It will not remain except that it will sink into itself.”

3 - Narrated to us my father; and Muhammad bin Hasan - may Allah be pleased with them - they said: Narrated to us Saad bin Abdullah that: Narrated to us Muhammad bin Isa bin Ubaid from Abi Abdullah Zakariya bin Muhammad Momin from Abi Harasa from Abi Ja’far (a.s.) that he said:

“If the Imam is lifted from the earth for a moment, it (the earth) will sink along with its inhabitants like the sea sinks along with those in it.”

4 - Narrated to us my father (r.a.) that he said: Narrated to us Saad bin Abdullah that he said: Narrated to us Ahmad bin Muhammad bin Isa and Ibrahim bin Mahziyar from Ali bin Mahziyar from Husain bin Saeed from Abi Ali Bajali from Aban bin Uthman from Zurarah bin Uyun from Abi Abdullah (a.s.) that he said at the end of the tradition about Husain bin Ali (a.s.):

“If the Divine Proof does not remain on the earth, it will be destroyed along with whatever is in it and upon it. The earth cannot be devoid of Divine Proof for a moment.”

5 - Narrated to us my father (r.a.) that: Narrated to us Saad bin Abdullah: Narrated to us Muhammad bin Husain bin Abil Khattab from Abi Dawood Sulaiman bin Sufyan Mustariq from Ahmad bin Umar Hallal that he said:

“I asked Abul Hasan Reza (a.s.): ‘It is narrated to us from Abi Abdullah (a.s.) that he either said: ‘The earth will not remain without an Imam’ or ‘it will remain without an Imam in it’; (what is the correct version?) He replied: ‘God forbid! It will not survive for a moment but that it will indeed cave into itself.’”

6 - Narrated to us my father (r.a.) that: Narrated to us Hasan bin Ahmad Maliki from his father from Ibrahim bin Abi Mahmood that he said: Ar-Reza (a.s.) said:

“We are the proofs of Allah upon His creatures, and His vicegerents on His servants and the trustees of His secrets. And we are the word of guarding, and the firm rope and we are the witnesses of Allah and His signs among His creatures. Through us Allah has maintained the heavens and the earth from crashing. And for our sake the rain falls and the divine mercy spreads. And the earth is never devoid of a Qaim from among us, be he apparent or hidden and if it be without divine proof for a single day it will cave along with its inhabitants like the sea sinks along with those in it.”

7 - Narrated to us my father (r.a.) that: Narrated to us Saad bin Abdullah bin Ja’far Himyari that they said: Narrated to us Ibrahim bin Mahziyar from his brother Ali bin Mahziyar from Muhammad bin Abi Umair from Saad bin Abi Khalaf from Hasan bin Ziyad that he said: I heard Abu Abdillah (a.s.) say:

"The earth can never be devoid of a scholar (Divine Proof) because neither can the system of the earth run nor can the people be reformed without it."

8 - And from the same chain of narrators from Ali bin Mahziyar from Hasan bin Ali Khazzaz from Ahmad bin Umar that he asked Abul Hasan (Imam Kazim):

"Can the earth remain without an Imam?" He replied: "No." I asked: "It is narrated to us that it cannot be but that Allah will be furious on His servants?" The Imam said: "It cannot remain (except that) it will sink into itself."

9 - Narrated to us my father; and Muhammad bin Hasan - may Allah be pleased with them - they said: Narrated to us Saad bin Abdullah; and Abdullah bin Ja'far, they said: Narrated to us Muhammad bin Isa and Muhammad bin Husain bin Abil Khattab from Abi Abdullah Momin and Hasan bin Ali bin Faddal from Abi Harasa from Abi Ja'far (a.s.) that he said:

"If the Imam is taken away from the earth it will sink along with its inhabitants like the sea sinks along with those in it."

10 - Narrated to us my father and Muhammad bin Hasan - may Allah be pleased with them - they said: Narrated to us Saad bin Abdullah and Abdullah bin Ja'far they said: Narrated to us Muhammad bin Isa and Muhammad bin Husain bin Abil Khattab all of them from Muhammad bin Sinan from Hamza Tayyar that he said: I heard Aba Abdillah (a.s.) say:

"If none remains on the earth except two persons, one of them will be the Divine Proof" or he said, "The second of them is the Divine Proof". This doubt is from Muhammad bin Sinan.

11 - And through the same chain of narrators from Muhammad bin Isa from Yunus bin Abdur Rahman from Abi Sabbah from Abi Abdullah (a.s.) that he said:

"Indeed Allah, the Blessed and the Mighty, does not leave the earth but that there is a scholar on it who is aware of every excess and deficiency so that if the believers observe excess in something he may return them (to the divine limits) and if they are deficient in something he may complete it for them. And if it had not been so, the affairs of the believers would have been unknown to them."

12 - And through the same chain of narrators from Yunus bin Abdur Rahman from Ibne Muskan from Abi Baseer that he said: Abu Abdullah (a.s.) said:

"Allah, the Mighty and Sublime, certainly does not leave the earth without an Imam. If it had not been thus, the truth would not have been distinguished from falsehood."

13 - Narrated to us my father; and Muhammad bin Hasan - may Allah be pleased with them - they said: Narrated to us Saad bin Abdullah; and Abdullah bin Ja'far, they said: Narrated to us Yaqoob bin Yazid from Ahmad bin Hilal – (when he was on the right faith) - from Muhammad bin Abi Umair from Uzainah from Zurarah that he asked Abi Abdullah (a.s.):

"Is it possible for an Imam to pass away without being succeeded by anyone?" The Imam replied: "It will never be so." I (the narrator) asked: "Can it ever happen thus?" He replied: "No, it can never be so, except that Allah, the Mighty and Sublime will send wrath on His creatures and deal with them (immediately)."

14 - Narrated to us my father; and Muhammad bin Hasan - may Allah be pleased with them - they said: Narrated to us Abdullah bin Ja'far: Narrated to us Muhammad bin Ahmad from Abi Saeed Usfoori from Amr bin Thabit from his father from Abi Ja'far (a.s.) that he said:

"If the earth remains without an Imam from among us for a day it will cave into itself with all its inhabitants. And Allah will chastise them with His worst chastisement. Indeed Allah, the Blessed and the Mighty, has appointed us as His proofs in His earth and made us a security for the inhabitants of the earth. Thus till the time one of us is present there is security for the inhabitants of the earth. When Allah wants

to destroy them without giving any respite or looking upon them with mercy, He will take us away from among them and raise us to Himself. Then Allah will do what He wants and what He likes."

15 - Narrated to us my father; and Muhammad bin Hasan - may Allah be pleased with them - they said: Narrated to us Abdullah bin Ja'far Himyari from Ahmad bin Hilal from Saeed bin Jannah from Sulaiman Ja'fari that he asked Abul Hasan Reza (a.s.):

"Can the earth remain without a Divine Proof?" He replied: "If the earth is without a Divine Proof for a fraction of a second, it will cave into itself along with its inhabitants."

16 - Narrated to us Muhammad bin Hasan (r.a.): Narrated to us Saad bin Abdullah; and Abdullah bin Ja'far Himyari, all of them from Muhammad bin Isa from Ali bin Ismail Mithami from Thalaba bin Maimoon from Abdul Ali bin Ayan from Abi Ja'far (a.s.) that he said:

"Allah does not leave the earth without a scholar who reduces what they (people) increase (in religion) and increases what they reduce. If it had not been thus, the affairs of the people would have become confusing for them."

17 - Narrated to us my father (r.a.); Narrated to us Abdullah bin Ja'far Himyari from Ahmad bin Muhammad bin Isa from Husain bin Saeed from Faddala bin Ayyub from Dawood from Fudhail Rassan that he said:

Muhammad bin Ibrahim wrote to Abi Abdullah (a.s.): "Tell us about the excellence of you Ahle Bayt (a.s.)." So Abi Abdullah (a.s.) replied to him: "Indeed the stars are placed in the sky as means of security for the folks of the heavens. If the stars go away from the sky the folks of the heavens will get what they are promised. And the Messenger of Allah (s.a.w.s.) said: My Ahle Bayt is appointed as the means of security for my Ummah. Thus when my Ahle Bayt go away, my Ummah will get what it is promised."

18 - Narrated to us Muhammad bin Umar al-Hafiz Baghdaadi that he said: Narrated to us Ahmad bin Abdul Aziz bin Jaadi Abu Bakr that he said: Narrated to us Abdur Rahman bin Salih: Narrated to us Ubaidullah bin Musa from Musa bin Ubaidah from Iyaas bin Salamah from his father in a tradition traceable to an infallible that he said: The Messenger of Allah (s.a.w.s.) said:

"The stars are (means of) security for the folks of the heavens and my Ahle Bayt is (the means of) safety for my Ummah."

19 - Narrated to us Muhammad bin Umar: Narrated to me Abu Bakr Muhammad bin Sirri bin Sahl: Narrated to us Abbas bin Husain: Narrated to us Abdul Malik bin Harun bin Antara from his father from his grandfather from Ali Ibne Abi Talib (a.s.) that he said: The Messenger of Allah (s.a.w.s.) said:

"The stars are (means of) security for the folks of the heavens. Thus when the stars go away the folks of the sky shall also be gone. And my Ahle Bayt is (the means of) safety for the inhabitants of the earth. Thus when my Ahle Bayt go away the folks of the earth shall also be gone."

20 - Narrated to us my father (r.a.): Narrated to us Saad bin Abdullah from Ahmad bin Muhammad bin Isa from Abbas bin Maroof from Abdullah bin Abdur Rahman Basri from Abi Maghra Humaid bin Muthanna Ijli from Abi Baseer from Khaithama Jofi from Abi Ja'far (a.s.) that he said:

"We are the Jambullah (side of Allah) and we are His chosen ones and His Pool. We are the inheritors of the prophets. We are the trustees of (secrets) of Allah, the Mighty and Sublime. We are the proofs of Allah and we are the pillars of faith and we are the foundations of Islam. We are from the mercy of Allah on His creatures. We are those through whom was the beginning and will be the end. And we are the Imams of guidance and we are the lamps of darkness and we are the minarets of guidance. We are the foremost and we are the ultimate. We are raised standard for the people. One who got attached to us got the truth and one who left us was drowned. We are the chiefs with white-forehead. We are the best creatures of Allah and we are the clear and straight path to Allah, the Mighty and Sublime. We are from the bounties of Allah, the Mighty and Sublime on His creatures. And we are the illuminated path and we are the mines of

prophethood and the site of placing prophethood. We are those to whom the angels come and go. We are lamps for those who take light from us. We are the path of truth for those who follow us. We are the guides to Paradise and we are rope of Islam. We are that bridge, such that one who passed through would not be surpassed and one who left was destroyed. And we are the highest peaks and we are those through whom Allah, the Mighty and Sublime sends His mercy and through us sends the rain. And we are those through whom chastisement is warded off from you. Thus one who recognized and understood us and became aware of our rights and accepted our guardianship, is from us and (is heading) to us."

21 - Narrated to us my father (r.a.): Narrated to us Saad bin Abdullah from Ahmad bin Muhammad bin Isa from Husain bin Saeed from Hammad bin Isa from Ibrahim Umar Yamani from Abi Tufail from Abi Ja'far (a.s.) that he said: The Messenger of Allah (s.a.w.s.) said to Amirul Momineen (a.s.):

"Write down what I dictate to you." Ali (a.s.) said: "O Prophet of Allah, do you fear that I will forget?" He replied: "No, I am not worried about your forgetfulness. I had prayed to Allah to make you remember and protect you from forgetfulness. But you write down for your partners. Ali (a.s.) asked: "Who are my partners, O Prophet of Allah?" The Prophet said: "The Imams from your progeny through whom my Ummah will get rain. Through whom their supplications will be accepted and through whom Allah will ward off calamities from them and through them mercy will descend from the heavens." Then he pointed to Hasan (a.s.) and said: "He shall be the first." Then he gestured to Husain (a.s.) and said: "(The other) Imams shall be from his progeny."

22 - Narrated to us Muhammad bin Ahmad Shaibani (r.a.) : Narrated to us Ahmad bin Yahya bin Zakariya al-Qattan: Narrated to us Bakr bin Abdullah bin Habib: Narrated to us Fadl bin Saqr Abdi: Narrated to us Abu Muawiyah from Sulaiman bin Mehran Amash from As-Sadiq Ja'far bin Muhammad from his father Muhammad bin Ali from his father Ali bin Husain (a.s.) that he said:

"We are the Imams of the Muslims, and the proofs of Allah on the whole universe. We are chieftains of the believers, and the brilliant-faced guides and we are having absolute authority on the believers. We are such a security for people on the earth, like the stars are for the dwellers of the heavens. And those for whose sake the Almighty Allah has restrained the heaven from falling into the earth and secured the earth from shaking up those who dwell upon it. The rain falls due to us and the blessings of the earth are distributed and are brought out of the earth. If none of us remains on the earth, it would swallow its dwellers, and the Almighty Allah has not left the earth without a Proof (*Hujjat*) since the time of the creation of Prophet Nuh (a.s.), whether it is apparent and obvious or unseen and hidden. And the earth shall not be devoid of Proof till the Doomsday occurs. If there is no Proof of Allah, none would worship the Almighty. Someone asked: Then how would people derive benefit from an unseen and hidden proof? The Imam replied: "Just as they receive benefits from the sun that is hidden behind the clouds."

23 - Narrated to us my father (r.a.): Narrated to us Saad bin Abdullah: Narrated to us Ibrahim bin Hashim: Narrated to us Ismail bin Marrar: Narrated to me Yunus bin Abdur Rahman: Narrated to me Yunus bin Yaqqob that:

"A group of companions were gathered round Abu Abdillah (a.s.); Humran ibn Ayan, Muhammad ibn an-Numan, Hisham ibn Salim and at-Tayyar were in that group. With them was Hisham ibn al-Hakam, who was young. Abu Abdillah (a.s.) said to him: 'O Hisham, will you not tell me how you debated with Amr ibn Ubayd? How did you question him?' Hisham replied: 'O son of the Messenger of Allah! I respect you too much, and hence I feel shy before you, and I find myself tongue-tied in your presence.' Abu Abdillah (a.s.) said: 'Do as you are told.' Hisham said: 'I was informed of the situation of Amr ibn Ubayd, and that he was sitting in the mosque of Basrah (for teaching). This was distressing for me, so I set out to meet him and reached Basrah on Friday. When I arrived at the mosque of Basrah, I found a large circle surrounding Amr ibn Ubayd, who was wearing a black woolen cloth round his waist and another over his shoulders. People were asking him questions. I asked the people (who were standing) around him to make way for me, which they did, and I sat upon my knees in the back row of the students (who were sitting). Then I said: O learned scholar! I am a stranger. Will you allow me to ask a question? He replied: Yes. I said to him: Do you have eyes? He replied: O my son! What kind of a question is this? How can you question a thing which you see (clearly yourself)? I said: But this is my question. He said: O my son! Ask, even though your question

may be foolish. I told him: Then answer my question. He said: Ask (it). I said: Do you have eyes? He said: Yes. I said: What do you do with them? He replied: I see with them. I asked: Do you have a nose? He replied: Yes. I said: What do you do with it? He replied: I smell odors with it. I asked: Do you have ears? He replied: Yes. I said: What do you do with them? He replied: I hear sounds with them. I said: Do you have a heart (the seat of the soul and perception)? He replied: Yes. I said: What do you do with it? He replied: I discriminate with it whatever is presented to the parts of my body and (my) senses. I asked: Are you not, with these parts of your body, without need of your heart (soul)? He replied: No. I said: How can this be when they are quite sound and health? He replied: O my son! When the parts of the body doubt regarding anything which it smelt, tasted or heard, they refer it to the heart to remove the doubt and replace it with certainty. Hisham said: I said to him: Has Allah appointed the heart to remove the doubts of the body? He replied: Yes. I asked: The heart is necessary, otherwise the parts (of the body) cannot reach certainty. He replied: Yes. I said: O Abu Marwan! Allah, the Blessed, the Sublime, did not leave the parts of the body without appointing a guide (Imam) for them so that they might verify the truth and reach certainty about what is doubted. How could He leave all His creatures in confusion, doubt and difference of opinion without appointing anyone as their guide (Imam), to whom they might refer their doubts and confusions, when He has given the parts of your body a guide to whom you can refer your doubt and confusions? He was completely silent, and said nothing to me. After some time, he turned towards me and said: Are you Hisham ibn al-Hakam? I replied: No. He asked: Are you one of his companions? I replied: No. Then he said: Where do you come from? I replied: I am of the people of Kufa. He said: Then you are surely he. Then he embraced me and vacated his seat for me. And then he kept silent until I got up. The narrator said: Abu Abdillah (a.s.) smiled and said: O Hisham! Who taught you this? Hisham replied: It is something which I learnt from you and put together (in the way). He said: By Allah, this is written in the books of Ibrahim and Musa."

The author of this book says: That which proves our contention that the system of nature depends on the existence of the Imam is that Allah, the Mighty and Sublime does not send chastisement on a community till the prophet does not go away from it. As Allah, the Mighty and Sublime says with reference to the incident of Prophet Nuh (a.s.):

حَتَّىٰ إِذَا جَاءَ أَمْرُنَا فَإِذَا نَثَرْنَا فَلَنَا أَحْمَلُ فِيهَا مِنْ كُلِّ زَجْبٍ اَنْتَنِينَ أَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ أَفْوَىٰ

Until when Our command came and water came forth from the valley, We said: Carry in it two of all things, a pair, and your own family- except those against whom the word has already gone forth.¹²⁴

Thus Allah, the Mighty and Sublime commanded Prophet Nuh (a.s.) to take the believers with him and separate from the community and not mingle with

them. And Allah, the Mighty and Sublime said:

لَا تُخَاطِبْنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُعْرَفُونَ

... and do not speak to Me in respect of those who are unjust; surely they shall be drowned.¹²⁵

In the same way in the case of Prophet Lut (a.s.) He said:

فَأَسْرِ بِأَهْلَكَ بِقِطْعٍ مِنَ الْيَلِلِ لَا يُلْتَفِتْ مِنْكُمْ أَحَدٌ إِلَّا امْرَأَتُكَ إِنَّهُ مُصِيبُهَا مَا أَصَابَهُمْ

So remove your followers in a part of the night- and let none of you turn back- except your wife, for surely whatsoever befalls them shall befall her...¹²⁶

Thus Allah, the Mighty and Sublime commanded Prophet Lut (a.s.) to leave them before sending down wrath because till the time he remained among them, divine chastisement cannot descend. In the same

¹²⁴ Surah Hud 11:40

¹²⁵ Surah Hud 11:37

¹²⁶ Surah Hud 11:81

way whenever Allah, the Mighty and Sublime decides to send punishment on a community, first He orders the prophet who is among them, to leave them and go away. Similarly when Prophet Ibrahim (a.s.) feared that divine wrath would befall his people, he went away from them saying:

أَعْتَرُ كُمْ مَا تَذْعُوْ مِنْ دُّلُّ اللَّهِ أَدْعُوْ إِلَيْ عَسَى أَلَا أَكُوْ بِدُعَاءِ إِلَيْ شَقِيَا {48} فَلَمَّا اعْتَرَهُمْ مَا يَعْبُدُونَ مِنْ دُّلُّ اللَّهِ

And I will withdraw from you and what you call on besides Allah, and I will call upon my Lord; may be I shall not remain unblessed in calling upon my Lord. So when he withdrew from them and what they worshipped besides Allah...¹²⁷

Allah, the Mighty and Sublime destroyed them and threw into the bottom-most layer of Hell, those who had harassed Prophet Ibrahim (a.s.), tortured him, threw him into the inferno and Allah also saved Prophet Lut (a.s.) as mentioned by the Almighty Allah:

نَجَّيْنَا هُوَ وَطَّا إِلَّا ضَرَّتِي بِالْكُنْتَ فِيهَا لَعَمِينَ

And We delivered him as well as Lut (removing them) to the land which We had blessed for all people.¹²⁸

And Allah bestowed Ibrahim (a.s.) with Ishaq and Yaqoob as Allah, the Mighty and Sublime says:

هَبْنَاهُ إِسْحَاقَ يَعْقُوبَ نَافِلَةً كُلًا جَعَلْنَا صَاحِينَ

And We gave him Ishaq and Yaqoob, a son's son, and We made (them) all good.¹²⁹

And the Almighty Allah said regarding the Holy Prophet (s.a.w.s.):

مَا كَانَ اللَّهُ يُعَذِّبُهُمْ أَنْتَ فِيهِمْ

But Allah was not going to chastise them while you were among them.¹³⁰

It is mentioned in a correct narration from our Holy Imams (a.s.) that even if someone sees in dream that the Messenger of Allah (s.a.w.s.) or one of the Imams (a.s.) is entering a village, this will be sufficient to secure the people of that village from that which they are afraid of.

The argument that Hisham presented to Amr bin Ubaid also proves the occultation and it is that just as the heart is concealed from all the organs. Neither is it visible to the eyes nor can it be smelt by the nose nor tasted and nor the hands can touch it. In spite of the fact that it is in occultation, it is the controller of all the organs and it assures their proper working. If the heart is absent it is not possible to control the other organs of the body and there will be total chaos in its working. Thus just as all the organs of the body are needful of the heart for their proper working in the same way the world is needful of the Imam for its survival and proper working.

Just as traditions told us about the position of the heart in the body in the same way they have informed us about the position of the hidden Proof that his advent would be from Mecca. Here, heart does not stand for a lump of our flesh because by itself it is of no use to the organs of the body. It actually denotes that subtle heart that the Almighty Allah has placed in this piece of flesh. It is something that neither vision perceives it nor can it be touched or obtained. Its existence can be perceived only from the fact that through it one can distinguish between right and wrong and get control of the other physical organs. And the absence of this important organ will subject the whole system of the body into disarray. Moreover just as this subtle element is powerful enough to control the physical organs in the same way the hidden Imam or the Divine Proof that is in occultation is sufficient to ensure the guidance and proper control of the

¹²⁷ Surah Maryam 19:48-49

¹²⁸ Surah Anbiya 21:71

¹²⁹ Surah Anbiya 21:72

¹³⁰ Surah Anfaal 8:33

creatures. That is why Allah, the Mighty and Sublime, made the creatures needful of an Imam (though in occultation) through whom calamities may be warded off from them, through whom they may receive sustenance and through whom they may receive rain. And there is no strength except by Allah.

Chapter Twenty-two

Continuation of successorship from Prophet Adam (a.s.)

1 - Narrated to us Muhammad bin Hasan bin Ahmad bin Walid (r.a.) that he said: Narrated to us Muhammad bin Hasan as-Saffar and Saad bin Abdullah and Abdullah bin Ja'far Himyari, all of them said: Narrated to us Ahmad bin Muhammad bin Isa; and Muhammad bin Husain bin Abil Khattab; and Haitham bin Abi Masruq Nahdi; and Ibrahim bin Hashim from Hasan bin Mahboob Sarrad from Muqatil bin Sulaiman Ibne Dawal Doz from Abi Abdullah (a.s.) that he said: The Messenger of Allah (s.a.w.s.) said:

"I am the chief (Sayyid) of the prophets, and my successor is a chief and the greatest among the successors of prophets. My successors are the best among the successors of prophets. Indeed Adam (a.s.) implored Allah to bestow him with a noble successor. Allah revealed to him, 'I have exalted My prophets with Messengership for testing the faith of the creatures. And from the righteous people chose successors of the prophets. O Adam! Make a bequest to your son Sheeth.' He was Hibtullah the son of Adam (a.s.). Adam (a.s.) appointed him as his successor. Sheeth (a.s.) appointed Shaban as his vicegerent. Shaban was born through the Hoori sent by Allah from Paradise as a wife for Sheeth (a.s.). Shaban bequeathed the vicegerency to his son Mohhith. Mohhith to Mahoq, Mahoq to Ameesha, Ameesha to Akhnooh. Akhnooh is known as Idrees (a.s.). Idrees (a.s.) appointed Nahoor as his legatee, Nahoor's bequest was for Nuh (a.s.). Saam was the vicegerent of Nuh (a.s.) Saam delegated to Athamar, Athamar to Bareeshasha, Bareeshasha to Yaafith, Yaafith to Baraa, Baraa to Jafeena, Jafeena to Imran. Imran transferred the legacy to Ibrahim (a.s.), Ibrahim to Ismail, Ismail to Ishaq, Ishaq to Yaqoob, Yaqoob to Yusuf, Yusuf to Bathariya, Bathariya to Shuaib. Shuaib entrusted the legacy to Musa (a.s.), the son of Imran. Musa (a.s.) to Yusha bin Nun. Yusha to Dawood; Dawood to Sulaiman, Sulaiman to Asif bin Barkhiya. Asif to Zakariya, Zakariya to Sayaa, Sayaa to Isa son of Maryam (a.s.). Isa (a.s.) bequeathed to Shamoon, Shamoon to Yahya bin Zakariya. Yahya bin Zakariya to Mundar, Mundar to Saleema, Saleema to Burda, Burda entrusted the legacies to me. And O Ali! I make the bequest to you. You entrust the legacy to your vicegerent and he would pass it to his successors. All of them are from your progeny. One after the other, this series shall reach the best inhabitants of this Earth. He shall be the last of the Imams. People shall have serious disagreements regarding your successorship. Anyone from the people who believes in your successorship shall be like one who has a firm faith. And one who dissociates with you and does not follow you, shall be in the Hell fire. And it is the abode of disbelievers."

2 - Narrated to us Muhammad bin Ibrahim bin Ishaq (r.a.) that: Narrated to us Ahmad bin Muhammad Hamadani: Narrated to us Ali bin Hasan bin Ali bin Faddal from his father from Muhammad bin Fudhail from Abi Hamza Thumali from Abi Ja'far Muhammad bin Ali al-Baqir (a.s.) that he said:

"Allah, the Blessed and the Mighty had taken an oath from Adam (a.s.) that he shall not approach the prohibited tree. But he approached it and also tasted its fruit. As mentioned by Allah.

﴿قَدْ عَهِدْنَا إِلَيْكَ آدَمَ مِنْ قَبْلِ فَتْسِيَّ مُنْجِدٌ لَّهُ عَزْمًا﴾

"And certainly We gave a commandment to Adam before, but he forgot; and We did not find in him any determination."¹³¹

When the Almighty sent Adam (a.s.) to the earth, Habeel and his sister were born as twins. Then Qabeel and his sister were born together. Adam (a.s.) commanded both of his sons to perform a sacrifice for the Almighty. Habeel owned a flock of sheep while Qabeel was a farmer. Habeel sacrificed the best ram from his flock. Qabeel on the other hand was careless of his occupation and offered uncleaned ears of corn and bad quality crop as gifts to Allah. Consequently the sacrifice of Habeel was accepted and that of Qabeel wasn't. In the words of Quran:

¹³¹ Surah Taha 20: 115

□ اَنْ عَلَيْهِمْ نَبَأً ابْنَى آدَمَ بِاُحْقَى إِذْ قَرَبَا قُرْبَانًا فَتُفْعَلَ مِنْ أَحَدِهِمَا لَمْ يُتَقْبَلْ مِنَ الْآخَرِ

And relate to them the story of the two sons of Adam with truth whey they both offered an offering, but it was accepted from one of them and was not accepted from the other.¹³²

During those days whenever an offering was accepted by Allah a fire used to appear and consume it. So Qabeel made a fireplace. And he was the first person who constructed a place to contain a fire. He said, "I shall worship the fire so that it accepts my offering." Satan, the enemy of Allah, told him that the offering of Habeel had been accepted and his own rejected. "If you let him live he would beget children who would pride upon your children for the superiority he has gained over you." Qabeel accepted the suggestion and killed Habeel. He came to Adam (a.s.) who asked him where Habeel was. Qabeel said, "I don't know, you did not entrust him to me." When Adam (a.s.) learnt that Habeel was murdered he exclaimed, "O Earth! Curse of Allah be on you! For you have accepted the blood of Habeel," and continued to weep for forty days and supplicated Allah to grant him another son. He was granted a son whom he named Hibtullah because he was a gift (Hiba) from Allah. Adam (a.s.) was very affectionate towards him. When the Prophethood of Adam (a.s.) neared its end and he reached old age, the Almighty revealed to him that time had come for him to transfer the Prophetic knowledge and relics to his son Hibtullah. "Indeed We shall never take away from the progeny of Hibtullah the relics and prophetic science till the day of judgment," said Allah. "I shall never leave the Earth devoid of a scholar from his progeny. People will derive religious knowledge and spiritual guidance through this scholar. Anyone who follows him or Nuh (a.s.) will be assured deliverance." Adam (a.s.) was reminded of Nuh (a.s.) at this juncture and said, "The Almighty shall send a Prophet who will call the people towards Allah. People would reject him and Allah shall destroy them through the flood." There was a gap of ten generations between Adam and Nuh (a.s.). All the ancestors of Nuh (a.s.) were Prophets. Adam (a.s.) made a bequest to Hibtullah and told him that if anyone of them met Nuh (a.s.) he should believe in him and follow him in order to be saved from the deluge.

When Adam (a.s.) was on his deathbed he summoned Hibtullah and told him to convey his regards to Jibreel (a.s.) or any other angel if he happened to see them. "And tell them that your father requests them for a fruit of Paradise." Hibtullah met Jibreel (a.s.) and conveyed the message of his respected father. Jibreel said, "O Hibtullah! Your father has departed to meet his Creator and I have come to perform his prayers (of dead)." When Hibtullah returned home, he saw that Adam (a.s.) had departed for his heavenly abode. Jibreel (a.s.) taught him the method of bath of dead body. Hibtullah bathed Adam (a.s.) and when it was the time of prayers of dead Hibtullah told Jibreel (a.s.) to stand in front and pray. Jibreel (a.s.) said, "As Allah had once ordered us to prostrate before Adam (a.s.) it is not proper that we lead (Imamate) any of his sons." Hibtullah stood before Jibreel (a.s.) and prayed prayer of the dead. Jibreel (a.s.) stood behind him with a group of angels and recited thirty takbeers (Allaho Akbar). The Almighty Allah then commanded Jibreel (a.s.) to reduce 25 takbeers for the progeny of Adam (a.s.). Consequently, it is the practice among us to recite five takbeers, although the Holy Prophet (s.a.w.s.) has recited seven and nine takbeers for the martyrs of battle of Badr.

Hibtullah buried Adam (a.s.). Qabeel approached him and said, "I know my father has entrusted you specially with the knowledge that he kept away from me. And it is the same knowledge with which Habeel prayed and made his offering that was honored. I killed him so that he would not have children to pride over my children. If you do not give me a little of that knowledge bequeathed by our father I shall kill you too."

Thus Hibtullah and his sons used to fervently guard the Prophetic knowledge and divine relics till the time of Nuh (a.s.). During the time of Nuh (a.s.) people were shown the will of Adam (a.s.) and it was learnt that Adam (a.s.) had prophesied the advent of Nuh (a.s.) The people believed in Nuh (a.s.), testified to the veracity of his claim and obeyed him. Adam (a.s.) had also commanded Hibtullah to read his will at the beginning of every year and renew their oath. That particular day became the day of Eid (feast) for them. They continued the ritual year after year. Every succeeding prophet made similar bequests till the advent of Prophet Muhammad (s.a.w.s.).

¹³² Surah Maidah 5: 27

People recognized Nuh (a.s.) through prior knowledge. And that is exactly the meaning of the verse:

سَنَا نُوحًا إِلَى قَوْمٍ

"Certainly, We sent Nuh to his people..."¹³³

There were some Prophets between Adam (a.s.) and Nuh (a.s.) but they did not declare their Prophethood to the people. That is the reason why Quran is too silent about them and does not mention their names. Some Prophets however declared their Prophethood as their names are stated in Quran.

سُلَّاً قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلِ سُلَّامَ نَفْصُصْنَاهُمْ عَلَيْكَ

"And (We sent) apostles We have mentioned to you before and apostles we have not mentioned to you;"¹³⁴

Imam (a.s.) explains that Prophets mentioned by name were those who declared their Prophethood and Prophets not mentioned by name were those who kept their mission secret. Nuh (a.s.) propagated religion among his people for 950 years. Nuh (a.s.) did not have any assistant prophet. People rejected all the Prophets between Adam and Nuh (a.s.), as mentioned by Allah.

كَذَّبُتْ قَوْمُ نُوحٍ أُمِّ رَسُلِينَ

The people of Nuh rejected the apostles.¹³⁵

When the time of Nuh's Prophethood approached it's end, the Almighty sent a revelation to Nuh (a.s.) and commanded him to bequeath the prophetic sciences, the relics and other trophies to his son. "Indeed, We shall never take away from the progeny of Saam the prophetic inheritance like I had caused it to remain from Adam (a.s.) to your generation I shall never leave the earth devoid of a scholar from your progeny. People will understand religion through him and he shall be the means of their salvation. Especially for the people who are born between the time of two Prophets. Hud (a.s.) became the Prophet after Saam. There were some apparent as well as some concealed Prophets between Nuh and Hud (a.s.). Nuh (a.s.) had already predicted that Allah the Almighty shall send a Prophet by name of Hud (a.s.). "He shall invite his people towards Allah while they will reject him. So Allah will destroy the people. Therefore one who lives until that time must believe in him and follow him. The Almighty shall deliver you from His chastisement." Nuh (a.s.) commanded Saam to read this will and renew the vow at the beginning of each year on the day of Eid. When Hud (a.s.) arrived the people saw the will of Nuh (a.s.) regarding him. So the people believed in him, confessed to his truth and followed him. They obtained security from divine punishment. Allah the Almighty says:

إِلَيْكَ عَادٍ أَخَاهُمْ هُودٌ

And to Aad (We sent) their br other Hud.¹³⁶

Then He said:

كَذَّبُتْ عَادٌ أُمِّ رَسُلِينَ {123} إِذْ قَاتَلُهُمْ أَخْوَهُمْ هُودٌ أَلَا تَتَّقُوا

Ad gave the lie to the apostles. When their brother Hud said to them: Will you not guard (against evil)?¹³⁷

And Allah says:

¹³³ Surah Araaf 7:59

¹³⁴ Surah Nisa 4:164

¹³⁵ Surah Shuara 26:105

¹³⁶ Surah Araaf 7:65

¹³⁷ Surah Shuara 26:123-124

صَّرِيْبَهَا اِبْرَاهِيمَ بَنِيهِ يَعْقُوبَ

And the same did Ibrahim enjoin on his sons and (so did) Yaqoob.¹³⁸

Then He said:

هَبْنَاهُ اِسْحَاقَ يَعْقُوبَ كُلًا هَدَيْنَا نُوحاً هَدَيْنَا مِنْ قَبْلٍ

And We gave to him Ishaq and Yaqoob; each did We guide, and Nuh did We guide before.¹³⁹

Some from the progeny of Hud (a.s.) were appointed to keep them informed about the advent of Ibrahim (a.s.) and to take oaths regarding him. There was a gap of ten generations between Hud and Ibrahim (a.s.).

Allah, the Mighty and Sublime says:

مَا قَمْ وَطِ مِنْكُمْ بِتَعِيدٍ

Nor are the people of Lut far off from you.¹⁴⁰

Allah also says:

فَأَمَنَ لُوطٌ قَالَ إِنِّي مُهَاجِرٌ إِلَى دِيْنِي

And Lut believed in Him, and he said: I am fleeing to my Lord.¹⁴¹

And the words of Ibrahim (a.s.):

إِنِّي ذَاهِبٌ إِلَى دِيْنِي سَيِّدِيْنِي

Surely I fly to my lord; He will guide me.¹⁴²

All (ancestors of Ibrahim a.s.) were Prophets. Thus it is divine practice that between two great Prophets there is a gap of ten or nine or eight generations. All of them used to be Prophets and they used to prophesize the advent of the coming Prophet. They also took the vow from their legatees that they would believe and obey him. All the Prophets took such oaths of fealty like Adam, Nuh, Salih, Shuaib and Ibrahim (a.s.). This continued till the time of Yusuf (a.s.). After Yusuf (a.s.) it was transferred to the progeny of his brother, Asbat. The series reached Musa the son of Imran. Between Yusuf and Musa (a.s.) also was a gap of ten generations. Then Allah sent them towards Firon, Hamaan and Qaroon. The Almighty sent Prophets one after the other to every people.

كُلَّ مَا جَاءَ أَمَّةً سُوْلُهَا كَذَّبُوهُ فَأَتَيْغَنَا بَعْضَهُمْ بَعْضًا جَعَلْنَاهُمْ أَحَادِيثَ

Whenever there came to a people their apostle, they called him a liar, so We made some of them follow others and We made them stories.¹⁴³

People continued to reject the Prophets and continued to perish due to divine chastisement. This continued till the time of Bani Israel. These people murdered as many as two, three or four Prophets everyday. Sometimes as many as seventy Prophets were slain together and the Bani Israel did not care. They remained busy in their occupations all day. When Torah was revealed on Musa (a.s.) he gave glad-tidings of Prophet Muhammad (s.a.w.s.). Yusha bin Nun was the successor of Musa (a.s.) and Qata was the successor of Yusha bin Nun. As mentioned in the Holy Quran:

¹³⁸ Surah Baqarah 2:132

¹³⁹ Surah Anaam 6:84

¹⁴⁰ Surah Hud 11:89

¹⁴¹ Surah Ankaboot 29:26

¹⁴² Surah Saffat 37:99

¹⁴³ Surah Mominoon 23:44

إِذْ قَالَ مُوسَىٰ فَتَاهُ لَا أَبْرُخُ حَتَّىٰ أَلْنَعَ مَجْمَعَ الْجَرَيْنِ

"And when Musa said to his servant: I will not cease until I reach the junction of the two rivers."¹⁴⁴

Thus all the Prophets continued to prophesize the advent of Prophet Muhammad (s.a.w.s.). As mentioned by Allah in Quran:

الَّذِي يَحِدُّنَهُ مَكْتُوبًا عِنْهُمْ فِي الْتُّورَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمُحْسِنِ فَيَنْهَا هُمْ عَنِ الْمُنْكَرِ

"Whom they find written down with them in the Taurat and the Injeel, (who) enjoins them good and forbids them evil ..."¹⁴⁵

And in the words of Isa (a.s.):

مُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ

"And giving the good news of an Apostle who will come after me, his name being Ahmad."¹⁴⁶

Thus Musa and Isa (a.s.) had clearly prophesied about Prophet Muhammad (s.a.w.s.) just as the previous Prophets had informed about the Prophets to come after them. This continued till the time of Prophet Muhammad (s.a.w.s.). When the last moments of the Holy Prophet (s.a.w.s.) arrived the Almighty revealed to him to entrust all the knowledge and relics to Ali Ibne Abi Talib (a.s.) and promised that they shall remain in his progeny forever just as they had remained from the time of Adam (a.s.). And this is the saying of Allah, the Mighty and Sublime:

إِنَّ اللَّهَ اصْنَطَفَى آدَمَ وَنُوحًا وَإِبْرَاهِيمَ وَعِمْرَانَ عَلَىٰ عَوَامِينَ ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ اللَّهُ سَمِيعٌ عَلِيمٌ

"Surely Allah chose Adam and Nuh and the descendants of Ibrahim and the descendants of Imran above the nations. Offspring, one of the other ; and Allah is Hearing, Knowing."¹⁴⁷

"Indeed Allah has not made the knowledge as ignorance. He did not leave the question of scholars in dark. He has provided express authentication for each Prophet or Imam. And He has introduced them fully to the people. It has never been the case that Allah has created a person to be appointed as a Prophet on people and the people do not accept his authority and that he is not conversant with the divine commands and secrets of creation. Allah has never entrusted the affairs of this religion to a proximate angel or a Prophet. He selects an angel as a messenger and through him conveys His likes and dislikes to the Prophet. He also conveys through this angel the past and future knowledge. So the Prophets learnt of this knowledge through their predecessors and the holy people and those who were specially selected by Allah." Allah, the Mighty and Sublime says:

فَقَدْ أَتَيْنَا إِبْرَاهِيمَ كِتَابًا حِكْمَةً آتَيْنَاهُمْ مُّلْكًا عَظِيمًا

"Indeed We have given the book and wisdom to the progeny of Ibrahim (a.s.). And gave them a great kingdom."¹⁴⁸

'Book' denotes Prophethood, 'Wisdom' indicates the great intellectual position of those personalities. And all of them are from this progeny. Some excelling over others. The Almighty Allah has appointed Prophethood among them and ordained that His message shall be conveyed and protected by these people alone.

After Prophets, themselves, comes their progeny, their brothers and people of their family. One who acts with faith in the message of these Prophets achieves salvation. But one who considers that the bearers of

¹⁴⁴ Surah Kahf 18:60

¹⁴⁵ Surah Araaf 7:157

¹⁴⁶ Surah Saff 61:6

¹⁴⁷ Surah Aale Imran 3:33-34

¹⁴⁸ Surah Nisa 4:54

Allah's message and holders of exalted station are not these personalities but some other non- deserving relatives, he has acted against the divine sciences without the medium of Prophets actually falsified Allah. They have gone against the will and obedience of Allah. They have not acknowledged the repositories of the Divine message that Allah has appointed. Thus they are misguided souls and they misguide their followers. They shall have no excuse on Judgment Day (*Qiyamat*). There is no proof except that of the progeny of Ibrahim (a.s.). The Almighty Allah has said:

فَقَدْ آتَيْنَا □ إِبْرَاهِيمَ □ حِكْمَةً □ آتَيْنَاهُمْ مُلْكًا عَظِيمًا

"Indeed We have given the book and wisdom to the progeny of Ibrahim (a.s.). And gave them a great kingdom."¹⁴⁹

The proof is only for the Prophets and their family, and it shall remain so till the day of Judgment. As mentioned in the Book of Allah:

فِي بُيُوتٍ أَذْنَى اللَّهُ أَنْ تُرْفَعَ يُذْكَرَ فِيهَا اسْمُهُ

"In houses which Allah has permitted to be exalted and that His name may be remembered in them."¹⁵⁰

"These are our houses and the houses of Prophets, guides and wise people. This is the rope of faith by catching hold of which people before you achieved success. And through the same connection people would attain salvation in the future." Indeed the Almighty has stated in His book:

نُوحاً هَدَيْنَا مِنْ قَبْلٍ مِنْ ذُرَيْتِهِ دَالِ دَسْلِيمَانَ □ أَيُوبَ □ مُوسَى □ هَارُونَ □ كَذَافَ تَجْزِي
مُحْسِنِينَ □ زَكْرِيَّا □ يَحْيَى □ عِيسَى □ إِيَاسَ كُلُّ مَنَ صَلَّاهُنَّ □ إِسْمَاعِيلَ □ إِيَسَعَ □ يُونُسَ □ وَطَّافَ كَلَا
فَضَلَّنَا عَلَى □ عَمَيْنَ □ مَنْ أَبَاهُمْ □ دُرْيَاتِهِمْ □ إِخْوَانِهِمْ □ اجْتَنَّبَنَاهُ مَنْ هَدَيْنَاهُمْ □ إِيَ صَرَاطٍ مُسْتَقِيمٍ □ ذَلِكَ هُدَى
اللَّهِ بَهْدِي بِهِ مَنْ پَسَاءَ مِنْ عِبَادَهِ □ وَ أَشْرَكُوا □ حَطَّ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ □ ثُلَّ ذِينَ آتَيْنَاهُمْ □ كِتَابَ
الْحُكْمَ □ نُبُوَّةً □ يَكُفُرُ بِهَا هُؤُلَاءِ فَقَدْ كَلَّا بِهَا قَوْمًا □ يُسُوِّا بِهَا بِكَافِرِينَ □

"And Nuh did we guide before, and of his descendants, Dawood and Sulaiman and Ayyub and Yusuf and Harun; and thus do we reward those who do good (to others). And Zakariya and Yahya and Isa and Ilyas; everyone was of the good; And Ismail and Al-Yasha and Yunus and Lut; and everyone we made to excel (in) the worlds; And from among their fathers and their descendants and their brethren, and we chose them and guided them to the right way. This is

Allah's guidance, He guides thereby whom He pleases of His servants; and if they had set up others (with Him), certainly what they did would have become ineffectual for them. These are they to whom we gave the book and the wisdom and the prophecy; therefore if these disbelieve in it we have already entrusted with it a people who are not disbelievers in it."¹⁵¹

Thus even if the whole community rejects the Prophet, the people of his house (Ahle Bayt) will remain firm in their faith and the message of Prophet. This is what the words of Allah, the Mighty and Sublime convey:

فَإِنْ يَكُفُرُ بِهَا هُؤُلَاءِ فَقَدْ كَلَّا بِهَا قَوْمًا □ يُسُوِّا بِهَا بِكَافِرِينَ

Therefore if these disbelieve in it We have already entrusted with it a people who are not disbelievers in it.¹⁵²

They shall also be the legatees and successors of Prophets. They shall be the repositories of Divine sciences and under no circumstances would they be fallible. Neither shall they be contaminated with falsehood, evil designs and show-off. There is no doubt in whatever Allah has stated regarding the successors of His Prophets. They are infallible and to love them is to recompense for the Prophet's labor in conveying the Divine message. They are bestowed with Wilayat and Imamate (Guardianship and guidance). They are the legatees of the Prophet. "O people! Derive lessons from this. Ponder upon my words. Align yourself with the knowledge and Imamate that Allah has bestowed upon us. And attain salvation through these means.

¹⁴⁹ Surah Nisa 4:54

¹⁵⁰ Surah Noor 24:36

¹⁵¹ Surah Anaam 6:84-89

¹⁵² Surah Anaam 6:89

So that on the day of Judgment you would have proof, and gain success from it. These personalities are your intercessors with Allah. Your Wilayat shall not reach Allah but through them. Thus it is incumbent on Allah to befriend and not punish those who act upon this. On the other hand it is certain that Allah shall degrade and punish those who do not act upon this.

The mission of some Prophets was confined to a particular group of people. And the Prophethood of other Prophets was general. Nuh (a.s.) was sent for the people of the whole world. His Prophethood was general and included Messengership (Risalat), Hud (a.s.) was appointed specially for the people of Aad. Salih (a.s.) was given the responsibility of guiding the people of Samood, a tiny village on the banks of a river. This hamlet consisted of only forty odd houses. Shuaib (a.s.) was designated as the Prophet for Madayn, a habitation of less than forty families. Initially the Prophethood of Ibrahim (a.s.) was for the people of Kosariya, a district in Iraq. Later he migrated from there. But this migration was not due to war or conflict, As Allah, the Mighty and Sublime says:

إِنِّي ذَاهِبٌ إِلَيْكُمْ بِي سَيِّدِهِنَّ

Surely I fly to my lord, He will guide me.¹⁵³

Thus the flight (Hijrah) of Ibrahim (a.s.) was not due to war. Ishaq (a.s.) was the Prophet after Ibrahim (a.s.). Yaqoob (a.s.) was appointed Prophet for the Canaan region. He later moved to Egypt and spent the rest of his life there. But after his demise his mortal remains were brought to Canaan and buried there. As regards the dream of Yusuf (a.s.) wherein he saw eleven stars and the Sun and Moon prostrating before him, it is certain that his Prophethood was for the people of Egypt. He had twelve successors. Later, the Almighty appointed Musa and Harun (a.s.) in Egypt. Yus ha bin Nun was the vicegerent of Musa (a.s.) for Bani Israel. There are many other Prophets in Bani Israel some of whom have been mentioned by Allah in Quran and some are not. Then the Almighty sent Isa Ibne Maryam for Bani Israel. His Prophethood was confined to the area of Baitul Muqaddas. Isa (a.s.) had twelve disciples and the faith remained concealed in his family members. After Isa (a.s.) was raised to the heavens, the Almighty sent Prophet Muhammad (s.a.w.s.) for all the creatures. He was the final Prophet. He was also succeeded by twelve successors appointed by Allah. We have seen some of them and some shall come in the future. This is an account of Prophethood and Messengership. Every Prophet of Bani Israel, whether special or general had twelve successors. The practice of Isa's twelve successors is replicated in the successorship of Muhammad (s.a.w.s.). (The appointment of) Ali (a.s.) was on the practice of Isa (a.s.) This is a brief account of Prophets and the Divine practice of sending Prophets and Messengers. Peace of Allah be upon all of them.”

3 - Narrated to us my father; and Muhammad bin Hasan - may Allah be pleased with them - they said: Narrated to us Saad bin Abdullah from Muhammad bin Isa from Safwan bin Yahya from Abil Hasan al-Awwal - that is Musa bin Ja'far (a.s.), that he said:

“Allah, the Mighty and Sublime has not left this earth without an Imam ever since the death of Adam; through whom people are guided towards Allah, the Mighty and Sublime and he is a Proof for His servants. Thus one who leaves him, is deviated and one who serves him, gets salvation and it is the right on Allah.”

4 - Narrated to us Ahmad bin Muhammad bin Yahya al-Attar (r.a.) that he said: Narrated to us Saad bin Abdullah: Narrated to us Ahmad bin Hasan bin Ali bin Faddal from Amr bin Saeed Madaini from Musaddiq bin Sadaqah from Ammar bin Musa Sabati from Abi Abdullah (a.s.) that he said:

“Since the creation of the earth it has never been devoid of a Learned and Divine Proof, who may enliven the matters of truth that the people may kill (destroy).” Then he recited the following verse:

¹⁵³ Surah Saffat 37:99

يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ يَأْبَى اللَّهُ إِلَّا أَنْ يُتَمَّ نُورٌ وَكَفَرُ

They desire to put out the light of Allah with their mouths, and Allah will not consent save to perfect His light, though the unbelievers are averse.¹⁵⁴

5 - Narrated to us my father; and Muhammad bin Hasan - May Allah be pleased with them - they said: Narrated to us Saad bin Abdullah from Haitham bin Abi Masruq Nahdi from Muhammad bin Khalid Barqi from Khalaf bin Hammad from Aban bin Taghib from Abi Abdullah (a.s.) that he said:

“The Divine Proof is there before the creation, with the creation and after the creation.”

6 - Narrated to us my father and Muhammad bin Hasan - May Allah be pleased with them - they said: Narrated to us Abdullah bin Ja’far Himyari from Muhammad bin Husain from Ali bin Asbat from Sulaym, slave of Tirbal from Ishaq bin Ammar that he said: I heard Abi Abdullah (a.s.) say:

“The earth never remains devoid of a scholar so that if the Muslims exceed in some matter he may bring them back to truth and if they are deficient in some matter he may complete for them.”

7 - Narrated to us Muhammad bin Hasan (r.a.): Narrated to us Abdullah bin Ja’far Himyari: Narrated to us Harun bin Muslim from Abil Hasan Laithi that he said: Narrated to me Ja’far bin Muhammad from his ancestors that the Prophet (s.a.w.s.) said:

“In every generation of my people there is a just one from my Ahle Bayt who will negate the deviation of the extremists, the false claims of the people of falsehood and the wrong interpretations of the ignorant in this religion. Indeed your Imams are those who will take you to Allah; thus you must follow them in your religion and your ritual prayer.”

8 - Narrated to us my father: Narrated to us Abdullah bin Ja’far Himyari: Narrated to us Muhammad bin Husain bin Abil Khattab from Abdullah bin Muhammad Hajjal from Hammad bin Uthman from Abi Baseer from Abi Ja’far (a.s.) regarding the words of Allah, the Mighty and Sublime:

يَا أَيُّهَا الَّذِينَ آمَنُوا اطِّبِعُوا اللَّهَ أَطْبِعُوا رَسُولَ اللَّهِ الْأَمْرَ مِنْكُمْ

O you who believe! obey Allah and obey the Apostle and those in authority from among you.¹⁵⁵

He replied: “(It denotes) the Imams from the progeny of Ali and Fatima (a.s.) till the Judgment Day.”

9 - Narrated to us my father; and Muhammad bin Hasan - May Allah be pleased with them - they said: Narrated to us Abdullah bin Ja’far Himyari: Narrated to us Ahmad bin Ishaq: I went to our master, Abi Muhammad Hasan bin Ali al-Askari (a.s.) and he asked:

“O Ahmad what is your condition regarding which people are confused?” I said, “O my Chief, none of us including men, women and even youths have any scope in doubting those matters that are clearly mentioned in the Quran.” The Imam said, “Thanks to Allah for this, O Ahmad; don’t you know that the earth is never devoid of the Divine Proof? And I am that Divine Proof” or he said, “I am the Divine Proof.”

10 - Narrated to us Muhammad bin Hasan (r.a.): Narrated to us Abdullah bin Ja’far Himyari: Narrated to us Ahmad bin Ishaq that:

Imam Hasan Askari (a.s.) wrote a letter to a person in which it was mentioned: “Such doubt as was observed in my Imamate, was not present in the case of any of my forefathers. Thus if this matter of Imamate is as you believe, there is scope for doubt in it, but if this matter is related to Allah, the Mighty and Sublime there is no scope for doubt.”

11 - Narrated to us my father; and Muhammad bin Hasan - May Allah be pleased with them - they said: Narrated to

¹⁵⁴ Surah Taubah 9:32

¹⁵⁵ Surah Nisa 4:59

us Saad bin Abdullah; and Abdullah bin Ja'far, all of them from Muhammad bin Husain bin Abil Khattab from Ali bin Asbat from Abdullah bin Bukair from Amr bin Ashath that he said: I heard Aba Abdullah (a.s.) say:

"You people think that we have discretion in the matter of Imamate and that we can appoint anyone we like as Imam. It is never so by Allah, it is the covenant of the Messenger of Allah (s.a.w.s.) to a person and after him to another till it reaches to its rightful owner."

12 - Narrated to us Muhammad bin Hasan bin Ahmad bin Walid (r.a.) that he said: Narrated to us Muhammad bin Hasan as-Saffar and Saad bin Abdullah and Abdullah bin Ja'far Himyari, all of them from Ibrahim bin Mahziyar from Ali bin Hadid from Ali bin Noman and Hasan bin Ali Washa all of them from Hasan bin Abi Hamza Thumali from his father that he said: I heard Aba Ja'far (a.s.) say:

"The earth is never devoid of a person who is aware of the truth so that when people resort to excess in religion he may inform that it is excess and when they are deficient he may warn that it is a deficiency. If they bring him the truth, he testifies it. If it had not been so, it will be difficult to discriminate between truth and falsehood."

Abdul Hameed bin Awaaz Tai says: By Allah, except whom there is no deity, I have heard this tradition from him.

13 - Narrated to us my father (r.a.): Narrated to us Saad bin Abdullah and Abdullah bin Ja'far Himyari that they said: Narrated to us Ibrahim bin Mahziyar from his brother from Nazr bin Suwaid from Asim bin Hameed and Faddala bin Ayyub from Aban bin Uthman from Muhammad bin Muslim from Abi Ja'far (a.s.) that he said:

"Indeed Ali (a.s.) is the scholar of this nation and knowledge is transferred to him through inheritance. None of us passes away, except leaving someone from his family who has similar knowledge or as Allah wills."

14 - And from the same chain of narrators from Ali bin Mahziyar from Hammad bin Isa from Rabi from Fudhail bin Yasar that he said: I heard Aba Abdillah and Aba Ja'far (a.s.) say:

"Verily, the Knowledge that was brought down with Adam (a.s.) was not taken back, it was transferred through inheritance. The knowledge and heritage of prophethood and messengership not related from Ahle Bayt (a.s.) is false. And Ali (a.s.) is the scholar of the community. And none of us (scholars) passes away but that he leaves behind an inheritor who has similar knowledge or as Allah wills."

15 - And from the same chain of narrators from Ali bin Mahziyar from Faddala bin Ayyub from Aban bin Uthman from Harith bin Mughaira that he said: I heard Aba Abdillah (a.s.) say:

"The earth is never without a scholar who is aware of the lawful and the prohibited and what the people are needful of. And he is not in need of the people." I asked: "May I be sacrificed on you, what is the source of his knowledge?" He replied: "From the inheritor of the Messenger of Allah (s.a.w.s.) and Ali (a.s.)."

16 - And from the same chain of narrators from Ali bin Mahziyar from Faddala from Aban bin Uthman from Hasan bin Ziyad that he said: I asked Abu Abdallah (a.s.):

"Can the earth be such that there is no Imam in it?" He replied: "It can never be so, except that there is an Imam in it who is aware of the lawful and the prohibited and what the people are needful of."

17 - And from the same chain of narrators from Ali bin Mahziyar from Faddala from Aban bin Uthman from Ibne Abi Umair from Husain bin Abi Alaa from Abi Abdallah (a.s.) that he asked him:

"Can the earth remain without an Imam?" He replied: "No." I asked: "Can there be two Imams at one time?" He said: "No, unless one of them is silent." I asked: "Does the Imam know about the Imam who will succeed him?" "Yes." I asked, "Is the Qaim an Imam?" "Yes, he is an Imam, son of Imam and before his

reappearance he has been followed."

18 - Narrated to us my father; and Muhammad bin Hasan - May Allah be pleased with them - they said: Narrated to us Saad bin Abdullah; and Abdullah bin Ja'far Himyari, all of them said: Narrated to us Muhammad bin Isa bin Ubaid from Yunus bin Abdur Rahman from Harith bin Mughaira from Abi Abdullah (a.s.) that he said:

"Allah, the Mighty and Sublime never leaves the earth without a scholar whom the people need. And he is not needful of the people as regards the knowledge of the lawful and the prohibited." I asked, "May I be sacrificed on you, from where does he get knowledge?" He replied: "From the inheritance of the Messenger of Allah (s.a.w.s.) and Ali Ibne Abi Talib (a.s.)."

19 - And from the same chain of narrators from Harith bin Mughaira from Abi Abdullah (a.s.) that he said:

"Indeed the knowledge brought down with Adam (a.s.) was not taken back. None of us passes away without bequeathing his knowledge (to one after him). Indeed the earth is never without a scholar."

20 - Narrated to us my father; and Muhammad bin Hasan - May Allah be pleased with them - they said: Narrated to us Saad bin Abdullah: Narrated to us Ahmad bin Muhammad bin Isa from Abbas bin Maroof from Ali bin Mahziyar from Hasan bin Saeed from Muhammad bin Ismail Quraishi from those who have narrated from Ismail bin Abi Rafe from his father Abi Rafe that he said: The Messenger of Allah (s.a.w.s.) said:

Jibreel (a.s.) once brought a writing for me, which contained information about worldly kings. It was mentioned therein that when Ashanj Ibne Ash-haan became a king he ruled for 266 years. After he completed 51 years of his rule Isa (a.s.) was made a Prophet (by Allah). Allah had bestowed on him (Isa a.s.) light, and knowledge and wisdom along with the knowledge of all the past Prophets. Isa (a.s.) began his mission with all this God-given sciences (awareness) for propagation of Allah's word. Allah gave him Injeel and guided him toward Baitul Maqdas (Jerusalem). He was sent to guide the people of Bani Israel but they became deniers and rebelled. So Isa (a.s.) cursed them and prayed to Allah against them. Consequently some of them were disfigured in the shape of Shaitans so that he may show them one of the signs of his Prophethood and they may take admonition. Anyhow, Isa (a.s.) continued to propagate among them for 33 years in Baitul Maqdas and gave them encouragement to rush toward Divine rewards. But their rebellion only increased. (At last Allah raised him up to heaven). Then the people began to look for him. Some claimed that they had punished him and buried him alive and some said they had killed and crucified him. But all of them were speaking untruths. Allah never allowed them to gain control over Isa (a.s.) and this matter became doubtful for them. But as mentioned in the Holy Quran:

إِنِّي مُتَوَقِّلٌ عَلَىٰ أَفْعُلِكُمْ يَأْتِي مُطَهَّرٌ كَفُورٌ

I am going to terminate the period of your stay (on earth) and cause you to ascend unto Me and purify you of those who disbelieve.¹⁵⁶

Thus they never had enough power to kill or bury alive or punish Isa (a.s.). Because if they had succeeded in this, the word of Allah would have been disproved that:

بَلْ فَعَلَهُ اللَّهُ أَنْشَأَهُ

Nay! Allah took him up to Himself.¹⁵⁷

Allah lifted him up into the heavens after he had completed his tenure and when He decided to take him up He revealed to him to entrust his light and wisdom and the knowledge of the Divine scripture to Shamoon bin Hamoon who is called Safaa. Isa (a.s.) willed him as his caliph on the believers.

Then Shamoon kept on propagating Allah's Word and continued to give the directives of Isa (a.s.) to his community and to struggle against the disbelievers. Whoever obeyed him and believed (put faith) in the

¹⁵⁶ Surah Aale Imran 3:55

¹⁵⁷ Surah Nisa 4:158

things which he possessed from Allah became a believer and whoever denied and disobeyed him became an infidel until Allah called Shamoon back to Him. Then He sent another Messenger from His virtuous slaves to guide the people. He was Yahya, son of Zakariya. (a.s.). When Shamoon passed away from this world, Urdeshir son of Scotish became king and ruled for 14 years and ten months. When he completed 14 years of his rule the Jews martyred Yahya (a.s.) son of Zakariya (a.s.). At the time of the martyrdom of Yahya (a.s.) Allah sent a revelation (revelation) to him that he should bestow his will (Wasiyyat) and leadership (Imamate) to the progeny of Shamoon and to order the disciples (hawaries) and companions of Isa (a.s.) to remain with them and to obey them. They did so.

At that time Saboor bin Urdeshir was in power. He ruled for thirty years till the Almighty Allah killed him and appointed knowledge, effulgence, wisdom and excellence in the progeny of Yaqoob bin Shamoon and the disciples of Prophet Isa (a.s.) followed him. After that Bakht Nassar ruled for 187 years. After 47 years of his rule Allah Almighty appointed Uzair (a.s.) as a Messenger (Divine) for those city-dwellers who were made alive after a hundred year death. They were residents of different townships who had fled for fear of death and had resided near about Uzair (a.s.). All of them were believers. Uzair (a.s.) talked pleasantly with them and heard them with interest. He loved them due to their faith and tied the knot of brotherhood-in-faith with them. One day he had gone away from them for some reason. When he returned the next day he saw all of them lying dead. He became very sorry and surprisingly exclaimed:

أَنَّى يُحْيِي هَذِهِ الَّذِي بَعْدَ مَوْتَهَا

*When will Allah give it life after its death?*¹⁵⁸

So Allah retrieved his soul also then and there. Thus all of them remained there in the same state for one hundred years. After a hundred years Allah made Uzair (a.s.) alive along with the others. They were warriors numbering 1,00,000.

But Bakht Nassar overpowered them and killed each and every one. Thereafter Bakht Nassar died and his son Mehrooyah became king. After ruling for 16 years and 20 days Mehrooyah dug a very huge pit and threw Daniyal (a.s.) and his Shias in it and torched it. But nobody was harmed. When Mehrooyah saw that the flames of fire did not touch them he imprisoned all of them and released many beasts of prey therein and tortured them in various methods till Allah Almighty released them from his clutches. The group referred to as 'Ashaab al Ukhdoor' (people of the pit) in the holy Quran were these people.

قُتِلَ أَصْحَابُ الْأَخْدُودِ لَنَّ ذَاتِ وَقُوَّةٍ

*Killed were the makers of the pit, Of the fire (kept burning) with fuel.*¹⁵⁹

When Allah desired to call back Daniyal (a.s.) to His Mercy, He commanded him to turn over his Divine light of wisdom to his son Makeekha and to make him his caliph and he obeyed the command of Allah. At that time Hormuz was the king. He ruled for 33 years, 3 months and 4 days. Thereafter Behram ruled for 26 years. At that time the custodian of religion and Shariat (religious code) was Makeekha Ibne Daniyal (a.s.). His companions were among the believers and testifiers. But they could not express their faith and were not able to tell the truth openly. After Behram, his son ruled for 7 years. Thereafter the chain of Prophets was broken and the age of Fitrat (intermission) began and the Wali-e-Amr (Divine Commander) and Imam (leader) and legatee was Makeekha (a.s.). He had his companions with him. When the time of his death approached, Allah asked him to hand over the Divine Light of Wisdom to Inshoo bin Makeekha and to make him his legatee.

And the period of Fatra (without prophet) between Isa (a.s.) and Muhammad (s.a.w.s.) was of four hundred and eighty years and a number of persons in the progeny of Inshoo became religious leaders one after another as Allah wished. After Behram, Hormuz's son Shapoor came to throne and he ruled for 92 years. He was the first king who made a crown and adorned it on his head. At that time too the legatee

¹⁵⁸ Surah Baqarah 2:259

¹⁵⁹ Surah Buruj 85:4-5

was Inshoo. After Shapoor his brother Urdeshir ruled for 2 years. It was in his time that Allah made Ashaab Kahf-O-Raqeeem (people of the Pit and the Sheet) alive. At that time Allah's caliph was Inshoo's son Waseehaa (a.s.). After Urdeshir his son Shapoor became king and ruled for 50 years. In his time too Waseehaa (a.s.) was the leader of Allah's creation. After Shapoor, his son Yezdjad came to throne and ruled for 21 years, five months and 19 days. In his time also Waseehaa (a.s.) was the Divine caliph. When Allah willed to call Waseehaa back to Him he revealed through a dream to Waseehaa (a.s.) that he should hand over the divine Light, wisdom, commandments and intelligence to his son Nastooras (a.s.). after Yezdjad, Behram ruled for 26 years and 18 days. In that time also the Hujjat (Divine Proof) was Nastooras (a.s.).

After Behram, Firoz, son of Yezdjad, got kingship who ruled for 70 years. In his time also Nasturas (a.s.) remained the Proof of Allah (Hujjat) and the believers of that period were with him. When Allah intended to call Nasturas (a.s.) back to His Mercy, He asked him in a dream to appoint Mareza (a.s.) as his legatee and to hand over the knowledge and wisdom to him. Then, after Firoz, his son Falaas ruled for 40 years and during this time Mareza (a.s.) was the viceroy of Allah. Thereafter his brother (Falaas's brother) Qabaad ruled for 43 years and after him his brother Jamaasp ruled for 46 or 66 years. At that time also Mareza (a.s.) was the Caliph of Allah (protector of faith and Shariat). After Jamaasp, Qabad's son Kisri became king and he ruled for 46 years and 8 months. In his time also Mareza (a.s.) was the protector of Religion and Code of Life. Then Allah desired to call him back to His Mercy and ordered him in a dream to pass the Divine light of wisdom to Baheera (a.s.) the Rahib and to make him his Khalifah. After Kisrai his son Hurmun came to throne and ruled for 38 years. In his time also Baheera (a.s.) was the protector of religion and Shariat who also had believers who put faith in him and testified in him. After Hurmumz Kisra e Parvez got kingship. In his time also Baheera (a.s.) was the caliph of Allah until the time when the period of the occultation of the Hujjats of Allah became lengthy and Divine Revelation was stopped. The people became ungrateful with Allah's blessings and devalued them, they became prey to Allah's anger. They weakened religion. They left prayers and Qiyamat came nearer. Religion was torn into pieces and people drowned in the darkness of ignorance and became bewildered with various religions and fell in doubt about the true path. Affairs were dispersed. Long period passed since the arrivals of Prophets. Some remained on the religion of their Prophets and some became ungrateful to Allah. They became oppressive instead of thankful and obedient to Allah. Then Allah for his Messengership selected from the holy pious family tree, the one whom He had given the highest status over all the past tribes and whom He had made the fountainhead of all holy personalities and the mine of sacred souls, that is, He chose Muhammad Mustafa (s.a.w.s.) for His Messengership and bestowed on him His choice for Prophethood and exposed His Religion fully through him so that he could decide matters with justice between His slaves and fight against His enemies and He also gave all the knowledge and wisdom of all the past Prophets and their legatees. Moreover He gave the holy Quran to him in the rich language of Arabic wherein falsehood can never find a way and he provided information about both the past and the future in it.

21 - Narrated to us my father; and Muhammad bin Hasan - May Allah be pleased with them - they said: Narrated to us Saad bin Abdullah; and Abdullah bin Ja'far Himyari from Muhammad bin Isa bin Ubaid from Hasan bin Ali Khazzaz from Amr bin Aban from Hasan bin Abi Hamza from his father from Abi Ja'far (a.s.) that he said:

"O Abu Hamza, the earth does not remain empty from a scholar from us Ahle Bayt who may point out if the people commit excess in religion and if they are deficient he may point out that also. And the Almighty Allah does not let this scholar leave the world till he does not leave a successor from his progeny who has the same knowledge."

22 - Narrated to us my father; and Muhammad bin Hasan - May Allah be pleased with them - they said: Narrated to us Saad bin Abdullah; and Abdullah bin Ja'far Himyari from Yaqoob bin Yazid from Abdullah Ghiffari from Ja'far bin Ibrahim and Hasan bin Zaid, all of them from Abi Abdullah (a.s.) from his ancestors from Amirul Momineen (a.s.) that he said:

"There is no decline for my descendants. They shall remain in security."

23 - Narrated to us my father; and Muhammad bin Hasan - May Allah be pleased with them - they said: Narrated to

us Saad bin Abdullah; and Abdullah bin Ja'far Himyari from Yaqoob bin Yazid from Safwan bin Yahya that he said: I heard Ar-Reza (a.s.) say:

"The earth can never remain devoid of an Imam from among us."

24 - Narrated to us my father (r.a.): Narrated to us Saad bin Abdullah and Abdullah bin Ja'far Himyari from Ayyub bin Nuh from Rabi bin Muhammad bin Musli from Abdullah bin Sulaiman Aamiri from Abi Abdullah (a.s.) that he said:

"There is always a Divine Proof on the earth who is aware of the lawful and the prohibited and who calls the people to Allah, the Mighty and Sublime. And the earth shall not be without Divine Proof but forty days prior to the Judgment Day. When that Divine Proof will be taken up by Allah the door of repentance shall be closed and the faith of those who accept it after the going away of Divine Proof will be of no use. They shall be the worst of creatures. After that the Judgment Day will be established for them."

25 - Narrated to us Muhammad bin Musa bin Mutawakkil (r.a.) that he said: Narrated to me Muhammad bin Yahya al-Attar from Ahmad bin Muhammad bin Isa from Ahmad bin Muhammad bin Abi Nasr from Uqbah bin Ja'far that he said: I asked Abul Hasan ar-Reza (a.s.):

"You have reached this stage, but you don't have an issue?" He replied: "O Uqbah bin Ja'far, the Imam does not pass away before seeing his descendants."

26 - Narrated to us Muhammad bin Musa bin Mutawakkil (r.a.) that he said: Narrated to us Abdullah bin Ja'far Himyari from Muhammad bin Isa from Hasan bin Mahboob from Ali bin Abi Hamza from Abi Baseer from Abi Abdullah (a.s.) that he said:

"Indeed Allah, the Mighty and Sublime is much above the fact that He should keep the earth without a just Imam."

27 - Narrated to us Muhammad bin Hasan bin Ahmad bin Walid (r.a.) that he said: Narrated to us Muhammad bin Hasan as-Saffar; and Saad bin Abdullah; and Abdullah bin Ja'far al-Himyari that they all narrated from Muhammad bin Husain Ibne Abil Khattab, from Ali bin Noman from Fudail bin Uthman from Abi Ubaidah that he said: I asked Abi Abdullah (a.s.):

"May I be sacrificed on you, Salim bin Abi Hafsa Yalqani asked me if we believed that if a person dies without recognizing the Imam (of his time) his death is that of ignorance?" I replied, "Yes it is our belief." He said, "Who is your Imam after the passing away of Abu Ja'far?" I, may I be sacrificed on you felt averse to say: Ja'far (a.s.), so I said, "My Imams are the descendants of Muhammad." He said, "I don't think you are following the right Imam." The Imam said: "Woe be to Salim bin Abi Hafsa – may Allah curse him – does Salim know what is the position of the Imam? The position of the Imam is much above than what Salim and all people think. None one of us (Imams) passes away but that he leaves behind one who is having similar knowledge and who is like him in manners. Who invites to matters like he invited. And nothing prevents Allah, the Mighty and Sublime from bestowing to Prophet Sulaiman better than what He bestowed to Prophet Dawood (a.s.)."

28 - Narrated to us my father (r.a.): Narrated to us Abdullah bin Ja'far [he said: Narrated to us Ibrahim bin Hashim from Abi Ja'far from Uthman bin Aslam from Dharih from Abi Abdullah (a.s.) that he said: I heard him say:

"By Allah, after Adam (a.s.) Allah, the Mighty and Sublime did not leave the earth without an Imam, who may guide the people to Allah, the Mighty and Sublime and who is the Proof of Allah on the people. One who leaves him is destroyed and one who remains attached to him gets salvation. And it is the right upon Allah (the Mighty and Sublime)."

Narrated to us my father (r.a.): Narrated to us Abdullah bin Ja'far from Muhammad bin Isa from Ja'far bin Bashir and Safwan bin Yahya, all of them from Dharih from Abi Abdullah (a.s.) the same tradition.

29 - Narrated to us my father (r.a.): Narrated to us Abdullah bin Ja'far Himyari from Ahmad bin Muhammad bin Isa from Ibne Mahboob from Alaa from Ibne Abi Yafoor that he said: Abu Abdillah (a.s.) said:

"The world cannot exist even for a day without an Imam from us Ahle Bayt, due to whom the Ummah is safe."

30 - Narrated to us Muhammad bin Hasan (r.a.) : Narrated to us Saad bin Abdullah and Abdullah bin Ja'far Himyari, all of them from Muhammad bin Husain from Ibne Abi Umair from Hamza bin Humran that he said: I heard Aba Abdillah (a.s.) say:

"If only two persons survive on the earth, one of them would be the Divine Proof or the second."

31 - Narrated to us my father; and Muhammad bin Hasan - May Allah be pleased with them - they said: Narrated to us Abdullah bin Ja'far Himyari from Muhammad bin Abdul Hameed from Mansur bin Yunus from Abdur Rahman bin Sulaiman from his father from Abi Ja'far (a.s.) from Harith bin Naufal that he said:

Ali (a.s.) asked the Messenger of Allah (s.a.w.s.): "O Messenger of Allah, would the guides be from us or others?" He replied: "From us are the guides to Allah till the Judgment Day. Through us has Allah, the Mighty and Sublime saved the people from the deviation of polytheism and through He saved them from the deviation of evil. Through us have the people become brothers after being in the deviation of evil just as they became brothers after being in the deviation of polytheism. Through us will Allah conclude like He initiated through us."

32 - Narrated to us my father; and Muhammad bin Hasan - May Allah be pleased with them - they said: Narrated to us Saad bin Abdullah and Abdullah bin Ja'far Himyari from Ahmad bin Muhammad bin Isa from Muhammad bin Isa bin Ubaid from Husain bin Saeed from Ja'far bin Basheer; and Safwan bin Yahya, all of them from Moalla bin Uthman from Moalla bin Khunais that he said: I asked Aba Abdillah (a.s.):

"Did it become necessary after Prophet Nuh (a.s.) that there should be a person among the people, to obey whom is incumbent on them?" He replied: "It is so, but most people do not believe."

33 - Narrated to us Ahmad bin Muhammad bin Yahya al-Attar (r.a.) that he said: Narrated to us Saad bin Abdullah: Narrated to us Muhammad bin Isa bin Ubaid from Muhammad bin Ismail bin Bazee from Mansur bin Yunus from a companion of his from Abi Hamza that he asked from Abi Ja'far (a.s.) regarding the verse:

كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهٌ

Everything is perishable except His face.¹⁶⁰

The Imam said: "O so and so, (do you think that) everything will be destroyed and only the face of Allah will remain? Allah is much above than what is attributed to Him. It actually means that everything will be destroyed except His religion and we are that face through which Allah is reached. And there is always someone among the people who is *Rubah*." I asked: "What is *Rubah*?" He replied: "Need, thus when the people don't need the Divine Proof anymore Allah will take us up and will do what He likes."

34 - Narrated to us Muhammad bin Hasan bin Ahmad bin Walid (r.a.) that he said: Narrated to us Muhammad bin Hasan as-Saffar from Muhammad bin Husain Ibne Abil Khattab from Ja'far bin Basheer from Amr bin Aban from Dhuraith Kunnasi from Abi Abdullah (a.s.) regarding the words of Allah, the Mighty and Sublime:

كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهٌ

Everything is perishable except His face.¹⁶¹

"We are that face through which Allah can be reached (is recognized)."

35 - Narrated to us Muhammad bin Hasan (r.a.): Narrated to us Muhammad bin Hasan as-Saffar; and Saad bin Abdullah and Abdullah bin Ja'far Humyari, all of them said: Narrated to us Muhammad bin Isa bin Ubaid: Narrated to us Abul Qasim Hashimi: Narrated to me Ubaid bin Nafees Ansari: Informed us Hasan bin Samaa-a from Ja'far bin

¹⁶⁰ Surah Qasas 28:55

¹⁶¹ Surah Qasas 28:55

Samaa-a from Abi Abdullah (a.s.) that he said:

"Jibraeel (a.s.) descended on the Prophet (s.a.w.s.) with a scroll from the heavens, which was such that Allah, to Whom belong Might and Majesty, had never sent down such a writing before or after that. It had a number of gold seals. Jibraeel (a.s.) said: 'O Muhammad, this is your instruction concerning successorship to the noble among your household.' He said: 'Who are the noble ones, O Jibraeel?' He said: 'Ali ibn Abi Talib and his sons (a.s.).' The Prophet (s.a.w.s.) handed it on to Amirul Momineen (a.s.) commanding him to break open one of its seals and carry out what (was written) in it. After the passing away of the Holy Prophet (s.a.w.s.) Amirul Momineen (a.s.) broke open a seal and carried out what was in it. Then he handed it on to Hasan Ibne Ali (a.s.), and he broke open one seal and carried out what was in it. Then he handed it on to Husain Ibne Ali (a.s.), and he broke open one seal and found in it: 'Go forth with a group of men to martyrdom, for there is no martyrdom for them except with you; and sell yourself to Allah, to Whom belong Might and Majesty.' So he did (this). Then he handed it on to a man after him [Ali Ibne Husain (a.s.)], and he broke open one seal and found in it: 'Lower your head in silence, do not speak out, stay in your house, and worship your Lord till what is certain (death) carries you away.' So he did (this). Then he handed it on to his son [Muhammad Ibne Ali (a.s.)], and he broke open one seal and found in it: 'Speak to the people, give them legal rulings, and disseminate the knowledge of your ancestors.' So he did (this). Then he handed it on to his son [Ja'far Ibne Muhammad (a.s.)], and he broke open one seal and found in it: 'Speak to the people, give them legal rulings and testify for your ancestors. And do not fear other than Allah, indeed you are in the protection of Allah and in His guarantee. And he was ordered to transfer it and he transferred it to one after him and so on till [the rising of Mahdi and] the Judgment Day."

36 - Narrated to us my father (r.a.): Narrated to us Abdullah bin Ja'far Himyari: Narrated to us Hasan bin Ali Zaitooni from Ibne Hilal from Khalaf Ibne Hammad from Ibne Muskan from Muhammad bin Muslim from Abi Abdullah (a.s.) that he said:

"The Divine Proof is there before the creation, with the creation and after the creation."

37 - Narrated to us my father (r.a.): Narrated to us Abdullah bin Ja'far: Narrated to us Muhammad bin Husain from Yazid bin Ishaq Sha-ar from Harun bin Hamza Ghanwi that he said: I asked Abi Abdullah (a.s.):

"Did it become necessary after Prophet Nuh (a.s.) that there should be a person among the people, to obey whom is incumbent on them?" He replied: "It is so, but most people do not believe."

38 - Narrated to us Muhammad bin Hasan (r.a.) that: Narrated to us Saad bin Abdullah and Abdullah bin Ja'far, all of them from Muhammad bin Husain from Muhammad bin Sinan from Hamza bin Humran from Abi Abdullah (a.s.) that he said:

"If only two persons remain on the earth one of them will be the Divine Proof and if one of them dies, the remaining one will be the Divine Proof."

39 - Narrated to us Muhammad bin Musa bin Mutawakkil (r.a.) that he said: Narrated to us Abdullah bin Ja'far Himyari: Narrated to us Ahmad bin Muhammad bin Isa from Hasan bin Mahboob from Hisham bin Saalim from Yazid Kunnasi that he said: Abu Ja'far (a.s.) said:

"O Aba Khalid, the earth cannot remain without the Proof of Allah on the people even for a day since the time Allah, the Mighty and Sublime created Adam (a.s.) and settled him on the earth."

40 - Narrated to us Muhammad bin Hasan (r.a.) that: Narrated to us Saad bin Abdullah and Abdullah bin Ja'far Himyari, all of them from Ayyub bin Nuh from Safwan bin Yahya from Abdullah bin Khidaish Basri that a man asked Abi Abdullah (a.s.):

"Can the earth remain without an Imam even for a moment?" He replied: "The earth can never be without truth (Imam)."

41 - Narrated to us my father (r.a.): Narrated to us Ahmad bin Idrees: Narrated to us Ahmad bin Muhammad bin Isa

from Ahmad bin Muhammad bin Abi Nasr from Hammad bin Uthman from Abdullah bin Abi Yafur that he asked Aba Abdillah (a.s.):

"Can the earth remain without an Imam?" He replied: "No." Then he was asked, "Can there be two Imams at one and the same time?" "No," he replied, "Except that one of them is silent (and he does not announce his Imamate)."

42 - Narrated to us Muhammad bin Hasan bin Ahmad bin Walid (r.a.) that he said: Narrated to us Saad bin Abdullah from Ahmad bin Muhammad bin Isa from Abbas bin Maroof from Ibrahim bin Mahziyar from his brother Ali bin Mahziyar from Hasan bin Bashshar Wasiti that he said: Husain bin Khalid asked Ar-Reza (a.s.) in our presence:

"Can the earth remain without an Imam?" He replied: "No."

43 - Narrated to us my father (r.a.): Narrated to us Abdullah bin Ja'far Himyari: Narrated to us Muhammad bin Isa from Ibne Mahboob from Ali bin Abi Hamza from Abi Baseer from Abi Abdullah (a.s.) that he said:

"Indeed, Allah is greater and more sublime than that He should leave the earth without a just Imam."

44 - Narrated to us Ahmad bin Hasan al-Qattan: Narrated to us Abbas bin Fadl Muqri: Narrated to us Muhammad bin Ali bin Mansur: Narrated to us Amr bin Aun: Narrated to us Hasan Ibne Ubaidullah from Abi Zuha from Zaid bin Arqam that he said: The Messenger of Allah (s.a.w.s.) said:

"I leave among you two heavy (very important) things, the Book of Allah and my progeny – my Ahle Bayt. The two shall not separate from each other till they come to me at the Pool (of Kauthar)."

45 - Narrated to us Muhammad bin Ibrahim bin Ahmad bin Yunus: Narrated to us Abbas bin Fadl from Abi Ruz-aa from Kathir bin Yahya Abi Malik from Abi Awana from Amash from Habib bin Abi Thabit from Aamir bin Wathila from Zaid bin Arqam that he said:

"When the Messenger of Allah (s.a.w.s.) returned from the Farewell Hajj he halted at Ghadeer Khumm. Then he ordered a shade to be put up under some tall trees. Then he went to it and said: I have received summons from Allah and I have accepted them. Thus I leave among you two heavy (very important) things. One of them is greater than the other. The Book of Allah and my progeny – my Ahle Bayt – so you take care how you behave with them after me. The two shall not separate from each other till they come to me at the Pool (of Kauthar). Then he said: Allah is my master and I am the master of all the believers. Then he raised up the hand of Ali Ibne Abi Talib (a.s.) and said: Of whomsoever I am the master, this Ali is also his master. O Allah love one who loves him and be inimical to one who is inimical to him. The narrator asked Zaid bin Arqam, "Have you heard this statement from the Messenger of Allah (s.a.w.s.) directly?" Zaid replied, "All who were present there, heard and witnessed it directly."

46 - Narrated to us Muhammad bin Ja'fra bin Husain Baghdadi: Narrated to us Abdullah bin Muhammad bin Abdul Aziz by dictation: Narrated to us Bishr bin Walid: Narrated to us Muhammad bin Talha from Amash from Atiyyah bin Saad from Abi Saeed Khudri that the Prophet (s.a.w.s.) said:

"I feel that I shall be summoned (to Allah soon) and I will accept the call. And I leave among you two important things. The Book of Allah, the Mighty and Sublime, and my progeny. The Book of Allah is a rope stretching between the heavens and the earth – and my progeny – my Ahle Bayt – indeed, the Kind and the Informed One has informed me that the two of them shall not separate from each other till they arrive to me at the Pool (of Kauthar). So be careful how you take them as my successors."

47 - Narrated to us Muhammad bin Umar Baghadi: Narrated to us Muhammad bin Husain bin Hafs Khathami: Narrated to us Muhammad bin Ubaid: Narrated to us Salih bin Musa: Narrated to us Abdul Aziz bin Rafi from Abi Salih from Abi Huraira that he said: The Messenger of Allah (s.a.w.s.) said:

"I leave among you two things. You will never deviate after me if you remain attached to them and act according to them: The Book of Allah and my Sunnah. And the two of them shall not separate from each

other till they arrive to me at the Pool."

48 - Narrated to us Muhammad bin Umar al-Hafiz: Narrated to us Qasim bin Abbad: Narrated to us Suwaid: Narrated to us Amr bin Salih from Zakariya from Atiyyah from Abi Saeed that he said: The Messenger of Allah (s.a.w.s.) said:

"I leave among you that which if you remain attached to, you will never be deviated. The Book of Allah, the Mighty and Sublime, which is a stretching rope and my progeny, my Ahle Bayt. The two shall not separate from each other till they arrive to me at the Pool."

49 - Narrated to us Hasan bin Abdullah bin Saeed: Informed us Muhammad bin Ahmad bin Hamdan Qushairi: Narrated to us Husain bin Hameed: Narrated to me my brother Hasan bin Hameed: Narrated to me Ali bin Thabit Dahhan: Narrated to me Suaad - and he is Ibne Sulaiman - from Abi Ishaq from al-Harith from Ali (a.s.) that he said: The Messenger of Allah (s.a.w.s.) said:

"The time of my summons (of death) is near and I will accept it. Thus I leave among you two heavy things. One of them is superior to the other: the Book of Allah and my progeny, my Ahle Bayt. The two shall not separate from each other till they reach me at the Pool."

50 - Narrated to us Hasan bin Abdullah bin Saeed: Informed us Qushairi from Mughirah bin Muhammad bin Muhallab: Narrated to me my father from Abdullah bin Dawood from Fudhail bin Marzuq from Atiyyah Aufi from Abi Saeed Khudri that he said: The Messenger of Allah (s.a.w.s.) said:

"I leave among you two matters, one of them being longer than the other: the Book of Allah, which is a rope drawn from the heavens to the earth, an end of which is with Allah; and my progeny. The two shall not separate from each other till they reach me at the Pool. I asked Abi Saeed: 'Who are his progeny?' He replied: 'His Ahle Bayt (a.s.).'"

51 - Narrated to us Ali bin Fadl Baghdadi: I heard Aba Amr associate of Abu Abbas Thalab saying: I heard Abu Abbas Thalab being asked about the meaning of the Prophet's statement:

"I leave among you two heavy things." That why they are called *two heavy things*. He replied: "Because remaining attached to them is 'heavy' (difficult)."

52 - Narrated to us Hasan bin Ali bin Shuaib Abu Muhammad Jauhari: Narrated to us Isa bin Muhammad Alawi: Narrated to us Abu Amr Ahmad bin Abi Hazim Ghiffari: Narrated to us Ubaidullah bin Musa from Shareek from Rukain bin Rabi from Qasim bin Hassan from Zaid bin Thabit that he said: The Messenger of Allah (s.a.w.s.) said:

"I leave among you two heavy things: the Book of Allah, the Mighty and Sublime and my progeny - my Ahle Bayt. Know that they are my successors after me and they shall not separate from each other till they reach me at the Pool."

53 - Narrated to us Hasan bin Ali bin Shuaib Abu Muhammad Juhari: Narrated to us Isa bin Muhammad Alawi: Narrated to us Husain bin Hasan Hairi in Kufa: Narrated to us Hasan bin Husain Arni from Amr bin Jumai from Amr bin Abi Miqdam from Ja'far bin Muhammad from his father (a.s.) that he said:

"One day when Jabir Ibne Abdullah Ansari arrived, I asked him to tell me something about the Farewell Hajj. So He narrated a lengthy tradition and then said that the Messenger of Allah (s.a.w.s.) said: "I leave among you that which if you remain attached to, you will never be deviated after me: the Book of Allah and my progeny, my Ahle Bayt. Then he said thrice: O Allah be a witness to this."

54 - Narrated to us Hasan bin Ubaidullah bin Saeed: Informed us Muhammad bin Ahmad bin Hamdan Qushairi: Narrated to us Abul Hatim Mughirah bin Muhammad bin Muhallab: Narrated to us Abdul Ghaffar bin Muhammad bin Kathir Kilabi Kufi from Jareer bin Abdul Hameed from Hasan bin Ubaidullah from Abi Zuha from Zaid bin Arqam that he said: The Messenger of Allah (s.a.w.s.) said:

"I leave among you that which if you remain attached to, you will never be deviated: the Book of Allah and my progeny, my Ahle Bayt. And they shall not separate from each other till they reach me at the Pool."

(*) Narrated to us Hasan bin Abdullah: Informed us Muhammad bin Ahmad bin Hamdan Qushairi: Narrated to us Husain bin Hameed: Narrated to me my brother Hasan bin Hameed: Narrated to us Ali bin Thabit Dahhan: Narrated to us Suaad - and he is Ibne Sulaiman - from Abi Ishaq from al-Harith from Ali (a.s.) that he said: The Messenger of Allah (s.a.w.s.) said:

"Very soon I am going to receive the summons (of death) and I will accept it. Thus I leave among you two heavy things. One of them is superior to the other: the Book of Allah, the Mighty and Sublime, and my progeny, my Ahle Bayt. The two shall not separate from each other till they reach me at the Pool."

(**) Narrated to us Hasan bin Abdullah: Narrated to us Qushairi: Narrated to us Mughirah bin Muhammad: Narrated to me my father: Narrated to me Abdullah bin Dawood from Fudail bin Marzuq from Atiyyah Aufi from Abi Saeed Khudri that he said: The Messenger of Allah (s.a.w.s.) said:

"I leave among you two matters, one of them is longer than the other: the Book of Allah, which is a rope drawn from the heavens to the earth, an end of which is with Allah; and my progeny. The two shall not separate from each other till they reach me at the Pool. I asked Abi Saeed: 'Who are his progeny?' He replied: 'His Ahle Bayt (a.s.).'"

55 - Narrated to us Muhammad bin Umar Hafiz Baghdadi: Narrated to me Abdullah bin Sulaiman bin Ashath: Narrated to us Ahmad bin Moalla Adami: Narrated to us Yahya bin Hammad: Narrated to us Abu Awana from Amash from Habib bin Abi Thabit from Aamir bin Wathila from Zaid bin Arqam that he said:

"When the Messenger of Allah (s.a.w.s.) returned from the Farewell Hajj he halted at Ghadeer Khumm. Then he ordered a shade to be put up under some tall trees. Then he went to it and said: I have received summons from Allah and I have accepted them. Thus I leave among you two heavy (very important) things. One of them is greater than the other. The Book of Allah and my progeny – my Ahle Bayt – so you take care how you behave with them after me. The two shall not separate from each other till they come to me at the Pool (of Kauthar). Then he said: Allah is my master and I am the master of all the believers. Then he raised up the hand of Ali Ibne Abi Talib (a.s.) and said: Of whomsoever I am the guardian, this Ali is also his guardian. The narrator says that he asked Zaid bin Arqam, "Have you heard this statement from the Messenger of Allah (s.a.w.s.) directly?" Zaid replied, "All who were present there, heard and witnessed it directly."

56 - Narrated to us Muhammad bin Umar: Narrated to me Abdullah bin Yazid Abu Muhammad Bajali: Narrated to us Muhammad bin Tareef: Narrated to us Muhammad bin Fudhail from Amash from Atiyyah from Abi Saeed from Habib bin Abi Thabit from Zaid bin Arqam that he said: The Messenger of Allah (s.a.w.s.) said:

"I have received the summons of death and I have accepted it. Thus I leave among you two heavy (very important) things. One of them is greater than the other. The Book of Allah, the Mighty and Sublime, which is a rope drawn from the heavens to the earth and my progeny – my Ahle Bayt – the two shall remain together till they come to me at the Pool (of Kauthar). So be careful how you consider them as my successors."

57 - Narrated to us Muhammad bin Umar: Narrated to us Abu Ja'far Muhammad bin Husain bin Hafs from Abbad bin Yaqoob from Abi Malik Amr bin Hashim Janbi from Abdul Malik from Atiyyah that he heard Abi Saeed narrating from the Messenger of Allah (s.a.w.s.) that he said:

"O people, I leave among you which if you remain attached to, you will never be deviated after me: the two heavy (very important) things: One of them is greater than the other. The Book of Allah, the Mighty and Sublime, which is a rope drawn from the heavens to the earth and my progeny – my Ahle Bayt – the two shall not separate from each other till they come to me at the Pool (of Kauthar)."

58 - Narrated to us Muhammad bin Umar: Narrated to me Hasan bin Abdullah bin Muhammad bin Ali Tamimi: Narrated to me my father: Narrated to me my chief, Ali bin Musa bin Ja'far bin Muhammad: Narrated to me my father from his father Ja'far bin Muhammad from his father Muhammad bin Ali from his father Ali from his father Husain from his father Ali (a.s.) that he said: The Prophet (s.a.w.s.) said:

"I leave among you two heavy (very important) things: The Book of Allah and my progeny – my Ahle Bayt – the two shall never separate from each other till they come to me at the Pool (of Kauthar)."

59 - Narrated to us Abu Muhammad Ja'far bin Nuaym bin Shazan Nishapuri: Narrated to me my uncle Abu Abdullah Muhammad bin Shazan from Fadl bin Shazan: Narrated to us Ubaidullah bin Musa: Narrated to us Israel from Abi Ishaq from Hansh bin Motamar that he said:

"I saw Abu Zar Ghiffari (r.a.) catching hold of the chain of the door of the Kaaba and saying: Those who know me know me and those who don't should know that I am Abu Zar Jundab bin Sakan. I heard the Messenger of Allah (s.a.w.s.) said: "I leave among you two heavy (important) things: The Book of Allah and my progeny – my Ahle Bayt – the two shall never separate from each other till they come to me at the Pool (of Kauthar). Know that they are like the Ark of Nuh. One who boarded it was saved and one who left it was drowned."

60 - Narrated to us Shareefuddin Sadooq Abu Ali Muhammad bin Ahmad bin Muhammad bin Ziyarah bin Abdullah bin Hasan bin Husain bin Ali Ibne Abi Talib (a.s.): Narrated to us Ali bin Muhammad bin Qutaibah: Narrated to us Fadl bin Shazan Nishapuri from Ubaidullah bin Musa: Narrated to us Shareek from Rukain bin Rabi from Qasim bin Hassan from Zaid bin Thabit that he said: The Messenger of Allah (s.a.w.s.) said:

"I leave among you two successors: The Book of Allah and my progeny – my Ahle Bayt – the two shall not separate from each other till they come to me at the Pool (of Kauthar)."

61 - Narrated to us Abdul Wahid bin Muhammad bin Ubdus al-Attar Nishapuri (r.a.): Narrated to us Ali bin Muhammad bin Qutaibah from Fadl bin Shazan: Narrated to us Ishaq bin Ibrahim: Narrated to us Isa bin Yunus: Narrated to us Zakariya bin Abi Zaidah from Atiyyah Aufi from Abi Saeed Khudri that he said: The Messenger of Allah (s.a.w.s.) said:

"I leave among you two heavy (very important) things: One of them is greater than the other. The Book of Allah, which is a rope drawn from the heavens to the earth and my progeny – my Ahle Bayt – the two shall not separate from each other till they come to me at the Pool (of Kauthar)."

62 - Narrated to us my father (r.a.): Narrated to us Ali bin Muhammad bin Qutaibah: Narrated to us Fadl bin Shazan: Narrated to us Ishaq bin Ibrahim from Jareer from Hasan bin Ubaidullah from Abi Zuha from Zaid bin Arqam from the Prophet (s.a.w.s.) that he said:

"I leave among you the Book of Allah and my Ahle Bayt. The two shall not separate from each other till they come to me at the Pool (of Kauthar)."

63 - Narrated to us Muhammad bin Hasan bin Ahmad bin Walid (r.a.): Narrated to us Muhammad bin Hasan as-Saffar from Ahmad bin Muhammad bin Isa from Husain bin Saeed from Hammad bin Isa from Ibrahim bin Umar Yamani from Sulaym bin Qais Hilali from Amirul Momineen, Ali Ibne Abi Talib (a.s.) that he said:

"Indeed Allah, the Blessed and the Mighty purified us and made us infallible and appointed us as a witness on His creatures and a Proof on His earth. And He kept us with Quran and kept the Quran with us. Neither shall we separate from the Quran nor will the Quran separate from us."

64 - Narrated to us Muhammad bin Ziyad bin Ja'far Hamdani (r.a.): Narrated to me Ali bin Ibrahim Ibne Hashim from his father from Muhammad bin Abi Umair from Ghiyath bin Ibrahim from as-Sadiq Ja'far Ibne Muhammad from his father Muhammad bin Ali from his father Ali bin Husain from his father Husain bin Ali (a.s.) that Amirul Momineen, Ali Ibne Abi Talib (a.s.) was asked about the statement the Messenger of Allah (s.a.w.s.):

"I leave among you two heavy things, the Book of Allah and my progeny." That who constitute the 'progeny'? He replied: "I and Hasan and Husain and nine Imams from the progeny of Husain, the ninth of whom shall be their Mahdi and Qaim. They will not separate from the Quran and it will not separate from them till they come to the Messenger of Allah (s.a.w.s.) at his Pool."

65 - Narrated to us Ali bin Ahmad bin Abdullah bin Ahmad bin Abi Abdullah Barqi from his father from his grandfather

Ahmad bin Abi Abdullah from his father Muhammad bin Khalid from Ghiyath bin Ibrahim from Thabit bin Dinar from Saad bin Tareef from Saeed bin Jubair from Ibne Abbas that he said: The Messenger of Allah (s.a.w.s.) said to Ali Ibne Abi Talib (a.s.):

"O Ali, I am the city of wisdom and you are its gate and one cannot enter the city except through its gate. Thus lied has one who thinks that he loves me while he hates you. Because you are from me and I am from you. Your flesh is my flesh and your blood is my blood and your soul is my soul. Your secrets are my secrets and your apparent is my apparent. And you are the Imam of my Ummah and my Caliph on it after me. Good is the one who obeys you and evil the one who disobeys you. And profited the one who loved you and made loss the one who bore enmity to you. Saved was the one who remained attached to you and destroyed was one who deserted you. Your simile and the simile of the Imams after you is like the simile of the Ark of Nuh; one who boarded it was saved and one who left it was drowned. And your simile is like the simile of the stars. When one star sets another rises (and this goes on) till the Judgment Day."

[Meanings of Itrah, Aal, Ahl, Dhurriyat and Sulaala]

The author of this book (r.a.) says: If someone asks about the statement of the Messenger of Allah (s.a.w.s.) that:

إِنِّي تَأْكُلُ فِيمَا إِنْتَ مُسْكِنٌ بِهِنَّ تَضْلُوا بَعْدِي كِتَابَ اللَّهِ عَزَّرْتَيْ أَلَا إِنَّهُمَا نَيْقَرْفَا حَتَّى يَرْدَأُ عَلَيْهِ حُوْضٌ

That why you don't consider Abu Bakr and all the Banu Umayyah to be included in the Itrah or why do consider only the descendants of Hasan and Husain (a.s.) as Itrah. And in that case Ali (a.s.) also does not come within the sphere of Itrah.

They will be replied as follows: Our contention is based on Arabic lexicon and the statement of the Messenger of Allah (s.a.w.s.): عَزَّرْتَيْ أَهْلُ بَيْتٍ in which 'Ahl' is taken from الْبَيْت and it denotes those who inhabit the house. Thus anyone that inhabits a house is called the 'Ahl' of that house. That is why the Quraish were called the 'Aal of Allah' because they inhabited the house of Allah and were its caretakers. 'Aal' and 'Ahl' are synonymous. In the story of Prophet Lut (a.s.) the Almighty Allah says:

فَأَلْسِرْ بِإِهْلِكَ بِقَطْعٍ مِنْ لَيْلٍ

So remove your followers in a part of the night.¹⁶²

And it is also mentioned:

إِلَّا وَطِنْجَيْنَاهُمْ سَخَّرَ

Except Lut's followers; We saved them a little before daybreak.¹⁶³

Here 'Ahl' is called as 'Aal' and Aal and Ahl are synonymous. Aal is the diminutive of Ahl. The Arabs made the diminutive of Aal as Aheel but due to the heaviness of 'ha' it was dropped and it was pronounced as Aal. This Aal means everyone related to a person.

After that the word of 'Aal' was used as an equivalent of Ummah in the metaphorical sense and everyone that followed the Holy Prophet (s.a.w.s.) was included in the 'Aal' and the following words of Allah are presented as evidence:

أَدْخِلُوا فِرْعَوْنَ أَشَدَّ عَذَابًا

Make Firon's people enter the severest chastisement.¹⁶⁴

Since the 'Aal-e-Firon' means the followers of Firon and Allah had flayed them due to their disbelief and not because of their relationship. Thus here 'Aal- e-Firon' does not denote Firon's Ahle Bayt (a.s.) - family members. In other words the word of 'Aal' is used for family members except that there should be some evidence for metaphor. It is narrated from Imam Ja'far Sadiq (a.s.) that 'Aal' means sons.

Thus 'Ahl' denotes the descendants of a person, the children of his father and the nearest descendants of the grandfather. But it does not include the descendants of distant grandfather (like the great grandfather and the great great grandfather). That is why the Arabs do not consider the Persians as their 'Ahl' even though the progenitor of both is Prophet Ibrahim (a.s.). In the same way the Quraish do not consider the Mudhir as their 'Ahl'. And if all the Quraish were considered as Ahl of the Messenger due to relationship,

¹⁶² Surah Hud 11:81

¹⁶³ Surah Qamar 54:34

¹⁶⁴ Surah Momin 40:46

the descendants of Mudhir and all the Arabs would have been ‘Ahl’ of each other. Thus Ahl means the close relatives of a person and the thus Ahl of the Holy Prophet (s.a.w.s.) are Banu Hashim. Therefore if anyone had asked about the explanation of this statement of the Holy Prophet (s.a.w.s.):

إني مختلف فيكم ما [تمسكتم به] ان تضلووا كتاب الله [عترتي أهل بيتي]

That what does Itrah denote, the Holy Prophet (s.a.w.s.) would have said that my Ahle Bayt (a.s.) and the Itrah in lexicon is that tree that grows at the edge of the crocodile’s lair. As Hudhali as composed the following lines:

فما كنت أخشى [أقيم خلافهم]
ستة أبيات كما ينبت [عتر]

I don’t fear rising up against them for six lines of poetry as the Atar tree grows.

Abu Ubaid in book, *Amthal* has narrated from his namesake expert of language, Abu Ubaid, that ‘al-atar’ and ‘al-at’ar’ means the origin of man, that is why there is a saying that; Lamees came back to her original (al-a’tar’) habit which she had left.

In the original language Itrat means the family of a man. That is why the Holy Prophet (s.a.w.s.) said, “My progeny; my Ahle Bayt.” Thus Itrat means one’s family and the family of ones children. If Itrat did not mean family and only meant the family of children Ali (a.s.) would not have been included in the statement of the Holy Prophet (s.a.w.s.) and if he had not been included he would not have been included among those who would not separate from the Holy Quran and attachment to whom will not let one to go astray. Secondly, the statement of the Holy Prophet (s.a.w.s.) is regarding some particular persons related to him. And even if this statement is restricted only to his children, in them also considering it to pertain to some particular persons would not be objectionable.

That Ali (a.s.) is also included in Itrat is itself proved by the statement of the Holy Prophet (s.a.w.s.): “The two shall not separate till they meet me at the Pool.” Because the Ummah is unanimous Ali (a.s.) never separated from the dictates if the Book of Allah. After the Holy Prophet (s.a.w.s.) there was no one more knowledgeable about the Book of Allah than Ali (a.s.). And Imams Hasan and Husain (a.s.) were also included among those whom the Holy Prophet (s.a.w.s.) left behind as Itrat. Thus there is no one in the Ummah who can claim that they were more knowledgeable about the Book of Allah than Ali (a.s.). Rather the two of them received knowledge of Imamate as inheritance from Ali (a.s.). And the statement of the Holy Prophet (s.a.w.s.) that: “I am leaving among something, that if you remain attached to you will never go astray,” is not without qualification. Either it is for all the times or for a particular time. If it is for all the times, during the time of Ali (a.s.) who was there from the Itrat whom the Holy Prophet (s.a.w.s.) had left? Did at that time it denote Hasan and Husain (a.s.) or Ali (a.s.)? If someone says that it denoted Hasan and Husain (a.s.) it would mean that Hasan and Husain (a.s.) were more knowledgeable about the Book of Allah than their father and in such a case one who follows this belief will go against the consensus of the Ummah. And if someone says that the statement of the Holy Prophet (s.a.w.s.) is not applicable for more than one particular time period; that is you have to remain attached to them only in a particular time; at other times attachment to them is not necessary, there is nothing which proves this. Thus if the statement of the Holy Prophet (s.a.w.s.) is considered applicable to all time, Ali (a.s.) in his time will be taken as the representative of Itrat. And the statement of the Holy Prophet (s.a.w.s.) proves that Divine Proof shall remain till the Judgment Day and no period will be without an Imam. Because the Holy Prophet (s.a.w.s.) has said: “Their (Ahle Bayt’s) example is like that of stars. When one star disappears another appears and this will continue till the Judgment Day.” This proves our contention that the earth will never be devoid of Divine Proof whether it is apparent or hidden because without the Imam the foundations of religion becomes false and as the Messenger of Allah (s.a.w.s.) has mentioned in the following tradition, the Itrat comprises of persons who are close to the Holy Quran.

Narrated to me Ahmad bin Hasan Qattan from Hasan bin Ali Sukari from Muhammad bin Zakariya Jauhari from

Muhammad bin Ummara from his father from as-Sadiq Ja'far bin Muhammad from his father Muhammad bin Ali (a.s.) from his father Ali bin Husain from his father Husain bin Ali from his father Ali Ibne Abi Talib (a.s.) that he said: The Messenger of Allah (s.a.w.s.) said:

"I leave among you two important things, the Book of Allah and my progeny, my Ahle Bayt. The two shall not separate till they meet me at the Pool like this," and saying this he joined his index and middle finger together. Jabir Ibne Abdullah Ansari stood up and asked, "O Messenger of Allah (s.a.w.s.), who are your Itrat?" He replied: "Ali, Hasan, Husain and the Imams that will come from the progeny of Husain till Qiyamat."

Muhammad bin Bajr Shaibani has narrated from Muhammad bin Abdul Jabbar, companion of Abul Abbas Thalab, in his book entitled, *Kitabul Yaqoot*, Abul Abbas Thalab narrated to me that Ibne Arabi narrated to me that Itrat means a big piece of musk and its diminutive is 'Utira'. And Itra also means sweet water and its diminutive is also 'Utira': and Itrat is that tree grows at the edge of a crocodile lair. I think that it denotes the progeny of a man, that is why the progeny of Ali (a.s.) and Fatima (s.a.) is called the progeny of Prophet Muhammad (s.a.w.s.). Thalab says that he asked Ibne Arabi why on the day of Saqifah Abu Bakr said: We are the Itrat of the Prophet? Ibne Arabi replied: Abu Bakr meant to say that we are the townsmen of the Messenger of Allah (s.a.w.s.) and from his tribe. And the Itrat of Muhammad is only the progeny of Fatima (s.a.). What proves this is the fact that Abu Bakr was recalled and Ali (a.s.) was sent to preach the verses of Surah Baraat because the Holy Prophet (s.a.w.s.) was commanded to preach the verses himself or send someone from his family. If Abu Bakr was included in Itrah by genealogy he would not have been recalled from delivering the verses of Surah Baraat and Ali (a.s.) would not have been sent in his stead.

It is also said that Itra is huge boulder in which the crocodile makes a big hole and lives in it. And this is due to lack of guidance. And it is said that Itra is the cut off roots of the tree that grows from its roots. And Itrat, according to the statement of the Holy Prophet (s.a.w.s.) neither means 'Fara' (the first issue of a camel sacrificed as thankfulness for idols) nor 'Ateera' (animal sacrificed to idols in Rajab and its blood is applied to the idol's head). And Asmai has said that during the Age of Ignorance people used to make vows of sacrificing one of their sheep and if the number of their sheep increased to hundred and that it would be included among his sacrifice of Rajab or 'Ateera'. And sometimes it so happened that they used to act miserly and instead of sacrificing their sheep they used to catch a deer and sacrifice it before their idols so that his vow is fulfilled. Harith bin Hillizara Yashkari has composed a line of poetry in this:

"An unlawful sin and injustice like a deer which is in refuge, is sacrificed instead of a sheep."

That is, he is caught due to the sin of others like a deer which is slaughtered instead of sheep. Asmai says that Itrat means breeze and in the same way the word of Itrah is used in the meaning of tree which has many branches while itself is very small. And it is like Tihama¹⁶⁵. Riyashi says that he asked Asmai about the meaning of Itrat and he said that it was a sapling like mouse-ear that grew in a scattered way.

Muhammad bin Ali bin Husain, the author of this book says: Itrat means the progeny of Ali Ibne Abi Talib (a.s.) and Lady Fatima (s.a.) and they are the descendants of the Holy Prophet (s.a.w.s.) and if those who are divinely appointed (Nass) through the Messenger of Allah (s.a.w.s.) and they are twelve persons. The first of them is Ali Ibne Abi Talib (a.s.) and the last is Imam Mahdi (a.s.). All the Bani Hashim and descendants of Abu Talib are like pieces of musk and their sciences are sweet in the view of scholars. They are the tree whose root is the Messenger of Allah (s.a.w.s.), trunk is Ali (a.s.) and the branches are the Purified Imams (a.s.). Its leaves are Shia people and their sciences are the fruits of this tree and they are the foundations of religion in the sense of tribesmen and fellow citizens. They are true guides, that is they are a huge boulder in which the crocodile makes its lair and lives in. That is why there is lack of guidance in it. And they are the roots of this cut tree because they are left alone. They are oppressed and their rights trespassed and relations were severed from them. They were boycotted. Thus they began to grow once again from their roots. One who cut off relations from them could do them no harm because they are appointed by Allah through the words of the Messenger of Allah (s.a.w.s.).

¹⁶⁵ Coastal plain along the southwestern and southern shores of the Arabian Peninsula.

Itrat denotes those oppressed ones who were imprisoned for no crime while many benefits accrue from them. They are the source of knowledge like a tree that is full of milk. They are the party of Allah as Asmai said Itrat is a wind and the Messenger of Allah (s.a.w.s.) has said that wind is the army of Allah and there is a famous tradition of the Holy Prophet (s.a.w.s.) that wind is a punishment to one community and a blessing to other. And in the statement of the Holy Prophet (s.a.w.s.): "I leave among you two important things," these exalted personalities are joined to the Holy Quran and regarding the Holy Quran it is said:

وَنُزِّلَ مَا هُوَ شِفَاءٌ لِّمُؤْمِنِينَ لَا يَزِدُ الظَّالِمِينَ إِلَّا حَسَارًا

And We reveal of the Quran that which is a healing and a mercy to the believers, and it adds only to the perdition of the unjust.¹⁶⁶

And the Almighty Allah also says:

إِذَا مَا أُنزِلَتْ سُورَةٌ فَمِنْهُمْ مَنْ يَقُولُ أَيُّكُمْ رَادَنْتُهُ هَذِهِ إِيمَانًا فَامْأَنَّ بِذِيْنَ آمَنُوا فَرَادَنْتُهُمْ إِيمَانًا هُمْ يَسْتَبَشِّرُونَ { 124 } أَمَّا ذِيْنَ فِي قُلُوبِهِمْ مَرَضٌ فَرَادَنْتُهُمْ جُسْمًا مَاتُوا هُمْ كَافِرٌ

And whenever a chapter is revealed, there are some of them who say: Which of you has it strengthened in faith? Then as for those who believe, it strengthens them in faith and they rejoice. And as for those in whose hearts is a disease, it adds uncleanness to their uncleanness and they die while they are unbelievers.¹⁶⁷

All of them were martyred in different places and remained far away from their original home. From that aspect someone has said: Indeed Itrat is like the mouse-ear sapling which grows far and wide and its blessings are widespread. Abu Ubaidah says regarding 'Dhurriyat' (descendants) that when 'Dharayaat' is pronounced with Alif and Taa it means offspring and successors and the meaning is implied in the Holy Quran also. As the Almighty Allah says:

أَذِينَ يَقُولُونَ بَنَاهُبْ نَا مِنْ أَزْجَنَا دُبِّيَاتِنَا قُرَّةَ أَعْيُنِ

And they who say: O our Lord! grant us in our wives and our offspring the joy of our eyes.¹⁶⁸

Amirul Momineen (a.s.) has recited it as a singular. And in the following verse also:

آيَةٌ هُمْ أَنَّا حَمَلْنَا دُسْيَتِهِمْ

And a sign to them is that We bear their offspring.¹⁶⁹

While in the following verse Allah says:

كَمَا أَنْشَأْنَاهُمْ مِنْ دُنْيَةِ قَوْمٍ آخَرِينَ

...even as He raised you up from the seed of another people.¹⁷⁰

Here we have two words: 'Dhurriya' and 'Dhirriya'. Imam Ali (a.s.) recited it as 'Dhurriya' and Abu Amr also did the same. This is the recitation of the people of Medina except for one report which is attributed to Zaid bin Thabit that he recited as 'Dhirriya'. And Mujahid has recited it to mean: They were from his progeny to whom Musa was sent while their ancestors were dead. Fara says that they are referred to as 'Dhurriya' because their fathers were Copts and mothers were from Bani Israel. He says that it just like the people of Fars who are born in Yemen, are called Abna. Because their mothers and fathers belong to different races. And Abu Ubaida says: Fara means to say that they are called 'Dhurriya' and the pure blood are those who are implied in the phrase: Dhurriya ar-rajul (progeny of man). That is ones born through that man. And this is derived from the root 'Dharoot' and there is no 'a' (Hamza) in it. But it is the

¹⁶⁶ Surah Isra 17:82

¹⁶⁷ Surah Taubah 9:124-125

¹⁶⁸ Surah Furqan 25:74

¹⁶⁹ Surah Yasin 36:41

¹⁷⁰ Surah Anaam 6:133

statement of Abu Ubaidah himself that there is Hamza in its root but the Arabs have omitted it. Thus according to Abu Ubaidah it denotes those whom Allah has given in ones progeny. Like the Almighty Allah says:

قَدْ فَعَلَ اللَّهُ أَنَّ جَهَنَّمَ كَثِيرًا مِنْ جِنٍّ وَالْإِنْسَانِ

And certainly We have created for hell many of the jinn and the men.¹⁷¹

Thus ‘Dhurriyat’ means: descendants that Allah has given to a person through his loins.

‘Salaalat’ means the gist of something. It is also called ‘Salaalah’ and ‘Saleel’. The Holy Prophet (s.a.w.s.) has said:

أَلَّهُمَّ اسْقِ عَبْدَ رَحْمَنِ مِنْ سَلَيْلِ جَنَّةِ

“O Allah, quench the thirst of Abdur Rahman from the *Salil* (cold water) of Paradise.”

The water in Paradise is called *Salil* because it is the purest form of drinking thing. Thus this verb is in the form of subject. And the verse:

قَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ

And certainly We created man of an extract of clay,¹⁷²

In this verse *Salala* means the purest soil of the earth. Salalah also means fruit. That is when a person is born from his mother and it is as if he has come as a result of her.

Hind binte Asma wife of Hajjaj bin Yusuf Thaqafi has composed the following:

فَلَمَّا هَنَدَ إِلَّا مَهْرَةُ عَرَبِيَّةٍ

سَلِيلَةُ أَفْرَاسٍ تَجَلَّلُهَا بَغْلٌ

And what can Hind be except a mare of the Arabian stock?

She is from the stock of the pure horses whom a mule has dominated.

فِي نَتَجَتْ مَهْرَا كَرِيمَا فِي حَرَبِي

يَكْ أَفْرَافَا فَمَا فَعَلَ فَحْلٌ

Thus if this mare of Arabian stock gives birth to a pure blood horse, what a lucky thing it would be.

If impure ones are born it is the fault of male.

It is also narrated about these couplets that: The male has given birth to it. *Saleel* means result and *Saleelah* means a result which is not having any impurity.

¹⁷¹ Surah Araaf 7:179

¹⁷² Surah Mominoon 23:12

Chapter Twenty-three

Nass (textual stamp) of the Almighty Allah for al-Qaim (a.s.) and that he is the Twelfth Imam

1 - Narrated to us Husain bin Ahmad bin Idrees (r.a.): Narrated to us my father: Narrated to us Abu Saeed Sahl bin Ziyad Adami ar-Raazi: Narrated to us Muhammad bin Adam Shaibani from his father Adam Ibne Abi Iyaas: Narrated to us Mubarak bin Fadala from Wahb bin Munabbih – *rafa'u* - from Ibne Abbas that he said: The Messenger of Allah (s.a.w.s.) said:

"When I went on ascension I was called: O Muhammad. I replied: Lord of majesty, here am I. The Almighty Allah revealed to me: O Muhammad, what are you apprehensive about in the highest heavens? I said: My God, I don't know. I was asked: Have you not appointed among men your vizier, brother and successor? I said: O Lord, whom should I appoint as my vizier? Please choose him for me. So the Almighty Allah revealed to me: O Muhammad, Ali is your successor and the inheritor of your knowledge after you. He is the standard bearer of your Liwa-ul-hamd till the Judgment Day. He is the distributor of water at Kauthar and he will provide drinking water to the believers of your Ummah. Then He said: I Muhammad, I swear by My right that I will not allow the water of this pool for your, your Ahle Bayt's and your progeny's enemies. O Muhammad, I will admit your whole Ummah in Paradise except those who refuse to enter it. I said: O Lord, would anyone refuse to enter Paradise? He replied: Yes. I asked: Why would he refuse? He replied: O Muhammad, I have chosen you among My creatures and after you chosen your successor and made his position in relation to you like the position of Harun with Musa (a.s.) except that there will no prophet after you. And I have placed his love in your heart and made him the progenitor of your progeny. Thus his right on your Ummah after you is the same as your right on your Ummah during your lifetime. So one who denied his right, denied *your* right. Whoever denied his guardianship (Wilayat), denied *your* Wilayat, and whoever denied your Wilayat, he has in fact refused to enter Paradise. Thus I fell down in prostration of Allah, the Mighty and Sublime and thanked for those bounties that Allah had bestowed on me. Then a voice came: Muhammad, raise your head and ask Me so I may give you. I said: My Lord, gather my whole Ummah on the Wilayat of Ali Ibne Abi Talib (a.s.) after me so that they meet me at my Pool on Judgment Day. Revelation came: O Muhammad, I have decided about My servants before I created them and My decision has been applied on them. Thus I will destroy whom I like and guide whom I like. Thus after you, I gave your knowledge to him and after you I made him your vizier and caliph on your family and your Ummah, and I have decided [I will surely admit in Paradise one who loves him] and I will not admit to Paradise one who harbors malice for him and is inimical to him. Thus one who harbors malice to Ali he has harbored malice to you and one who bears malice to you he has borne malice to Me. One who is inimical to him, he has been inimical to you and one who has been inimical to you he has been inimical to me. One who has loved him has loved you and one who has loved you has loved me. I have given this excellence to him and through his loins I will give you eleven guides all of who shall be from Batool. Behind the last of them will pray Isa bin Maryam and he would fill the earth with justice and equity as it would be fraught with injustice and oppression. Through him there will be escape from destruction and salvation from misguidance. Through him the blind will get sight and the sick will get cure. I said: My Lord, when will his advent be? He replied: When knowledge would have disappeared and ignorance will be widespread. The Quran will be recited in excess and less will be acted on. There will be murders in excess. The rightful jurisprudents will be few and the unscrupulous jurisprudents will be many. Poets will be there in large numbers and your Ummah will make graves a place of prostration. The Quran will be confined in receptacles and mosques will be decorated with gold and silver. There will be oppression and rebellion in excess. Your Ummah will be exhorted to commit evils and stopped from performing good deeds. Women will satisfy their lusts with women and men with men. The rulers will disbelieve, the saints will transgress and their companions will oppress. Family ties will be severed. There will be eclipse for three days. The first day in East, then in West, then in the Arabian Peninsula. A person from your Ummah will appear and ransack Basra. The blacks will follow him. A person from the progeny of Husain bin Ali will appear and Dajjal will appear from Sajistan in the East. Sufyani will also appear. I asked: My Lord, after how long would this happen? So Allah told me all about the oppression of Bani Umayah and Bani Abbas and the trouble

that will befall my cousin and all the events that will occur till Qiyamat. When I came down to the earth I mentioned all this to the son of my uncle and conveyed the message. I thank Allah as the prophets have done and everything before me did and like everything He has created will do until the Judgment Day."

2 - Narrated to us Muhammad bin Ibrahim bin Ishaq (r.a.): Narrated to us Muhammad bin Hamam: Narrated to us Ahmad bin Mabundaz: Narrated to us Ahmad bin Hilal from Muhammad bin Abi Umair from Mufaddal Ibne Umar from as-Sadiq Ja'far bin Muhammad from his father from his ancestors (a.s.) from Amirul Momineen (a.s.) that he said: The Messenger of Allah (s.a.w.s.) said:

"When I was taken to the heavens during the ascension (*Me'raj*) my Lord revealed to me: O Muhammad, I glanced at the earth and selected you from it, and made you the prophet and named you after My name as I am Mahmood and you are Muhammad. Again I glanced at the earth and chose Ali from it and made him your successor and caliph and the husband of your daughter. I named him also after My name. Thus I am the *Ali Aala* and he is Ali. And I created Fatima, Hasan and Husain from your *Noor* (light/effulgence). At that time I presented their *Wilayat* (Mastership) to the angels so that whoever may accept it, will gain proximity to My court. O Muhammad, if a servant of Mine worships so much that he becomes tired and his body becomes as brittle as musk but he is a denier in their *Wilayat*, and he comes to Me, I will not accommodate him in My Paradise and not shade him under My *Arsh*. O Muhammad, would you like to see them? I said: 'Yes, my Lord!' The Almighty Allah said: 'Raise your head.' So I raised my head and saw the lights of Ali, Fatima, Hasan, Husain, Ali bin al- Husain, Muhammad bin Ali, Ja'far bin Muhammad, Musa bin Ja'far, Ali bin Musa, Muhammad bin Ali, Ali bin Muhammad, Hasan bin Ali and Muhammad bin al-Hasan al-Qaim. And among them one shone like a brilliant star. I asked: 'O Lord, who is that?' He replied, 'They are the Imams, and he is the Qaim, who will make My lawful, lawful and My unlawful, unlawful. And through him I shall take revenge from My enemies. And he is the source of comfort for My friends. He is the one who will bestow your Shias and followers, respite from the infidels. And he will bring out Laat and Uzza fresh and burn them up. Indeed the trial and test of the people by him will be much more difficult than the mischief of the Calf and Samari.'"

3 - Narrated to us more than one of our associates: Narrated to us Muhammad bin Hamam from Ja'far bin Muhammad bin Malik Fazari: Narrated to me Hasan bin Muhammad bin Sama-a from Ahmad bin Harith: Narrated to me Mufaddal bin Umar from Yunus bin Zabyan from Jabir bin Yazid al-Jofi that he said: I heard Jabir Ibn Abdullah Ansari say:

"When Allah, Mighty and Glorified be He, revealed upon His Prophet Muhammad (s.a.w.s.):

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ وَالْأُمَّرَاءِ مِنْكُمْ

*O ye who believe! Obey Allah and obey the messenger and those possessing authority among you,*¹⁷³

I said, 'O Messenger of Allah! We know Allah and His Messenger. But who are the possessors of authority whose obedience Allah has accompanied with your obedience?' He explained, "They are my caliphs, O Jabir, and the Imams of the Muslims after me. The first of them is Ali Ibn Abi Talib (a.s.), then Hasan (a.s.) and Husain (a.s.), then Ali Ibn Husain (a.s.), then Muhammad Ibn Ali (a.s.) the one who is famous as al-Baqir in the Old Testament. Soon, you will meet him, O Jabir, so when you face him, convey my salutation to him. He will be followed by Sadiq, Ja'far Ibn Muhammad, then Musa Ibn Ja'far, then Ali Ibn Musa, then Muhammad Ibn Ali, then Ali Ibn Muhammad, then al-Hasan Ibn Ali, then the one who will be my namesake and bear my agnomen, the proof of Allah in His earth and His remainder among His servants, the son of Hasan Ibn Ali. He (a.t.f.s.) is the one at whose hands Allah, High be His remembrance, will open the east of the earth and its west. He (a.t.f.s.) is the one who will be concealed from his Shias and his friends, an occultation in which none will be steadfast on the belief of his Imamate except the one whose heart has been tested by Allah for faith." Jabir says that he asked, 'O Messenger of Allah (s.a.w.s.)! Will the Shias benefit from him during the occultation?' He replied, "Yes, by the One Who sent me with Prophethood! Surely they will benefit with his light and gain from his mastership in his occultation like the

¹⁷³ Surah Nisa 4:59

people derive benefit from the sun when the clouds hide it. O Jabir! This is from the hidden secrets of Allah and the treasures of His knowledge, so hide it except from the ones worthy of it."

Jabir Ibn Yazid recounts: When Jabir Ibn Abdullah Ansari paid a visit to Ali Ibn Husain (a.s.) and was conversing with him, Muhammad Ibn Ali al-Baqir (a.s.) emerged from the ladies room while he was a small boy and a forelock was dropping on his forehead. The moment his eyes fell on him, Jabir trembled all over with every strand of hair on his body being raised in amazement. Jabir stared at him for a long time and then asked, 'Son! Come forward', he came forward. Then he said, 'Go back' and he duly obliged. Jabir exclaimed, 'By the Lord of the Kaaba! His traits are exactly like those of the Prophet (s.a.w.s.).' Jabir stood up and going near him, asked, 'Son! What is your name?' He replied, "Muhammad." 'Whose son?' "Ali Ibn Husain" was the response. Jabir queried, 'Son, may my life be sacrificed for you, are you al-Baqir?' He replied in the affirmative and said, "Convey to me what you are carrying from the Messenger of Allah (s.a.w.s.)." Jabir responded, 'O my master! The Messenger of Allah (s.a.w.s.) gave me glad tidings of survival till I meet you and convey his salutations to you. O my master! The Messenger of Allah (s.a.w.s.) conveys salutations to you!' Abu Ja'far (a.s.) remarked, "O Jabir! May the salutations be on the Messenger of Allah (s.a.w.s.) till the heavens and the earth subsist. And may the salutations be on you for conveying the salutations."

Thereafter, Jabir used to frequent him and learn things from him. Once, Imam Baqir (a.s.) asked him some question. At this, Jabir pleaded, 'By Allah! I don't intend to violate the prohibition of Allah's Messenger (s.a.w.s.). For certainly, he has informed me that you are the Imams, the guides from his Ahle Bayt (a.s.) after him. The most forbearing of the people in childhood and the most knowledgeable of them in old age. And he warned, "Don't teach them for they are more knowledgeable than you." Hearing this, Abu Ja'far (a.s.) retorted, "Indeed my grandfather (s.a.w.s.) has spoken the truth. Certainly, I am more informed than you of what I asked you, as I have been granted wisdom in childhood. All this is due to the grace of Allah and His mercy upon us Ahle Bayt (a.s.)."

4 - Narrated to us Hasan bin Muhammad bin Saeed Hashimi: Narrated to us Furat bin Ibrahim bin Furat Kufi: Narrated to us Muhammad bin Ali bin Ahmad Hamdani: Narrated to me Abul Fadl Abbas bin Abdullah Bukhari: Narrated to us Muhammad bin Qasim bin Ibrahim bin Abdullah bin Qasim bin Muhammad bin Abi Bakr: Narrated to us Abdus Salam bin Salih Harawi from Ali bin Musa ar-Reza (a.s.) from his father Musa bin Ja'far from his father Ja'far bin Muhammad from his father Muhammad bin Ali from his father Ali bin Husain from his father Husain bin Ali from his father Ali Ibne Abi Talib (a.s.) that: The Messenger of Allah (s.a.w.s.) said:

"The Almighty Allah has not created any creature better than me and there is no one more respectable near Him than me."

Ali (a.s.) says that he asked, "O Allah's Messenger, are you better or Jibreel?" He (the Prophet) replied, "O Ali, the Almighty Allah has given superiority to the Messenger Prophets over His proximate angels and He gave me superiority over all the Messengers and Prophets. And O Ali, after me you and after you the Imams are having superiority over them because the angels of God are our servants and servants of our friends. O Ali, the bearers of the Arsh and the angels around it praise and glorify their Lord and they pray for the forgiveness of those who believe in your Wilayah (mastership). O Ali, if we hadn't been there, the Almighty Allah would neither have created His Eminence, Adam (a.s.) nor Her Eminence, Hawwa (a.s.) neither Paradise nor Hell, neither the earth and the sky. And why shouldn't we be superior to the angels? We have preceded them in praising and glorifying our Lord. It is so because the first creations of Allah were souls and He made us speaking with His unity and magnification. Then He created the angels. When they saw us with an effulgence (Noor), they considered our affair to be of a great importance. I said: 'Glory be to Allah', so that the angels may understand that we are creatures and servants of God. And that the Almighty Allah is more exalted and purified of our qualities. So by our glorification the angels learnt how to glorify Allah and they understood that God is purified and clean of qualities (of the creatures). And when they noticed our greatness and majesty, we said: 'There is no god except Allah', so that the angels may understand that there is no one worthy of deification except Allah and that we are the servants of God, we are not partners in His divinity. Thus they (also) reiterated: 'There is no god except Allah.' When

the angels realized our greatness we said: 'Allah is the Greatest', so that they may understand that God is much greater than that which can be imagined and all the greatness, power and strength is reserved only for God. After that when they saw that Allah has bestowed us with honor and power, we said: 'There is no power and strength except by Allah, the High and the Great', so that the angels may understand that there is no power and might except for Allah. Thus the angels also repeated: 'There is no power and strength except by Allah.' When they witnessed the bounties that Allah has bestowed on us and that our obedience is made incumbent on all creatures by Him, we said: 'Al Hamdulillaah' (Praise be to Allah) so that the angels may know that it is the right of Allah upon us to thank Him for His bounties. So the angels also said: 'Al Hamdulillaah'. In other words, the angels received guidance through our *Barakat*, and understood the unity, glorification, praise and magnification of God.

After that Allah created Adam (a.s.) and entrusted our effulgence to his loins and due to our respect and honor ordered the angels to prostrate before him. Their prostration was due to their servitude of God and their respect and honor to His Eminence, Adam (a.s.) was due to His obedience. Because we were in his loins, then why we shouldn't be superior to the angels, as all of them prostrated before His Eminence, Adam (a.s.)?

And when I was taken to the heavens, His Eminence, Jibreel (a.s.) recited the *Azan* and *Iqamah* twice and told me, 'O Muhammad go ahead and lead the Prayers', I said: 'O Jibreel, should I take precedence over you?' 'Yes', he replied, 'because God had given superiority to all prophets over the angels and endowed you with a special excellence'. Thus, I stood in the front and prayed with him. But I do not say this due to pride. After that I reached upto the veil of effulgence and His Eminence, Jibreel (a.s.) said, 'Muhammad (s.a.w.s.), now you go ahead,' and he himself remained there. I said, 'You are leaving me at this juncture?' He replied, 'O Muhammad (s.a.w.s.) this is the limit that Allah has fixed for me, if I take a step forward my wings will burn down.' Thus I was put into the ocean of effulgence and I began to swim in the seas of divine lights. Till I reached at that place in the cosmos upto which Allah desired. Then a voice came to me, 'O Muhammad.' I said: 'Here I am My Lord, You are the bestower of honor and dignity.' 'Muhammad, you are My servant, My messenger among My creatures, You are My Proof upon My servants. I have created Paradise for everyone who obeys you and prepared the fire of Hell for all those who oppose you. I have made favors and honor incumbent upon Me for your successors, and made divine rewards incumbent for their Shias.' I said, 'My Lord, please introduce my successors to me.' He said, 'Your successors are those whose names are inscribed on the empyrean of My throne.' So I looked and I was before my Lord. I saw twelve lights on the empyrean of the throne. In each light I saw a green line. The names of each of my successors was written in it. The first name was that of Ali Ibne Abi Talib and the last was Mahdi. I asked, 'O my Lord, are they my successors after me?' The reply was, 'Yes, O Muhammad, after you, they are My friends, legatees, the chosen ones and My proof on My servants. They are your successors and Caliphs and the best of Creations after you. By My majesty and glory, I shall reveal My religion through them and I shall exalt My words through them and through the last of them, I shall purify the earth from My enemies. And I shall make him the absolute master of the whole world. I shall make the wind subservient to his command and I shall make the hard cloud proof for him so that he may ride upon it to go wherever he likes in the sky and the earth and I shall assist him with My armies. And I shall strengthen him with My angels. So that My call is raised and all the creatures gather upon My Oneness. Thus his rulership would endure and continue and from My friends, I shall make one after the other the leaders of My faith till *Qiyamat*.

And Praise be to Allah, the Lord of the worlds and blessings be upon our prophet, Muhammad and his purified and chaste progeny."

Chapter Twenty-four

Nass (textual stamp) of the Prophet for al-Qaim (a.s.) and that he is the twelfth Imam

1 - Narrated to us Muhammad bin Ali Majilaway (r.a.): Narrated to me my uncle, Muhammad bin Abil Qasim from Muhammad bin Ali Sairafi Kufi from Muhammad bin Sinan from Mufaddal bin Umar from Jabir Ibne Zaid Jofi from Saeed bin Musayyab from Abd al- Rahmaan Ibn Samura that the Messenger of Allah (s.a.w.s.) said:

"The disputers in the religion of Allah have been cursed on the tongues of seventy prophets (a.s.). Whoever disputes concerning the signs of Allah, has indeed disbelieved. Allah, Mighty and Glorified be He, says:

مَا يُجَادِلُ فِي آيَاتِ اللَّهِ إِلَّا هُنَّ كَفَّارٌ فَلَا يَغْرِيَكُمْ تَقْبِلُهُمْ فِي الْبَلَدِ

None dispute concerning the communications of Allah but those who ۱ disbelieve, therefore let not their going to and fro in the cities deceive you.¹⁷⁴

Whoever explains the Quran whimsically, has forged a lie against Allah and whoever passes a judgment amongst the people without knowledge, upon him is the curse of the sky and the earth." I requested, 'O Messenger of Allah (s.a.w.s.)! Guide me to salvation.' He advised, "O son of Samura! When desires differ and opinions vary, then fasten unto Ali Ibn Abi Talib (a.s.). For surely, he is the Imam of my Ummah and my caliph upon them after me. He is the distinguisher, who will differentiate between truth and falsehood. Whoever asks him (a.s.), he will answer him and whoever seeks guidance from him (a.s.), he will guide him. Whoever searches for truth in him shall find it. Whoever requests guidance from him, will find it. Whoever seeks refuge in him, will be secure. Whoever fastens unto him, will be saved. Whoever follows him, he will guide him. O son of Samura! Whoever amongs t you is at peace with him and takes him as a master will be safe. However, whoever rejects him and bears enmity against him, will be destroyed. O son of Samura! Surely Ali (a.s.) is from me. His soul is from my soul and his soil (teenat) is from my soil. He is my brother and I am his brother. He is the husband of my daughter Fatima (s.a.), the chief of the women of the Universe, from the beginning to the end. From him are the two Imams of my Ummah and the two chiefs of the youth of Paradise, Hasan and Husain (a.s.), and the nine descendants of Husain (a.s.). The ninth of them is the Qaim of my Ummah, who will fill the earth with justice and equity as it would be filled with injustice and oppression."

2 - Narrated to us Muhammad bin Musa bin Mutawakkil (r.a.): Narrated to us Muhammad bin Abi Abdullah Kufi: Narrated to us Musa bin Imran Nakhai from his uncle Husain bin Yazid from Hasan Ibne Ali Saalim from his father from Abi Hamza from Saeed bin Jubair from Abdullaah Ibne Abbas that he said: The Messenger of Allah (s.a.w.s.) said:

"Surely, Allah, the Blessed and High, glanced at the earth, chose me from it and appointed me as a Prophet. Then He glanced for the second time, selected Ali (a.s.) and made him an Imam. Thereafter, He ordered me that I take Ali (a.s.) as a brother, friend, successor, caliph and vizier. So, Ali (a.s.) is from me and I am from Ali (a.s.). He is the husband of my daughter and the father of my two grandsons, Hasan (a.s.) and Husain (a.s.). Know that surely Allah, the Blessed and, has appointed me and them as proofs upon His servants. From the offspring of Husain (a.s.), He has designated Imams who will stand by my affair and will protect my will. The ninth of them will be the Qaim (a.s.) of my Ahle Bayt (a.s.). He will be the Mahdi (a.t.f.s.) of this nation (*Ummah*) and the most similar to me in traits, words and deeds. He will appear after a prolonged occultation and a deviating confusion. After that, he will announce the command of Allah and manifest the religion of Allah, the Mighty and Majestic. The assistance of Allah and His angels will help him. He will fill the earth with justice and equity as it would be replete with injustice and tyranny."

3 - Narrated to us Muhammad bin Musa bin Mutawakkil (r.a.): Narrated to us Muhammad bin Abi Abdullah Kufi: Narrated to us Musa bin Imran Nakhai from his uncle Husain bin Yazid from Hasan Ibne Ali bin Abi Hamza from his

¹⁷⁴ Surah Ghafir 40:4

father from Imam Ja'far Sadiq (a.s.) that the Messenger of Allah (s.a.w.s.) said:

"Jibreel (a.s.) has reported to me from the Lord of the Might, may His Majesty be Mighty, that He said, 'Whoever knows (believes) that there is no god but Me alone, Muhammad (s.a.w.s.) is My servant and My messenger, Ali Ibn Abi Talib (a.s.) is My caliph and that surely the Imams from his progeny are My proofs, I will make him enter Paradise on account of My mercy, save him from My hell due to My forgiveness and allow him to reside in My neighborhood. I will make My honor obligatory on him, complete My bounties on him and make him from My special and pure (servants). If he calls Me, I will answer him, if he invokes Me, I will accept his invocation and if he asks Me, I will grant him. If he is silent, I will initiate the talk with him and if he errs, I will have mercy on him. If he flees from Me, I will call him and if he returns unto Me, I will accept him. If he knocks on My door, I will open it.'

But one who does not witness that there is no god but Me alone; or bears testimony for the same but does not bear witness that Muhammad is My servant and My messenger; or testifies for the above two but does not acknowledge that Ali Ibn Abi Talib (a.s.) is My caliph; or witnesses for all the above but refuses to confess that the Imams (a.s.) from his progeny are My proofs, then indeed he has denied My bounties, belittled My greatness and disbelieved in My signs and My books. If he desires Me, I will veil Myself from him and if he asks Me, I will deprive him. When he calls Me, I will not hear his call and when he invokes Me, I will not accept his invocation. If he expects from Me, I will disappoint him. This is my retribution for him and I am not unjust unto My servants."

At this juncture, Jabir Ibn Abdullah Ansari stood up and asked, 'O Messenger of Allah (s.a.w.s.)! Who are the Imams from the progeny of Ali Ibn Abi Talib (a.s.)?' He informed, "Hasan and Husain, the two leaders of the youth of paradise. Then, the chief of the worshippers in his time, Ali Ibn Husain, then Baqir, Muhammad Ibn Ali; soon you will reach unto him O Jabir, so when you meet him, convey my salutations unto him. He will be followed by Sadiq, Ja'far Ibn Muhammad, then Kazim, Musa Ibn Ja'far, then Reza, Ali Ibn Musa, then Taqi, Muhammad Ibn Ali, then Naqi, Ali Ibn Muhammad, then Zaki, Hasan Ibn Ali, then his son, the one who will rise with the truth, the Mahdi of this Ummah. He will fill the earth with justice and equity, as it would be fraught with injustice and oppression. These, O Jabir, are my caliphs, my successors, my descendants and my progeny. Whoever obeys them has obeyed me and whoever disobeys them has defied me. Whoever denies them or denies even one of them, then indeed he has denied me. Through them, Allah, the Mighty and Glorified, will prevent the skies from falling on the earth, of course, with His permission. Due to them, Allah protects the earth from swallowing up its inhabitants."

4 - Narrated to us Ali bin Ahmad (r.a.): Narrated to us Muhammad bin Abi Abdullah Kufi: Narrated to us Musa bin Imran from his uncle Husain bin Yazid from Hasan Ibne Ali bin Abi Hamza from his father from Yahya bin Abil Qasim from as-Sadiq Ja'far bin Muhammad from his father from his grandfather (a.s.) that he said: The Messenger of Allah (s.a.w.s.) said:

"The Imams after me will be twelve. The first of them is Ali Ibn Abi Talib and the last of them is the Qaim. They are my caliphs, my successors, my friends and the proofs of Allah upon my nation after me. One who accepts them is a believer and the one who denies them is an unbeliever."

5 - Narrated to us Ali bin Ahmad bin Abdulla bin Ahmad bin Abi Abdulla Barqi from his father from his grandfather Ahmad bin Abi Abdulla from his father Muhammad bin Khalid from Muhammad bin Dawood from Muhammad bin Jarud Abdi from Asbagh bin Nubatah that he said:

"One day Amirul Momineen Ali Ibn Abi Talib (a.s.) came out, holding the hand of his son Hasan, while he was saying, "The Messenger of Allah (s.a.w.s.) met us in a similar fashion one day. That is, my hand was in his hand and he was saying, 'The best of creatures after me, and their chief is this brother of mine and he is the Imam of every Muslim and the master of every believer after my death. Beware! And certainly I declare, 'The best of creatures after me, and their chief is this son of mine and he is the Imam of every Muslim and the master of every believer after my death. Beware! He will be oppressed after me just as I was oppressed after the Messenger of Allah (s.a.w.s.). The best of creatures and their chief after Hasan is my son and his brother Husain (a.s.), the oppressed after his brother and the martyr at Kerbala. Know that

he and his companions are the chiefs of the martyrs on the Day of Judgment. After Husain (a.s.), nine of his descendants are Allah's Caliphs in His earth, His proofs upon His servants, His trustees upon His revelation, the Imams of the Muslims, the leaders of the believers and the pilots of the pious. The ninth (of the Imams) is the Qaim through whom Allah will fill the earth with light after its darkness, justice after its oppression and knowledge after its ignorance. By the One Who sent my brother Muhammad with Prophethood and chose me for Imamate, revelation has descended from the sky in this regard on the tongue of the Trustworthy Spirit Jibreel (a.s.). Indeed, the Messenger of Allah (s.a.w.s.) was asked while I was with him, concerning the Imams after him. He replied to the questioner,

سَمَاءٌ ذَاتٌ بُرْجٌ

By the sky, the possessor of constellations!¹⁷⁵

Certainly, their number is equal to the number of the constellations, by the Lord of the nights, days and months and their number is equal to the number of the months!" The questioner asked, 'Who are they, O Messenger of Allah (s.a.w.s.)?' He placed his hand on my head and said, "He is the first of them and the last of them is Mahdi. Whoever befriends them has befriended me and whoever bears enmity against them bears enmity against me. Whoever loves them loves me and whoever bears malice against them, bears malice against me. Whoever denies them denies me and whoever recognizes them, recognizes me. Through them, Allah, the Mighty and Glorified, will protect His religion, inhabit His cities and sustain His servants. Due to them, rains descend from the sky and the earth throws up its bounties. They are my chosen ones, my caliphs, the Imams of the Muslims and the masters of the believers."

6 - Narrated to us Muhammad bin Ali Majilaway: Narrated to us Ali bin Ibrahim from his father from Ali bin Mabad from Husain bin Khalid from Ali Ibn Musa al-Reza (a.r.) from his father from his forefathers that the Messenger of Allah (s.a.w.s.) said:

"Whoever desires to fasten unto my religion and board the ark of salvation after me, must follow Ali Ibn Abi Talib (a.s.), bear enmity against his enemies and befriend his friends. For sure, he is my successor and my caliph on my followers in my life and after my death. He is the chief of every Muslim and the chief of every believer after me. His saying is my saying, his command is my command, his prohibition is my prohibition, his follower is my follower, his helper is my helper and one who forsakes him has forsaken me." Then he continued, "Whoever separates from Ali (a.s.) after me, shall not see me and I will not see him on the Day of Judgment. Whoever opposes Ali (a.s.), Allah will make Paradise forbidden for him, his abode will be the Hell-fire, and evil will be his fate. Whoever forsakes Ali (a.s.), he will be forsaken on the Day of Presentation, and whoever helps Ali (a.s.) Allah will help him on the day he will meet Him. The Divine Proof (*Hujjat*) will prompt his answers to him on the day of questioning." Thereafter he said, "Hasan (a.s.) and Husain (a.s.) are the two Imams of my Ummah after their father and the leaders of the youth of Paradise. Their mother is the chief of the women of universe, and their father is the chief of the successors. From the descendants of Husain (a.s.), there will be nine Imams, and the ninth of them will be the Qaim of my progeny. Their obedience is my obedience and their defiance is my defiance. I will complain to Allah against those who challenge their superiority and deny their sanctity after me. Allah suffices as a Master and as a Helper for my progeny and the Imams of my Ummah, and as an Avenger for those who have denied them their rights.

سَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنَقَّبٍ يَنْقَلِبُونَ

And they who act unjustly shall know to what final place of turning they shall turn back.¹⁷⁶

7 - Narrated to us Ahmad bin Ziyad bin Ja'far: Narrated to us Ali bin Ibrahim bin Hashim from his father from Ali bin Mabad from Husain bin Khalid from Abil Hasan Ali bin Musa ar-Reza (a.r.) from his father from his forefathers that the Messenger of Allah (s.a.w.s.) said:

¹⁷⁵ Surah Buruj 85:1

¹⁷⁶ Surah Shura 26:227

"I am the chief of the creation of Allah, the Mighty and Glorified. I am better than Jibreel, Mikael, Israfeel, the carriers of the Throne (Arsh), all the close angels of Allah and the messengers of Allah (s.a.). I am the owner of the Intercession (شفاعة) and the honorable Hauz. I and Ali are the fathers of this Ummah. Whoever recognizes us has indeed recognized Allah, the Mighty and Glorified. And whoever refutes us has indeed refuted Allah, the Mighty and Glorified. From Ali are the two grandsons of my Ummah and the chiefs of the people of Paradise, Hasan (a.s.) and Husain (a.s.). From the descendants of Husain (a.s.) are nine Imams (a.s.), their obedience is my obedience and their disobedience is my disobedience. The ninth of them is their Qaim and their Mahdi."

8 - Narrated to us Muhammad bin Ibrahim bin Ishaaq (r.a.): Informed us Ahmad bin Muhammad Hamdani: Narrated to us Muhammad bin Hisham: Narrated to us Ali bin Hasan as-Saaih that he said: I heard al-Hasan bin Ali al-Askari (a.s.) say: Narrated to me my father from his father from his grandfather (a.s.): The Messenger of Allah (s.a.w.s.) said to Ali Ibne Abi Talib (a.s.):

"O Ali! None will love you but the one whose birth is pure and none will hate you but the one of impure birth. None will befriend you but a believer and none will bear enmity against you but a disbeliever." Abdullah Ibn Masud stood up and asked, 'O Messenger of Allah (s.a.w.s.)! We came to know the sign of impure birth and a disbeliever in your life by malice and enmity against Ali (a.s.). But what is the sign of impure birth and disbelief after you, when Islam will appear only on the tongues while its essence shall remain concealed?' He answered, "O son of Masud! Surely, Ali Ibne Abi Talib (a.s.) is your Imam after me and my caliph upon you. After he expires, my son Hasan (a.s.) is your Imam after him and my caliph upon you. When he dies, my son Husain (a.s.) is your Imam after him and my caliph upon you. Thereafter nine descendants of Husain (a.s.), one after the other are your Imams and my caliphs upon you. The ninth of them is the Qaim in my nation, who will fill the earth with justice and equity, as it would be fraught with injustice and oppression. None shall love them save the one whose birth is pure and none shall hate them but the one with impure birth. None will befriend them but a believer and none will bear enmity against them but a disbeliever. Whoever denies any one amongst them has indeed denied me and whoever denies me has indeed denied Allah, the Mighty and Glorified. Whoever rejects even one from them, then indeed he has rejected me and whoever rejects me has rejected Allah, the Mighty and Glorified. For certainly, their obedience is my obedience and my obedience is the obedience of Allah. (Similarly), their disobedience is my disobedience and my disobedience is the disobedience of Allah, the Mighty and Glorified. O son of Masud! Keep away from any skepticism in your heart concerning their judgments, lest you become a disbeliever. By the Might of my Lord, I am not indulging in pretense nor am I speaking from my desire concerning Ali and the Imams from his descendants." Then he raised his hands towards the sky and prayed, "O Allah! You take him as Your slave whoever takes my caliphs and the Imams of my Ummah after me as their masters, and You take as enemy whoever takes them as enemy. You help him who helps them and You forsake him who forsakes them. Do not leave the earth without a proof from them, either he is apparent, or occult and fearful that Your religion, Your proof and Your arguments may not be nullified." Then he said, "O son of Masud! I have told you now, all those things which if you leave, you will be destroyed but if you fasten unto them, you will be saved. And safe is the one who follows the guidance."

9 - Narrated to us my father (r.a.): Narrated to us Saad bin Abdullah: Narrated to us Yaqoob bin Yazid from Hammad bin Isa from Abdullah bin Muskan from Aban bin Taghib from Sulaym bin Qais Hilali from Salman Farsi (r.a.) that he said:

"I came to the Prophet (s.a.w.s.) to find Imam Husain (a.s.) seated in his lap and the Prophet was kissing him and saying: You are a Sayyid son of a Sayyid. You are an Imam son of an Imam, brother of an Imam and father of Imams. You are the proof of Allah, son of His Proof and father of nine proofs from your loins, the ninth of whom will be Qaim."

10 - Narrated to us Muhammad bin Hasan bin Ahmad bin Walid (r.a.): Narrated to us Muhammad bin Hasan as-Saffar from Yaqoob bin Yazid from Hammad bin Isa from Umar bin Uzaina from Aban bin Abi Ayyash from Ibrahim bin Umar Yamani from Sulaym bin Qais Hilali that he said: I heard Salman Farsi (r.a.) say:

"I went to visit the Holy Prophet (s.a.w.s.) during his terminal illness and I was seated there when Lady Fatima (s.a.) entered and began to weep at the condition of the Messenger of Allah (s.a.w.s.). Tears were flowing on her cheeks. The Messenger of Allah (s.a.w.s.) said: Why are you weeping, Fatima? She said: O Messenger of Allah (s.a.w.s.), I fear destruction of myself and my children after your passing away. Eyes of the Messenger of Allah (s.a.w.s.) filled with tears and he said: Fatima, do you know that the Almighty Allah has preferred for us, Ahle Bayt (a.s.) the hereafter over this world? And made annihilation inevitable for all creatures? And Allah glanced at the earth and chose me among His creatures and honored me with prophethood. Then Allah glanced at the earth the second time and chose your husband and revealed to me that I should give your hand in marriage to him and appoint him as my successor, Vizier and Caliph among my Ummah? Thus your father is superior to all the prophets and your husband is superior to all the successors and you shall be the first one to meet me. Then Allah glances at the earth the third time and from among the creatures chose your two sons. Thus you are the chief of the ladies of Paradise and your sons Hasan and Husain are the chiefs of the youths of Paradise and the sons of your husband are my successors till Judgment Day. All of them are Mahdi and Hadi (guided and guiding ones). Of them the first will be my brother Ali, then Hasan, then Husain, then nine Imams from the progeny of Husain; all of them will be in my grade in Paradise. There is no grade nearer to the Almighty Allah than the grade of me and my father, Ibrahim (a.s.). Daughter, do you know that your husband is the best person of the Ummah and the best of my Ahle Bayt? His Islam is the oldest. His forbearance is the greatest. His knowledge is paramount. After hearing this, Lady Fatima (s.a.) became happy. Then the Messenger of Allah (s.a.w.s.) said: My dearest, there are excellences for your husband. He was the first to express faith in Allah and His Messenger and no one in my Ummah is having this precedence. He has the knowledge of the Book of Allah, the Mighty and Sublime and my practice (Sunnah) and there is no one in my Ummah other than him who has complete knowledge of my sciences. The Almighty Allah bestowed knowledge to me and not to anyone else. And He bestowed knowledge to His angles and His prophets. And I have more knowledge than the angels and prophets. Then the Almighty Allah commanded me to transfer this knowledge to him (Ali) and I did that. Thus apart from him there is no one in my Ummah for whom has come together my knowledge, my wisdom and my understanding. And indeed my daughter is his wife and his sons, Hasan and Husain, are the two grandsons of my Ummah. Your husband fulfils the duty of enjoining good and forbidding evil. The Almighty Allah has given him wisdom and eloquence. My dear, the Almighty Allah has given us Ahle Bayt, six such qualities as have neither been given to anyone before nor will be given to anyone ever. The prophet of us, Ahle Bayt, is the chief of the prophets and messengers. And that is your father. And our successor is the chief of the successors, and that is your husband. Our martyr is the chief of the martyrs, and that is Hamza bin Abdul Muttalib, the uncle of your father. Lady Fatima (s.a.) says: O Messenger of Allah (s.a.w.s.), Is he only the martyr of those who were martyred with him? He replied: No, among all the martyrs of former and latter people except the prophets and successors. And Ja'far bin Abu Talib whom Allah has bestowed with two wings and he flies around with the angels in Paradise. And your sons, Hasan and Husain are the grandsons of this Ummah and the chiefs of the youths of Paradise. I swear by One in whose hands is my life, the Mahdi shall be from us who will the earth with justice and equity just as it would be fraught with injustice and oppression. Lady Fatima (s.a.) asked who was the most superior of them. The Messenger of Allah (s.a.w.s.) said: After me Ali is the most superior among this Ummah. The Almighty Allah has preferred the hereafter for us Ahle Bayt, instead of the world. Then the Messenger of Allah (s.a.w.s.) looked at Lady Fatima (s.a.), her husband and her sons and said: O Salman, I make Allah the witness that peace with them is peace with me and war with them is war with me. They shall be with me in Paradise. Then he called Ali (a.s.) near him and said: My brother, you will have to suffer great tribulations at the hands of the Quraish after me. Thus if you find helpers you fight your enemies, otherwise observe patience and keep away from taking up arms; don't throw yourself to perdition. You are in relation to me as Harun was to Musa (a.s.) whom his community had weakened and was about to kill him. So you must also be patient at the atrocities of Quraish as your example is like that of Harun. Those who oppress you will be like the calf worshippers. O Ali, the Almighty Allah has destined discord and disunity for this Ummah. If Allah wanted He could have united all the people on guidance till there would not have been difference even between two persons and there would have been no controversy. Neither the inferior would have denied the superior. And if Allah wanted, He could have made haste in taking revenge and changed the circumstances till the falsehood of the unjust would have become manifest and

people would have known the position of truth. However, the Almighty Allah has made this world as the abode of deeds and made the hereafter the abode of recompense so that the good may be recompensed with good and the bad may be recompensed with bad. Ali (a.s.) said: Praise be to Allah, thankfulness for His blessings and patience in calamities."

11 - Narrated to us Abul Hasan Ahmad bin Thabit Daulibi in Baghdad: Narrated to us Muhammad bin Fadl Nahvi: Narrated to us Muhammad bin Ali bin Abdus Samad Kufi: Narrated to us Ali bin Asim from Muhammad bin Ali bin Musa from his father Ali bin Musa bin Ja'far from his father Ja'far bin Muhammad from his father Muhammad bin Ali from his father Ali bin Husain from his father Husain Ibne Ali (a.s.) that he said:

"I went to the Messenger of Allah (s.a.w.s.) while Ubayy Ibn Ka'b was with him.' The Messenger of Allah (s.a.w.s.) exclaimed, "Welcome! O Aba Abdillah! O adornment of the heavens and the earth."

Ubayy asked, 'O Messenger of Allah (s.a.w.s.)! How somebody other than you can be the adornment of the heavens and earth?'

He replied, "O Ubayy! I swear by the One, Who raised me as a Prophet with truth. Verily, Husain Ibn Ali, in the heaven enjoys a greater position than in the earth. Surely, it is written on the right side of the Throne that he is the light of guidance, the ark of salvation, the untiring Imam, might, pride, the ocean of knowledge and the treasure-chest. (Is he still not the adornment of the heavens and the earth?). Certainly, Allah, the Mighty and Glorified, has carried in his loins pure, blessed and chaste sperm, which was created before the creation came into existence in the wombs of the mothers, or semen flowed in the loins of the fathers, or even before day and night existed. Indeed, Allah inspired the creatures the prayers by which they would invoke but that Allah, the Mighty and Glorified, would gather them with him (Husain). He will be their intercessor in his hereafter and Allah will remove from him, his difficulty, repay his debt, ease his affair, expand his path, strengthen him against his enemy and will not rip apart his veil (i.e. conceal his sins)."

Ubayy enquired, 'What are these prayers, O Messenger of Allah (s.a.w.s.)?'

He answered, "When you are sitting after finishing your prayers say,

اللهم إني أسألك بكلماتك معاقد عرشك سكاك سما انك ضاك (أنبيائك سلك) أ تستجيب لي (فقط هقني من أمري عسر، فأسألك أ تصلني على محمد محمد تجعل لي من عسري يسرا

O Allah! Certainly I ask You for the sake of Your Kingdom, the contracting parties of Your Might, the residents of Your heavens (and Your earth) and Your Prophets and Messengers (that You answer me) because difficulty has overcome my affair. Thus, I ask You that You bless Muhammad and the Progeny of Muhammad and that You make my affair easy for me.

Then surely Allah, the Mighty and Glorified, will ease your affair, expand your heart for you and inspire unto you the testimony There is no god but Allah' at the time of your death.'

Ubayy questioned, 'O Messenger of Allah (s.a.w.s.)! What is this sperm, which is in the loin of my beloved Husain (a.s.)?'

He elucidated, "The likeness of this sperm is like that of the moon, which throws light and shows the way; whoever follows it will be guided and whoever deviates from it will be led astray."

He asked, 'Then, what is his name and what is his supplication?'

He explained, "His name is Ali and his supplication is,

يَا دَائِمٍ يَا دِيمُومٍ، يَا حَيٍّ يَا قَيُومٍ، يَا كَافِشَ الْأَغْمَمِ يَا فَلَجَ الْهَمِ، يَا بَاعِثَ الرَّسْلِ، يَا صَادِقَ الْوَعْدِ

O Eternal! O Everlasting! O Living! O Controller! O Reliever of sorrows! O Remover of grief! O Sender of Messengers and O Truthful in His promise!

Whoever invokes through this supplication, Allah, the Mighty and Glorified, will raise him along with Ali Ibn Husain and he will be his guide to Paradise. Ubayy enquired, ‘O Messenger of Allah (s.a.w.s.)! Will he have any caliph or successor?’

He replied, “Yes. For him will be the inheritances of the heavens and the earth.”

Ubayy asked, ‘What does ‘the inheritances of the heavens and the earth’ mean?’

He replied, “Decreeing the truth, ordering righteousness, interpretation of the laws and explanation of what will be.”

Ubayy asked, ‘What is his name?’

He replied, “His name is Muhammad. Verily, the angels will soon be acquainted with him in the heavens and invoke with his invocation.

اللَّهُمَّ إِنِّي عَنْكَ ضَوِيلٌ فَاغْفِرْ لِي مَنْ تَبَعَّنِي مِنْ إِخْرَانِي شَيْعَتِي طَيْبٌ مَا فِي صَلْبِي

O Allah! If there is any satisfaction or love near You for me, then forgive me and whoever follows me from my brothers or my followers, and purify what is in my loins, O the most Merciful of all mercifuls.

Then, Allah will place in his loin a blessed, pure and immaculate sperm. Jibreel informed me that surely Allah, the Mighty and Glorified, has purified this sperm and named it Ja’far and made him a guide, the guided one, he is satisfied with Allah and Allah is satisfied with him. He prays to his Lord and says in his supplication,

يَا دِيَارَ غَيْرِ مُتَوَّلٍ يَا أَحَمَّ رَاحِمِينَ اجْعَلْ شَيْعَتِي مِنَ الْأَنَاءِ قَاءَ، يَا هُمَّ عَنْكَ ضَاءَ، فَاغْفِرْ ذَنْبَهُمْ،
يَسِّرْ أَمْوَالَهُمْ، اقْضِ دَيْونَهُمْ، اسْتَرْ عَوْنَاهُمْ، هَبْ هُمَّ كَبَائِرَاتِي بَيْنَكَ وَبَيْنَهُمْ، يَا مَنْ لَا يَخَافُ
أَضَيْمَ لَا تَأْخُذْهُ سَنَةً لَا نُوْمَ، اجْعَلْ يَ منْ كُلِّ (هُمْ) غَمَ فَرْجًا

O Untiring Provider! O the most Merciful of all mercifuls! Grant protection for my Shias from the fire and satisfaction near You for them. Then, forgive their sins, ease their affairs, repay their debts, conceal their secrets and forgive their major sins which are between You and them. O He, Who does not fear injustice nor does sleep and slumber overtake Him! Grant salvation for me from every grief and sorrow.

Whoever prays with this supplication, Allah will raise him with a white (bright) face along with Ja’far Ibn Muhammad to the paradise, O Ubayy! Surely Allah, the Blessed and High, has placed in this sperm a pure, blessed and immaculate sperm, upon which He has sent mercy. He named it Musa and made him an Imam.

Ubayy asked, ‘O Messenger of Allah (s.a.w.s.)! Have each one of them been described in detail, procreate, inherit and describe each other in the aforementioned manner?’

He replied, “Jibreel (a.s.) has described them for me on the authority of Allah, the Lord of the worlds, Mighty be His Majesty.”

Ubayy asked, ‘Did Musa (Ibn Ja’far) have any specific supplication, which he prayed, other than the supplications of his forefathers?’

He replied, “Yes. He will say in his supplications

يَا خَالقَ الْخَلْقِ، يَا بَاسِطَ الرِّزْقِ، يَا فَاقِحَ الْحَبِّ (أَنْوَى)، يَا بَارِئَ النَّسْمِ مَحْيِي الْمَوْتَى مَمْبِتِ الْأَحْيَاءِ، (يَا) دَائِمَ الْثَّبَاتِ، مُخْرِجَ النَّبَاتِ افْعَلْ بَيِّ مَا أَنْتَ أَهْلَ

O Creator of creation! O Giver of sustenance! O Splitter of grain! O Creator of winds! O Giver of life to the dead and Who causes death to the living! O Everlasting and Who brings forth the vegetation! Do unto me as You are worthy of doing.

One who invokes in this manner, Allah, Mighty and Glorified be He, will fulfill his needs and raise him on the Day of Judgment along with Musa Ibn Ja'far. Surely, Allah has placed in his loin a pure and immaculate sperm with which He is satisfied. He has named it Ali and Allah, Mighty and Glorified be He, in His knowledge and His wisdom, was satisfied with his creation. He made him a proof for his Shias, through which they will demonstrate on the Day of Judgment. He has an invocation by which he invokes

لَهُمْ أَعْطَنِي هَدِيَّا، ثَبَّتْنِي عَلَيْهِ، احْشَرْنِي عَلَيْهِ أَمْنًا مِنْ لَا خَوْفٍ عَلَيْهِ لَا حَزْنٌ لَا جَزْعٌ، إِنَّكَ أَهْلَ تَقْوَى أَهْلَ مَغْفِرَةٍ

O Allah! Grant me guidance, make me firm on it, and raise me on it in a state of security, like the safety of the one who has neither fear nor grief nor sorrow. Surely, You are Worthy of fear and Worthy of forgiveness.

And verily, Allah, the Mighty and Glorified, has put in his sperm a blessed, pure and immaculate sperm, with which He is satisfied and named him Muhammad Ibn Ali. He is the intercessor of his Shias and the inheritor of his grandfather's knowledge. He has clear signs and apparent arguments. When he will be born, he will declare:

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ سُوْلَيْلُ اللَّهِ عَلَيْهِ السَّلَامُ

There is no god but Allah. Muhammad is the Messenger of Allah.

And he will recite in his supplications.

يَا مَنْ لَا شَبِيهَهُ لَا مَثَلَهُ، أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ لَا حَاقَ إِلَّا أَنْتَ لَا مَخْلُوقٌ إِلَّا تَبْقِي أَنْتَ، حَلَّتْ عَنِّي عَصَاكَ، فِي مَغْفِرَةٍ ضَاكَ

O the One Who has neither any similar nor any example. You are Allah, there is no god but You and there is no creator but You. You will annihilate the creatures while You will remain. You are forbearing with the one who disobeys You and in forgiveness is Your satisfaction.

Whoever prays with this supplication, Muhammad Ibn Ali will be his intercessor on the Day of Judgment. Surely Allah, Blessed and High, has placed in his loin a pure, bright, blessed, immaculate and clean sperm. He has named it Ali Ibn Muhammad. He has clothed him with contentment and dignity, and deposited in him sciences and secrets of every hidden thing. Whoever meets him, he will inform him of what is in his heart and caution against his enemy and he will supplicate in this manner:

يَا نُورَنَا يَا بَرَهَا يَا مَنِيرَنَا يَا مَبِينَ يَا بَابَ اكْفَنِي شَرِّ آفَاتِ دَهْوَنَ، أَسْأَكَ نِجَاهَ يَوْمَ يَنْفَخُ فِي صَوْلَةِ

O Light of all lights! O Proof! O Illuminator! O Explanator! O Lord! Protect me from the evil of the evil ones and the calamities of the times. I ask You salvation on the Day when the trumpet is blown.

Whoever recites this supplication, Ali Ibn Muhammad will be his intercessor and his leader to paradise. Surely Allah, Blessed and High, has placed in his loin a sperm and named it Hasan Ibn Ali. He made him a light in His cities, a caliph in His earth, an honor for His nations, a guide for His Shias, an intercessor for them near their Lord, a punishment for those who oppose him, a proof for whoever befriends him and a clear argument for whoever takes him as an Imam. He will say in his supplication:

يا عزيز العز في عزه، يا عزيزا عزني بعزك، أيدني بنصرك أبعد عني همزات الشياطين، ادفع
عني بدفعك امنع عني بمنعك اجعلني من خيار حلقك، يا أحد يا أحد يا فرد يا صمد

O Mighty of reverence in His Might! O Mighty! Grant me might for the sake of Your Might, assist me with Your help, keep far from me the whisperings of the devils, defend me with Your defense, protect me with Your protection and make me from the chosen ones of Your creatures. O One! O Unique! O Singular! O Needless!

Whoever invokes with this supplication, Allah, the High, will raise him with him (Hasan Ibn Ali) and for him is salvation from hell even if it was obligatory on him. Surely Allah, the Mighty and Glorified, has placed in the loins of Hasan, a blessed, pure, clean, immaculate and purified sperm. Every believer from whom Allah has taken the covenant of mastership (ولالية) is satisfied with it and only the deniers will disbelieve in him. He is the pure, immaculate, righteous, guide and guided Imam. He is the beginning of justice and its end. He will verify Allah, Mighty and Glorified be He, and Allah will verify him in his saying. He will emerge from Mecca till the proofs and signs are manifested. In Taliqan, he will have treasures that are neither gold nor silver but beautiful war-horses and imposing men. Allah, Mighty and Glorified be He, will gather for him three hundred and thirteen men from distant cities equal to the number of the Muslim soldiers in Badr. With him is a sealed book, which comprises the number of his companions along with their names, their genealogy, their cities, their business, their speech and their agnomen. They will be steadfast and will strive hard in his obedience.

Ubayy asked, 'And what will be his proofs and his signs, O Messenger of Allah (s.a.w.s.)?'

He replied, 'He will have a standard. When the time of his reappearance nears, this standard will unfurl on its own and Allah, the Blessed and High, will give it the power of speech. The standard will call out, 'Emerge, O friend of Allah, and kill the enemies of Allah.' He will also have two flags and two marks, besides a sheathed sword, which will call out, 'Come forth, O friend of Allah, as it is not permitted for you to sit (quietly) before the enemies of Allah.' Then he will reappear and kill the enemies of Allah wherever he will find them. He will uphold the laws of Allah and judge by the judgment of Allah. Jibreel will appear from his right side, Mikaeel from his left, (Prophets) Shuaib and Salih in front of him. Soon, you will remember what I am telling you and I entrust my affairs to Allah, Mighty and Glorified be He, even if it is after a long time. O Ubayy! Congratulations to the one who meets him, congratulations to the one who loves him and congratulations to the one who believes in him. Allah will save him from destruction because of his acknowledgement in Him, in the Messenger of Allah (s.a.w.s.) and in all the Imams (a.s.). Allah will open for them the paradise. Their likeness in the earth is like that of the (perfume) musk, the fragrance of which never diminishes after diffusion. Their similarity in the heavens is like that of an illuminated moon, the light of which never extinguishes.'

Ubayy asked, 'O Messenger of Allah (s.a.w.s.)! How has Allah, the Mighty and Glorified, explained the condition of these Imams?'

He answered, "Surely Allah, Blessed and High be He, sent down upon me twelve seals and twelve books. The name of each Imam is on his seal and his attribute is in his book, may Allah bless them all."

12 - Narrated to us Muhammad bin Ali Majilaway (r.a.): Narrated to me my uncle Muhammad bin Abil Qasim from Ahmad bin Abi Abdullah Barqi from Muhammad bin Ali Qurashi from Muhammad bin Sinan from Mufaddal bin Umar from Abi Hamza Thumali from Abi Ja'far Muhammad bin Ali al-Baqir from his father Ali bin Husain from his father Husain Ibne Ali (a.s.) that he said:

"I and my brother (Hasan) went to my grandfather, the Messenger of Allah (s.a.w.s.). He made me sit on one lap and made my brother sit on the other. Then he kissed us and said, 'By my father! You two are Imams, grandsons and virtuous. Allah has chosen you from me, from your father and your mother. He has also chosen from your progeny, O Husain, nine Imams. The ninth of them is their Qaim and all of them are equal before Allah in superiority and status'."

13 - Narrated to us Muhammad bin Musa bin Mutawakkil (r.a.): Narrated to me Muhammad bin Yahya al-Attar and

Abdullah bin Ja'far Himyari from Muhammad bin Husain bin Abil Khattab from Ibne Mahboob from Abil Jarud from Abi Ja'far (a.s.) from Jabir bin Abdullah Ansari that he said:

"One day I came to Fatima (s.a.) and before her was a tablet inscribed with the names of successors from her progeny. I counted twelve names, the last of whom was al-Qaim. There were three Muhammads and four Alis – bliss of Allah be on them all."

14 - Narrated to us Hamza bin Muhammad bin Ahmad bin Ja'far bin Muhammad bin Zaid bin Ali bin Husain bin Ali Ibne Abi Talib (a.s.) that he said: Informed us Ahmad bin Muhammad bin Saeed: Informed us Qasim bin Muhammad bin Hammad: Narrated to us Ghiyath bin Ibrahim: Narrated to us Husain bin Zaid bin Ali from Ja'far bin Muhammad (a.s.) from his ancestors that the Messenger of Allah (s.a.w.s.) said:

"I give you glad tidings - and he repeated this thrice. The similarity of my nation is like that of rain. One does not follow whether its beginning is good or its end. Surely, the likeness of my nation (Ahle Bayt) is like that of a garden from which one group is fed in one year and another is fed in another year so much so that the last group, which is fed from it, is the broadest of them all, like an ocean, the deepest and tallest of them all and the best of them in love. How can that nation be destroyed which begins with me and which will end with twelve righteous ones, the possessors of intellect, after me and Masih Isa, the son of Maryam? Only those who spread mischief between these two eras will be destroyed. They are not from me and I am not from them."

15 - Narrated to us my father (r.a.): Narrated to us Saad bin and from Ahmad bin Muhammad bin Isa from Muhammad bin Abi Umair from Umar bin Uzaina from Aban bin Abi Ayyash from Sulaym bin Qais Hilali that he said: I heard Abdullah bin Ja'far at-Tayyar say:

"We were present in a gathering that included Muawiyah, Hasan, Husain, Abdullah Ibne Abbas, Umar bin Abu Salma and Usamah bin Zaid. Traditions were being narrated. The narrator said to Muawiyah bin Abi Sufyan: I heard the Messenger of Allah (s.a.w.s.) said: "I have a greater claim on the faithful than they have on themselves, after my brother Ali is having greater claim on the believers than they have on themselves. Then after him my son, Hasan has a greater claim on the believers than they have on themselves. After him my son, Husain has a greater claim on the believers than they have on themselves. After him his son, Ali has a greater claim on the believers than they have on themselves. And you O Ali will see him. After him his son, Muhammad has a greater claim on the believers than they have on themselves. And you O Husain will see him. Then he completed twelve Imams nine of whom were from the progeny of Husain. Abdullah says: This statement of mine was verified by Hasan, Husain, Abdullah Ibne Abbas, Umar bin Abu Salma and Usamah bin Zaid in the presence of Muawiyah." Sulaym bin Qays says: I heard this tradition from Salman, Abu Zar, Miqdad and Usamah bin Zaid who said that they heard it from the Messenger of Allah (s.a.w.s.).

16 - Narrated to us Abu Ali Ahmad bin Hasan bin Ali Abde Rabb: Narrated to us Abu Zaid Muhammad bin Yahya bin Khalaf bin Yazid Marwazi in Rayy in the month of Rabi al- Awwal of the year 302: Narrated to us Ishaq bin Ibrahim Hanzali in the year 238 – alias Ishaq Ibne Rahawi: Narrated to me Yahya bin Yahya: Narrated to us Hisham bin Khalid from Shabi from Masruq that he said:

"We were sitting with Abdullah bin Masud when a youth asked Abdullah bin Masud if the Prophet had taken oath for any successor after him. Ibne Masud said: You are young in age but you have posed a question that no one has ever asked before. Yes, our Prophet has taken oath from us that after him there will be twelve caliphs, according to the number of the chiefs of Bani Israel."

17 - Narrated to us Ahmad bin Hasan al-Qattan: Narrated to us Abu Abdillah Ahmad bin Muhammad bin Ibrahim Ibne Abi Rajjal Baghadi: Narrated to us Muhammad bin Ubdus Harrani: Narrated to us Abdul Ghaffar Ibne Hakam: Narrated to us Mansur bin Abil Aswad from Matraf from Shabi from his uncle, Qais bin Ubaid that he said:

"We were sitting in a circle in which Abdullah bin Masud was also present. A Bedouin came and asked: Is there Abdullah among you? Abdullah bin Masud said: I am Abdullah. He asked: Did your Prophet tell you how many caliphs will be there after him? Abdullah bin Masud replied: Yes, twelve, same as the number of the chiefs of Bani Israel."

18 - Narrated to us Abul Qasim Attab bin Muhammad Hafiz: Narrated to us Yahya bin Muhammad bin Saaid: Narrated to us Ahmad bin Abdur Rahman bin Fadl and Muhammad bin Abdullah bin Sawwar and Ibne Warraq Nufaili that they said: Narrated to us Abdul Ghaffar bin Hakam: Narrated to us Mansur bin Abil Aswad from Mutarrif from Shabi that he said: Attab said: narrated to us Ishaq bin Muhammad Anmati: Narrated to us Yusuf bin Musa: Narrated to us Jareer from Ashath bin Sawwar from Shabi that he said: Attab said: narrated to us Husain bin Muhammad Harrani: Narrated to us Ayyub bin Muhammad Wazzan: Narrated to us Saeed bin Muslimah: Narrated to us Ashath bin Sawwar from Shabi, all of them said: from his uncle Qais bin Ubaid: Abul Qasim Attab said - and this is the report of Mutarrif - he said:

"We were sitting in the Masjid and in our company was Abdullah bin Masud when a Bedouin arrived and asked: Is there Abdullah [Ibne Masud] among you? Abdullah said: Yes, I am Abdullah. What do you want? He said: O Abdullah, did your Prophet inform about the number of caliphs among you? Abdullah bin Masud replied: You have asked something no one has ever asked before since I came to Iraq. Yes, twelve caliphs. Same as the number of the chiefs of Bani Israel."

19 - Narrated to us Ahmad bin Hasan al-Qattan: Narrated to us Abu Bakr Ahmad bin Muhammad bin Abde Rabb Nishapuri: Narrated to us Abul Qasim Harun bin Ishaq - that is Hamdani - that he said: Narrated to us my uncle, Ibrahim bin Muhammad from Ziyad bin Alaqah and Abdul Malik bin Umair from Jabir bin Samura that he said: With my father I was in the presence of the Prophet (s.a.w.s.) when I heard him say:

"There will be twelve Amirs after me. Then he said something in a low voice. I asked my father: What did The Messenger of Allah (s.a.w.s.) say in a low voice? He replied: He said: All of them will be from Quraish."

20 - Narrated to us Ahmad bin Hasan al-Qattan: Narrated to us Abu Ali Muhammad bin Ali bin Ismail Sukkari Marwazi: Narrated to us Sahl bin Ammar Nishapuri: Narrated to us Amr bin Abdullah Ibne Zarin: Narrated to us Sufyan from Saeed bin Amr from Shabi from Jabir bin Samura that he said:

"I went to the Masjid with my father and the Messenger of Allah (s.a.w.s.) was speaking. I heard him say: There will be twelve after me – that is Amirs – then he lowered his voice and I could not make out what he said. So I asked my father: What did he say? He replied: He said: All of them will be from Quraish."

21 - Narrated to us Ahmad bin Muhammad bin Ishaq Dainawari: Narrated to us Abu Bakr bin Abi Dawood: Narrated to us Ishaq bin Ibrahim bin Shazan: Narrated to us Walid bin Hisham: Narrated to us Muhammad bin Zukwan: Narrated to me my father from his father from Ibne Sireen from Jabir Ibn Samura that he said:

'We were with the Prophet (s.a.w.s.) when he said, "This matter (Islam) will continue till there are twelve (Caliphs). The people started screaming due to which I could not hear what he said thereafter. I asked my father, who was closer to the Prophet (s.a.w.s.) than me, 'What did the Messenger of Allah (s.a.w.s.) say?' He replied, "All of them will be from Quraish and their like will not be seen."

22 - Narrated to us Abdullah bin Muhammad as-Saigh: Narrated to us Abu Abdillah Muhammad bin Saeed: Narrated to us Hasan bin Ali bin Ziyad: Narrated to us Ismail Tayyan: Narrated to us Abu Usamah: Narrated to me Sufyan from Burd from Makhool when he was asked:

Did the Prophet (s.a.w.s.) say: There will be twelve caliphs after me? Makhool replied, 'Yes.'

23 - Narrated to us Abdullah bin Muhammad as-Saigh: Narrated to me Abul Husain Ahmad bin Muhammad bin Yahya Qasrani: Narrated to me Abu Ali Bishr bin Musa bin Salih: Narrated to us Abul Walid Khalaf Ibne Walid Basri from Israel from Simak that he said: I heard Jabir bin Samura say: I heard the Prophet (s.a.w.s.) say:

"There will be twelve Amirs after me. Then he said something I could not understand. So I asked the people and the said: He said: All of them shall be from Quraish."

24 - Narrated to us Abdullah bin Muhammad: Narrated to us Abul Hasan Ahmad bin Muhammad bin Yahya Qasrani: Narrated to us Abu Ali Husain bin Kumayt Bohlool Musili: Narrated to us Ghassan bin Rabi: Narrated to us Sulaiman bin Abdullah, slave of Aamir Shabi from Aamir from Jabir that he said: The Messenger of Allah (s.a.w.s.) said:

"The affair of my Ummah will continue to be bright till the twelve caliphs endure; and all of them will be from Quraish."

25 - Narrated to us my father and Muhammad bin Hasan - May Allah be pleased with them - they said: Narrated to us Saad bin Abdullah: Narrated to us Yaqoob bin Yazid from Hammad bin Isa from Umar bin Uzaina from Aban bin Abi Ayyash from Sulaym bin Qais Hilali that he said:

"I saw Ali (a.s.) in Masjid-e-Nabawi during the caliphate of Uthman and some people were mentioning some traditions and discussing Fiqh and knowledge. They talked about Quraish, their merits and those who brought Faith in the beginning and their migration to Medina and what virtues the Holy Prophet (s.a.w.s.) had mentioned about Quraish, like his saying that all Imams will be from Quraish and people will be following Quraish and the Quraish will be the Imams of Arabs, and his saying that one should not say bad things about Quraish and one Quraish will have twice the strength of a non-Quraish man, and he who bears enmity to Quraish, Allah bears enmity with him, and his saying that whoever humiliates Quraish, Allah will humiliate him. They talked about Ansaar, their merits, who were first ones to accept Islam and their help and how Allah has praised them in His Book, and discussed what virtues the Holy Prophet (s.a.w.s.) had mentioned and what he said about the funeral of Saad ibn Maaz, and talked about Hanzala ibn Abu Aamir, who was given the ritual bath by angels, and talked about that person who was helped by a honeybee. They talked until they did not leave any of the merits of Ansaar. Every tribe said they had this one and that one from their tribe. Quraish said that the Holy Prophet (s.a.w.s.) was from them, Hamza ibn Abdul Muttalib was from them, Ja'far was from them, Ubaidah ibn Harith and Zaid ibn Haaresaa were from them, and so were Abu Bakr, Umar, Uthman, Saad, Abu Ubaidah, Saalim and ibn Awf. They did not leave anybody among the ones who accepted Islam in the beginning. There were more than 200 people – some were facing Qibla and some were sitting in a circle. From Quraish, from what I can remember, was Ali ibn Abi Talib (a.s.), Saad ibn Abi Waqqas, Abdul Rahman ibn Awf and Zubair and Talha and Ammar, Miqdad, Abu Zar, and Hashim ibn A'tbah, Abdullaah ibn Umar, and Hasan and Husain (a.s.), Abbas and Muhammaad ibn Abi Bakr, Abdullaah ibn Ja'far, Ubaidullah ibn Abbas. From the Ansaar there were Ubayy ibn Kaab, Zaid ibn Thabit, Abu Ayyub-e-Ansari, and Abul Haytham Ibnul Taihan, Muhammaad ibn Muslimah and Qays ibn Saad ibn Ubadaah, Jabir ibn Abdullaah, Abu Maryam and Anas ibn Malik, Zaid ibn Arqam, Abdullaah Awf, Abu Layla and with him his son Abdul Rahman who was sitting next to him, who was a young boy – as yet he did not have a beard growing and was very handsome. Abul Hasan Basri came and with him was his son Hasan who was a young boy, as yet, did not have a beard growing and was very handsome. His height was medium. I started looking at him and Abdul Rahman Abi Layla. I could not decide who was more handsome between these two except that Hasan was older and taller. Then people said many things from morning to midday and Uthman was in his house and did not even know what these people were talking about. Ali (a.s.) was quiet – he did not talk and neither did anyone from his household.

Then all these people turned to Ali (a.s.) and said, 'O Abul Hasan! What has stopped you from talking?' So Ali (a.s.) replied: 'There is no tribe from which a tribesman has not spoken about merits and not said truth.' Then he said: 'O people of Quraish! O group of Ansaar! Through whom has Allah given you these merits – is it because of you yourselves or because of your tribes, or people of your house or somebody else apart from you?' Everyone replied: 'God has given, and because of the Holy Prophet (s.a.w.s.) has obliged us, and we have acquired all these because of him and we have got it. So all merits that we have acquired in religion and world is because of the Holy Prophet (s.a.w.s.). We have not acquired it because of our own selves or our tribes or people of our houses.' He said: 'You have spoken truth, O groups of Quraish and Ansaar. So do you accept that whatever good you have acquired in religion and world is specially due to us Ahle Bayt and not due to yourselves, and you have heard the Holy Prophet (s.a.w.s.) saying: 'I and my brother Ali ibn Abi Talib are created from the same clay until Adam.' People of Badr, Uhud and people of Saabeqah (people who accepted Islam first) all said: 'Yes we have heard it from the Holy Prophet (s.a.w.s.).' He asked: 'What, do you accept that my brother, the Holy Prophet (s.a.w.s.), said: 'I and my Ahle Bayt – we were, each and everyone of us, one Noor (light) that were walking in presence of Allah 14000 years before Adam was created, and when Adam was created, this light was put in his loins and brought to this earth. Then this light was put in the boat through Nuh, and then in the fire through Ibrahim and after that transferred on highly esteemed loins and pure wombs and then from pure wombs towards extremely

respected loins, within such fathers and mothers who never met each other unlawfully.' Then Ali (a.s.) said: 'Bearing Allah as Witness, I am saying do you know Allah, in His first Books, has in many verse given my merits and in this Ummah nobody reached Allah and His Prophet before me?' Everyone replied: 'Bearing Allah as Witness – Yes.' He asked: 'Bearing Allah as Witness, do you know when the verses

سَابِقُوَنَّ الَّذِينَ مِنْهُمْ هَاجَرُوا إِلَيْنَا

'And (as for) the foremost, the first of the Muhajirs and Ansaar...'¹⁷⁷

And...

سَابِقُوَنَّ الَّذِينَ مُقْرَبُونَ

'And the foremost are the foremost, these are they who are drawn nigh (to Allah).'¹⁷⁸

Were revealed, the Holy Prophet (s.a.w.s.) was asked whom these were for. He replied: 'Allah has revealed them for Prophets and their inheritors and I am more meritorious than all Prophets and Messengers, and Ali ibn Abi Talib, my inheritor, is more meritorious than all inheritors?' All replied: 'Bearing Allah as Witness – Yes.'

He said: 'I am telling you bearing Allah as Witness, do you know when these verses:

يَا أَيُّهَا الَّذِينَ آمَنُوا اطِّبِعُوا اللَّهَ أَطْبِعُوا رَسُولَنَا إِنَّمَا يُكَفِّرُ اللَّهُ سُوءُ الْأَدْيَارِ الَّذِينَ آمَنُوا أَدْرَجُوا إِلَيْنَا صَلَاتَهُمْ يُؤْثِرُونَ زَكَاهُمْ أَكْعُوْهُمْ

'O you who believe! Obey Allah and obey the Apostle and those in authority from among you.'¹⁷⁹

And

إِنَّمَا يُكَفِّرُ اللَّهُ سُوءُ الْأَدْيَارِ الَّذِينَ آمَنُوا أَدْرَجُوا إِلَيْنَا صَلَاتَهُمْ يُؤْثِرُونَ زَكَاهُمْ أَكْعُوْهُمْ

'Only Allah is your Wali and His Apostle and those who keep up prayers and pay the poor-rate while they bow.'¹⁸⁰

And

مَمْ يَتَّخِذُ أَمْنَاءُ مِنْ دُنْعَةِ اللَّهِ لَا سُورَةٌ لَا لَامٌ وَمِنْيَنَ حِجَّةٌ

'What! Do you think that you will be left alone while Allah has not known those of you who have struggled hard and have not taken any one as an adherent besides Allah and His Apostle and the believers.'¹⁸¹

Were revealed people asked: 'O Messenger of Allah, is this for particular believers or is it for believers in general?' Then Allah, the Mighty and Sublime commanded His Prophet to inform them who is Ulil Amr and explain Wilayat to them like prayer, fasting, Zakat, Hajj was explained to them. At that time the Holy Prophet (s.a.w.s.) appointed me at Ghadeer Khumm, then he gave a sermon and said: 'O people, Allah has given me such a Message that my chest is becoming tight, and I thought people will not believe me, so He demanded that I pass the Message on, or He will punish me.' Then the Holy Prophet (s.a.w.s.) ordered and it was announced that prayer is being established and gave a sermon and said: 'O people, do you know that Allah is my Maula and I am Maula of Momineen and I have more authority over the lives of Momineen than they themselves?' Everyone replied: 'Surely, O Prophet of Allah.' He said: 'O Ali, get up.' So I got up. He said:

¹⁷⁷ Surah Taubah 9:100

¹⁷⁸ Surah Waqiyah 56:10-11

¹⁷⁹ Surah Nisa 4:59

¹⁸⁰ Surah Maidah 5:55

¹⁸¹ Surah Taubah 9:16

من كنت مولاً هـ فعلي مولاً هـ من الاهـ عاد من عادهـ

'Whosever's Maula I am, then this Ali is his Maula – O Allah befriend him who befriends them and bear enmity towards him who bears enmity towards them (i.e. Ahle Bayt).' Salman then stood up and asked: 'O Messenger of Allah, what kind of Wilayat?' He replied: 'On whomever I have more authority, Ali also has more authority' and then the Almighty Allah revealed the verse:

اُيَّمَّا أَكْمَلْتَكُمْ دِينَكُمْ أَنْتَمْ عَلَيْكُمْ نِعْمَتِي صِبَّيْتَكُمُ الْإِسْلَامَ دِينًا

*'This day I have perfected for you your religion and completed My favor on you and chosen for you Islam as a religion.'*¹⁸²

Then the Holy Prophet (s.a.w.s.) recited Takbir and said, 'Allaho Akbar, my Prophethood is complete and Allah's religion is complete with Ali's Wilayat after me.' Abu Bakr and Umar stood up and asked: 'O Messenger of Allah! Is this verse only for Ali?' The Holy Prophet (s.a.w.s.) replied: 'Indeed, for him and for all my inheritors till the Day of Judgment.' They both said: 'O Messenger of Allah! Tell us who they are.' The Holy Prophet (s.a.w.s.) said: 'Ali, my brother, my vizier, my successor, my inheritor, and my caliph in my Ummah after me, and guardian of all Momineen after me, then my son Hasan, then my son Husain, then my son Husain's nine children, one after the other. Quran will be with them all and they will all be with Quran. They all will not leave Quran and Quran will not leave them all until they reach me at my Fountain.' Then people said: 'Yes, surely, bearing Allah as Witness, we have heard it and we are witness – it is like what you said.' Some people said: 'We remember most of what you said, but do not remember everything.' Ali (a.s.) said: 'You have said truth – all people are not equal in memory. I bear Allah as witness – these people have remembered it when the Holy Prophet (s.a.w.s.) stood up and explained it to them.' Then Zaid ibn Arqam, Baraa ibn Aazib, Abu Zar, Miqdad and Ammar stood up and said: 'We bear witness, we remember the Messenger of Allah saying, when he was on the pulpit and you were next to him: 'O people, Allah has commanded me that I appoint an Imam for you after me who will be responsible and he will be my inheritor, my caliph, and whose obedience, Allah – in His Book – has made obligatory on believers and has joined his obedience to His and my obedience. He has given command about his Wilayat in His Book, and I spoke again to Allah concerning this, fearing taunts and disbelief of hypocrites. Allah commanded firmly that I pass this Message or He will punish me.' 'O people, Allah has commanded in His Book to pray, so I explained it to you and He commanded Zakat, fasting and Hajj, so I mentioned these and explained these to you. And He has commanded you concerning Wilayat, and I am bearing you as witnesses that this Wilayat is for him (Ali) especially, (and he put his hand on Ali). Then after him, it is for his two sons and after them all inheritors who will be his children. They will not separate from Quran and Quran will not separate from them until they reach me at the Pool.' 'O people, I have told you, after me what your shelter will be and after me who your Imam, Wali, and Hadi will be. He is this – my brother Ali ibn Abi Talib. He has the same status that I have with you. Listen to him in matters of religion, and in your tasks, obey him because he has all that Allah has given me – His Knowledge and Wisdom. So ask him and learn from him and after him, his inheritors. Do not teach him and do not by-pass him, and do not fall behind him because he is with truth and truth is with him. He will always be with truth and truth will always be with him.' Then they all sat down.

Sulaym says that Ali (a.s.) said: 'O people, you know that when Allah in His Book revealed:

إِنَّمَا يُرِيدُ اللَّهُ لِذُهْبَ عَنْكُمْ رِّجْسَ أَهْلَ بَيْتٍ يُطَهِّرُكُمْ تَطْهِيرًا

*'Allah only desires to keep away the uncleanness from you, O people of the House! And to purify you a (thorough) purifying.'*¹⁸³

The Holy Prophet (s.a.w.s.) gathered me, Fatima and my two sons, Hasan and Husain, and then put a cloak over us and said: 'These are my Ahle Bayt, my flesh, what displeases them will displease me, what hurts them will hurt me, and what troubles me will trouble them, so keep them away from evil and keep them

¹⁸² Surah Maidah 5:3

¹⁸³ Surah Ahzab 33:33

as pure as they have a right to be.' Umme Salma asked: 'What about me, O Messenger of Allah?' The Holy Prophet (s.a.w.s.) replied: 'You are worthy, but this verse is only for me, my brother, my daughter Fatima and my two sons, and my son Husain's nine children, and nobody else is included with me – except them.' Everyone replied: 'Yes, indeed, we bear witness that Umme Salma told this to us. We asked the Holy Prophet (s.a.w.s.) and he said exactly what Umme Salma had related to us.'

Then Ali (a.s.) said: 'I am telling you, bearing Allah as Witness, do you know when the verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ كُونُوا مَعَ الصَّادِقِينَ

'O you who believe! Be careful of (your duty to) Allah and be with the true ones.'¹⁸⁴

...was revealed, Salman asked: 'O Messenger of Allah, is this verse general or particular?' Holy Prophet (s.a.w.s.) replied, 'All believers have been commanded here but Sadiqeen are particular, i.e. My brother Ali and after him my inheritors until the Day of Judgment?' Everyone said: 'Bearing Allah as Witness – Yes.' Ali (a.s.) said: 'Bearing Allah as Witness – do you know I asked the Holy Prophet (s.a.w.s.) at the time of the expedition of Tabuk why he had left me behind and he replied: 'Medina cannot be alright without either you or me, and you are to me as Harun was to Musa, except that after me there will not be another Prophet?' Everyone said: 'Bearing Allah as Witness – Yes.' Ali (a.s.) asked: 'Bearing Allah as Witness, do you when know Allah revealed in Surah Hajj:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُعُوا اسْجُدُوا اعْبُدُوا حَيْثُ عَلَّمْ تَنْلَحُوا ...

'O you who believe! Bow down and prostrate yourselves and serve your Lord, and do good that you may succeed...till the end of Surah...¹⁸⁵

Salman stood up and asked: 'O Messenger of Allah, who are these people over whom you stand witness and they stand witness over people, whom Allah has chosen and has left no obstacle in religion and their father Ibrahim's religion?' He replied: 'Allah has meant only 13 people, the Ummah is not included.' Salman requested: 'O Messenger of Allah, tell me who they are.' The Holy Prophet (s.a.w.s.) replied: 'I, my brother and eleven from my children?' Everyone replied: 'Bearing Allah as Witness – Yes.'

Ali (a.s.) said: 'I ask you, bearing Allah as Witness, do you know that the Holy Prophet (s.a.w.s.) gave a sermon after which he did not give any sermon. He said: 'O people, I leave behind you two heavy things – Allah's Book and my Ahle Bayt. Keep close to them, you will not deviate, because Lateef and Khabeer (Allah) has informed me and has promised me that these two will not separate until they come to the Pool to me.' Umar stood up and looked angrily. He asked: 'O Prophet of Allah, all the people of your house?' He replied: 'No, but those from them who are my inheritors. The first of them is my brother Ali, who is my vizier, my inheritor, my caliph in my Ummah and after me, the guardian of all believers. He is the first of them, then my son Hasan and then my son Husain, then nine from the posterity of Husain, one by one, until they come to me at the Fountain. They will be witness on the earth of Allah and will be authority on His Creation, and will be mines of His Wisdom. He who obeys them will have obeyed Allah, and he who disobeys them will have disobeyed Allah?' Everyone said: 'We bear witness that the Holy Prophet (s.a.w.s.) had said that.' Then for a long time Ali (a.s.) was questioned. He did not leave anything, bearing Allah as Witness, until he reached his final merits that the Holy Prophet (s.a.w.s.) has mentioned about him. All kept confirming, bearing Allah as Witness, that this was true."

26 - Narrated to us Muhammad bin Umar Hafiz: Narrated to me Abu Bakr Muhammad bin Ali Muqri – alias Qattah – that he said: Narrated to me Ahmad bin Muhammad bin Yahya Soosi: Narrated to us Abdul Aziz bin Aban: Narrated to us Sufyan Thawri from Jabir from Shabi from Masrooq that he said:

"I asked Abdullah (Ibn Masud), 'Did the Prophet (s.a.w.s.) inform you how many caliphs will there be after him?' He replied, 'Yes, twelve caliphs. All of them will be from Quraish.'

¹⁸⁴ Surah Taubah 9:119

¹⁸⁵ Surah Hajj 22:77

27 - Narrated to us Ja'far bin Muhammad bin Masroor: Narrated to us Husain bin Muhammad bin Aamir from Moalla bin Muhammad Basri from Ja'far bin Sulaiman from Abdullah bin Hakam from his father from Saeed bin Jubair from Abdullah bin Abbas that he said: The Messenger of Allah (s.a.w.s.) said:

"Indeed, my caliphs and legatees and the divine proofs over the creatures after me shall be twelve. The first of whom is my brother and the last is my son. He was asked: O Messenger of Allah, who is your brother? He replied: Ali Ibne Abi Talib. Then he was asked: Who is your son? The very Mahdi who will fill the earth with justice and equity just as it would be fraught with injustice and oppression. By the One Who sent me as the giver of glad tidings even if a day remains from the tenure of the world, the Almighty Allah would definitely prolong that day to such an extent that he reappears in it. At that time Isa bin Maryam, the spirit of Allah will descend and pray behind him. And the earth shall be illuminated by his effulgence and his kingdom and power will stretch to the east and the west of the earth."

28 - Narrated to us Ali bin Abdullah Warraq ar-Raazi: Narrated to us Saad bin Abdullah: Narrated to us Haitham bin Abi Masrooq Nahdi from Husain bin Ulwan from Umar bin Khalid from Saad bin Tareef from Asbagh bin Nubatah from Abdullah bin Abbas that he said: I heard the Messenger of Allah (s.a.w.s.) say:

"I, Ali, Hasan, Husain and nine (Imams) from the progeny of Husain are the purified and the infallible ones."

29 - Narrated to us Ahmad bin Hasan al-Qattan: Narrated to us Ahmad bin Yahya bin Zakariya al-Qattan: Narrated to us Bakr bin Abdullah bin Habib: Narrated to us Fadl bin Saqr Abdi: Narrated to us Abu Muawiyah from Amash from Abaya bin Rabi from Abdullah bin Abbas that he said: The Messenger of Allah (s.a.w.s.) said:

"I am the chief of the prophets, Ali Ibne Abi Talib is the chief of successors. And my successors after me are twelve. The first of them is Ali Ibne Abi Talib (a.s.) and the last is al-Qaim (a.s.)."

30 - Narrated to us Muhammad bin Hasan (r.a.): Narrated to us Muhammad bin Yahya al-Attar from Sahl Ibne Ziyad and Ahmad bin Muhammad bin Isa that they said: Narrated to us Hasan bin Abbas bin Harish ar-Raazi from Abi Ja'far the second, from his father from his ancestors that Amirul Momineen (a.s.) said: I heard the Messenger of Allah (s.a.w.s.) say to his companions:

"Have faith in the Night of Power (Lailatul Qadr). Indeed it is for Ali Ibne Abi Talib (a.s.) and his eleven sons after him."

31 - Narrated to us my father (r.a.): Narrated to us Saad bin Abdullah from Ahmad bin Muhammad bin Isa and Muhammad bin Husain bin Abil Khattab and Muhammad bin Isa bin Ubaid and Abdullah bin Aamir bin Saeed from Abdur Rahman bin Abi Najran from Hajjaj Khashshab from Maroof bin Kharrabooz that he said: I heard Aba Ja'far (a.s.) say: The Messenger of Allah (s.a.w.s.) said:

"The example of my Ahle Bayt in this Ummah is only like the example of the stars in the sky, when one of the stars disappears another one appears."

32 - Narrated to us more than one of our associates: Narrated to us Abu Ali Muhammad bin Hammam: Narrated to us Abdullah bin Ja'far from Ahmad bin Hilal from Muhammad bin Abi Umair from Saeed bin Ghazwan from Abi Baseer from Abi Abdullah (a.s.) narrates from his forefathers that the Messenger of Allah (s.a.w.s.) said:

"Surely Allah, Mighty and Glorified be He, chose Friday from the days, the month of Ramadan from the months, the Night of Power (ليلة القدر) from the nights, chose me from all the Prophets and chose Ali (a.s.) from me. He granted him (Ali) superiority over all the successors. From Ali (a.s.) He chose Hasan (a.s.) and Husain (a.s.) and from Husain (a.s.), He chose the successors from his descendants. They (descendants) will dispel the distortion of the exaggerators (غاليين) from the Quran, the plagiarism of the liars and the interpretation of the deviated ones. The ninth of them is their Qaim (a.t.f.s.) and he is their apparent and their concealed."

33 - Narrated to us Ahmad bin Muhammad bin Ziyad Hamdani (r.a.): Narrated to us Muhammad bin Maql

Qirmiseeni: Narrated to us Muhammad bin Abdullah Basri: Narrated to us Ibrahim bin Mihzam from his father from Abi Abdullah from his father from his ancestors from Ali (a.s.) that the Messenger of Allah (s.a.w.s.) said:

"The Imams will be twelve from my Ahle Bayt (a.s.). Allah, the High, will grant them my understanding, my knowledge and my wisdom and He will create them from my clay (طين). Then woe unto the arrogant ones against them after me, who will break my relations concerning them. What is wrong with them (opponents)? May Allah not make them reach my intercession!"

34 - Narrated to us Muhammad bin Ibrahim bin Ishaq (r.a.): Narrated to us Muhammad bin Hammam Abu Ali from Abdullah bin Ja'far from Hasan bin Musa Khashshab from Abi Muthanna Nakhai from Zaid bin Ali bin Husain bin Ali from his father Ali bin Husain (a.s.) from his father Husain bin Ali (a.s.) that he said: The Messenger of Allah (s.a.w.s.) said:

"How can that people be destroyed whose foremost are me, Ali and eleven of my descendants, the possessors of signs and whose last is Masih, the son of Maryam. But between these two eras, he will be destroyed who is not from me and I am not from him."

35 - Narrated to us Ahmad bin Muhammad bin Yahya al-Attar (r.a.): Narrated to us my father from Muhammad bin Abdul Jabbar from Ahmad bin Muhammad bin Ziyad Azdi from Aban bin Uthman from Thabit bin Dinar from the Chief of the worshippers Ali bin Husain from the Chief of the martyrs Husain bin Ali from the Chief of the legatees Amirul Momineen Ali Ibne Abi Talib (a.s.) that he said: The Messenger of Allah (s.a.w.s.) said:

"There will be twelve Imams after me. The first of them is you, O Ali and the last of them is the Qaim by whom Allah, the Mighty and Sublime will conquer the east and the west of the earth."

36 - Narrated to us Muhammad bin Ali Majilaway: Narrated to me my uncle Muhammad bin Abil Qasim from Ahmad bin Abi Abdullah Barqi: Narrated to me Muhammad bin Ali Qurashi: Narrated to me Abu Rabi Zahran: Narrated to us Jareer from Laith bin Abi Sulaym from Mujahid that he said: Ibne Abbas said: I heard the Messenger of Allah (s.a.w.s.) say:

"There is an angel of Allah named Dardaeel. He is having sixteen thousand wings and the distance between each wing is equal to that of the distance between the earth and the sky. One day a thought came to the mind of this angel that is there anything greater than the Almighty Allah? The Almighty Allah gave him the same number of wings again and now he had thirty-two thousand wings. Then the Almighty Allah ordered him to fly. So he continued to fly for fifty years but could not reach any end of the heavens. When he was tired, the Almighty Allah told him: O angel, come back to your original place, Our greatness is effective on all great things and there is no one greater than Me, nor can I be related to a particular place. Then the Almighty Allah confiscated his wings and expelled him from the rows of angels.

When Imam Husain (a.s.) was born on a Thursday night the Almighty Allah commanded the caretaker angel of hell to extinguish the fire as a mark of celebrating the birth of the son of the Prophet and told the caretaker of Paradise to decorate Paradise. Allah, the Mighty and Sublime also asked the Houries of Paradise to embellish themselves for the occasion. He instructed the angels to stand in organized rows as a mark of respect and recite glorifications and divine praises.

Archangel Jibreel was directed that a thousand delegations of angels, each consisting of a thousand angels mounted on horses having black and white marks and decorated with rubies and jewels, must go and congratulate the Prophet. They must also be accompanied by angels, known as Ruhanis, holding trays of effulgence. Jibreel was also told to inform the Prophet that the newborn should be named 'Husain'. He was also to tell the Prophet: O Muhammad, the evil people of your community mounted on the worst vehicles would slay Husain. Thus woe be to the killer, woe be to one who supports him and woe be to the one who shows the path of evil. I am aloof from the killer of Husain and he is away from My mercy because no crime would be as dreadful as the killing Husain till the Judgment Day. On the Judgment Day Husain's killer will enter Hell along with the polytheists. The Hell is eager to have the killer of Husain like the Paradise is desirous of righteous people.

Thus Jibraeel set out towards the earth but when he passed by Dardaeel he asked: O Jibraeel what matters have been decided with regard to the earth, tonight in the heavens? Is the doomsday near? Jibraeel said: No, a child is born in the house of Muhammad and the Almighty Allah has sent me to congratulate Muhammad on this occasion. Dardaeel said: O Jibraeel when you go to Muhammad tell him to request the Almighty to forgive me for the sake of this newborn, restore my wings and allow me to rejoin the ranks of the angels. Jibraeel came to the Messenger of Allah (s.a.w.s.) and congratulated him as the Almighty Allah had commanded. The Messenger of Allah (s.a.w.s.) asked: would my people kill my son? 'Yes,' said Jibraeel. 'They would not be from my community. I am immune from them. And the Almighty Allah is aloof from them. Jibraeel said: O Muhammad, I am also aloof from them. After that the Holy Prophet (s.a.w.s.) came to Lady Fatima and congratulated her and also informed her about the killing of Husain, she began to cry and said: Alas, would this child had not been born. May Allah send the killer of Husain to hell. The Holy Prophet (s.a.w.s.) said: O Fatima, I guarantee hell for the killer of Husain. But your son will not be martyred till he does not father a son who would be an Imam from whose progeny would come the rest of the guiding Imams. Then he said: From the Imams is Ali the guide, then Hasan the guiding one, then Husain the helper, then Ali bin Husain, the helped one, then Muhammad bin Ali, the intercessor, then Ja'far bin Muhammad, the befitter, then Musa bin Ja'far, the trustworthy, then Ali bin Musa, the ar-Reza, then Muhammad bin Ali, the doer, then Ali bin Muhammad, the giver of peace, then Hasan bin Ali, the scholar and then the Qaim, behind whom Isa (a.s.) would pray.

On hearing this Lady Fatima stopped her lamentation. Then Jibraeel informed the Holy Prophet (s.a.w.s.) about that angel and conveyed his request. Ibne Abbas says that the Messenger of Allah (s.a.w.s.) took up Imam Husain (a.s.) who was wrapped in a cloth. Then gesturing to the heavens said: O Allah, for the sake of this newborn, rather for the sake of the right You have on his grandfather Muhammad, and Ibrahim and Ismail and Ishaq and Yaqoob, if there is any status of Husain bin Ali and Fatima in Your view, please forgive Dardaeel, restore his wings and admit him to the ranks of the angels once again. Allah, the Mighty and Sublime accepted the request of the Holy Prophet (s.a.w.s.) and forgave the mistake of this angel. Thus the distinguishing feature of this angel in Paradise is that he is the slave of Husain bin Ali (a.s.) and Fatima, daughter of the Messenger of Allah (s.a.w.s.)."

37 - Narrated to us Muzaffar bin Ja'far bin Muzaffar bin Alawi Samargandi (r.a.): Narrated to us Ja'far bin Muhammad bin Masud from his father: Narrated to us Muhammad bin Nasr from Hasan bin Musa Khashshab: Narrated to us Hakam bin Bohlool Ansari from Ismail bin Hammam from Imran bin Qurra from Abi Muhammad Madani from Ibne Uzaina from Aban bin Abi Ayyash that he said: Narrated to us Sulaym Ibn Qais Al-Hilali relates:

"I heard Ali (a.s.) say, "No verse from the Quran descended on the Messenger of Allah (s.a.w.s.) but that he recited it for me and dictated it, while I jotted it down. He taught me its interpretation, its exegesis, its abrogating verse, its abrogated verse, its clear verse and its ambiguous verse. He prayed to Allah, Mighty and Glorified be He, that he should teach me its understanding and its memorization. Consequently, I never forgot even one verse from the Book of Allah, nor the knowledge, which he dictated to me and I had written it down. He did not leave anything which Allah, Mighty and Glorified be He, taught him from the permissible and the prohibited, the commands and the prohibitions, the past and the present, obedience as well as defiance, but that he taught me and I memorized it. I did not forget even one word from them. Then he placed his hand on my heart and prayed to Allah, Mighty and Glorified be He, that He should fill my heart with knowledge, understanding, wisdom and light. I did not forget any of these nor was there anything which I did not write." I asked, "O Messenger of Allah (s.a.w.s.), do you fear forgetfulness for me afterwards?" He replied, "I do not fear for you forgetfulness or ignorance. Indeed, my Lord, mighty is His Majesty, has informed me that He has responded to my prayer for you and your partners, those who will follow you." I asked, "O Messenger of Allah (s.a.w.s.)! Who are my partners after me?" He replied, "Those whom Allah, Mighty and Glorified be He, has accompanied with Himself and me in His verse

اطیعوا اللہ اطیعوا رسوئی الامر منکم...

"Obey Allah and obey the Messenger and the possessors of authority amongst you..."¹⁸⁶

I inquired, "O Messenger of Allah (s.a.w.s.)! Who are they?" He replied, "My successors till they reach unto me at the pond (of Kauthar). All of them are guides and guided. One who forsakes them will not harm them. They are with the Quran and the Quran is with them, neither it will separate from them, nor will they separate from it. Due to them my people will be helped, due to them they will receive rains, due to them calamity will be dispelled from them and their prayers will be accepted." I requested, "O Messenger of Allah (s.a.w.s.)! Name them for me." He rejoined, "This son of mine" and he placed his hand on the head of Hasan, "then this son" and he kept his hand on the head of Husain (peace be on them both), "then his son Ali, who will be born in your life, so convey my salaam to him and thus twelve (Imams) will be completed." I prayed, "May my father and my mother be sacrificed for you, O Messenger of Allah (s.a.w.s.), name each one of them for me." So, he named them one by one. By Allah! O brother of Bani Hilal, amongst them, is the Mahdi of this people, Muhammad, the one who will fill the earth with justice and equity like it has been fraught with injustice. By Allah! Surely I know who will pay allegiance to him between the Rukn and the Maqaam (in Kaaba) and I know their names and their fathers and their tribes."

¹⁸⁶ Surah Nisa (4): verse 59.

Chapter Twenty-five

Statements of the Holy Prophet (s.a.w.s.) regarding the occurrence of Ghaibat

1 - Narrated to us Ja'far bin Muhammad bin Masroor (r.a.): Narrated to us Husain bin Muhammad bin Aamir from his uncle Abdullah bin Aamir from Muhammad bin Abi Umair from Abi Jamila Mufaddal bin Salih from Jabir bin Yazid Jofi from Jabir bin Abdullah Ansari that he said: The Messenger of Allah (s.a.w.s.) said:

"Mahdi is from my descendants. His name is my name and his agnomen (*Kunniyat*) is my agnomen. He most closely resembles me in appearance and behavior than all other people. There will be occultation and confusion for him. So much so that people will deviate from their religion. Then a time will come when he would appear like a shooting star and he would fill up the earth with equity and justice just as it would be brimming with injustice and oppression."

2 - Narrated to us Muhammad bin Hasan (r.a.): Narrated to us Muhammad bin Hasan as- Saffar from Ahmad bin Husain bin Saeed from Muhammad bin Jumhur from Fadala bin Ayyub from Muawiyah bin Wahab from Abi Hamza from Abi Ja'far (a.s.) that he said: The Messenger of Allah (s.a.w.s.) said:

"Blessed be those who are fortunate to live in the time of Qaim of my Ahle Bayt. Those who will believe in him during his occultation and before his advent, who will love his friends and remain aloof from his enemies. Such people will be my closest ones and my friends on the Day of Judgment."

3 - Narrated to us Abdul Wahid bin Muhammad (r.a.): Narrated to us Abu Amr Balkhi from Muhammad bin Masud: Narrated to me Khalaf bin Hammad from Sahl bin Ziyad from Ismail bin Mehran from Muhammad bin Aslam Jabli from Khattab bin Musab from Sadeer from Abi Abdullah (a.s.) that he said: The Messenger of Allah (s.a.w.s.) said:

"Glad tidings for those who live till the time of the Qaim of my Ahle Bayt and follow him before his advent. Those who, during his occultation, have faith in him and the Imams preceding him and will be aloof from their enemies for the sake of Allah, they shall be my friends and the most honorable persons of my Ummah."

4 - Narrated to us my father and Muhammad bin Hasan and Muhammad bin Musa bin Mutawakkil - May Allah be pleased with them - they said: Narrated to us Saad bin Abdullah and Abdullah bin Ja'far Himyari and Muhammad bin Yahya al-Attar, all of them said: Narrated to us Ahmad bin Muhammad bin Isa and Ibrahim bin Hashim and Ahmad bin Abi Abdullah Barqi and Muhammad bin Husain bin Abil Khattab, all of them said: Narrated to us Abu Ali Hasan bin Mahboob Sarrad from Dawood bin Haseen from Abi Baseer from as-Sadiq Ja'far bin Muhammad from his ancestors that the Messenger of Allah (s.a.w.s.) said:

"Mahdi is from my progeny. There is an occultation and perplexity for him, during which period communities will deviate. He will bring the relics of the prophets. At that time he would fill up the earth with justice and equity as it will be fraught with injustice and oppression."

5 - Narrated to us Abdullah Wahid bin Muhammad bin Ubuds al-Attar Nishapuri: Narrated to us Ali bin Muhammad bin Qutaibah Nishapuri: Narrated to us Hamadan bin Sulaiman Nishapuri from Muhammad bin Ismail bin Bazee from Salih bin Uqbah from his father from Abi Ja'far Muhammad bin Ali al-Baqir from his father the Chief of the worshippers Ali bin Husain from his father, the Chief of the martyrs Husain bin Ali from his father the Chief of the legatees Amirul Momineen Ali Ibne Abi Talib (a.s.) that the Messenger of Allah (s.a.w.s.) said:

"Mahdi is from my progeny. There will be occultation due to which people will fall into confusion and go astray. He will come with the relics of the prophets (a.s.) and fill the earth with equity and justice as it would have been fraught with injustice and oppression."

6 - And from the same chain of narrators it is narrated from Amirul Momineen (a.s.) that he said: The Messenger of Allah (s.a.w.s.) said:

"The best worship act is waiting for the reappearance."

7 - Narrated to us Muhammad bin Musa bin Mutawakkil (r.a.); Narrated to us Muhammad bin Abi Abdullah Kufi: Narrated to us Muhammad bin Ismail Barmaki from Ali bin Uthman from Muhammad bin Furat from Thabit bin Dinar from Saeed bin Jubair from Ibne Abbas that he said: The Messenger of Allah (s.a.w.s.) said:

"Ali Ibne Abi Talib (a.s.) is the Imam of my Ummah and my caliph on it after me. And from his progeny is the awaited Mahdi who will fill the earth with justice and equity as it would be fraught with injustice and tyranny. By the One who has sent me with truth, as the giver of glad tidings and a warner, those who will be steadfast in faith upon him during his occultation will be more precious than red sulphur. Jabir Ibne Abdullah Ansari stood up and asked: O Messenger of Allah, is there occultation for the Qaim from your progeny? He replied: Yes, by my Lord, through him will Allah exalt those who believe and destroy those who disbelieve. O Jabir, it is one of the celestial matters and one of the secrets of Allah which is concealed from the people. Thus one who doubts in it, he in fact doubts in the matter of Allah, the Mighty and Sublime."

8 - Narrated to us Abul Hasan Muhammad bin Ali bin Shah Faqih Marwaruz: Narrated to us Abu Hamid Ahmad bin Muhammad bin Husain: Narrated to us Abu Yazid Ahmad bin Khalid Khalidi: Narrated to us Muhammad bin Ahmad bin Salih Tamimi: Narrated to us Muhammad bin Hatim Qattan from Hammad bin Amr from Imam Ja'far bin Muhammad from his father from his grandfather from Ali Ibne Abi Talib (a.s.) in a long tradition about the bequest of the Prophet (s.a.w.s.) in which he mentions that the Holy Prophet (s.a.w.s.) said to him:

"O Ali, know that, the faith is astonishing and certainty great of those who shall be there in the last period of time. There will be no prophet among them and Divine Proof will be hidden from them inspite of that they will believe in black upon white (writings/books)."

Chapter Twenty-six

Statements of Amirul Momineen (a.s.) regarding the occurrence of Ghaibat of the Twelfth Imam

1 - Narrated to us my father and Muhammad bin Husain - May Allah be pleased with them - they said: Narrated to us Saad bin Abdullah and Abdullah bin Ja'far Himyari and Muhammad bin Yahya al-Attar and Ahmad bin Idrees, all of them from Muhammad bin Husain bin Abil Khattab and Ahmad bin Muhammad bin Isa and Ahmad bin Muhammad bin Khalid Barqi and Ibrahim bin Hashim, all of them from Hasan bin Ali bin Faddal from Thalaba bin Maimoon from Malik Juhani. And narrated to us Muhammad bin Hasan bin Ahmad bin Walid (r.a.): Narrated to us Muhammad bin Hasan al-Saffar and Saad bin Abdullah from Abdullah bin Muhammad Taylisi from Mundhir bin Muhammad bin Qaboos from Nazr bin Abi Sarri from Abi Dawood Sulaiman bin Sufyan Mustariq from Thalaba bin Maimoon from Malik Juhani from Harith bin Mughirah Nasri from Asbagh bin Nubatah (r.a.) that he said:

"I presented myself before Amirul Momineen Ali Ibne Abi Talib (a.s.) I saw that he was engrossed in some thought and marking with his blessed finger on the earth. I queried, 'O Amirul Momineen (a.s.)! What is the matter, I find you today in some perplexity, making signs on the earth, do you love this earth? He replied: I swear by Allah that it is not so. I have never befriended this world, rather I was reflecting about that son, the eleventh one from my progeny. He is the Mahdi (a.t.f.s.), who will fill the earth with justice and equity as it would be filled with injustice and tyranny. There is an occultation for him in which some people will be deviated while others will be guided. I asked: O Amirul Momineen, would this come to pass? He replied: Yes, just as they are created and O Asbagh, I am telling you that they shall be the best of this Ummah with the righteous ones of this progeny. I asked: What will happen after that? He replied: After that Allah will do whatever He wants. He alone is the master of intentions, aims and the final ends."

2 - Narrated to us my father and Muhammad bin Hasan and Muhammad bin Ali Jilaway - May Allah be pleased with them - they said: Narrated to us Muhammad bin Abil Qasim Majilaway from Muhammad bin Ali Kufi Qurashi Muqri from Nasr bin Muzahim Minqari from Umar bin Saad from Fudhail bin Khadij from Kumayl bin Ziyad Nakhai.# And narrated to us Muhammad bin Hasan bin Ahmad bin Walid (r.a.) from Muhammad bin Hasan as-Saffar and Saad bin Abdullah and Abdullah bin Ja'far Himyari from Ahmad bin Muhammad bin Isa and Ibrahim bin Hashim, all of them from Abdur Rahman bin Abi Najran from Asim bin Humaid from Abi Hamza Thumali from Abdur Rahman bin Jundab Fazari from Kumayl bin Ziyad Nakhai. #And narrated to us Abdullah bin Muhammad bin Abdul Wahhab bin Nasr bin Abdul Wahhab Qurashi: Informed me Abu Bakr Muhammad bin Dawood bin Sulaiman Nishapuri: Narrated to us Musa bin Ishaq Ansari, the Qadi of Rayy: Narrated to us Abu Nuaym Zirar bin Surad Tamimi: Narrated to us Asim bin Humaid Hannat from Abi Hamza from Abdur Rahman bin Jundab Fazari from Kumayl bin Ziyad Nakhai. # And narrated to us Ahmad bin Ziyad bin Ja'far Hamadani: Narrated to us Ali bin Ibrahim bin Hashim from his father from Abdur Rahman bin Abi Najran from Asim bin Humaid from Abi Hamza Thumali from Abdur Rahman Ibne Jundab Fazari from Kumayl bin Ziyad Nakhai. # And narrated to us Shaykh Abu Saeed Muhammad bin Hasan bin Ali bin Muhammad bin Ahmad bin Ali bin Salt Qummi (r.a.): Narrated to us Muhammad bin Abbas Harwi: Narrated to us Abu Abdullah Muhammad bin Ishaq bin Saeed Said: Narrated to us Abu Hatim Muhammad bin Idrees Hanzali ar-Raazi: Narrated to us Ismail bin Musa Fazari from Asim bin Humaid from Abi Hamza Thumali from Abdur Rahman bin Jundab from Kumayl bin Ziyad Nakhai – (in another tradition Fudail bin Jadij has narrated from Kumayl) that he said:

"Once I saw Amirul Momineen (a.s.) in the mosque of Kufa, and when we completed our late evening prayer (i.e. Isha), he took me by his hands and came out of the Masjid. He did not say a word till we arrived at the rear part of Kufa. As he entered the desert, he heaved a sigh and said:

"O Kumayl, no doubt these hearts (i.e. minds) are containers, and the best of them are those who retain most. Remember from me what I say; people are of three categories: the learned men (of piety), the students on the path of salvation, and (the third one) the riffraff of the society, following every crowing of the crows, bending as the wind blows; never benefiting from the light of knowledge, nor finding a refuge with a strong supporter.

O Kumayl, knowledge is better than wealth; for knowledge guards you while you have to guard wealth; and wealth is diminished when spent, while knowledge grows and increases when you put it to use.

O Kumayl, to have liking and affinity for a learned man is the best way to entrench ones faith in Allah, it enables one to be obedient to Him during lifetime, and to be praiseworthy after one has died.

O Kumayl, dividend from wealth disappears with its loss, O Kumayl, the hoarders of wealth have died, while the learned men exist forever; their bodies have disappeared but their teachings and wisdom are ingrained in the hearts.

And then pointing to his chest said: Here is well-grounded, plentiful knowledge; I wish it had true recipients and adherents.

But unfortunately, some unscrupulous men of understanding have tried to misuse it, using religion as a weapon to earn the worldly gain, and seeking undue power by divine authority over Allah's creatures, abusing His bounties which He bestowed upon them. So the feeble-minded people accepted them as reliable; or took them as compliant with (divine) wisdom, discarding the true guardians of truth. (The truth is that) such people (who they have adopted as their guides) have no insight into its ramifications; with the result that with the slightest confusion, doubt enters their minds. Neither of them could be the true carrier of knowledge.

And then there are those with insatiable lust, easily misled by the pleasures of flesh, or enticed by accumulating wealth, not at all among those who care for religion. They very much resemble the grazing cattle. Thus knowledge dies with the death of such carriers.

Yet, the earth is never devoid of either a manifest divine power, or the one in concealment, ensuring that His clear signs are not lost. Surely, with those fewer people of enormous import, Allah protects His proof, till they succeed to transmit it further to their likes, and plant it deep in their hearts. They are the ones overwhelmed by the true knowledge of certitude, and have made it easy for themselves to tread on the path which men in luxury found difficult. They derive pleasure and enjoyment from things which repel the ignorant. Though they live on earth with their bodies, their souls hang unto the higher plane. They are the (true) representatives of Allah on His earth, the ones who invite (people) to His religion.

Alas! How keen I am to have sight of them! And I seek forgiveness from Allah for me and for you all."

And in the report of Abdur Rahman bin Jundab: "You may leave when you like,"

3 - Narrated to us Abu Saeed Muhammad bin Fadl bin Muhammad bin Ishaq Mudakkar in Nishapur: Narrated to us Abu Yahya Zakariya bin Yahya bin Harith Bazzaz: Narrated to us Abdullah bin Muslim Damishi: Narrated to us Ibrahim bin Yahya Aslami Madani from Ammara bin Juwain from Abi Tufayl Aamir bin Wathila that he said:

"We witnessed the funeral prayer of Abu Bakr after that we gathered around Umar bin Khattab and paid allegiance to him and visited him in the masjid for some days, till we addressed him by the title of chief of believers. One day we were seated with him when a Jew, who imagined to be a descendant of Harun, brother of Musa (a.s.) came and stood before Umar and said: O chief of believers, who among you is most knowledgeable regarding the Sunnah of your Prophet and the Book of your Lord so that I can ask my questions? The narrator says: Umar pointed out towards Ali Ibne Abi Talib (a.s.). The Jew said: O Ali, are you such? He replied: Yes, ask me whatever you want. The Jew said: I have three, three and one question. Ali (a.s.) said: Why don't you say that you have seven questions? He replied: If you reply the first three questions correctly I will ask the next three and if you reply to them also correctly I will ask the remaining one. But if you answer the first three questions wrongly, I will not ask any more questions. Ali (a.s.) asked: How would you know whether the replies I have given are right or wrong? The narrator says: The Jew put his hand inside his garment and took out an old book and said: I have inherited this book from my forefathers. It was dictated by Musa (a.s.) and written down by Harun (a.s.). It contains replies to all the questions I am going to ask you. Ali (a.s.) said: If I reply to all your questions correctly, will you accept Islam? "Yes," he said, by Allah, if you reply to my questions I will immediately embrace Islam at your hands. Ali (a.s.) said: You may ask. He said: Which was the first stone to come down to the earth? Which was the first spring of water that gushed out on the earth? And which was the first tree that grew on the

earth?

Ali (a.s.) said: O Jew, you people say that the first stone is that of Baitul Maqdas. It is a lie. The first stone is the Black Stone which came with Prophet Adam (a.s.) from Paradise. Which he placed at the Rukn of the House of Allah. People touch and kiss it and through it renew their covenant with Allah. The Jew said: By Allah, you are right. Ali (a.s.) said: Jews say that the first tree that grew on the earth is that of olive. It is a lie. The first tree is that of Ajwa dates that came down with Adam (a.s.) and his wife. The Jew said: By Allah, you are right. Ali (a.s.) said: You people say that the first spring that gushed forth is the spring of Baitul Maqdas. You lie. The first spring is that in which the companion of Musa (a.s.) forgot the salted fish and when the water of the spring of life reached it, it became alive and swam away and Musa and his companion followed it and met Khizr. The Jew said: By Allah, you are right. Ali (a.s.) asked: Ask the next three questions? He said: How many just Imams are there after the Prophet in this nation? What is the place of Muhammad in Paradise? And who all will stay with him in his house in Paradise? Ali (a.s.) said: O Jew, there are twelve Imams in this nation and their enemies cannot do them any harm. The Jew said: By Allah, You are right. Ali (a.s.) said: The house of Muhammad (s.a.w.s.) in Paradise is in the Jannat of Adn. It is at the center of Paradise and nearest place to the throne of the Beneficent. The Jews said: By Allah, You are right. Ali (a.s.) said: And those who will stay with him in his house are the twelve Imams. The Jew said: By Allah, You are right. Ali (a.s.) said: You may ask the remaining question also. He asked: For how many years will the successor of Prophet Muhammad (s.a.w.s.) live? Would he have a natural death or will be murdered? Ali (a.s.) replied: O Jew, he would live for thirty years after the Prophet. This will be dyed with this. Saying this he pointed towards his beard and his blessed head. The narrator says: At that moment the Jew got up from his place and said: I bear witness that there is no god, except Allah; Muhammad is the messenger of Allah and you are the successor of the Messenger of Allah (s.a.w.s.)."

4 - Narrated to us Muhammad bin Ali Majilaway (r.a.): Narrated to me my uncle Muhammad bin Abil Qasim from Ahmad bin Muhammad bin Khalid Barqi from Qasim bin Yahya from his grandfather Hasan bin Rashid from Abi Baseer from Muhammad bin Muslim from Abi Ja'far Muhammad bin Ali al-Baqir from his father Ali bin Husain from his father Husain bin Ali from his father Amirul Momineen (a.s.) that he said:

"The Almighty Allah has concealed four things in four things . He has concealed His pleasure in His obedience, so do not consider His obedience insignificant. Perhaps what you think is insignificant, in that lies His pleasure and you may know about it. He conceals His anger in His disobedience. So do not consider something unimportant in His disobedience. It is possible that the disobedience in which you are indulging not considering it serious, His anger lies in that only and you may not be aware of it. And He conceals His acceptance in supplication. So do not consider any supplication unimportant. It is possible that His acceptance is there in this supplication only and you are unaware about it. And He conceals His Wali (friend/saint) among His servants. So do not consider any person as lowly. It is possible that only he may be the Wali of Allah and you may not be aware of it."

5 - Narrated to us my father and Muhammad bin Hasan - May Allah be pleased with them - they said: Narrated to us Saad bin Abdullah and Muhammad bin Yahya al-Attar and Ahmad bin Idrees, all of them from Ahmad bin Abi Abdullah Barqi and Yaqoob bin Yazid and Ibrahim bin Hashim, all of them from Ibne Faddal from Aymun bin Muhriz Hadhrami from Muhammad bin Sama-a Kindi from Ibrahim bin Abi Yahya Madyani from Abi Abdullah (a.s.) that he said:

"After the death of Abu Bakr when people paid allegiance to Umar a young Jew came to him in the Masjid and greeted him, while people also sat around Umar. The young man from Jews said: O chief of believers, who among you is most knowledgeable regarding the Sunnah of your Prophet and the Book of your Lord? Guide me to him. Umar pointed out towards Ali Ibne Abi Talib (a.s.). The Jew turned to Ali (a.s.) and said: O Ali, are you such? He replied: Yes. The Jew said: I have three, three and one question. Ali (a.s.) said: Why don't you say that you have seven questions? He replied: No, if you reply the first three questions correctly I will ask the remaining. But if you answer the first three questions wrongly, I will not ask any more questions. Ali (a.s.) said: If I reply correctly do you have the capability to understand that it is right? That young man was a Rabbi and in the view of the Jews he was a descendant of Harun bin Imran, the brother of Musa (a.s.). He said: Yes. Amirul Momineen (a.s.) said: You swear by Allah, besides whom there is no

deity, that if I reply to your questions correctly you will embrace Islam and give up Judaism. The Jew took the oath and said: I am in search of truth and submission. Ali (a.s.) said: You may ask so that you may be informed. He said: Which was the first tree that grew on the earth? Which was the first spring of water that gushed out on the earth? And which was the first stone to come down to the earth?

Ali (a.s.) said: Jews say that the first tree that grew on the earth is olive. It is a lie. The first tree is Ajwa dates that came down with Adam (a.s.) and his wife. It is from which all the date trees have grown. As for your question about the first spring that burst forth on the earth, Jews think that it is the spring of Baitul Maqdas. You lie. The first spring is that in which the companion of Musa (a.s.) forgot the salted fish and when the water of the spring of life reached it, it became alive. And there is no dead that comes in contact with the water of this spring but it becomes alive. Khizr was leading the expedition of Dhulqarnain which was searching for this spring. He found it and drank from it and Dhulqarnain could not find it. As for your question that which is the first stone that came to the earth, the Jews think that it is the stone of Baitul Maqdas. It is a lie. The first stone is the Black Stone that which came with Prophet Adam (a.s.) from Paradise. Which he placed at the Rukn of the House of Allah where people kiss it. It was initially whiter than snow but due to the sins of human beings it has become black.

The Jews asked: Tell me, how many guiding and guided Imams are there in this nation, whose opponents cannot harm their Imamate? What is the place of Muhammad in Paradise? And who all from the Ummah will stay with him in his house in Paradise? Ali (a.s.) said: As for your question that how many guiding and guided Imams are there in this nation, whose opponents cannot harm their Imamate, there are twelve Imams in this nation and each of them is guided and the guiding. And their enemies cannot do them any harm.

As for your question that what is the place of Muhammad in Paradise? Well, his place is the best and most respectable in Paradise, that is the Adn Paradise. As for your question that who all from the Ummah will stay with him in his house in Paradise? It is the same twelve guiding Imams.

The young man said: By Allah, You are right. Ali (a.s.) said: The house of Muhammad (s.a.w.s.) in Paradise is in the Jannat of Adn. It is at the center of Paradise and nearest to the throne of the Beneficent. The Jews said: By Allah, You are right. Ali (a.s.) said: And those who will stay with him in his house are the twelve Imams. The Jew said: By Allah, besides whom there is no god, you are right. It is just as mentioned in the scroll dictated by Musa (a.s.) and written by the hand of Harun (a.s.). Then he asked: For how many years will the successor of Prophet Muhammad (s.a.w.s.) live? Would he have a natural death or will be murdered? Ali (a.s.) replied: Woe be unto you, O Jew, I am the successor of Muhammad (s.a.w.s.) and I would live for thirty years after him. Neither a day less nor a day more.

This will be dyed with this. Saying this he pointed towards his beard and his blessed head. The narrator says: At that moment the Jew got up from his place and said: I bear witness that there is no god, except Allah; Muhammad is the messenger of Allah and you are the successor of the Messenger of Allah (s.a.w.s.). Then a man who shall be more wretched than the killer of the she-camel of Prophet Salih (a.s.), would strike my head due to which my beard will be dyed in my blood. After that he wept much. The Jew youth came forward and said: I testify that there is no god, except Allah, and Muhammad is the messenger of Allah [and you are the successor of the Messenger of Allah (s.a.w.s.)].

Abu Ja'far Abadi said: In a *rafa'u* tradition – that the Imam said: All the people of Medina confess that this boy was the most knowledgeable among the Jews like his father."

6 - Narrated to us Muhammad bin Ali Majilaway (r.a.): Narrated to us Muhammad bin Abil Qasim from Ahmad bin Muhammad bin Khalid Barqi from his father from Abdullah bin Qasim Hayyan Sarraj from Dawood bin Sulaiman Ghassani from Abi Tufayl that he said:

"We witnessed the death of Abu Bakr and the allegiance to Umar while Ali (a.s.) sat in a corner. Just then a well dressed young Jew, who was a descendant of Harun (a.s.), came to Umar and stood before him said: O chief of believers, are you the most knowledgeable in this community regarding the Sunnah of your

Prophet and the Book of your Lord? Umar continued to look down. He said: I am addressing you. Then he repeated his question. Umar said: What concern you have with this? The boy said: I am in search of truth and I am having doubts about my religion. Umar pointed to Ali Ibne Abi Talib (a.s.) and said: This young man is such. The Jew asked: Who is that young man? Umar said: He is Ali Ibne Abi Talib, the cousin of the Messenger of Allah (s.a.w.s.), father of Hasan and Husain, sons of the Messenger of Allah (s.a.w.s.) and husband of Fatima, daughter of the Messenger of Allah (s.a.w.s.). The Jew came to Ali (a.s.) and said: O Ali, are you such? He replied: Yes. The Jew said: I have three, three and one question. Ali (a.s.) said: O Harooni, why don't you say that you have seven questions? He replied: No, if you reply the first three questions correctly I will ask the remaining. But if you answer the first three questions wrongly, I will not ask any more questions. Ali (a.s.) said: If I reply correctly would you enter my faith? The young man said: That is why I have come to you. Ali (a.s.) said: Ask what you like. The young man said: Which was the first drop of blood to fall on the earth? Which was the first spring of water that gushed out on the earth? And which was the first thing that grew on the earth? When Amirul Momineen (a.s.) replied to all the question he said: Now tell me the next three. Who are the just Imams after Prophet Muhammad (s.a.w.s.)? In which Paradise would Prophet Muhammad reside? And who would stay with him? Ali (a.s.) said: O Harooni, there are twelve caliphs and just Imams of Prophet Muhammad (s.a.w.s.). Opposition of the people will not be able to discourage them and they will not fear the adversaries. They shall be more steadfast on the religion of Allah than a mountain. Muhammad (s.a.w.s.) will be in Adn Paradise and the very twelve will live with him. The Jew said: By Allah, besides whom there is no god, you are right. It is same as my uncle Musa (a.s.) dictated to my father, Harun (a.s.). Tell me one more thing. He asked: For how many years will the successor of Prophet Muhammad (s.a.w.s.) live after the passing away of the Prophet? Would he have a natural death or will be murdered? Imam (a.s.) said: O Harooni, after the passing away of Prophet Muhammad (s.a.w.s.) he would live for thirty years. Neither a day more nor a day less. Then he will be hit on the head. Saying this he pointed to his head. And his beard will be dyed in the blood of his head. Hearing this, the Harooni screamed and tore his collar. Then he said: I testify that there is no god, except Allah. He is One and without a partner. Muhammad is His servant and messenger and you are his successor. People should confess to your greatness and not that they should dominate you. They must confess to your excellence instead of weakening you. The narrator says: After that Ali (a.s.) took him home and imparted the knowledge of religion to him."

7 - Narrated to us my father (r.a.): Narrated to us Abdullah bin Ja'far Himyari from Muhammad bin Isa from Abdur Rahman bin Abi Hashim from Ibne Abi Yahya Madyani from Abi Abdullah (a.s.) that he said:

"A Jew came to Umar and asked him some questions. Umar sent him to Ali (a.s.). He asked Ali (a.s.): Tell me how many just Imams there will be after your prophet? In which Paradise your prophet will be? And who all will stay with him there? Ali (a.s.) said: O Harooni, there will be twelve just Imams after Prophet Muhammad (s.a.w.s.) and they will be such that the opposition of the people will neither discourage them nor make them afraid. They shall be more steadfast on the religion of Allah than a mountain. Muhammad (s.a.w.s.) will be in Adn Paradise and these twelve will live with him. The Jew accepted Islam and said: In this gathering you are better than this man (Umar), you are the highest and no one is more excellent than you."

8 - Narrated to us my father and Muhammad bin Hasan - May Allah be pleased with them - they said: Narrated to us Saad bin Abdullah from Muhammad bin Husain bin Abil Khattab from Hakam bin Miskeen Thaqafi from Salih bin Uqbah from Ja'far bin Muhammad (a.s.) that he said:

"When Abu Bakr died after making Umar the caliph, one day Umar was sitting in the masjid when a man came and said: O master of believers, I am a Jew and the greatest scholar among them. I want to ask you a few things. If you answer them correctly I will accept Islam. Umar asked: What are those things? He said: I will ask three, three and one questions. You may answer the questions yourself or send me to anyone among your people who is more knowledgeable than you. Umar said: This young man (Ali) will reply to your questions. Ali (a.s.) came to the Jew and said: Why are you saying that you will ask three, three and one question? Why don't you say that you will ask seven questions? He replied: If you cannot reply the first three questions I will not ask the remaining. Ali (a.s.) said: If I reply will you accept Islam? "Yes," he

said. Ali (a.s.) said: You may ask. He said: Which was the first stone to come down to the earth? Which was the first spring of water that gushed out on the earth? And which was the first tree that grew on the earth? Ali (a.s.) said: O Jew, you people say that the first stone is that of Baitul Maqdas. It is a lie. The first stone is the one which came with Prophet Adam (a.s.) from Paradise. The Jew said: You are right. The same thing is mentioned in the scroll that Prophet Musa (a.s.) dictated to Harun (a.s.). Ali (a.s.) said: You people say that the first spring that gushed forth is the spring of Baitul Maqdas. You lie. The first spring is that in which Yusha bin Nun washed the fish and the water Khizr (a.s.) drank, and one who drinks this water never dies. The Jew said: You are right. The same was dictated by Musa (a.s.) to Harun (a.s.). Ali (a.s.) said: You people say that the first tree that grew on the earth is olive. You lie. The first tree is Ajwa that came down with Adam (a.s.). The Jew said: You are right. The same was dictated by Musa (a.s.) to Harun (a.s.). Ali (a.s.) asked: What are the next three questions? He said: How many rightful Imams are there in this nation, whom the opponents will not be able to discourage? He replied: They are twelve. The Jew said: You are right. The same was dictated by Musa (a.s.) to Harun (a.s.). Now tell me in which Paradise your prophet will be? Imam (a.s.) said: He will be in Adn Paradise. The Jew said: You are right. The same was dictated by Musa (a.s.) to Harun (a.s.). Now tell me who all will stay with him? Imam (a.s.) said: The twelve Imams. The Jew said: You are right. The same was dictated by Musa (a.s.) to Harun (a.s.).

Imam Ali (a.s.) said: What is your seventh question? He asked: For how many years will the successor of Prophet Muhammad (s.a.w.s.) live? He replied: Thirty years. He asked: Would he have a natural death or will be murdered? Imam (a.s.) said: He will be assassinated. He would be hit on the head and his beard will be dyed in blood. The Jew said: You are right. The same was dictated by Musa (a.s.) to Harun (a.s.). [Then he embraced Islam].

9 - Narrated to us Muhammad bin Hasan (r.a.): Narrated to us Ahmad bin Idrees: Narrated to us Ja'far bin Muhammad bin Malik Fazari Kufi: Narrated to me Ishaq bin Muhammad Sairafi from Abi Hashim from Furat bin Ahnaf from Saad bin Tareef from Asbagh bin Nubatah from Amirul Momineen (a.s.) that he mentioned the Qaim and said:

"He shall be in occultation till the ignorant say: What need does Allah have for Aale Muhammad?"

10 - Narrated to us my father and Muhammad bin Hasan - May Allah be pleased with them - they said: Narrated to us Saad bin Abdullah from Ahmad bin Muhammad bin Isa and Muhammad bin Husain bin Abil Khattab and Haitham bin Abi Masruq Nahdi from Hasan bin Mahboob from Hisham bin Saalim from Abi Ishaq Hamadani: Narrated to me a reliable person from our associates that he heard Amirul Momineen (a.s.) say:

"O Allah do not leave Your earth devoid of Your Proof on Your creatures, either manifest or hidden so that Your arguments and Proofs are not invalidated."

11 - Narrated to us my father (r.a.): Narrated to us Saad bin Abdullah: Narrated to us Harun bin Muslim from Saadaan from Masada bin Sadaqah from Abi Abdullah from his forefathers from Ali (a.s.) that he said from the pulpit of Kufa Masjid:

"O Allah, it is necessary that Your earth does not remain devoid of Your Proof on Your creatures, who may guide the people to Your religion and who teaches Your religion, so that Your argument is not rendered invalid and those who follow Your saints may not be misguided after having received guidance, whether this Proof is seen and not be obeyed or is hidden and the enemies are lying in ambush for him and he is himself hidden from the view of the people while his knowledge will not be hidden from the people and his laws are firm in the hearts of the believers and they act upon them."

12 - Narrated to us Husain bin Ahmad bin Idrees (r.a.): Narrated to us my father from Ja'far bin Muhammad bin Malik Fazari from Abbad bin Yaqoob from Hasan bin Hammad from Abil Jarud from Yazid bin Tomah that he said: I heard Amirul Momineen (a.s.) say regarding the way people will search for the Imam:

"As if I can see you bleating like cattle; searching for pasture, but in vain."

13 - Narrated to us Ali bin Ahmad bin Muhammad bin Musa bin Imran (r.a.): Narrated to us Muhammad Ibne Abi Abdullah Kufi: Narrated to us Saad bin Abdullah from Muhammad bin Abdul Hameed and Abdus Samad bin

Muhammad, all of them from Hannan bin Sadeer from Ali bin Hazawwar from Asbagh bin Nubatah that he said: I heard Amirul Momineen (a.s.) say:

"The master of this affair is that same wandering, homeless and lonely one."

14 - Narrated to us Muhammad bin Ahmad Shaibani (r.a.): Narrated to us Muhammad bin Ja'far Kufi: Narrated to us Sahl bin Ziyad Adami: Narrated to us Abdul Azeem bin Abdullah Hasani (r.a.) from Muhammad bin Ali bin Musa bin Ja'far bin Muhammad bin Ali bin Husain bin Ali Ibne Abi Talib (a.s.) from his father from his ancestors from Amirul Momineen (a.s.) that he said:

"For our Qaim there is an occultation, which shall be prolonged. As if I can see the Shias resembling quadrupeds searching for pasture but being unable to find it. Know that, whosoever from them remains firm on his religion and whose heart is not hardened due to the prolonging of occultation, then he shall be with us in our rank on the Day of Judgment. Then he said: When our Qaim arises, he would not have the allegiance of anyone upon his neck, therefore his birth shall be secret and he himself shall be in occultation."

Narrated to us Ali bin Ahmad bin Musa (r.a.): Narrated to us Muhammad bin Ja'far Kufi from Abdullah bin Musa Ruyani from Abdul Azeem bin Abdullah Hasani from Muhammad bin Ali ar-Reza from his father from Amirul Momineen (a.s.) exactly the same above tradition. 15 - Narrated to us Ali bin Abdullah Warraq: Narrated to us Saad bin Abdullah from Ibrahim bin Hashim from Ishaaq bin Muhammad Sairafi [from Hisham] from Furat bin Ahnaf from Asbagh bin Nubatah that he said: Qaim was (a.s.) mentioned in presence of Amirul Momineen (a.s.) and he said:

"Indeed he shall go into occultation till the ignorant will say: For the Almighty Allah there is no need of Aale Muhammad."

16 - Narrated to us Ahmad bin Ziyad bin Ja'far Hamadani (r.a.): Narrated to us Ali bin Ibrahim bin Hashim from his father from Ali bin Mabad from Husain bin Khalid from Ali bin Musa ar-Reza from his father Musa bin Ja'far from his father Ja'far bin Muhammad from his father Muhammad bin Ali from his father Ali Ibne Husain from his father Husain bin Ali from his father Amirul Momineen Ali Ibne Abi Talib (a.s.) that he said:

"Your ninth descendant, O Husain is the same one who will rise with the truth (*Qaim bil Haqq*) and the one who will expound the religion and spread justice." Husain asked: O Amirul Momineen, will this actually come to pass? He replied: Yes, by the one who sent Muhammad with prophethood, and chose him over all the people; but it will be after occultation and confusion during which period none shall remain steadfast and firm in his faith except the sincere ones, who have the soul of certainty. They are the ones from whom Allah, the Mighty and Sublime has taken oath on our *Wilayat* and has guarded faith in their hearts and supported them through the Holy Spirit."

17 - Narrated to us my father (r.a.): Narrated to us Ali bin Ibrahim from his father from Muhammad bin Sinan from Ziyad Makfoof from Abdullah bin Abi Uqbah, the poet that he said: I heard Amirul Momineen Ali Ibne Abi Talib (a.s.) say regarding the way people will search for the Imam:

"As if I can see you running like camels, searching for pasture in vain."

18 - Narrated to us my father and Muhammad bin Hasan - May Allah be pleased with them - they said: Narrated to us Saad bin Abdullah from Muhammad bin Husain bin Abil Khattab from Muhammad bin Sinan from Abil Jarud Ziyad bin Mundhar from Abdullah bin Abi Uqbah the poet, that he said: I heard Amirul Momineen (a.s.) say regarding the way people will search for the Imam:

"As if I can see you roving around like camels, searching for pasture, but unable to find it."

19 - Narrated to us Muhammad bin Hasan (r.a.) - May Allah be pleased with them - they said: Narrated to us Muhammad bin Yahya al-Attar from Sahl Ibne Ziyad Adami and Ahmad bin Muhammad bin Isa that they said: Narrated to us Hasan bin Abbas Harish ar-Raazi from Abi Ja'far Muhammad bin Ali, the second, from his ancestors (a.s.) that Amirul Momineen (a.s.) said to Ibne Abbas:

"The grand night (Lailatul Qadr) comes every year. And it is on this night that the commands of Sunnah come down; and after the Messenger of Allah (s.a.w.s.) these commands come down to his successors. Ibne Abbas asked: Who are those successors? He replied: I am, and after me, the eleven narrating Imams from my progeny [who will narrate traditions from the Messenger of Allah (s.a.w.s.)]."

Chapter Twenty-seven

Narration of Lady Fatima Zahra

Narration of the scroll regarding the names of Imams, names of their mothers, and that the twelfth of them will be the Qaim

1 - Narrated to us Muhammad bin Ibrahim bin Ishaq Taliqani (r.a.): Narrated to us Hasan bin Ismail: Narrated to us Abu Amr and Saeed bin Muhammad bin Nasr al-Qattan: Narrated to us Abdullah bin Muhammad Salmi: Narrated to us Muhammad bin Abdur Rahman: Narrated to us Muhammad bin Saeed bin Muhammad: Narrated to us Abbas bin Abi Amr from Sadaqah bin Abi Musa from Abi Nazra that he said:

"When the last moments of Imam Muhammad Baqir (a.s.) approached, he summoned his son, Imam Ja'far Sadiq (a.s.) and took the oath of Imamate from him. The brother of Imam Muhammad Baqir (a.s.), Zaid bin Ali bin Husain said: O Brother, why don't you let the matter proceed like in the case of Imam Hasan (a.s.) and Imam Husain (a.s.)? The Imam said: Abul Hasan, Imamate is not transferred by emulation and it is not given from one to another by way of a custom. It is one of the decided proofs of the Almighty. Then the Imam called for Jabir bin Abdullah and said: O Jabir, narrate to me the tradition about what you saw in the scroll of Fatima. Jabir said: Yes, O Abu Ja'far, one day I went to the house of Fatima to offer greetings at the birth of Imam Hasan (a.s.). I saw in the hands of Fatima, a scroll in a white binding. I asked: O chief of the ladies, what scroll is this? She said: It contains the names of the Imams from my progeny. I said: Can I see it? She replied: Only the Prophet, the successor of the Prophet and his Ahle Bayt (a.s.) can touch this scroll. If this restriction had not been there I would have given it to you. But I can permit you to see it without touching it.

Jabir says: I read this scroll. It was written therein: Abul Qasim Muhammad bin Abdullah Mustafa, whose mother is Amina binte Wahab, Abul Hasan Ali Ibne Abi Talib al-Murtuza, whose mother is Fatima binte Asad bin Hashim bin Abde Manaf, Abu Muhammad Hasan bin Ali al-Birr, Abu Abdullah Husain bin Ali Taqi, both of whose mother is Fatima binte Muhammad, Abu Muhammad Ali bin Husain al-Adl whose mother is Shaharbanu binte Yazdjird Ibne Shahanshah, Abu Ja'far Muhammad bin Ali al-Baqir whose mother is Umme Abdullah binte Hasan bin Ali Ibne Abi Talib (a.s.), Abu Abdullah Ja'far bin Muhammad as- Sadiq whose mother is Umme Farwa binte Qasim bin Muhammad bin Abu Bakr, Abu Ibrahim Musa bin Ja'far Thiqa whose mother is a slave wife named Hamida, Abul Hasan Ali bin Musa ar-Reza whose mother is a slave wife named Najma, Abu Ja'far Muhammad bin Ali Zaki whose mother is a slave wife named Khizran, Abul Hasan Ali bin Muhammad Amin whose mother is Susan the maid, Abu Muhammad Hasan bin Ali Rafiq whose mother is Samana the maid and her patronym was Ummul Hasan, Abul Qasim Muhammad bin Hasan, the proof of Allah on the creatures whose mother is Narjis the maid slave; peace of Allah be on them all."

The author says: The name of the Qaim is mentioned in this tradition but in the coming chapters we will mention traditions that prohibit pronouncing the name of the Qaim, Insha Allah.

Chapter Twenty-eight

Nass for the Qaim in the Tablet that Allah gave to His Messenger

And he passed it to Fatima (s.a.) who showed it to Jabir bin Abdullah Ansari. Jabir read and copied it and informed about it to Abu Ja'far Muhammad bin Ali al-Baqir (a.s.) later on.

1 - Narrated to us my father and Muhammad bin Hasan - May Allah be pleased with them - they said: Narrated to us Saad bin Abdullah and Abdullah bin Ja'far Himyari, all of them from Abil Hasan Salih bin Abi Hammad and Hasan bin Tareef, all of them from Bakr bin Salih and narrated to us my father and Muhammad bin Musa bin Mutawakkil and Muhammad bin Ali Majilaway; and Ahmad bin Ali bin Ibrahim; and Hasan bin Ibrahim bin Natana; and Ahmad bin Ziyad Hamadani - May Allah be pleased with them - they said: Narrated to us Ali bin Ibrahim from his father Ibrahim bin Hashim from Bakr bin Salih from Abdur Rahman bin Saalim from Abi Baseer from Abi Abdullah (a.s.) that he said:

"My father (a.s.) said to Jabir Ibn Abdullah Ansari, 'I have some work with you. So, when is it possible for you to give me some time that I may ask you something?' Jabir replied, 'Whenevers you wish.' Thus, when my father (a.s.) met him in privacy, he asked him, "O Jabir! Inform me about the Tablet which you saw in the hand of my mother, Fatima, the daughter of the Messenger of Allah (s.a.w.s.) and what did she tell you as to what was written in it?" Jabir replied, 'I hold Allah as Witness that I went to visit your mother, Fatima (a.s.) during the lifetime of the Messenger of Allah (s.a.w.s.) to congratulate her for Husain's (a.s.) birth. I saw in her hand a green Tablet, which I thought to be of emerald and its writing was as bright as sunlight. I asked her, 'May my parents be sacrificed for you, O daughter of Allah's Messenger (s.a.w.s.)! What is this Tablet?' She (s.a.) replied, 'This is the Tablet, which Allah, to whom belong might and majesty, has gifted to the Messenger of Allah (s.a.w.s.). In it is the name of my father, the name of Ali, the name of my two sons and the names of the successors from my progeny. In turn, my father gave it to me that I may rejoice through it.' Jabir said, 'Thus, your mother Fatima (a.s.) gave it to me. I read it and copied it.' My father (a.s.) asked, 'O Jabir! Can you show it (the copied manuscript) to me?' He replied in the affirmative. My father (a.s.) accompanied Jabir to his house where he took out a scroll of parchment and gave it to my father he said, 'I hold Allah as Witness that this is what I saw written in the Tablet:

In the Name of Allah, the Beneficent, the Merciful. This is a Book from Allah, the Mighty, the Wise to Muhammad, His light, His ambassador, His veil and His proof. The trustworthy spirit (Jibreel) has descended with it from the Lord of the worlds. O Muhammad! Magnify my names, be grateful for My bounties and do not deny My endowments. Verily I am Allah, there is no god but Me, the Destroyer of the oppressors, the Degrader of the tyrants and the Establisher of the Day of Judgment. Verily I am Allah, there is no god but Me. Whoever expects grace from other than Me or fears other than My justice and My punishment, I will punish him in such a way that I will not punish anybody in this manner in the worlds. Hence, worship only Me and rely only on Me. Indeed, I did not raise a messenger, completed his days and terminated his duration but that I appointed for him a successor. Certainly, I made you superior over all other Prophets and made your successor superior over all other successors. After him, I honored you with your two grandsons, Hasan and Husain. I made Hasan the mine of My knowledge after the end of the days of his father and I made Husain the treasure chest of My revelation, I honored him with martyrdom and sealed it for him with eternal bliss. So, he is the best of the martyrs and the highest of them in grade before Me. I have placed My perfect word with him and the complete proof near him. Through his progeny, I shall reward and punish.

The first of them is the chief of the worshippers and the adornment of My past friends, then his son (Muhammad) who resembles his grandfather al-Mahmood¹⁸⁷, the splitter of My knowledge and the mine of My wisdom. Soon, those who doubt concerning his son Ja'far will be destroyed. He who rejects him has rejected Me. I speak the truth, I will indeed honor the position of Ja'far and make him happy vis-à-vis his Shias, his helpers and his friends. After him, I have selected Musa and there will be a blinding, dark

¹⁸⁷ A title of the Messenger of Allah (s.a.w.s.).

corruption so that the spark of My obedience is not terminated, My proof is not hidden and My friends are not afflicted with misfortune. Beware! Whoever denies even one of them has denied My bounty. Whoever changes one verse from My Book, then indeed has attributed a lie unto Me. Then woe unto the liars, the deniers with the termination of the duration of My servant, My beloved and My chosen one, Musa. Verily, the one who denies the eighth is as if he has denied all My friends (Imams). Ali is My friend, My helper and the one upon whom I have placed Prophethood's burden of proof and conferred upon him mastership. An arrogant devil¹⁸⁸ will murder him. He will be buried in a city, which the righteous servant¹⁸⁹ has built, next to the worst of My creatures. I speak the truth, I will soothe his eyes with Muhammad, his son and his successor after him. He is the heir of My knowledge, the mine of My wisdom, the place of My joy and My proof upon My creatures.

None shall believe in him but that the paradise will be his abode and I will allow him to intercede for seventy of his family members, even if all of them are eligible for hell. I will complete his bliss with his son Ali, My friend, My helper, My witness amongst My creatures and My trustee upon My revelation. From him, I will bring forth Hasan, the caller to My path and the treasurer of My knowledge. Thereafter, I will complete this (chain of Imamate) with his son, mercy for the worlds. He will possess the perfection of Musa, the brightness of Isa and the patience of Ayyub. Soon, My friends will be humiliated in his time and their heads will be gifted as trophies like the heads of the Turks and the Dailamites. They will be killed, they will be burnt, they will live in a state of fear, terror and trepidation. The earth will be colored with their blood and wailing and sobbing will be commonplace among their womenfolk. They are My true friends! Through them I will repel all blinding and dark mischief, remove the earthquakes and do away with the burdens and the chains.

﴿إِنَّكُمْ عَلَيْهِمْ صَلَوَاتٌ مِّنْ رَبِّهِمْ حَمْدٌ إِنَّكُمْ هُمُ الْمُهَمَّذُونَ﴾

They are those upon them is the blessings of their Lord and mercy. And they are the guided ones.¹⁹⁰

Abdur Rahman bin Salim says: Abu Baseer says, 'If you do not hear in your time anything but this tradition, it will suffice for you. Hence, conceal it except from those who are worthy of it.'

2 - Narrated to us Ali bin Husain bin Shazawiya Moaddab; and Ahmad bin Harun al- Qadi - May Allah be pleased with them - they said: Narrated to us Muhammad bin Abdullah bin Ja'far Himyari from his father from Ja'far bin Muhammad bin Malik Fazari Kufi from Malik Saluli from Durust bin Abdul Hameed from Abdullah bin Qasim from Abdullah bin Jabala from Abi Safatij from Jabir Jofi from Abi Ja'far Muhammad bin Ali al-Baqir (a.s.) from Jabir bin Abdullah Ansari that he said:

"One day I came to Lady Fatima (s.a.) and before her was a tablet from which an amazing light emanated. There were twelve names in this tablet. Three on the outer side and three on the inner, three in the end and three in one direction. Thus there were twelve names in all. I asked: Whose names are these? She replied: These are the respected names of successors, the first of whom is my cousin, and eleven shall be from my progeny. The last of them will be Qaim, bliss of Allah be on them all. Jabir says: I saw the name of Muhammad at three places and Ali at four places."

3 - And narrated to us Ahmad bin Muhammad bin Yahya al-Attar (r.a.): Narrated to me my father from Muhammad bin Husain bin Abil Khattab from Hasan bin Mahboob from Abil Jarud from Abi Ja'far (a.s.) from Jabir bin Abdullah Ansari that he said:

"One day I came to Fatima (s.a.) and before her was a tablet inscribed with the names of successors from her progeny. I counted twelve names, the last of whom was al-Qaim. There were three Muhammads and four Alis – bliss of Allah be on them all."

4 - And narrated to us Abu Muhammad al-Hasan bin Hamza Alawi (r.a.): Narrated to us Abu Ja'far Muhammad bin

¹⁸⁸ Mamoon al-Abbasi.

¹⁸⁹ Dhulqarnain

¹⁹⁰ Surah Baqarah 2:157

Husain bin Durust Sarawi from Ja'far bin Muhammad bin Malik that he said: Narrated to us Muhammad bin Imran Kufi from Abdur Rahman bin Abi Najran; and Safwan bin Yahya from Ishaq Ibne Ammar from Abi Abdullah as-Sadiq (a.s.) that he said:

"O Ishaq, shall I give you a glad tiding? I said: Please do, may I be sacrificed on you, O son of Allah's Messenger. The Imam said: I saw in the scroll dictated by the Messenger of Allah (s.a.w.s.) and written by Amirul Momineen (a.s.) the following:

"In the Name of Allah, the Beneficent, the Merciful. This is a Book from Allah, the Mighty, the Wise...and then he narrated the tradition (of tablet) mentioned above exactly except that at the end there is the sentence:

Then Imam Ja'far Sadiq (a.s.): O Ishaq, this is the religion of the angels and messengers. Protect it from those unworthy of it. May Allah protect you and reform your children. Then he said: One who has recognized this (religion) is safe from the chastisement of Allah, the Mighty and Sublime."

5 - And narrated to us Abul Abbas Muhammad bin Ibrahim bin Ishaq Taliqani (r.a.): Narrated to us Hasan bin Ismail: Narrated to us Saeed bin Muhammad bin Qattan: Narrated to us Abdullah bin Musa Ruyani Abu Turab from Abdul Azeem bin Abdullah Hasani from Ali bin Hasan bin Zaid bin Hasan bin Ali Ibne Abi Talib that he said: Narrated to me Abdullah bin Muhammad bin Ja'far from his father from his grandfather that:

"Imam Muhammad Baqir (a.s.) summoned together his sons and among them was his uncle Zaid bin Ali also. Then he took out a scroll written in the hand of Ali (a.s.) on the dictation of the Messenger of Allah (s.a.w.s.). It was written therein:

In the Name of Allah, the Beneficent, the Merciful. This is a Book from Allah, the Mighty, the Wise...then he narrated the tradition of the Tablet till the words: "And they are the guided ones." Then at the end he said: Abdul Azeem said: It is amazing and pitiful regarding Muhammad bin Ja'far who campaigned against the Imam of the time although he had heard this tradition from his father. Then he said: It is the secret of Allah and His religion and the religion of the angels. So mention it only to those who are worthy."

6 - Narrated to us Husain bin Ahmad bin Idrees (r.a.): Narrated to us my father from Ahmad bin Muhammad bin Isa and Ibrahim bin Hashim, all of them from Hasan bin Mahboob from Abil Jarud from Abi Ja'far (a.s.) from Jabir bin Abdullah Ansari that he said:

"One day I came to Fatima (s.a.) and before her was a tablet inscribed with the names of successors from her progeny. I counted twelve names, the last of whom was al-Qaim. There were three Muhammads and four Alis – bliss of Allah be on them all."

Chapter Twenty-nine

Statements of al-Hasan bin Ali (a.s.) regarding the occurrence of Ghaibat of al-Qaim and that he is the Twelfth Imam

1 - Narrated to us my father and Muhammad bin Hasan - May Allah be pleased with them - they said: Narrated to us Saad bin Abdullah; and Abdullah bin Ja'far Himyari and Muhammad bin Yahya al-Attar and Ahmad bin Idrees all of them said: Narrated to us Ahmad bin Abi Abdullah Barqi: Narrated to us Abu Hashim Dawood bin Qasim Ja'fari from Abi Ja'far the second, Muhammad bin Ali (a.s.) that he said:

Amirul Momineen (a.s.) entered Masjidul Haraam accompanied by Imam Hasan (a.s.) and leaning on the hand of Salman; and he sat down (in the Masjid). A man of elegant appearance and nice dress entered and saluted Amirul Momineen (a.s.). His Eminence returned his salutations. He said, "O Amirul Momineen (a.s.) I wish to ask you about three things. If you give me correct replies I would know that those who claimed caliphate before you were false and that their world and the hereafter are not safe. If you do not reply correctly I will know that your path is the same as those who preceded you. Amirul Momineen (a.s.) said: "Ask me whatever you like". He asked, "When a person dies, where does his soul go?"

"How does man remembers one thing and forgets the other?"

"Whom does a child resemble more, the paternal uncles or the maternal."

His Eminence told Imam Hasan (a.s.) to reply the queries. Imam Hasan (a.s.) replied the questions as follows:

As for your question that where does the soul of man goes when he is asleep, the reply is that his soul is related to the breeze/wind. And breeze is related to the air till the time the one who is asleep begins to wake up. And when the Almighty Allah permits, his soul is returned to his body. In this way the soul is pulled out from the breeze. And the breeze is pulled out from the air. And the soul comes and stays in the body of its owner. If the Almighty does not allow that the soul may be restored to its owner, the air pulls the breeze and the breeze pulls the soul. And then the owner of the soul will not be restored his soul till the time of resurrection.

As for your next question that how does a man remember and how does he forget, the heart of man is in a casket which is covered with a tray. If he recited complete Salawat on Muhammad and Aale Muhammad the tray moves away from the casket and he recalls whatever he has forgotten. But if he does not recite the Salawat on Muhammad and Aale Muhammad or recites an incomplete Salawat the tray covers the casket and his heart remains in darkness, thus he forgets whatever he has been told.

As for your question that how does a man resemble his paternal or maternal uncle, the reply is that when a man goes to his wife with tranquility, rested nerves and comforted body, and his seed stays restfully in her womb, the child resembles its parents. But if the man approaches his wife in a disturbed state the seed will rest on one of the nerves of the wife. If those are related to paternal side the child will resemble the paternal uncle and if the nerves are concerned with the maternal side the child will resemble the maternal uncle.

The man said, "I bear witness that there is no god except Allah and I have always borne witness thus. And I bear witness that Muhammad is the Messenger of Allah and I have always testified to it. And I bear witness that you are the legatee of the Messenger (s.a.w.s.), and one who establishes his proof and evidence (pointing towards Amirul Momineen (a.s.) he said, "I have always testified this." Then indicating towards Imam Hasan (a.s.) he said, "I bear witness that you are the legatee of Amirul Momineen (a.s.) and one who shall establish his proof and evidence. That is you and the one who proves the prophethood of the Messenger of Allah (s.a.w.s.). And I bear witness that Husain bin Ali (a.s.) is the legatee of his brother

and he is the one to establish the proof after him. And I bear witness that Ali bin al-Husain (a.s.) after the Imamate of Husain (a.s.) is the proof of Allah. Then Muhammad bin Ali, after him Ja'far bin Muhammad, then Musa bin Ja'far, then Ali bin Musa, then Muhammad bin Ali, then Ali bin Muhammad, then Hasan Ibne Ali. After that I bear witness that that person is the Divine Proof who is the son of Hasan bin Ali whose name and patronymic (*Kunniyat*) will not be revealed till the time he fills the earth with justice and equity like it would have been fraught with injustice and oppression. And peace be on you, O Amirul Momineen (a.s.)!" After that he arose and departed from there.

His Eminence told Imam Hasan (a.s.), "O Aba Muhammad, go after him and see where he goes." Imam Hasan (a.s.) went out and returned after a moment and said, "He placed one foot outside the Masjid and after that I don't know where he disappeared." Amirul Momineen (a.s.) said, "O Aba Muhammad, do you know who it was?" Imam Hasan (a.s.) replied "Allah, His Messenger and Amirul Momineen (a.s.) know better." Ali (a.s.) said, "He was Khizr."

2 - Narrated to us Muzaffar bin Ja'far bin Muzaffar Alawi Samarcandi (r.a.): Narrated to us Ja'far bin Muhammad bin Masud from his father: Narrated to us Jibreel bin Ahmad from Musa bin Ja'far Baghdadi: Narrated to me Hasan bin Muhammad Sairafi from Hanan bin Sadeer from his father Sadeer bin Hakim from his father from Abi Saeed Aqisa that he said:

"When Hasan bin Ali (a.s.) signed the peace treaty with Muawiyah some people came to him and condemned him for making peace. So he said: Woe be on you, you don't know why I did that. By Allah whatever I have done is better for my followers (Shias) than everything. Don't you know that I am your Imam whose obedience is incumbent on you? And on the basis of the statement of the Messenger of Allah (s.a.w.s.) I am one of the chiefs of the youths of Paradise? All said: Yes, indeed it is so. The Imam said: Don't you know that when Khizr (a.s.) made a hole in the boat, repaired the wall and killed a boy, Musa bin Imran (a.s.) did not like it since he was unaware of the wisdom behind those actions, even though all those actions were according to the dictates of divine wisdom? Do you know that there is none among us who did not have the allegiance of the tyrant ruler of his time around his neck, except for Qaim, behind whom the Spirit of Allah, Isa bin Maryam will pray? Indeed, Allah, the Mighty and the Sublime has kept his birth secret and his person unseen. When he reappears, he would not have the allegiance of anyone upon his neck. He is the ninth descendant of my brother, Husain. He is the son of the best of the maid-servants. The Almighty Allah will prolong his age during the occultation, then He would, through His power, make him appear as a youthful man of less than forty years of age so that it may be known that the Almighty Allah is powerful over everything."

Chapter Thirty

Statements of al-Husain bin Ali (a.s.) regarding the occurrence of Ghaibat

1 - Narrated to us Abdul Wahid bin Muhammad bin Ubdus al-Attar: Narrated to us Abu Amr Kashshi: Narrated to us Muhammad bin Masud: Narrated to us Ali bin Muhammad bin Shuja from Muhammad bin Isa from Muhammad bin Abi Umair from Abdur Rahman bin Hajjaj from as-Sadiq Ja'far bin Muhammad from his father Muhammad bin Ali from his father Ali bin Husain (a.s.) that he said: Husain Ibne Ali (a.s.) said:

"In my ninth descendant there will be a similarity to Prophet Yusuf (a.s.) and a similarity to Prophet Musa bin Imran (a.s.). And he is the Qaim of us, Ahle Bayt. Allah, the Mighty and the High will reform his circumstances overnight."

2 - Narrated to us Ahmad bin Muhammad bin Ishaq Muazi (r.a.): Narrated to us Ahmad bin Muhammad Hamdani Kufi: Narrated to us Ahmad bin Musa bin Furat: Narrated to us Abdul Wahid bin Muhammad: Narrated to us Sufyan: Narrated to us Abdullah bin Zubair from Abdullah bin Shareek from a man of Hamadan that he said: I heard Al-Husain bin Ali (a.s.) that he said:

"The Mahdi of this nation is my ninth descendant. He would have an occultation and he is the one whose inheritance shall be divided during his lifetime."

3 - Narrated to us Ahmad bin Ziyad bin Ja'far Hamdani: Narrated to us Ali bin Ibrahim bin Hashim from his father from Abdus Salam bin Salih Harawi that he said: Informed us Waki bin Jarrah from Rabi bin Saad from Abdur Rahman bin Salit that he said: Husain Ibne Ali Ibne Abi Talib (a.s.) said:

"From us there are twelve Mahdis, the first of whom is Amirul Momineen Ali Ibne Abi Talib (a.s.) and the last of whom is my ninth descendant. And he is truly the Imam al-Qaim. Allah will enliven the earth after its death through him. And through him triumph His religion over all the religions even if the polytheists may dislike this. There will be occultation for him during which communities will apostize but others will remain steadfast on religion. They will be tortured and told: If you are true when will this promise be fulfilled? Know that one who observes patience during those tribulations will be like one who fights the holy war under the command of the Messenger of Allah (s.a.w.s.)."

4 - Narrated to us Ali bin Muhammad bin Hasan Qazwini: Narrated to us Muhammad bin Abdullah Hadhrami: Narrated to us Ahmad bin Yahya al-Hawl: Narrated to us Khallad Muqri from Qais bin Abi Hus'ain from Yahya bin Thaab from Abdullah bin Umar that he said: I heard Husain Ibne Ali (a.s.) say:

"Even if only a day remains from the tenure of the world, Allah, the Mighty and Sublime, would prolong it enough to allow a man from my progeny to appear. Then he would fill up the earth with justice and equity just as it would be fraught with injustice and oppression." The narrator says: I heard the Holy Prophet (s.a.w.s.) say the same."

5 - Narrated to us my father (r.a.): Narrated to us Muhammad bin Yahya al-Attar: Narrated to us Ja'far bin Muhammad bin Malik: Narrated to me Hamadan bin Mansur from Saad bin Muhammad from Isa Khashshab that he said:

"I asked Husain bin Ali (a.s.): Are you the master of this affair? He replied: 'No, the master of the affair is that same 'Tareed' and 'Shareed' who is the¹⁹¹ motor and revenger for his father, who is having the patronymic of his uncle and who would carry his sword on his shoulders for eight months.'

¹⁹¹ Tareed and Shareed are titles of our Master, His Eminence Hujjat (a.s.).

Chapter Thirty-one

Statements of Ali bin al-Husain (a.s.) regarding the occurrence of Ghaibat

1 - Narrated to us Ahmad bin Muhammad bin Yahya al-Attar (r.a.): Narrated to us my father from Muhammad bin Ahmad bin Yahya bin Imran Ashari from Muhammad bin Husain bin Abil Khattab from Muhammad bin Hasan from Abi Saeed Usfoor from Amr bin Thabit from Abi Hamza that he said: I heard Ali bin Husain (a.s.) say:

"Allah, the Mighty and the High created Muhammad and Ali and eleven Imams from His great effulgence. In the spiritual form, under the light of His effulgence they worshipped Him before the creation of the creatures, glorified Allah, the Mighty and Sublime and sanctified Him and they are the Imams of guidance from Aale Muhammad (a.s.)."

2 - Narrated to us Ali bin Abdullah Warraq: Narrated to us Muhammad bin Harun Sufi from Abdullah bin Musa from Abdul Azeem bin Abdullah Hasani (r.a.): Narrated to me Safwan Ibne Yahya from Ibrahim bin Abi Ziyad from Abi Hamza Thumali from Abi Khalid Kabuli that he said:

"I came to my master, Ali bin Husain Zainul Abideen (a.s.) and said: O son of Allah's Messenger, tell about those personalities whose obedience and love Allah has made incumbent on His servants and that after the Messenger of Allah (s.a.w.s.) they should follow them. The Imam said: O Kankar, The ones whom Allah has made as Ulil Amr (vested with authority) are Amirul Momineen Ali Ibne Abi Talib (a.s.) and after him, Imam Hasan (a.s.), then Imam Husain (a.s.), sons of Ali Ibne Abi Talib (a.s.) till this position came to me. After that the Imam fell silent.

I said: My chief, it is narrated from Amirul Momineen (a.s.) that the earth shall never be devoid of Proof of Allah, the Mighty and Sublime upon His creatures. So who is the Imam and Divine Proof after you? He replied: My son, Muhammad and in Taurat his name is Baqir (splitter) and he will expound knowledge. He will be the Divine Proof after me. And after him his son, Ja'far who will be famous among the folks of the heavens as Sadiq. I said: My chief, why is he named Sadiq (truthful) while all of you are truthful? He replied: My father narrated to me from his father that the Messenger of Allah (s.a.w.s.) said:

When my great grandson, Ja'far bin Muhammad bin Ali bin Husain bin Ali Ibne Abi Talib (a.s.) is born, name him Sadiq. One of his fifth descendants will be named Ja'far, who will falsely claim Imamate and attribute falsehood to the something he is not worthy of. He will oppose his father and be jealous of his brother. Taking undue advantage of the occultation of Divine Proof he will try to expose the secret of Allah. After that Imam Ali Ibne Husain (a.s.) cried much and then said: "As if I can see Ja'far Kazzab helping the tyrant of the time to search for the Wali of Allah. He will try to spy on him and not knowing about the birth of Imam Qaim, he will become the executor of his father's estate and will desire that were he to gain upper hand on the Qaim he will eliminate him; and will be greedy for his inheritance, till he usurps it wrongfully."

Abu Khalid says: I said: O son of Allah's Messenger, is it a prediction? He replied: No, rather by Allah, it is written in the book in our possession that mentions the calamities that shall befall us after the Messenger of Allah (s.a.w.s.). Abu Khalid says: I asked: O son of Allah's Messenger, what will happen after that? He replied: After that there will be a long occultation of the Wali of Allah and the twelfth successor of the Messenger of Allah (s.a.w.s.).

O Abu Khalid, during this period of occultation, those who believe in his Imamate and who await for his reappearance, they shall be better than the people of all times because Allah, the Mighty and Sublime would bestow them intelligence, understanding and recognition and for them occultation would be same as presence. Their status shall be like that of the holy warriors who fought under the command of the Messenger of Allah (s.a.w.s.). It is they who are sincere and our true Shias. They shall call the people to the religion of Allah openly and secretly. And he said: Awaiting for the reappearance is the best worship act."

And this tradition is also narrated to us by Ali bin Ahmad bin Musa; and Muhammad bin Ahmad Shaibani; and Ali bin Abdullah Warraq from Muhammad bin Abi Abdullah al-Kufi from Sahl bin Ziyad Adami from Abdul Azeem bin

Abdullah al-Hasani (r.a.) from Safwan from Ibrahim bin Abi Ziyad from Abi Hamza Thumali from Abi Khalid Kabuli from Ali bin al-Husain (a.s.).

The author says: The mention by Zainul Abideen (a.s.) of the name of Ja'far Kazzab proves the reports about this matter. And the same thing is narrated from Abil Hasan Ali bin Muhammad al-Askari (a.s.) that he was not pleased at the birth of Ja'far and in fact he informed that Ja'far would mislead a large number of people. All this also proves the above. Because nothing proves Imamate better than informing about the past and the future events. Like the proof of the messengership of Prophet Isa (a.s.) was that he informed the people what they ate and what they stored at home. In the same way was the case of the Holy Prophet (s.a.w.s.). When Abu Sufyan said to himself: Has anyone done it the way I have done? I came and at once removed his hands from me. Then I gathered a large number of people of Kanana and Habasha, then I fought with him. Perhaps I could have stopped him again. So the Holy Prophet (s.a.w.s.) called out from his tent: O Abu Sufyan, now Allah will recompense you. This was like the proof of Prophet Isa bin Maryam (a.s.). And all such prediction made by the Imam prove that they are the true appointees of Allah and that it is incumbent to follow them.

And narrated to us Muhammad bin Hasan bin Ahmad bin Walid (r.a.) that: Narrated to us Saad bin Abdullah: Narrated to us Ja'far bin Muhammad bin Hasan bin Furat: Informed us Salih bin Muhammad bin Abdullah bin Muhammad bin Ziyad from his mother Fatima binte Muhammad bin Haitham known as Ibne Siyahah that she said:

"I was in the house of Abul Hasan Ali bin Muhammad al-Askari (a.s.) when Ja'far was born. I saw the family members rejoice at the birth. But when I came to Abul Hasan (a.s.) I did not see him happy at this. So I asked him: O my Sayyid, why do I see you unhappy at the birth of this child? He replied: It will become clear to you because soon he will mislead a large number of people."

3 - Narrated to us Shareef Abul Hasan Ali bin Musa bin Ahmad bin Ibrahim bin Muhammad bin Abdullah bin Musa bin Ja'far bin Muhammad bin Ali bin Husain bin Ali Ibne Abi Talib (a.s.) that he said: Narrated to us Abu Ali Muhammad bin Hammam: Narrated to us Ahmad bin Muhammad Naufali: Narrated to us Ahmad bin Hilal from Uthman bin Isa Kilabi from Khalid bin Najih from Hamza bin Humran from his father [Humran bin Ayyan] from Saeed bin Jubair that he said: I heard the Chief of the worshippers, Ali bin Husain (a.s.) say:

"In His Eminence, Qaim (a.s.) are present similarities to seven prophets. The practice of our father, Adam, the practice of Ibrahim, the practice of Musa, the practice of Isa, the practice of Ayyub and the practice of Muhammad (s.a.w.s.). As for the practice of Adam and Nuh (a.s.) it is a long life. As for the similarity with Prophet Ibrahim (a.s.) it is a concealed birth and being away from the people. And from Musa it is the fear and occultation. And from Isa is that he will have discord regarding him. With Ayyub (a.s.) he shares the occurrence of triumph after difficulties. And from Muhammad (s.a.w.s.) he will share the aspect of advent and armed uprising."

4 - Narrated to us Muhammad bin Ali bin Bashshar Qazwini: Narrated to us Abul Faraj Muzaffar bin Ahmad: Narrated to us Muhammad bin Ja'far Kufi Asadi: Narrated to us Musa bin Imran Nakhi from his uncle Husain bin Yazid from Hamza bin Humran from his father from Saeed bin Jubair that he said: I heard the Chief of the worshippers, Ali bin Husain (a.s.) say:

"In the Qaim is present a resemblance to Nuh (a.s.), and that is a long life." - Narrated to us Ali bin Ahmad Daqqaq and Muhammad bin Ahmad Shaibani - May Allah be pleased with them - they said: Narrated to us Muhammad bin Abi Abdullah Kufi from Musa bin Imran Nakhi from his uncle Husain bin Yazid from Hamza bin Humran from his father Humran bin Ayyan from Saeed bin Jubair that he said: I heard the Chief of the worshippers, Ali bin Husain (a.s.) say:

"In the Qaim is present a resemblance to Nuh (a.s.), and that is a long life."

5 - And from the same chain of narrators he said: Ali bin Husain, the Chief of the worshippers (a.s.) said:

"The Qaim from us will be such that his birth will remain concealed from the people so much that they will say (regarding Imam Hasan Askari) that: He had no issue who will rise up without having the allegiance of

anyone on his neck."

6 - Narrated to us Ahmad bin Ziyad bin Ja'far Hamadani (r.a.): Narrated to us Ali bin Ibrahim bin Hashim from his father from Bastam bin Murrah from Amr bin Thabit that he said: Ali bin Husain, the Chief of the worshippers (a.s.) said:

"To one who remains firm on our guardianship (Wilayat) during the occultation of our Qaim, Allah, the Mighty and Sublime will give the reward of a thousand martyrs of Badr and Uhud."

7 - Narrated to us Muhammad bin Muhammad bin Isaam Kulaini (r.a.): Narrated to us Muhammad bin Yaqoob Kulaini: Narrated to us Qasim bin Alaa: Narrated to us Ismail bin Ali Qazwini: Narrated to me Ali bin Ismail from Asim bin Humaid Hannat from Muhammad bin Qais from Thabit Thumali from Ali bin Husain bin Ali Ibne Abi Talib (a.s.) that he said:

"The verses:

وَالْأَنْهَامُ بِعِصْمَهُمْ أَلْيَى بَعْضُهُمْ فِي كِتَابِ اللَّهِ

...and the possessors of relationship have the better claim in the ordinance of Allah... 1¹⁹²

And:

جَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِيلٍ

And he made it a word to continue in his posterity.¹⁹³

Were revealed about us. And the Imamate will remain in the progeny of Husain bin Ali (a.s.) till Judgment Day. There are two occultations for our Qaim, one of which shall be longer than the other. As for the first one, it would be for six days,¹⁹⁴ or six months or six years. And as for the second one it would be so long that most of those who have faith in this matter will turn back from their belief. Then they would not remain firm on this matter except those who have very strong faith and correct recognition, and in their hearts there is no discomfort from our decisions and those that submit to us, Ahle Bayt (a.s.)."

8 - And from the same chain of narrators he said: Ali bin Husain (a.s.) said:

"The religion of Allah, the Mighty and Sublime is not obtained through defective intellect, invalid opinion and corrupted analogy. It is achieved through submission. Thus there is security for one who submitted to us. There is guidance for one who followed us. And one who resorted to analogy and personal opinion, he is destroyed and one who felt unconvinced by our statements and decisions, he has denied the one who revealed the seven oft repeated verses and the great Quran."

Chapter Thirty-two

Statements of al-Baqir (a.s.) regarding the occurrence of Ghaibat

1 - Narrated to us my father and Muhammad bin Hasan - May Allah be pleased with them - they said: Narrated to us Saad bin Abdullah and Abdullah bin Ja'far Himyari: Narrated to us Ahmad bin Husain bin Umar bin Yazid from Husain Ibne Rabi Madayni: Narrated to us Muhammad bin Ishaq from Usaid bin Thalaba from Umme Hani that she said:

¹⁹² Surah Ahzab 33:6

¹⁹³ Surah Zukhruf 43:28

¹⁹⁴ Allamah Majlisi (r.a.) says: Six days, perhaps imply different conditions of His Eminence in the period of his occultation, just as for six days no one was informed about the birth of His Eminence except very special people from his close aides. After six months his other companions were informed and then after six years, after the passing away of his respected father (a.s.), many people came to know about the matter of His Eminence. After that his special representatives appeared...

"I met Abu Ja'far Muhammad bin Ali bin Husain bin Ali Ibne Abi Talib (a.s.) and asked him about the following verse:

فَلَا أُقْسِمُ بِالْخَنَّاسِ {15} جَوَارِكُنَّسِ {16}

But nay! I swear by the stars, That run their course (and) hide themselves.¹⁹⁵

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

2 - Narrated to us Ahmad bin Harun Fami and Ali bin Husain bin Shazawayh Muaddab and Ja'far Ibne Muhammad bin Masroor and Ja'far bin Husain - May Allah be pleased with them - they said: Narrated to us Muhammad bin Abdullah bin Ja'far Himyari from his father from Ayyub bin Nuh from Abbas bin Aamir Qasbani. And narrated to us Ja'far bin Ali bin Hasan bin Ali bin Abdullah bin Mughaira Kufi that he said: Narrated to me my grandfather Hasan bin Ali bin Abdullah from Abbas bin Aamir Qasbani from Musa bin Hilal Dhabbi from Abdullah bin Ataa that he said: I asked Abi Ja'far (a.s.):

"You have a large number of followers in Iraq and by Allah there is none like you in your family, so why don't you stage an uprising? He replied: O Abdullah bin Ataa, you have paid attention to useless talks. I am not that Imam of yours who will arise. I asked: Then which Imam is that? He replied: Look out for the one from us whose birth is concealed from people. He will be that Imam."

3 - Narrated to us my father and Muhammad bin Hasan - May Allah be pleased with them - they said: Narrated to us Saad bin Abdullah: Narrated to me Musa bin Umar bin Yazid Saqal from Ali bin Asbat from Ali bin Abi Hamza from Abi Baseer from Abi Ja'far (a.s.) regarding the words of Allah, the Mighty and Sublime:

قُلْ أَيْتُمْ إِنْ أَصْبَحَ مَاءُكُمْ غَوْٰ فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَّعِينٍ

Say: Have you considered if your water should go down, who is it then that will bring you flowing water?¹⁹⁶

This is revealed for the Qaim. Your Imam will disappear from your view and you will not know where he is gone. When he will reappear he will give you news of the heavens and the earth and knowledge of the lawful and the prohibited of Allah. Then he said: By Allah, this verse has not yet actualized. It will indeed be actualized (in future)."

4 - Narrated to us my father and Muhammad bin Hasan - May Allah be pleased with them - they said: Narrated to us Saad bin Abdullah from Muhammad bin Isa bin Ubaid from Muhammad bin Fudail from Abi Hamza from Abi Ja'far (a.s.) that he said:

"Indeed Allah, the Mighty and the High sent Muhammad (s.a.w.s.) to the jinns and men and appointed twelve successors after him. Some of them passed away and some remain. For all the successors after Muhammad (s.a.w.s.) the practice of the successors of Prophet Isa (a.s.) was enforced and it was that Isa (a.s.) also had twelve successors. And Amirul Momineen Ali (a.s.) was on the practice of Jesus (a.s.)."

5 - Narrated to us Muhammad bin Musa bin Mutawakkil (r.a.): Narrated to us Ali bin Ibrahim from his father Ibrahim bin Hashim from Abdullah bin Hammad Ansari and Muhammad bin Sinan, all of them from Abil Jarud Ziyad bin Mundhir from Abi Ja'far Muhammad bin Ali al-Baqir (a.s.) that he said to me:

"O Aba Jarud, when the time of occultation will prolong, people will begin to say: The Qaim is dead or he has been killed. And in which valley does he reside? And the opponents will say: Where does a Qaim exist? His bones must also have decayed. At that time remain hopeful for his reappearance and when you hear his call harken to it. You should go to join him even if you have to crawl on snow."

¹⁹⁵ Surah Takwir 81:15-16

¹⁹⁶ Surah Mulk 67:30

6 - Narrated to us my father and Muhammad bin Hasan - May Allah be pleased with them - they said: Narrated to us Abdullah bin Ja'far Himyari from Muhammad bin Isa from Sulaiman bin Dawood from Abi Baseer that he said: I heard Abu Ja'far (a.s.) say:

"In the Master of this affair are present practices (Sunnah) of four prophets: Musa, Isa, Yusuf and Muhammad (s.a.w.s.).

From Musa is being fearful for his life and his occultation, from Yusuf is the imprisonment, from Isa it is that it would be said: He is dead, while it would not be so. And as for the similarity with Muhammad (s.a.w.s.) it will be his advent and rising up with the sword."

Narrated to us Ahmad bin Ziyad Hamdani (r.a.) that he said: Narrated to us Ali bin Ibrahim bin Hashim from Muhammad bin Isa from Sulaiman bin Dawood from Abi Baseer from Abi Ja'far (a.s.) a similar tradition.

7 - And narrated to us Muhammad bin Muhammad bin Isaam (r.a.): Narrated to us Muhammad bin Yaqoob [al-Kulaini]: Narrated to us Qasim bin Alaa: Narrated to us Ismail bin Ali Qazwini: Narrated to me Ali bin Ismail from Asim bin Humaid Hannat from Muhammad bin Muslim Thaqafi Tahhan that he said:

"I came to His Eminence, Abu Ja'far Muhammad bin Ali Baqir (a.s.) in order to ask him about the Qaim of Aale Muhammad. His Eminence himself initiated the matter and said: O Muhammad bin Muslim, in the Qaim of Ahle Bayt of Muhammad (s.a.w.s.) are present similarities to five prophets: Yunus bin Mata, Yusuf bin Yaqoob, Musa, Isa and Muhammad - peace be on them all.

Similarity to Yunus bin Mata: Return from occultation as a young man though being advanced in age. Similarity to Yusuf bin Yaqoob: Occultation from the special people and general public and remaining concealed from the brothers and the becoming difficult of the matter on his father, Yaqoob inspite of the nearness of distance between him and his father, his family and his followers.

Similarity to Musa: Always being in fear and the prolongation of occultation. Hidden birth and the exhaustion of his followers after him from the excessive torments and tribulations that they suffered till the Almighty Allah permitted him to appear and helped and assisted him against his enemies.

Similarity to Isa: Controversy regarding him; such that a group says: He is not yet born. And a group says: He is dead. And some people allege: He is killed and is no more.

As for his similarity with his grandfather, Muhammad Mustafa (s.a.w.s.): Taking up armed struggle and exterminating the enemies of Allah and the Prophet; and the tyrants and the oppressors. He shall be helped with the sword and awe and no flag shall be hoisted over him. Of the signs of his reappearance are: The advent of the Sufyani from Shaam (Syria), the advent of Yamani, the call from the sky in the month of Ramadan and a caller who will announce from the sky his name and his father's name."

8 - Narrated to us Muhammad bin Hasan bin Ahmad bin Walid (r.a.): Narrated to us Muhammad bin Hasan as-Saffar: Narrated to us Ahmad bin Muhammad Isa and Muhammad bin Husain bin Abil Khattab and Haitham Ibne Abi Masruq Nahdi from Hasan bin Mahboob Sarrad from Ali bin Riyab from Abi Hamza Thumali from Abi Ja'far (a.s.) that he heard him say:

"The most proximate to Allah, the Mighty and Sublime and the most knowledgeable about Him and the most kind to the people are Muhammad (s.a.w.s.) and the Imams (a.s.). So you enter where they enter and leave off whatever they leave. It denotes Husain and his descendants as the truth is with them and they are the successors and the Imams are among them. So wherever you see them, follow them and when they are not seen beseech the Almighty Allah and wait for the practice that you got (occultation) and follow it. Love what they love and hate what they hate. Very soon you will get deliverance."

9 - Narrated to us my father and Muhammad bin Hasan - May Allah be pleased with them - they said: Narrated to us Saad bin Abdullah: Narrated to us Muhammad bin Husain bin Abil Khattab and Muhammad bin Isa from Muhammad bin Abi Umair from Jameel bin Durraj from Muhammad bin Muslim that he said: Abu Ja'far (a.s.) said:

"None responded to the call of the Messenger of Allah (s.a.w.s.) before Ali Ibne Abi Talib (a.s.) and Lady Khadija (s.a.). The Messenger of Allah (s.a.w.s.) remained in Mecca for three years (after declaring his mission) as he feared his community and other people." It is a lengthy tradition, a part of which we have presented, as it pertains to the topic of our discussion.

10 - Narrated to us Muhammad bin Ibrahim bin Ishaq (r.a.): Narrated to us Abu Ali Muhammad bin Hammam from Ja'far bin Muhammad bin Malik: Narrated to me Hasan bin Muhammad bin Sama-a: Narrated to us Ahmad bin Harith from Mufaddal bin Umar from Abi Abdullah Ja'far bin Muhammad as-Sadiq (a.s.) from his father, Abi Ja'far al-Baqir (a.s.) that he said:

"When Qaim (a.s.) rises up he would say:

فَرِّيْثٌ مِنْكُمْ مَا خَفْتُمْ فَوْهَبَيْتِيْ حُكْمًا جَعْلَنِيْ مِنْ اُمْرِ سَلَيْلَيْنَ

"So I fled from you when I feared you, then my Lord granted me wisdom and made me of the apostles. 1¹⁹⁷

11 - Narrated to us Ali bin Ahmad bin Muhammad (r.a.): Narrated to us Muhammad bin Abi Abdullah Kufi: Narrated to us Musa bin Imran Nakhai from his uncle Husain bin Yazid Naufali from Hasan Ibne Ali bin Abi Hamza [from his father] from Abi Baseer that he said: heard Aba Ja'far (a.s.) say:

"In the master of this affair there is a similarity to Musa, to Isa, to Yusuf and Muhammad (s.a.w.s.).

As for the similarity to Musa: It is being fearful and watchful. And as for Isa, it is that it would be said about him what was said about Isa. And as for Yusuf it is the prison and the occultation. And as for Muhammad (s.a.w.s.) it is rising with the sword and he will follow the style of His Eminence and expound his traditions. At that time he would carry his sword in his right hand for eight months and continuously go on eliminating his enemies till the Almighty Allah is satisfied.

I asked, How do we know that the Almighty Allah is satisfied?

He replied, 'The Almighty Allah will instill mercy into his heart.'"

12 - Narrated to us Abdul Wahid bin Muhammad bin Ubdus (r.a.): Narrated to us Abu Amr Kashshi: Narrated to us Muhammad bin Masud: Narrated to us Ali bin Muhammad Qummi from Muhammad bin Ahmad bin Yahya from Ibrahim bin Hashim from Abi Ahmad Azdi from Dhurais Kunasi that he said: I heard Aba Ja'far (a.s.) say:

"In the Master of this affair there is a resemblance to Yusuf (a.s.) and it is that Allah, the Mighty and Sublime would improve and reform his circumstances overnight."

13 - And through the same chain of narrators from Muhammad bin Masud that he said: Narrated to us Jibreel bin Ahmad: Narrated to us Musa bin Ja'far bin Wahab Baghdadi am Yaqoob bin Yazid from Sulaiman bin Hasan from Saad Ibne Abi Khalaf az-Zaam from Maroof bin Kharbooz that he said: I asked Abi Ja'far Baqir (a.s.):

"Tell me about yourself. The Imam said: We are like the stars. When one sets, another rises. There is peace, security, submission, Islam, victor and keys among us till all the sons of Abdul Muttalib become equal and it is not known which one is worthy of which position. Allah, the Mighty and Sublime will make your Imam manifest for you. So praise Allah, the Mighty and Sublime Who has given choice to Imam to either choose hardships or degradation. I asked: My I be sacrificed on you, which one would the Imam choose? He replied: He will choose hardships over dishonor."

14 - And through the same chain of narrators from Muhammad bin Masud from Nasr bin Sabbah from Ja'far bin Suhail that he said: Narrated to me Abu Abdullah Akhu Abi Ali Kabuli from Qabusi from Nasr bin Sindi from Khalil bin Amr from Ali bin Hasan Fazari from Ibrahim bin Atiyyah from Umme Hani Thaqafi that she said:

¹⁹⁷ Surah Shuara 26:21

"I came to my master, Muhammad bin Ali al-Baqir (a.s.) and asked: A verse in the book of Allah, the Mighty and Sublime occurred in my heart and made me worried and sleepless. The Imam said: Which verse, O Um me Hani? I said: My chief it is:

"But nay! I swear by the stars. That run their course (and) hide themselves."¹⁹⁸

The Imam said: You have asked a very good question, Umme Hani. This verse is regarding a newborn child in the last period of time. He is the Mahdi from this progeny. And for him there shall be a confusion and occultation in which a group shall deviate and a group shall be guided. Thus glad tidings for you if you live in that time and glad tidings for those who live in that time."

15 - Narrated to us Muhammad bin Hasan bin Ahmad bin Walid (r.a.) that he said: Narrated to us Muhammad bin Hasan as-Saffar from Ahmad bin Abi Abdullah Barqi from his father from Mughaira from Mufaddal bin Salih from Jabir from Abu Ja'far Baqir (a.s.) that he said:

"A time will come upon the people when their Imam shall disappear from their view. Blessed be those who remain firm upon our guardianship during such times. The least divine reward that shall reach them would be that the Almighty Allah shall call them and say: O My servants and maidservants, you brought faith in My secret and believed in My unseen. Then good news to you for My goodness and rewards as you are truly My servants and maidservants. I shall accept your deeds, disregard your faults and forgive your sins. And due to you I shall send rain to My creatures and ward off calamities from them. If you hadn't been there I would have sent My chastisement upon them."

16 - Narrated to us Muhammad bin Muhammad bin Isaam (r.a.) that he said: Narrated to us Muhammad bin Yaqoob Kulaini: Narrated to us Qasim bin Alaa: Narrated to me Ismail bin Ali Qazwini: Narrated to me Ali Ibne Ismail from Asim bin Humaid Hannat from Muhammad bin Muslim Thaqafi that he said: I heard Aba Ja'far Muhammad bin Ali al-Baqir (a.s.) say:

"The Qaim from us will be aided by awe and helped with divine assistance. The earth will fold up for him and the treasures will be exposed for him. His dominions will be in the east and the west and through him will Allah, the Mighty and Sublime make His religion dominate over all religions even though the polytheists hate this. Then no ruin will remain in the earth but that he will restore it. And the spirit of Allah, Isa bin Maryam (a.s.) will come down and pray behind him. I said: O son of Allah's Messenger, when will your Qaim appear? He replied: When the men will resemble women and women will resemble men. When men will satisfy their lusts with men and women with women. When women will ride horses. False testimony will be accepted and true testimony will be obstructed. Murder will be considered a minor thing. Adultery and usury will be common. People will fear the talks of the evil people. Sufyani will arise from Shaam and Yamani will appear from Yemen. The Baida desert will sink. A youth from Aale Muhammad will be killed between the Rukn and Maqam. He will be Muhammad bin Hasan Nafs-e-Zakiyyah. A call will come from the sky that the truth is with him and with all the Shias. At that time will arise our Qaim. When he reappears he would lean on the Kaaba and three hundred and thirteen men would reach him, and the first words he speaks would be:

بِقَيْمَةِ اللَّهِ حَيْرُكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ

"What remains with Allah is better for you if you are believers..."¹⁹⁹

Then he would say: I am the remnant of Allah on the earth and the vicegerent of God and His Divine Proof upon you. Then no Muslim would greet him except by the words:

"Peace be on you, O the remnant of Allah on His earth."

And when the number of his supporters reaches one Iqd, that is 10000 men, he would set out. Then no

¹⁹⁸ Surah Takwir 81:15-16

¹⁹⁹ Surah Hud 11:86

deity except Allah, the Mighty and Sublime would remain on the earth. Idols, statutes and such other things would be destroyed, and fire would rise up among them; and this would come to pass after a prolonged occultation till the Almighty Allah knows who brings faith during the occultation and who obeys.”

17 - Narrated to us Muzaffar bin Ja’far bin Muzaffar Alawi (r.a.) that: Narrated to us Ja’far bin Muhammad bin Masud from his father that: Narrated to us Abul Qasim: I have quoted from the book of Ahmad Dahhan from Qasim bin Hamza from Ibne Abi Umair that: Informed me Abu Ismail Sarraj from Khaithama Jofi that: Narrated to me Abu Ayyub Makhzumi that:

“Abu Ja’far Muhammad bin Ali (a.s.) mentioned the biographies of the twelve guided caliphs, bliss of Allah be on them all, and when he came to the last of them he said: The twelfth of them will be the one behind whom Prophet Isa Ibne Maryam (a.s.) will pray. The practice of this Imam and the obedience of Quran is incumbent upon you.”

This is the end of the first volume of Kamaaluddin wa Tamaamun Nima by Shaykh Faqih, Abi Ja’far Muhammad bin Ali bin Husain bin Musa bin Babawayh al-Qummi (r.a.), which proves the incidence of occultation and removes misunderstandings about it.

The second volume begins with the chapter of narrations from Imam Ja’far Sadiq (a.s.) about the Nass in favor of the Qaim (a.s.).

Chapter Thirty-three

Statements of as-Sadiq (a.s.) regarding the occurrence of Ghaibat

The Nass in favor of the Qaim (a.s.); about his occultation and that he is the Twelfth Imam Shaykh Faqih, Abi Ja'far Muhammad bin Ali bin Husain bin Musa bin Babawayh al-Qummi (r.a.) says:

1 - Narrated to us Husain bin Ahmad bin Idrees (r.a.) that: Narrated to us my father from Ayyub bin Nuh from Muhammad bin Sinan from Safwan bin Mehran from as-Sadiq Ja'far bin Muhammad (a.s.) that he said:

"One who agrees (believes) in the Imamate of all the Imams but denies the Mahdi is like one who accepts the prophethood of all the prophets but denies the prophethood of Muhammad (s.a.w.s.)." He was asked: O son of Allah's Messenger, who is the Mahdi from your progeny? "The fifth descendant of the seventh Imam, whose person will remain hidden from your view and uttering his name is unlawful for you."

2 - Narrated to us my father and Muhammad bin Hasan - May Allah be pleased with them - they said: Narrated to us Saad bin Abdullah from Hasan bin Ali Zaitooni and Muhammad bin Ahmad bin Abi Qatada from Ahmad bin Hilal from Umayyah Ibne Ali from Abi Haitham bin Abi Habba from Abi Abdulla (a.s.) that he said:

"When Imams named Muhammad, Ali and Hasan come one after another, the fourth will be the Qaim."

3 - Narrated to us Muhammad bin Ibrahim bin Ishaq (r.a.): Narrated to us Abu Ali Muhammad bin Hammam: Narrated to us Ahmad bin Mabundaz that: Informed us Ahmad bin Hilal: Narrated to me Umayyah bin Ali Qaisi from Abi Haitham Tamimi from Abi Abdulla (a.s.) that he said:

"When the three name: Muhammad, Ali and Hasan come one after another, the fourth will be the Qaim."

4 - Narrated to us Ali bin Ahmad bin Muhammad Daqqaq (r.a.): Narrated to us Muhammad bin Abi Abdullah Kufi from Musa bin Imran Nakhai from his uncle Husain bin Yazid Naufali from Mufaddal bin Umar that he said:

"I came to my master, Ja'far bin Muhammad (a.s.) and said: O chief, if you had only taken our oath for the successor after you! He said to me: O Mufaddal, the Imam after me is my son, Musa and the Imam who will be expected and awaited for is M-H-M-D son of Hasan son of Ali son of Muhammad son of Ali son of Musa."

5 - Narrated to us Ali bin Ahmad bin Abdullah bin Ahmad bin Abi Abdullah Barqi: Narrated to us my father from my grandfather Ahmad bin Abi Abdullah from his father Muhammad bin Khalid from Muhammad bin Sinan and Abi Ali Zarrad, all of them from Ibrahim Al-Karkhi that he said:

"I went to Abu Abdillah Ja'far Ibn Muhammad Al-Sadiq (a.s.) and was sitting in his presence when Abu Al-Hasan Musa Ibn Ja'far (a.s.) entered while he was a boy. I stood up, kissed him and sat with him. Then Abu Abdillah (a.s.) remarked, "O Ibrahim! Know that, he is your master after me. Know that, concerning him one group will be destroyed while another will be saved. Then may Allah curse his killer and multiply His chastisement for the one who fights against him. Know that, certainly Allah will bring out from his progeny the best of the inhabitants of the earth in his time. He will be named after his grandfather, he will be the inheritor of this knowledge and his laws in his judgments, the treasure-chest of Imamate and the fountainhead of wisdom. The tyrant king of Bani (Abbas) will kill him after his amazing acts, due to envy. But Allah (Mighty and Glorified be He) will convey His affairs even if the polytheists dislike it. And Allah will bring forth from his progeny the completion of twelve Mahdi (guided leaders). Allah has chosen them for His nobility, permitted for them the abode of His Holiness and the twelfth awaited one is from them, as if with an open sword standing in front of the Messenger of Allah (s.a.w.s.) in his defense."

Then a person from the friends of Bani Umayyah entered due to which Imam had to cut short his speech. I returned to Abu Abdillah (a.s.) eleven times after that so that he may complete his discourse but he was unable to do so. In the coming year, which was the second year, I went to him while he was sitting. He said, "O Ibrahim! He is the one who will provide salvation to his Shias after intense straitening, lengthy calamities, grief and fear. Then congratulations to one who lives till his time. This is enough for you O Ibrahim." Ibrahim said, 'Then nothing was dearer to my heart or soothed my eyes more than this talk.'"

6 - Narrated to us Muhammad bin Ali Majilaway and Muhammad bin Musa bin Mutawakkil - May Allah be pleased with them - they said: Narrated to us Muhammad bin Yahya al-Attar from Muhammad bin Hasan as-Saffar from Abi Talib Abdullah Ibne Salt Qummi from Uthman bin Isa from Sama-a bin Mehran that he said:

"I, Abu Baseer and Muhammad bin Imran, slave of Abu Ja'far (a.s.) were in a house in Mecca. Muhammad bin Imran said: I heard Abi Abdullah (a.s.) say: We are the twelve Mahdis. Abu Baseer asked: Did you really hear this from Abi Abdullah (a.s.)? He swore once or twice that he had heard it from him. Abu Baseer said: But I have heard it from Abu Ja'far (a.s.)."

A similar tradition is narrated to us by Muhammad bin Hasan bin Ahmad bin Walid (r.a.) that he said: Narrated to us Muhammad bin Hasan as-Saffar from Abi Talib Abdullah bin Salt al-Qummi from Uthman bin Isa from Samaa-a bin Mehran.

7 - Narrated to us Husain bin Ahmad bin Idrees that: Narrated to us my father from Muhammad bin Husain bin Yazid Zayyat from Hasan bin Musa Khashshab from Ibne Sama-a from Ali Ibne Hasan Ribat from his father from Mufaddal bin Umar that he said: As-Sadiq Ja'far bin Muhammad (a.s.) said:

"Allah, Blessed and the High, created fourteen lights 14000 years before the creation of the universe, thus they were our souls. It was asked: O, son of Allah's Messenger, who are these fourteen lights? He replied: Muhammad, Ali, Fatima, Hasan, Husain, and Imams from the descendants of Husain and the last of them is Qaim who will rise up after occultation. Then he would kill the Dajjal and purify the earth from every type of injustice and oppression."

8 - Narrated to us my father that: Narrated to us Saad bin Abdullah: Muhammad bin Husain bin Abil Khattab from

Hasan bin Mahboob from Ali bin Riyab from Abu Abdillah (a.s.) that he said regarding the saying of Allah, the Mighty and Sublime:

يَوْمَ يَأْتِي بَعْضُ آيَاتِنَا لَا يَنْفَعُ نَفْسًا إِيمَانُهَا مَمْكُنٌ أَمَّا مَنْ قَبْلُنَا فَكَسَبُتُ فِي إِيمَانِهَا حَيْرًا

*"On the day when some of the signs of your Lord shall come, its faith shall not profit a soul which did not believe before, or earn good through its faith."*²⁰⁰

"Signs are the Imams *Mushtarta*²⁰¹ and the ayat is Qaim (a.s.). After that day the faith of no one will profit him if before His Eminence rises up with the sword he had no faith - even though he may have had faith in the Imam's forefathers."

9 - Narrated to us Ahmad bin Hasan al-Qattan and Ali bin Ahmad bin Muhammad Daqqqaq and Ali bin Abdullah Warraq and Abdullah bin Muhammad as-Saigh and Muhammad bin Ahmad Shaibani - May Allah be pleased with them - they said: Narrated to us Ahmad bin Yahya bin Zakariya al-Qattan: Bakr bin Abdullah bin Habib that: Narrated to us Tameem Ibn Bohlool that: Narrated to us Abdullah Ibn Abi Huzail about Imamate on whom is it obligatory and what are the signs of an Imam? He said to me:

'Surely, its evidence is that he is the proof upon the believers, the establisher of the affairs of the Muslims, speaks with the Quran, knower of Divine Laws, brother of the Messenger of Allah (s.a.w.s.), his caliph upon his nation, his successor upon them and his administrator who is unto the Prophet (s.a.w.s.) as Harun (a.s.) was to Musa (a.s.). His obedience is obligatory as per the saying of Allah, Mighty and Glorified be He:

يَا أَيُّهَا الَّذِينَ آمَنُوا اطْبِعُوا اللَّهَ أَطْبِيعُوا رَسُولَنَا يِإِلَهُ الْأَمْرِ مِنْكُمْ

*O you who believe! Obey Allah, obey the Messenger and those in authority amongst you.*²⁰²

And Allah, Mighty and Glorified be He, said:

إِنَّمَا يُكَفِّرُ اللَّهُ سُؤْلُهُ الَّذِينَ آمَنُوا الَّذِينَ يُقْبَلُونَ صَلَاةً يُؤْتُونَ زَكَةً هُمْ أَكْفَارٌ

*Only Allah is your Master and His Messenger and those who believe, who establish prayer and give Zakat while they are in a state of genuflection (Ruku').*²⁰³

He is entitled for mastership and Imamate was confirmed for him on the day of Ghadeer-e-Khumm by the saying of the Messenger of Allah (s.a.w.s.) on the command of Allah, Mighty and Glorified be He, "Do I not have more authority upon you than you yourselves?" They all replied in the affirmative. He declared,

"Then, of whomsoever I am his master, Ali is his master. O Allah! Take him as Your slave, who takes him (Ali) as his master and take him as Your enemy, who takes him as his enemy. Help him who helps him and forsake him who forsakes him. Honor him who supports him." This was Ali Ibn Abi Talib, the chief of the faithfuls, the leader of the pious, the chief of the handsome, the most superior of the successors and the best of all creation after the Messenger of the Lord of the worlds. After him are Hasan and Husain, the two grandsons of the Messenger of Allah (s.a.w.s.) and the sons of the best of the women. They will be followed by Ali Ibn Husain, Muhammad Ibn Ali, Ja'far Ibn Muhammad, Musa Ibn Ja'far, Ali Ibn Musa, Muhammad Ibn Ali, Ali Ibn Muhammad, Hasan Ibn Ali and Muhammad Ibn Hasan (peace be upon them all), one after the other. They are the progeny of the Messenger (s.a.w.s.), the known ones through successorship and Imamate. The earth cannot exist without a proof from them in every era and in every time. They are the strong rope, the Imams of guidance, and the proof upon the people of the world till Allah inherits the earth and whoever is on it. Whoever opposes them, is deviated and has left the truth and guidance. Indeed, they have been talked about by the Quran and the Messenger has spoken concerning them elaborately. Surely, one who dies without recognizing them dies the death of ignorance. Verily, in their religion are the traits of cautious piety, chastity, truthfulness, betterment (of the

²⁰⁰ Surah Anaam 6:158

²⁰¹ Conditional

²⁰² Surah Maidah 5:55

²⁰³ Surah Nisa 4:59

people), striving hard (in the way of Allah), repaying the trust to the good doer as well as the transgressor, prolonging the prostration, performing the night prayers, abstaining from the prohibited, awaiting the reappearance with patience and keeping good company and good neighborhood.”

Then Tamim Ibne Bohlool said: Narrated to me Abu Muawiyah from al-Amash from Ja'far bin Muhammad (a.s.) a similar tradition.

10 - Narrated to us my father and Muhammad bin Hasan - May Allah be pleased with them - they said: Narrated to us Saad bin Abdullah and Abdullah bin Ja'far Himyari, all of them from Ibrahim bin Hashim from Muhammad bin Khalid from Muhammad bin Sinan from Mufaddal bin Umar from Abi Abdullah (a.s.) that he said:

“The most proximate servants of Allah and those with whom Allah is pleased are those who when the proof of Allah disappears from sight and they don't know about his location, yet they continue to have faith that the Proof of Allah can never be invalid and day and night they continue to wait for him. And the wrath of Allah is on those of His enemies who when the proof of Allah disappears from sight, they fall into doubts and denial. He (Allah) knew that His special servants will never fall into doubts and if it were not so He would not have taken away His Proof from their sight even for a moment. These doubts will reign supreme over the hearts of evil ones.”

11 - And through the same chain of narrators Mufaddal bin Umar said: I heard as-Sadiq Ja'far bin Muhammad say:

“One who dies awaiting for the reappearance is like one who is with the Qaim in his tent, rather he is like one who fights the holy war under the command of the Messenger of Allah (s.a.w.s.).”

12 - Narrated to us Ali bin Ahmad bin Muhammad Daqqaq (r.a.): Narrated to us Muhammad bin Abi Abdullah Kufi from Sahl bin Ziyad Adami from Hasan bin Mahboob from Abdul Aziz Abdi from Abdullah bin Abi Ya'fur that Imam Sadiq (a.s.) said:

“Whosoever believes in the Imamate of my forefathers and descendants but denies the Mahdi from my descendants is just like one who has faith in all the prophets but denies Muhammad (s.a.w.s.).” The narrator asked: “My master, from who among you is Mahdi descended?” He replied: “He is the fifth descendant of the seventh Imam. He would disappear from you and it is not lawful for you to pronounce his name.”

13 - Narrated to us Muhammad bin Ibrahim bin Ishaq Taliqani (r.a.): Narrated to us Ahmad bin Muhammad Hamdani: Narrated to us Abi Abdullah Asimi from Husain bin Qasim bin Ayyub from Hasan bin Muhammad bin Sama-a from Thabit Saigh from Abu Baseer from Abi Abdullah Sadiq (a.s.) that he heard him say:

“From us there will be twelve Mahdis. Six have passed and six are remaining. Allah will do with the sixth as He pleases.”

14 - Narrated to us Muhammad bin Ibrahim bin Ishaq (r.a.): Narrated to us Ahmad bin Muhammad Hamdani: Narrated to us Abi Abdullah Asimi from Husain bin Qasim bin Ayyub from Hasan bin Muhammad bin Sama-a from Wuhaib from Zarih from Abi Hamza from Abi Abdullah (a.s.) that he said:

“There will be twelve Mahdi (guided leaders) from us.”

15 - Narrated to us Muhammad bin Ibrahim bin Ishaq (r.a.): Narrated to us Ahmad bin Muhammad Hamdani: Narrated to us Ja'far bin Abdullah: Narrated to me Uthman bin Isa from Sama-a bin Mehran that he said: I, Abu Baseer, Muhammad bin Imran, the slave of Abi Ja'far were in a house in Mecca. Muhammad bin Imran said: I heard Abi Abdullah (a.s.) say:

“We are the twelve Mahdis. Abu Baseer asked: Did you really hear this from Abi Abdullah (a.s.)? He swore twice that he had heard it from him.”

16 - Narrated to us my father and Muhammad bin Hasan - May Allah be pleased with them - they said: Narrated to us Saad bin Abdullah: Narrated to us Ahmad bin Muhammad bin Isa from Muhammad bin Khalid Barqi from

Muhammad bin Sinan from Mufaddal bin Umar from that he said: Abi Abdullah (a.s.) that he said:

"The most proximate servants of Allah and those with whom Allah is pleased are those who when the proof of Allah disappears from sight and they don't know about his location, yet they continue to have faith that the Proof of Allah can never be invalid and day and night they continue to wait for him. And the wrath of Allah is on those of His enemies who when the proof of Allah disappears from sight, they fall into doubts and denial. He (Allah) knew that His special servants will never fall into doubts and if it were not so He would not have taken away His Proof from their sight even for a moment. These doubts will reign supreme over the hearts of evil ones."

17 - Narrated to us my father and Muhammad bin Hasan - May Allah be pleased with them - they said: Narrated to us Saad bin Abdullah and Abdullah bin Ja'far Himyari, all of them from Ahmad bin Muhammad bin Isa from Hasan bin Mahboob from Muhammad bin Noman that he said: Abi Abdullah (a.s.) said to me:

"The most proximate servants of Allah and those with whom Allah is pleased are those who when the proof of Allah disappears from sight and they don't know about his location, yet they continue to have faith that the Proof of Allah can never be invalid and day and night they continue to wait for him. And the wrath of Allah is on those of His enemies who when the proof of Allah disappears from sight, they fall into doubts and denial. He (Allah) knew that His special servants will never fall into doubts and if it were not so He would not have taken away His Proof from their sight even for a moment."

18 - Narrated to us my father: Narrated to us Saad bin Abdullah: Narrated to us Mualla bin Muhammad Basri from Muhammad bin Jumhur and others from [Muhammad] bin Abi Umair from Abdullah bin Sinan that he heard Abu Abdillah (a.s.) say:

"In the Qaim (a.s.) is a resemblance to Musa bin Imran. I asked: What is that resemblance to Musa bin Imran (a.s.)? He replied: His concealed birth and his disappearance from the people. I asked: For how long did Musa bin Imran remain concealed from the people and his family? He replied: Twenty eight years."

19 - Narrated to us Muhammad bin Musa bin Mutawakkil (r.a.): Narrated to us Muhammad bin Yahya al-Attar: Narrated to us Ahmad bin Muhammad bin Isa from Umar bin Abdul Aziz from more than one of our associates from Dawood bin Kathir Raqqi from Abi Abdullah (a.s.) regarding the words of Allah, the Mighty and Sublime:

﴿أَذْنِينَ يُؤْمِنُوا بِالْغَيْبِ﴾

Those who believe in the unseen.²⁰⁴

"That is regarding those who believe that the uprising of the Qaim is truth."

20 - Narrated to us Ali bin Ahmad bin Muhammad Daqqaq (r.a.): Narrated to us Ahmad bin Abi Abdullah Kufi: Narrated to us Musa bin Imran Nakhai from his uncle Husain bin Yazid from Ali bin Abi Hamza from Yahya bin Abil Qasim that he said: I asked as-Sadiq (a.s.) regarding the words of Allah, the Mighty and Sublime:

﴿مَ {1} {كَلِمَاتُ لَا يَبْرُئُهُ مُتَّقِينَ {2} {أَذْنِينَ يُؤْمِنُوا بِالْغَيْبِ﴾

Alif Lam Mim. This Book, there is no doubt in it, is a guide to those who guard (against evil). Those who believe in the unseen.²⁰⁵

He said: Those who guard against evil (Muttaqeen) are the Shias of Ali (a.s.) and 'unseen' is the hidden proof."

21 - Narrated to us my father that: Narrated to us Abdullah bin Ja'far Himyari from Ahmad bin Hilal from Abdur Rahman bin Abi Najran from Fadala bin Ayyub from Sadeer that he said: I heard Abi Abdullah (a.s.) say:

"In the master of this affair there is a similarity to Prophet Yusuf." I asked: "It seems as if you are informing

²⁰⁴ Surah Baqarah 2:3

²⁰⁵ Surah Baqarah 2:1-3

us about occultation and bewilderment?" He replied: "These accursed people resembling pigs, why do they deny this statement? Brothers of Yusuf were sons of prophets, they completed a transaction with Yusuf, and he was their brother, inspite of that until he introduced himself they did not recognize him till he said I am Yusuf. On the basis of this why does the confused Ummah deny that Allah, the Mighty and Sublime from time to time conceals His proof from them. Yusuf had the rulership of Egypt and the distance between him and his father was not more than that of 18 days' travel, if the Almighty Allah wanted He could have made his location known to his father.

And by Allah when Yaqoob and his sons got the good news of Yusuf they covered this distance in nine days through desert and wilderness. Then how could this Ummah deny that the Almighty Allah can do with His proof what He did with Yusuf? He walked in the market and trod on their carpets but they didn't recognize him? Till the time that Allah, the Mighty and Sublime permits him to introduce himself as He allowed Yusuf. And he said:

قَالَ هَلْ عِلْمَتُمْ مَا فَعَلْنَا بِيُوسُفَ أَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ {89} قَالُوا أَإِنَّكَ لَأَنْتَ يُوسُفُ قَالَ أَنَا يُوسُفُ هَذَا أَخِي

Do you know how you treated Yusuf and his brother when you were ignorant? They said: Are you indeed Yusuf? He said: I am Yusuf and this is my brother.²⁰⁶

22 - Narrated to us Ahmad bin Muhammad bin Yahya al-Attar (r.a.): Narrated to us my father from Ibrahim bin Hashim from Muhammad bin Abi Umair from Safwan bin Mehran Jammal that he said: As-Sadiq Ja'far bin Muhammad (a.s.) said:

"Indeed he shall go into occultation till the ignorant will say: For the Almighty Allah there is no need of Aale Muhammad. Then he would appear like a shooting star and fill up the earth with equity and justice just as it would be brimming with injustice and oppression."

23 - Narrated to us Abdul Wahid bin Muhammad bin Ubdus al-Attar (r.a.): Narrated to us Ali bin Muhammad bin Qutaibah Nishapuri: Narrated to us Hamadan bin Sulaiman from Muhammad bin Ismail bin Bazee from Hayyan Sarraj from Sayyid bin Muhammad Himyari a long tradition in which he said: I asked As-Sadiq Ja'far bin Muhammad (a.s.):

"O son of Allah's Messenger, traditions from your forefathers have reached us regarding occultation and its authenticity, please tell us something more about it. He said: Occultation will happen for my sixth descendant and he is the twelfth of the Imams of guidance after the Holy Prophet (s.a.w.s.), the first of whom is Ali Ibne Abi Talib and the last is the one who would rise with the truth (Qaim bil Haqq), the Remnant of Allah (Baqiyatullah) on the earth and the Master of the Age. By Allah, even if he remains in occultation as long as Nuh lived among his people, Allah will not end the world till he reappears. And he would fill up the earth with justice and equity just as it would be fraught with injustice and oppression."

24 - Narrated to us Ahmad bin Muhammad bin Yahya al-Attar (r.a.): Narrated to us Saad bin Abdullah from Ahmad bin Muhammad bin Isa from Uthman bin Isa Kilabi from Khalid bin Najih from Zurarah bin Ayyan that he said: I heard Abi Abdullah (a.s.) say:

"There is an occultation for the Qaim before his reappearance." I asked: "Why is it so?" He replied: "He is fearful." And he pointed towards his belly, implying that the Qaim fears for his life. Then he said: "O Zurarah; and he is that awaited one and he is the one in whose birth they shall doubt. Thus some will say: His father died heirless and some will say: He was in the womb of his mother when his father died. Some others will allege that he was born two years before the passing away of his father. And he is the Awaited one; but the Almighty Allah likes to test the Shias. It is the time when people of falsehood will fall in doubts."

Zurarah says: I asked: "If I am able to live till that period, what action I should perform?"

²⁰⁶ Surah Yusuf 12:89-90

He replied: "O Zurarah if you live till that time you must recite the following supplication:

اللهم عرفني نفسك ، فإنك لم تعرفي نفسك م أعرف نبيك، اللهم عرفني نبيك فإنك لم تعرفي
نبيك م أعرف حجتك ، اللهم عرفني حجتك فإنك لم تعرفي حجتك ضلت عن ديني

'O Allah introduce Yourself to me. For if You don't introduce Yourself to me I will not recognize Your Prophet. O Allah introduce Your Messenger to me for if You don't introduce Your Messenger to me I will not recognize Your Proof. O Allah introduce Your proof to me for if You don't introduce Your proof to me I will deviate in my religion.'

Then he said: O Zurarah, at that time a youth will be killed in Medina. I asked: May I be sacrificed on you, would the army of Sufyani kill this youth? He replied: No, the forces of so-and-so tribe will kill him. Those forces will enter Medina, accost this young man and kill him. This murder will be a rebellion against divine ordinances and injustice and now Allah will not give much respite. At that time the Imam will reappear."

The same tradition is narrated to us by Muhammad bin Ishaq (r.a.) that he said: Narrated to us Abu Ali Muhammad bin Hammam that he said: Narrated to us Ahmad bin Muhammad Naufali that he said: Narrated to me Ahmad bin Hilal from Uthman bin Isa Kilabi from Khalid bin Najih from Zurarah bin Ayyan from as-Sadiq Ja'far bin Muhammad (a.s.).

And narrated to us Muhammad bin Hasan (r.a.) that he said: Narrated to us Abdallah bin Ja'far Himyari from Ali Ibne Muhammad Hajjal from Hasan bin Ali bin Faddal from Abdallah bin Bukair from Zurarah Ibne Ayyan from as-Sadiq Ja'far bin Muhammad (a.s.) that he said

"There is occultation for the Qaim before his reappearance – and he narrated the same tradition."

25 - Narrated to us Muhammad bin Musa bin Muhammad bin Musa bin Mutawakkil (r.a.): Narrated to us Ali bin Ibrahim bin Hashim: Narrated to us Muhammad bin Isa bin Ubaid from Salih bin Muhammad from Hani Tammar that he said: Abi Abdullah (a.s.) said to me:

"There is occultation for the master of this affair and every person is duty-bound to fear Allah and remain attached to his religion."

26 - Narrated to us Ishaq bin Isa and Muhammad bin Hasan - May Allah be pleased with them - they said: Narrated to us Saad bin Abdullah: Narrated to us Ahmad bin Muhammad bin Isa from Ali bin Hakam from Saif bin Amirah from Dawood bin Farqad from Abi Abdullah (a.s.) that he said:

"Ali Ibne Abi Talib (a.s.) was with the Messenger of Allah (s.a.w.s.) during his occultation and no knew about it."

27 - Narrated to us my father and Muhammad bin Hasan - May Allah be pleased with them - they said: Narrated to us Saad bin Abdullah: Narrated to us Ahmad bin Muhammad bin Isa and Ali bin Ismail bin Isa from Muhammad bin Amr Ibne Saeed Zayyat [From Jariri] from Abdul Hameed bin Abi Dailam Tai that he said: Abi Abdullah (a.s.) said to me:

"O Abdul Hamid bin Abi Dailam, Allah, the Mighty and the High sent messengers; some of whom declared their messengership and some kept their mission secret. Thus whatever is done in case of messengers that were apparent the same will be for messengers that were hidden."

28 - Narrated to us Muhammad bin Hasan (r.a.): Narrated to us Saad bin Abdullah and Muhammad bin Hasan as-Saffar, all of them said: Narrated to us Muhammad bin Husain bin Abil Khattab and Muhammad bin Isa bin Ubaid: Narrated to us Safwan bin Yahya from Abdullah bin Muskan from Muhammad bin Ali Halabi from Abi Abdullah (a.s.) that he said:

"The Messenger of Allah (s.a.w.s.) maintained a low profile and was cautious for five years in Mecca (after declaring his mission). He did not reveal his prophethood. With him were Ali Ibne Abi Talib (a.s.) and Lady Khadija (s.a.). Then Allah, the Mighty and Sublime told him to reveal what he had been commanded. So the Messenger of Allah (s.a.w.s.) came out in open and declared his claim." In another tradition it is

mentioned that he lived in Mecca in fear for three years.

29 - Narrated to us my father and Muhammad bin Hasan - May Allah be pleased with them - they said: Narrated to us Saad bin Abdullah and Abdullah bin Ja'far Himyari and Muhammad bin Yahya al-Attar and Ahmad bin Idrees, all of them from Ahmad bin Muhammad bin Isa and Muhammad bin Husain bin Abil Khattab and Ibrahim bin Hashim, all of them from Hasan bin Mahboob from Ali bin Riyab from Ubaidullah bin Ali Halabi that he said: I heard Abi Abdullah (a.s.) say:

"The Messenger of Allah (s.a.w.s.) remained in Mecca for thirteen years after receiving divine revelation from Allah, the Mighty and the High, out which for three years he maintained a low profile and remained cautious. He kept his mission secret till Allah, the Mighty and Sublime ordered him to declare it. Then he declared his prophethood and began propagation."

30 - Narrated to us a group of our associates that: Narrated to us Muhammad bin Hamam: Narrated to us Ja'far bin Muhammad bin Malik Fazari: Narrated to me Ja'far bin Ismail Hashimi that: I heard uncle Muhammad bin Ali narrate from Abdur Rahman bin Hammad from Umar bin Saalim, the slave of Sabirri, that:

أَصْلُهَا تَأْتِي فَرْعُونَهَا فِي سَمَاءٍ

I asked Imam Sadiq (a.s.) concerning the verse, Its root is firm and its branch is in the sky.²⁰⁷

"He elucidated, "Its root is the Messenger of Allah (s.a.w.s.), its branch (in the sky) is Amirul Momineen (a.s.), Hasan and Husain are its fruits, the nine descendants of Husain (a.s.) are its twigs and the Shias are its leaves. By Allah! Surely when a person from them (Shias) dies, a leaf from this tree falls." I asked regarding the verse:

ثُرْتِي أَكْلُهَا كُلَّ حِينٍ يَأْتِي بِهَا

Yielding its fruit in every season by the permission of its Lord?²⁰⁸

He clarified, "Whatever comes out from the Imam's knowledge to you every year from the Hajj and the Umrah."

31 - Narrated to us Ali bin Ahmad bin Muhammad bin Imran - May Allah be pleased with them - that: Narrated to us Muhammad bin Abdullah Kufi: Narrated to us Musa bin Imran Nakhai from his uncle Husain bin Yazid Naufali from Hasan bin Ali bin Abi Hamza from his father from Abi Baseer that: I heard Abi Abdullah (a.s.) say:

"Matters related to occultation that occurred for the prophets would also occur in exactly the same way for our Qaim who is from us, Ahle Bayt."

Abu Baseer says: I asked respectfully: "O son of Allah's Messenger, who from among you Ahle Bayt, is the Qaim?" He replied, "O Abu Baseer, he is the fifth descendant of my son, Musa. He is the son of the best of the slave girls. He shall have an occultation regarding which the followers of falsehood would doubt. After that Allah, the Mighty and Sublime would make him reappear and conquer the east and the west of the earth at his hands and send down from the heaven, the Spirit of Allah, Prophet Isa bin Maryam (a.s.) who will recite Prayers behind him. And the earth will be illuminated with the effulgence of its Lord, and no place will remain on the face of the earth where other than Allah will be worshipped. Rather Allah, the Mighty and Sublime will be worshipped everywhere. The religion will only be for Allah even though the polytheists may be averse."

32 - Narrated to us my father (r.a.): Narrated to us Ali bin Ibrahim from his father from Muhammad bin Fudhail from his father from Mansur that Abu Abdullah (a.s.) said:

"That time (of reappearance) shall not come to pass but after you have become despondent and hopeless.

²⁰⁷ Surah Ibrahim 14:24

²⁰⁸ Surah Ibrahim 14:25

No, I swear by Allah, till you are separated from each other. No I swear by Allah, till you are severely tested. No I swear by Allah, till the time that the unfortunate ones become unfortunate while the fortunate ones become fortunate."

33 - Narrated to us Muhammad bin Hasan bin Ahmad bin Walid (r.a.): Narrated to us Muhammad bin Hasan al-Saffar from Ahmad bin Husain from Uthman bin Isa from Khalid bin Najih from Zurarah bin Ayyan that he heard: Ja'far bin Muhammad (a.s.) say:

"For Qaim (a.s.), before his uprising there will be an occultation." I asked: "May I be your ransom, why is it so?" He replied: "He shall fear (for his life)," so saying the Imam gestured towards his belly and neck. Then he said: And he is that awaited one and he is the one in whose birth they shall doubt. Thus some will say: He died with his father. And his father died heirless and some will say:

He was born two years before the passing away of his father. But Allah, the Mighty and Sublime likes to test the people. It is the time when people of falsehood fall in doubt."

34 - Narrated to us my father and Muhammad bin Hasan and Muhammad bin Musa bin Mutawakkil and Muhammad bin Ali Majilaway and Ahmad bin Muhammad bin Yahya al- Attar - May Allah be pleased with them - they said: Narrated to us Muhammad bin Yahya al- Attar: Narrated to us Ja'far bin Muhammad bin Malik Fazari Kufi from Ishaq bin Muhammad Sairafi from Yahya bin Muthanna Attar from Abdullah bin Bukair from Ubaid bin Zurarah that he said: I heard Abi Abdullah (a.s.) say:

"The Imam will be unseen by the people. Then he will witness those who come for the Hajj pilgrimage, he will see them but they will not see him."

35 - Narrated to us my father and Muhammad bin Hasan - May Allah be pleased with them - they said: Narrated to us Abdulllah bin Ja'far Himyari from Muhammad bin Isa bin Ubaid from Salih bin Muhammad from Hani Tammar that he said: Abi Abdullah (a.s.) said:

"There will be occultation for the master of this affair. During this those who remain attached to their religion will be like those who rub their hands on a thorny branch. Then he gestured with his hands. Then he said: There is occultation for the master of this affair and every person is duty-bound to fear Allah and remain attached to his religion."

36 - Narrated to us my father and Muhammad bin Hasan - May Allah be pleased with them - they said: narrated to us Saad bin Abdulllah and Abdulllah bin Ja'far Himyari and Ahmad bin Idrees, all of them said: Narrated to us Ahmad bin Muhammad bin Isa and Muhammad bin Husain bin Abil Khattab and Muhammad bin Abdul Jabbar and Abdulllah bin Aamir bin Saeed Ashari from Abdur Rahman bin Abi Najran from Muhammad bin Musawir from Mufaddal bin Umar Nakhai from Abi Abdulllah (a.s.) that he heard him say:

"Do not protest! By Allah! Your Imam shall remain hidden from you for a long time. You will be tried and examined in those times. To such an extent that some people shall say: He has died or he has gone in some cave. While the believers will be shedding tears for him. The hearts of the people will be shaken up by the calamities like the ship is tossed in the waves of the stormy sea. None shall get deliverance except those from whom Allah has taken oath, on whose hearts He has inscribed faith and whom He helped with His mercy. At that time twelve standards will arise and all of them will be alike, thus it will not be known which is the standard of truth. I began to weep on hearing this, so the Imam said: O Abi Abdulllah why do you weep? I replied: Master, why shouldn't I weep when you say that twelve standards will arise and all of them will be alike, thus how do we know which is the standard of truth? The Imam said: Look at the sun, on which army it is shining. I said: Maula, this same sun? "Yes," he replied, "O Abi Abdulllah, have you seen this sun? I said: Yes. Imam said: I swear by Allah, our matter (Wilayat) is more clear than this sun."

37 - Narrated to us my father (r.a.): Narrated to us Saad bin Abdulllah from Muhammad bin Husain bin Abil Khattab from Muhammad bin Ismail bin Bazee from Abdulllah bin Abdur Rahman Asam from Husain bin Mukhtar Qalanisi from Abdur Rahman bin Siyahah from Abi Abdulllah (a.s.) that he said:

"What will be your condition at that time when you shall be without an Imam or guide and you will be disgusted with each other. At that time you shall be severely examined and you shall be differentiated and sieved."

38 - Narrated to us my father (r.a.): Narrated to us Saad bin Abdullah from Ahmad bin Muhammad bin Isa and Yaqoob bin Yazid, all of them from Hasan bin Ali bin Faddal from Ja'far bin Muhammad bin Mansur from a man - and his name was Umar bin Abdul Aziz from Abi Abdullah (a.s.) that he said:

"When days and nights pass in such a condition that you are unable to see the Imam whom you can follow, you must continue to love what you love and continue to hate what you hate till Allah, the Mighty and Sublime brings him out."

39 - Narrated to us Muhammad bin Musa bin Mutawakkil (r.a.): Narrated to us Abdullah bin Ja'far Himyari from Ahmad bin Muhammad bin Isa from Muhammad bin Isa bin Ubaid from Hasan bin Mahboob from Yunus bin Yaqoob from one who narrated to him from Abi Abdullah (a.s.) that he said:

"What will your condition be when a part of your life will remain you will not be able to see your Imam? Someone asked: What shall we do in such circumstances? He replied: Keep up with the original command till the matter becomes clear to you."

40 - Narrated to us my father and Muhammad bin Hasan bin Ahmad bin Walid - May Allah be pleased with them - they said: Narrated to us Muhammad bin Hasan al-Saffar from Abbas bin Maroof from Ali bin Mahziyar from Hasan bin Mahboob from Hammad bin Isa from Ishaq bin Jareer from Abdullah bin Sinan that he said:

"I and my father came to Abi Abdullah (a.s.) and he said: How will you be when you will not be able to see your Imam or know his location? And none will get salvation from it except those who recite Dua Ghareeq. My father asked: What shall we do in such circumstances? He replied: When such a time comes, remain steadfast on religion till the matter becomes clear to you."

41 - Narrated to us Ja'far bin Ali bin Hasan bin Ali bin Abdullah bin Mughaira Kufi (r.a.): Narrated to me my grandfather Hasan bin Ali from Abbas bin Aamir Qasbani from Umar bin Aban Kalbi from Aban bin Taghib that he said: Abi Abdullah (a.s.) said to me:

"There will come upon people a time when the Imam will go from among you. At that time many flags will arise between the two masjids, that is Mecca and Medina, like snakes enter their holes. At that time the Almighty Allah will bring out a star for the guidance of people. I asked: What is that time when the Imam is absent? He replied: It is the time of Fitrat and occultation of your Imam. I asked: What shall we do in such circumstances? He replied: When such a time comes, remain steadfast on religion till the matter becomes clear to you."

42 - Narrated to us my father and Muhammad bin Hasan - May Allah be pleased with them - they said: Narrated to us Abdullah bin Ja'far Himyari: Narrated to us Muhammad bin Husain bin Abil Khattab from Musa bin Sadaan from Abdullah bin Qasim from Mufaddal bin Umar that he said: I asked Abi Abdullah (a.s.) regarding the exegesis of Jabir and he replied:

"Do not mention such matters to people of less understanding because they will spread them to others. Have you not seen the verse in the Book of Allah:

فَإِذَا نُقْرَ فِي الْأَنْوَافِ

For when the trumpet is sounded.²⁰⁹

Then he said: There will be an Imam from us Ahle Bayt, who will remain in concealment. When the Almighty Allah wants him to come out, He will create a spot in his heart. Thus he will reappear and enforce the command of Allah."

²⁰⁹ Surah Muddaththir 74:8

43 - Narrated to us my father and Muhammad bin Hasan bin Ahmad bin Walid - May Allah be pleased with them - they said: Narrated to us Muhammad bin Hasan al-Saffar: Narrated to us Muhammad bin Husain bin Abil Khattab and Muhammad bin Isa bin Ubaid Yaqteeni, all of them from Abdur Rahman bin Abi Najran from Isa bin Abdullah bin Muhammad bin Umar bin Ali Ibne Abi Talib (a.s.) that he said to his uncle as-Sadiq Ja'far bin Muhammad (a.s.):

"If such a time comes (when we are deprived from your presence) whom shall we obey? The Imam gestured towards Imam Musa Kazim (a.s.). I asked: And after him? He replied: His son. If his son dies leaving a son who is young and a brother who is aged, whom do we follow? He replied: His son. Then he said: And always do like this only. I asked: What if a time comes when I cannot recognize the Imam and don't know his whereabouts? He replied: At that time you must recite the following supplication: O Allah I have attached myself to Your remaining Divine Proof from the sons of the previous Imam. That would be sufficient."

44 - Narrated to us my father (r.a.): Narrated to us Abdullah bin Ja'far Himyari from Ayyub bin Nuh from Muhammad bin Abi Umair from Jameel bin Durraj from Zurarah that he said: Abi Abdullah (a.s.) said:

"There will come upon the people a time when the Imam will disappear from them. It was asked: What should they do in such circumstances? He replied: They should remain attached to the faith they were on before, till the matter becomes clear to them."

45 - Narrated to us Muzaffar bin Ja'far bin Muzaffar Alawi Samarqandi (r.a.): Narrated to us Ja'far bin Muhammad bin Masud: Narrated to me my father Muhammad bin Masud: Narrated to us Ahmad bin Ali bin Kulthum: Narrated to me Hasan bin Ali Daqqaq from Muhammad bin Ahmad bin Abi Qatadah from Ahmad bin Hilal from Ibne Abi Umair from Saeed bin Ghazwan from Abu Baseer from Abi Abdullah (a.s.) that he said:

"After Husain (a.s.), there will be nine Imams. The ninth of them is their Qaim."

46 - Narrated to us Muzaffar bin Ja'far bin Muzaffar Alawi (r.a.): Narrated to us Ja'far bin Muhammad bin Masud from his father Muhammad bin Masud Ayyashi: Narrated to us Ali bin Muhammad bin Shuja from Muhammad bin Isa from Yunus from Ali bin Abi Hamza from Abu Baseer that he said: Abi Abdullah (a.s.) said:

"In the master of this affair there are resemblances with the prophets. Resemblance to Musa bin Imran, resemblance to Isa, resemblance to Yusuf and resemblance to Muhammad (peace be on them all).

As for the resemblance to Musa (a.s.), it is constant fear and caution. And as for the resemblance to Yusuf is that Allah put such a veil between him and people that they could see him but could not recognize him. And as for the resemblance to Muhammad (s.a.w.s.), he will be guided by his guidance and follow his practice."

47 - And through the same chain of narrators from Muhammad bin Masud: Narrated to me Jibreel bin Ahmad: Narrated to me Musa bin Ja'far bin Wahab Baghdadi: Narrated to me Muhammad bin Isa from Husain bin Saeed from Qasim bin Muhammad from Aban from Harith bin Mughaira that he said: I asked Abi Abdullah (a.s.):

"Would there come upon people a time when they would not be able to recognize the Imam? He replied: It has been said thus. I said: What would they do? He replied: They should remain attached to their original faith till the other matter becomes clear to them."

48 - And through the same chain of narrators from Musa bin Ja'far that: Narrated to me Musa bin Qasim from Ali Ibne Ja'far from Abil Hasan Musa bin Ja'far (a.s.) that he said: I heard Abi Abdullah (a.s.) say regarding the words of Allah, the Mighty and Sublime:

فُلْ أَيْنُمْ إِنْ أَصْبَحَ مَأْوِكُمْ غَوْٰ فَمَنْ يَاتِيكُمْ بِمَاءٍ مَّعِينٍ

*Say: Have you considered if your water should go down, who is it then that will bring you flowing water?*²¹⁰

²¹⁰ Surah Mulk 67:30

"Don't you see that if your Imam disappears who is it that would bring him back to you again?"

49 - And through the same chain of narrators from Musa bin Ja'far bin Wahab Baghdadi that he said: Narrated to me Hasan bin Muhammad Sairafi: Narrated to me Yahya bin Muthanna al-Attar from Abdullah bin Bukair from Ubaid bin Zurarah that he said: I heard Abi Abdullah (a.s.) say:

"The Imam will disappear from the people. He will witness those who come for Hajj. He will see them but they will not see him."

50 - And through the same chain of narrators from Muhammad bin Masud that he said: I saw in the handwriting of Jibreel bin Ahmad: Narrated to me Ubaidi Muhammad bin Isa from Yunus bin Abdur Rahman from Abdullah bin Sinan that Abi Abdullah (a.s.) said:

"After this, a time will come when you will not be able to see the Imam of the time. In that period no one will be saved except the one who recites "Dua-e- Gareeq". The narrator inquired as to what is Dua-e-Gareeq. Imam (a.s.) replied:

يا الله يا حمن يا حيم يا مقلب قلوب ثبت قلبي على دينك

"O Allah! O Beneficent! O Merciful! O the One Who transforms the hearts! Make my heart steadfast upon your religion!"

The narrator repeated the dua in this way:

يا الله يا حمن يا حيم يا مقلب قلوب الابصار ثبت قلبي على دينك

The narrator added "Moqallebal Quloob Wal Absaar" Imam (a.s.) told him, "Indeed, Allah is Moqallebal Quloob Wal Absaar", but you say only "Ya Muqallebal Quloob Sabbit Qalbee Ala Deenek!"

51 - Narrated to us Muhammad bin Ali bin Hatim Naufali alias Kermani: Narrated to us Abul Abbas Ahmad bin Isa Washsha Baghdadi: Narrated to us Ahmad bin Tahir [Qummi]: Narrated to us Muhammad bin Najr bin Sahl Shaibani: Informed us Ali bin Harith from Saeed bin Mansur Jaushini: Informed us Ahmad bin Ali Budaili: Informed us my father from Sadeer Sairafi that he said:

"I, Mufaddal bin Umar, Abu Baseer and Aban bin Taghib came to our master Abi Abdallah as-Sadiq (a.s.) and saw him sitting on the floor and covered with Khaibari sheet made of hair, his neck was open and his sleeves folded up. He was crying like the mother having only one son laments at his death. The signs of sorrow were apparent from his face and its effects were spread on his cheeks. Tears had moistened the hollows of his eyes and he was saying: My master, your occultation has taken away my night's sleep, it has narrowed my bed for me, and has snatched away the solace from my heart. My master your occultation has turned my tragedies into the atrocities of eternity! The loss of one after the other perishes a crowd and a multitude. No more I feel the tear that drops from my eye, and the moon that faintly leaves my chest from the places of tragedies and past calamities except that it exemplifies before my eye the greatest and cruelest of catastrophes, the most dismal and disdainful mishaps, mixed with your wrath, and calamities coupled with your anger."

Sudair says: Our hearts and minds were overwhelmed by that terrifying scene and mortifying view. We thought that it is the sign of a dreadful shattering or times have brought him a calamity. So we said, "May Allah, O son of the best of the creation, never bring tears into your eyes. For what incidents are your eyes pouring and your tears raining and what situation has led you to this mourning?"

Sudair says: As-Sadiq (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 unto him and them. I viewed therein the birth of our Qaim and his disappearance and its

protraction and the length of his lifespan and the trials of the believers through him and after him in that period and the generation of doubts in their hearts from the length of his disappearance and the apostasy of most of them from their religion and their removing the cord of Islam from their necks, about which Allah, glory to His name, has said, We have fastened to every man's neck his fateful bird which is the Wilayah. So emotions overpowered me and grieves overwhelmed me."

We said, "O son of Allah's Messenger, dignify us and bestow honor upon us by sharing some of what you know from the knowledge."

He said, "Allah, the Mighty and Sublime has consigned three qualities in the Qaim of ours, which He had consigned to three of the apostles. He foreordained his birth like the birth of Musa (a.s.); his disappearance like the disappearance of Isa (a.s.); and his protraction like the protraction of Nuh (a.s.). Moreover, He made the lifespan of His virtuous servant, Khizr, a proof of his long life."

I said, "Remove the curtains for us, O son of Allah's Messenger, from the faces of these concepts."

He said: "As for the birth of Musa (a.s.). "When Firon learnt that his downfall and destruction was going to be at the hands of Musa (a.s.) he summoned the soothsayers and they predicted the downfall of his kingdom at the hands of a youth of Bani Israel. So Firon issued orders that the bellies of pregnant ladies of the Bani Israel be slit open, till more than twenty thousand newborns were killed. But he was not able to get Musa because Allah, the Mighty and the High protected him. In the same way when the Bani Umayyah and the Bani Abbas came to know that the downfall and destruction of their kingdom and tyrant rulers was to be at the hands of our Qaim, they began to wreak their enmity on us and swords were drawn out to slay the progeny of the Messenger of Allah (s.a.w.s.) and to destroy his descendants so that through it they may be able to eliminate Qaim (a.s.). But the Almighty Allah did not accept that His affair be divulged to anyone of the oppressors. But that His light may be perfected even though the polytheists may despise it."

As for the disappearance of Isa (a.s.). The Jews and Christians formed unanimity that he has been killed; whereas Allah belied them in this verse:

مَا قَتَلُوهُ مَا صَلَبُوهُ كِنْ شِيْهٌ

And they did not kill him nor did they crucify him, but it appeared to them so.²¹¹

Likewise is the disappearance of the Qaim since one group 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 issueless; to another who deviates by saying, 'This will increase to thirteen and upwards', and another who sins against Allah, the Mighty and Sublime by saying, 'The spirit of the Qaim speaks through the body of someone else'.

"As for the protraction of Nuh: When he prayed for the descent of punishment against his people from the heavens, Allah, the Mighty and Sublime sent Jibreel, the trusted spirit with seven kernels and said, O Apostle of Allah, Allah, the Mighty and Sublime says to you, 'They are My creation My servants. I will not destroy them with a lightning bolt 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 Mighty and Sublime for the fulfillment of the promise. Allah, the Mighty and Sublime 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 community that believed in him; three hundred men of them turned away from him and said, 'If what Nuh is claiming were true, the promise of his Lord would not have been violated.' Then Allah, the Mighty and Sublime continued

²¹¹ Surah Nisa 4:157

to order him every time to plant the seeds until they had been planted seven times. The community of believers continued to lose groups until there were left only seventy and some odd men. At that time, did Allah, the Mighty and Sublime sent a message to him and said, 'O Nuh, now the dawn on your eyes has broken the night as the truth has manifested with clarity and the order of belief has become pure from impurity by the apostasy of everyone who had wicked disposition. If I had destroyed the disbelievers and kept those who have apostatized from among 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 and their hearts, and they would have faced their brothers with enmity and would have battled them in pursuit of chieftaincy and the distinction of commanding and forbidding. And how can the religion's empowerment and the Command's spread among the believers coexist with rise of mischief and occurrence of wars? Never. Build the Ark under Our eyes and as We reveal.'" As-Sadiq (a.s.) said, "Likewise is the Qaim (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 Shia 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 Qaim (a.s.)." Al-Mufaddal says, I asked, "O son of Allah's Messenger, the Ahle Bayt-haters (Nawasib) believe this verse has been revealed about Abu Bakr, Umar, Uthman and Ali." He said, "May Allah not guide the hearts of the Nawasib. When was the religion which Allah and His Messenger empowered through spread of security in the Ummah and the departure of fear from their hearts and doubts from breasts during the reign of anyone of them? And in the reign of Ali (a.s.) especially with the apostasy of Muslims and mischiefs which were occurring in their days and the wars that were breaking out between the disbelievers and between themselves." Then as-Sadiq (a.s.) recited this verse:

حَتَّىٰ إِذَا اسْتَيَأْسَنَ رُسُلُ اللَّهِ ظَلَوْا أَنَّهُمْ قَدْ كُذِبُوا جَاءُهُمْ نَصْرٌ نَا

Until when the apostles despaired and the people became sure that they were indeed told a lie, Our help came to them.²¹²

"And as for the Righteous Servant, Khizr (a.s.); the Almighty Allah bestowed him with a long lifespan not due to the fact that He had made him a Prophet, or because a book was revealed to him, nor that he brought a new Shariat nullifying the previous one, nor that He made him an Imam and required the people to follow him, nor because his obedience was compulsory. Rather it was because it was there in the knowledge of Allah, the Blessed and the High, that during occultation the age of Qaim (a.s.) would be prolonged to an extent that people would not believe it, and they would deny a long age, He prolonged the age of the Righteous Servant, Khizr (a.s.) without any justification, except that it be a basis for proving the age of Qaim (a.s.) so that the arguments and proofs of the opponents may be invalidated and that people may not have any argument against the Almighty Allah."

[Nos. 52 and 53 do not appear in the Arabic-Persian Edition. I have followed the same numbering in this instance]

54 - Narrated to us Muzaffar bin Ja'far bin Muzaffar Alawi Amari Samarqandi (r.a.): Narrated to us Muhammad bin Ja'far bin Masud and Haider bin Muhammad bin Nuaim Samarqandi, all of them from Muhammad bin Masud Ayyashi that he said: Narrated to me Ali bin Muhammad bin Shuja from Muhammad bin Isa from Yunus Ibne Abdur Rahman from Ali bin Abi Hamza from Abi Baseer that as-Sadiq Ja'far bin Muhammad (a.s.) said regarding the words of Allah, the Mighty and Sublime:

²¹² Surah Yusuf 12:110

يَوْمَ يَأْتِي بَعْضُ آيَاتِنَا لَا يَنْفَعُ نَفْسًا إِيمَانُهَا مَمْتُنْ أَكْسَبَتْ فِي إِيمَانِهَا حَيْرًَا

On the day when some of the signs of your Lord shall come, its faith shall not profit a soul which did not believe before, or earn good through its faith.²¹³

That it denotes the advent of the awaited Qaim from us. Then he said: "O Aba Baseer, Fortunate are the Shias of our Qaim who during the period of his occultation wait for his reappearance and who obey him during the period of his reappearance. They are Awliya of Allah for whom there shall be neither fear nor grief."

55 - Narrated to us Muzaffar bin Ja'far bin Muzaffar Alawi Samar qandi (r.a.): Narrated to us Ja'far bin Muhammad bin Masud from his father Muhammad bin Masud Ayyashi from Ja'far bin Ahmad from Amraki bin Ali Bufakki from Hasan bin Ali bin Faddal from Marwan bin Muslim from Abi Baseer that he said: As-Sadiq Ja'far bin Muhammad (a.s.) said:

"Tooba (Glad tidings) for the one who attached to our Wilayat during the occultation of our Qaim and his heart does not deviate after guidance. He was asked: May I be sacrificed on you, what is Tooba? He replied: A tree in Paradise growing from the house of Ali Ibne Abi Talib (a.s.) and there will not be any believer who does not have one of the branches of this tree reaching into his house and that is the meaning of the saying of Allah, the Mighty and Sublime:

طُوبَىٰ لَهُمْ حُسْنُ مَآءِ

Tooba (a good final state) shall be theirs and a goodly return.²¹⁴

56 - Narrated to us Ali bin Ahmad bin Muhammad bin Imran al-Daqqaq: Narrated to us Muhammad bin Abi Abdullah Kufi: Narrated to us Musa bin Imran Nakahi from his uncle Husain bin Yazid Naufali from Ali bin Abi Hamza from Abi Baseer that he said: I said to as- Sadiq Ja'far bin Muhammad (a.s.): O son of Allah's Messenger, I have heard from your father that he said:

"There will twelve Mahdis after the Qaim?" Imam (a.s.) said: "He has said twelve Mahdis not twelve Imams. They shall be our Shias who would call the people towards our Wilayat (guardianship) and Marefat (recognition) of our rights."

57 - Narrated to us Ali bin Ahmad bin Muhammad bin Imran al-Daqqaq (r.a.): Narrated to us Hamza bin Qasim Alawi Abbasi: Narrated to us Ja'far bin Muhammad bin Malik Kufi Fazari: Narrated to us Muhammad bin Husain bin Zaid Zayyat: Narrated to us Muhammad bin Ziyad Azdi from Mufaddal bin Umar that he asked As-Sadiq Ja'far bin Muhammad (a.s.) regarding the words of Allah, the Mighty and Sublime:

إِذْ أَبْتَأَ إِبْرَاهِيمَ بِكَلِمَاتٍ فَأَتَمَّهُنَّ

And when your Lord examined Ibrahim with some words, then he completed these²¹⁵

What were these words? He replied, "These were the words that Adam (a.s.) received from his Lord due to which Allah accepted his repentance. These words were as follows, 'I ask You for the sake of Muhammad, Ali, Fatima, Hasan and Husain that You accept my repentance, so Allah accepted his repentance. Surely He is the Oft-turning, the Merciful.' I asked, 'O son of Allah's Messenger! What is the meaning of 'he completed these'? ' He explained, "It implies that he completed the words till the Qaim, twelve Imams, of whom nine are the descendants of Husain (a.s.)." Mufaddal requested, 'O son of Allah's Messenger! Please inform me about the saying of Allah, Mighty and Glorified be He:

جَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِيدَةِ

'And He made it as a lasting word in his posterity.'²¹⁶

²¹³ Surah Anaam 6:158

²¹⁴ Surah Raad 13:29

²¹⁵ Surah Baqarah 2:124

He elaborated, "By this, He implies the Imamate. Allah, the High, has made it in the posterity of Husain till the Day of Judgment." Again I inquired, 'O son of Allah's Messenger! How is it that the Imamate continued in the posterity of Husain and not in Hasan's, although both are the sons of Allah's Messenger, his grandsons and the chiefs of the youths of paradise?' He clarified, "Certainly Musa and Harun were Prophets, Messengers and brothers but Allah, Mighty and Glorified be He, made Prophethood in the posterity of Harun and not in that of Musa (a.s.) and it does not befit anybody to question Allah's action. Surely Imamate is the Caliphate of Allah in His earth and nobody can dispute His action as to why He has done so. For surely, Allah, Blessed and High be He, is Prudent in His actions. He is not questioned about what He does but the people will be questioned."

²¹⁶ Surah Zukhruf 43:28

Chapter Thirty-four

Statements of al-Kazim (a.s.) regarding the occurrence of Ghaibat

1 - Narrated to us my father and Muhammad bin Hasan - May Allah be pleased with them - they said: Narrated to us Saad bin Abdullah from Hasan bin Isa bin Muhammad bin Ali bin Ja'far from his father from his grandfather Muhammad bin Ali from Ali bin Ja'far from his brother, Musa bin Ja'far (a.s.) that he said:

"When the fifth descendant of the seventh Imam goes into occultation, for the sake of Allah protect your religion. None of you must let go of your religion. O son, occultation is necessary for the master of this affair. So much so that even those who say that it is a test from Allah, they would also turn away from him. And if in the knowledge of your forefathers there had been some other religion more correct and better than this, they would have followed that only." I asked: "Master, tell us who is the fifth descendant of the seventh Imam?" He replied: "Son, your intellects are small, he cannot be accommodated in it. Your understanding is so restricted that you cannot bear it, but if you live till that time you will indeed find him."

2 - Narrated to us my father (r.a.): Narrated to us Saad bin Abdullah: Narrated to us Hasan bin Musa Khashshab from Abbas bin Aamir Qasbani that he said: I heard Abul Hasan Musa bin Ja'far (a.s.) say:

"The master of this affair is one about whom people will say that he is not born yet."

3 - Narrated to us my father (r.a.): Narrated to us Saad bin Abdullah: Narrated to us Ahmad bin Muhammad bin Isa from Musa bin Qasim from Muawiyah bin Wahab Bajali and Abi Qatadah Ali Ibne Muhammad bin Hafs from Ali bin Ja'far that he asked his brother Musa bin Ja'far (a.s.) that the interpretation of the words of Allah, the Mighty and Sublime:

فُلْ أَيْتُمْ إِنْ أَصْبَحَ مَاوْكُمْ غَوْ فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَّعِينٍ

*Say: Have you considered if your water should go down, who is it then that will bring you flowing water?*²¹⁷

The Imam said: What will you do when your Imam disappears from your sight and you cannot see him?"

4 - Narrated to us Ahmad bin Ziyad bin Ja'far Hamdani (r.a.): Narrated to us Ali bin Ibrahim bin Hashim from his father from Muhammad bin Khalid Barqi from Ali bin Hassan from Dawood bin Kathir Riqqi that he said:

"I asked His Eminence, Abul Hasan Musa bin Ja'far (a.s.) about the master of this affair. He replied: "He would be that same wandering, lonely, remote and hidden from his family who would be the revenger for his father."

5 - Narrated to us Ahmad bin Ziyad bin Ja'far Hamdani (r.a.): Narrated to us Ali bin Ibrahim bin Hashim from his father from Salih bin Sindi from Yunus bin Abdur Rahman that he said: I came to Musa bin Ja'far (a.s.) and asked him:

"O son of Allah's Messenger! Are you the Qaim bil Haqq? He replied, "I am Qaim bil Haqq, but the Qaim who shall purify the earth from the enemies of Allah Almighty and who shall fill it with justice in the same way as it would be fraught with injustice and oppression, is my fifth descendant who will have a prolonged occultation because his life shall be in danger. During this period (of occultation) some people will deviate from the truth but some would remain steadfast on it."

Then he said, 'Blessed are those of our Shias who during the occultation of our Qaim remain attached to our Wilayat (guardianship) and who are steadfast in devotion for us, who have declared immunity from our enemies. They are from us and we are from them. And indeed they have preferred us for Imamate and we have also selected them as our followers (Shia). Congratulations to them and blessed be they (Shias). By Allah, on the Day of Judgment they shall be in our grades.'

²¹⁷ Surah Mulk 67:30

The author says: One of the causes of occultation is fear as mentioned in tradition. Imam Musa Kazim (a.s.) also used to keep his Imamate confidential from others. In the same way his Shias who had faith in his Imamate but feared the people, also did not discuss openly about his Imamate. So much so that when Hisham bin Hakam was asked in the court of Yahya bin Khalid who the Imam of that time was, Hisham resorted to dissimulation and said: The owner of the palace, chief of believers, Harun Rashid. At that Harun Rashid was listening to this dialogue secretly. He said: By God, Allah has put a cruel ruler over us. When Hisham came to know that Harun has summoned him, he fled to Kufa and passed away there. In compliance of his will, his bier was placed at the Kanasa highway and a slip of paper was placed in his hand on which was written: This is Hisham bin Hakam who was summoned by the ruler of the time. The chief Qadi and government officials saw this. After that, the rebellious one gave up pursuing him.

Debate of Hisham bin Hakam (r.a.) about Ghaibat

1 - Narrated to us Ahmad bin Ziyad bin Ja'far Hamdani (r.a.) and Husain bin Ibrahim bin Natana - May Allah be pleased with them - they said: Narrated to us Ali bin Ibrahim bin Hashim from his father from Muhammad bin Abi Umair that he said: Informed us Ali Aswari:

"Yahya bin Khalid used to hold a debate every week at his house in which scholars of all the sects participated and tried to prove the veracity of their faith and expose the defects of the religion of their opponents. When Harun Rashid came to know about this he asked Yahya bin Khalid: O Abbaside, what type of gatherings you have at your place where the participants undertake discussions? He replied: O chief of believers, these gatherings is the highest example of all the honors that you have bestowed me. I bring together the scholars of all the sects so that they may expose each other and thus the falsity of all of them is proved.

Harun Rashid said: I would also like to attend this gathering and listen to the participants but the audience and participants should not learn about my presence because they would not be able to have a frank talk due to my fear. Yahya said: Arrangement will be made as per the wish of the chief of believers. Harun told him to swear that his presence will be kept confidential and Yahya swore to assure that. However the Motazela people learnt about it somehow. They discussed this among themselves and then decided that they would argue with Hisham bin Hakam on the subject of Imamate so that Harun Rashid comes to know what the faith of Hisham is with regard to Imamate. On the appointed day they all reached the venue of debate. Among those present were Hisham bin Hakam and Abdullah bin Yazid Abazi, who was the most truthful person. He was from the Khawarij sect and was a business partner of Harun Rashid. When Hisham entered, he greeted Abdullah bin Yazid. Yahya bin Khalid told Abdullah bin Yazid: O Abdullah, talk to Hisham on the subject of Imamate.

Hisham said: O Vizier, we cannot speak on this subject because these people were having unanimity with us on the Imamate of the same person, but after that they separated from us without knowledge and recognition. And even after separating from us on this matter it is not known why they separated. That is why they neither have any objection against us nor a reply to any objection, so how can they talk to us?

Bannan, who was associated with the Hururiya sect, said: Hisham, tell me whether the people who were among the forces of the day of arbitration, were they believers or disbelievers? Hisham said: There were three types of people: Believers, polytheists and misguided. Believer were those who believed that Ali (a.s.) is an Imam appointed by Allah and that Muawiyah is not worthy of Imamate. Thus these believers had faith in what Allah had appointed for Ali (a.s.).

The second group was that of the polytheists who used to claim that Ali (a.s.) is an Imam and Muawiyah is also worthy of Imamate. Thus with Ali (a.s.) they also made Muawiyah a partner in Imamate.

The third group was that of the misguided who had joined the forces due to tribal loyalties. They were absolutely ignorant about such things.

Then he asked: What is your opinion about the companions of Muawiyah? Hisham said: They are also of

three kinds: Disbelievers, polytheists and deviants.

Disbelievers are those who say that Muawiyah is Imam and Ali (a.s.) is not worthy of Imamate. Thus they disbelieved in two ways: one was denying Ali's divine appointment as an Imam and another was appointing an Imam from their own side.

Polytheists were those who said that Muawiyah is an Imam and Ali (a.s.) is also worthy of Imamate. Thus with Ali (a.s.) they also made Muawiyah a partner in Imamate.

Deviants were those who had come fight on the side of Muawiyah only on the basis of their tribal bigotry. In this Bannan's voice was finally silenced.

Dirar said: Hisham, I want to question you about this. Hisham said: You cannot question me. He asked: Why? Hisham replied: Because you all reject the Imamate of my master, hence I should ask you the reason of your denial and you don't have the right ask another question. And I must find out your point of view regarding this. Dirar said: Ask. Hisham said: Do you believe that Allah is just? And that He does not commit injustice? Dirar said: Yes, He is just, He does not commit injustice. Hisham asked: If Allah makes it obligatory for a cripple to go to the masjid or go to jihad, or He commands a blind man to read books etc, He would be just or unjust? Dirar said: Allah does not issue such commands, Hisham said: Can Allah issue such commands regarding debate that a thing should be proved when it does not have any supporting arguments? Dirar said: If He issues such commands He would be called unjust.

Hisham said: Has not Allah, the Mighty and Sublime has made it incumbent for all to follow one and the same religion and that there is no controversy that He will accept only the religion that He has made incumbent to follow? Dirar agreed. Hisham said: Did Allah fix some proof for this religion or He made it incumbent without a proof? Just as a blind may be commanded to read a book or a cripple may be ordered to attend the mosque? Dirar fell silent for a moment. Then he said: There is indeed proof for that but it does not justify the Imamate of your Imam. Hisham smiled and said: You have yourself accepted the existence of Imamate. Now the only point of difference between us is the identity of that Imam. Dirar said: I would like to use your statement against you and ask you a question. Hisham said: Ask. Dirar asked, "How is Imamate established and confirmed?" Hisham replied: "As Allah established Prophethood." Dirar said: "So he is a Prophet?" Hisham said: "No, because Prophethood is established by the Beings in heavens, and Imamate is established by the people of the earth. So the ratification of Prophethood is by the angels, and the ratification of the Imam is by the Prophet (peace be upon him). The two are established by the will of Allah". Dirar then said: What evidence do you have for that? Hisham replied: The necessity of this issue is...because there can be only three ways in it. Either that Allah has waived responsibility (taklif) from the creations after the Messenger of Allah (peace be upon him), that he no more commands them or prohibits them from doing anything, and they have become similar to wild beast and other animals, which are not responsible. Or that people, after the Prophet (peace be upon him) have acquired knowledge similar to that of the Prophet, to the extent that one is not in need of the other, so that they will all be self-sufficient, and attain the truth without any differences among them.

Only the third option remains, which is that they are in need of others, because there must be knowledge to be established by the Messenger for them, in such a way that, he neither forgets, nor errs, nor deviates. He will be infallible and protected from sins, free of errors, one who all need, but who needs none. He said: "What is the evidence for that?"

Hisham answered "Eight evidences: four are features of his lineage and four are his personal features. As for the four features from his lineage (descent), he will be from a known race and a well-known tribe and a well known household, and that the Prophet pointed to him. There has never been a race in this creation as famous as the Arabs, of whom was the Prophet (peace be upon him). If it was permissible that the evidence from Allah (Imam) for His creation can be from any other race of the non-Arabs, and it would have been that what Allah wanted to be a source of good will is a source of corruption. This will not be compatible with the wisdom and justice of Allah, that He imposes on mankind an obligatory duty that does

not exist. As this is not permissible, so it is not permissible that (the Imam) will be from other than this race, due to his relation with the prophet. It is also not permissible that he will be of this race, if he will not be from this tribe, due to its close relation to the Prophet (peace be upon him), which is Quraish. As it is not permissible that he will be from this race, except that he is from this tribe, in similar ways, it will not be permissible that he (the Imam) will be from this tribe, except that he is from this household, for its close relation with the Prophet (peace be upon him). And as the members of this household, are many, and have quarreled on the issue of Imamate, due to its lofty position, with each one of them claiming it for himself, so it is not permissible except that the Prophet points to him in person, and by his name and his descent, so that all others will be excluded from claiming it.

As for the four personal features of (the Imam), they are that, he will be the most knowledgeable person as regards Allah's injunctions and precepts, so that nothing small or big will be obscured to him; and that he should be free from all sins (infallible); and he should be the bravest of men, and the most generous of them.

Abdullah bin Yazid al-Ibadi then said: "Why do you say that he (the Imam) will be the most knowledgeable of all men?"

Hisham said: "That is because if he is not conversant with all the injunctions, precepts and laws of Allah, we cannot be sure that he will not change the injunctions of Allah, so that anyone who commits an offence will not be punished accordingly, if it involves cutting up his hand, he will not execute it: so that he does not establish the limits of Allah on what He has commanded, being in the long run, a source of corruption instead of reform as Allah wishes."

Then he said, "How do you say that he is free from sins?"

He replied: "This is because if he were not free from sins, he will fall into error, so we cannot be secured that he will conceal what he has done, or conceal his friend or relation: and Allah will not set this person as his evidence on His creation."

He then further asked: "How do you say that he (the Imam) is the bravest of people?" Hisham replied: "It is because that group of Muslims who will resort to him in wars, Allah says, "And whoever turns his back to them on such a day— unless it is a stratagem of war, or to retreat to a troop of his own he indeed has drawn upon himself wrath from Allah.... So if he were not brave, he will draw the wrath of Allah on himself. It is not permissible that the one who draws Allah's wrath will be Allah's evidence upon His creation."

Abdullah further asked him: "How do you say that he is the most generous of people? He replied: "Because he is the keeper of Muslims treasures. For if he were not generous, his soul will crave for their wealth and he will take it, and that will be breach of trust: and it is not permissible that Allah will present a cheat as His evidence on His creation."

Dirar said: Tell me who is the bearer of those qualities today? Hisham said: The master of the palace, the chief of the believers. Harun Rashid who listening to all this from behind the curtain said to Ja'far bin Yahya: What a sharp tongue this man has! Ja'far, who does he imply by 'chief of believers'? Ja'far said: He means Musa bin Ja'far. Harun Rashid said: He has spoken of him with the titles only he is worthy of. Then he clenched his teeth and said: I don't want this man alive even for a moment in my kingdom. By Allah his tongue is more dangerous for the hearts of the people than a thousand swords. Yahya learnt that Harun was terribly infuriated at Hisham. When he came behind the curtain Harun asked: O Abbaside, who is that man? Yahya said: O chief of believers, control your anger. Then he came out and made a sign to Hisham to leave the place immediately. Hisham arose in such a way that people thought that he was going to answer Nature's call. Thus he put on his shoes and departed in the direction of his house and from there he left for Kufa. On reaching Kufa he hid in the house of Bishr Nabbal and told him what had passed. Bishr Nabbal was a companion of Imam Ja'far Sadiq (a.s.). Then Hisham fell seriously ill. When Bishr Nabbal offered to

call the doctor he said: No, I am going to die. When you complete putting the burial shroud on me, in the middle of the night put my bier on the Kanasa highway and put a written slip in my hand that says: This is Hisham bin Hakam whom the chief of believers had summoned. He has died a natural death.

Harun sent some people to his brothers and companions and got them arrested. In the morning the people of Kufa saw Hisham's bier. The town Qadi, assistant-governor, the governor himself and the reliable people of Kufa gathered and wrote to Harun Rashid about the death of Hisham. On receiving the message Harun said: Thanks be to Allah that He Himself performed this task and saved us from getting involved in it. After that those who had been arrested were released."

2 - Narrated to us Ahmad bin Ziyad bin Ja'far Hamadani (r.a.): Narrated to us Ali bin Ibrahim bin Hashim from his father from Abi Ahmad Muhammad bin Ziyad Azadi that: I asked my master Musa Ibne Ja'far (a.s.) regarding the verse:

□ أَسْبَغَ عَلَيْكُمْ نِعْمَةً ظَاهِرَةً □ بَاطِنَةً

*"And made complete to you His favors outwardly and ...inwardly."*²¹⁸

He replied: "The apparent bounty is the Imam who is seen and the hidden bounty is the Imam who is in occultation." The narrator says: I asked: "Is there any among the Imams that shall go into occultation?" He replied: "Yes, his person would be unseen by the people but his remembrance would remain hidden in the hearts of the believers. And he is the twelfth one of us. For him the Almighty Allah would make every difficult thing easy and tame every disobedient one. He would open up the treasures of the earth for him and make every remoteness a proximity for him. He would destroy every disobedient sinner and eliminate every transgressing satan at his hands. He is the son of the best of the maids. His birth would be concealed from the people and it won't be lawful for them to mention his name. Till the time Allah, the Mighty and Sublime would make him appear. Then he will fill the earth with justice and equity, as it would be fraught with injustice and oppression."

The author says: I have not heard this tradition from anyone except Ahmad bin Ziyad bin Ja'far Hamadani (r.a.), in Hamadan on the return journey from Hajj. He was a trustworthy, religious and learned man, may Allah's pleasure and satisfaction be with him.

²¹⁸ Surah Luqman 31:20

Chapter Thirty-five

Statements of ar-Reza (a.s.) regarding the occurrence of Ghaibat

1 - Narrated to us Muhammad bin Hasan bin Ahmad bin Walid (r.a.): Narrated to us Muhammad bin Hasan al-Saffar from Yaqoob bin Yazid from Ayyub bin Nuh that he said: I said to ar-Reza (a.s.):

"We hope that you will be the master of this affair and that may Allah, the Exalted restore power to you without taking up arms. You have been pledged allegiance to and coins have been struck in 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 matter a man whose birth and place of growth will be hidden and he will not be hidden in his lineage."

2 - Narrated to us my father (r.a.): Narrated to us Saad bin Abdullah: Narrated to us Ja'far bin Muhammad bin Malik Fazari from Ali bin Hasan bin Faddal from Rayyan bin Salt that he said: I heard him say: Abul Hasan ar-Reza was asked regarding the Qaim. He replied:

"His person will not be seen and his name will not be pronounced."

3 - Narrated to us my father (r.a.): Narrated to us Abdullah bin Ja'far Himyari from Ahmad bin Hilal Abartai from Hasan bin Mahboob from Abil Hasan Ali bin Musa ar-Reza (a.s.) that: He 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 Shia will miss my third descendant. The dwellers of the heavens and the earth, and every worthy and merited man, every contrite and sorrowful person will cry for him."

Then he said, "May my parents be sacrificed for the namesake of my grandfather and my look-alike and the look-alike of Musa the son of Imran. He is dressed 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 in their utmost despair, they are being called by a call that is heard from far away as it is heard from the near, a call that is a blessing for the faithful and a curse for the unbelievers."

4 - Narrated to us Ahmad bin Muhammad bin Yahya al-Attar (r.a.): Narrated to us my father from Muhammad bin Ahmad from Muhammad bin Mehran from his uncle Ahmad bin Zakariya that: Ar-Reza Ali bin Musa (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 catastrophe mischief in which every secret and close relation will be dropped. That will happen after the Shia will miss my third descendant."

5 - Narrated to us Ahmad bin Ziyad bin Ja'far Hamadani (r.a.): Narrated to us Ali bin Ibrahim bin Hashim from his father from Ali bin Mabad from Husain bin Khalid that: Ali bin Musa ar-Reza said:

"One who does not have piety does not have religion and whosoever does not have dissimulation (Taqayyah) does not have faith and indeed the most honored among you near Allah is the one most pious of you. His Eminence was asked: Till when does he have to observe Taqayyah? He replied: Till the day of the appointed hour and on that day is the reappearance of our (Ahle Bayt's) Qaim. Thus whosoever abandons Taqayyah before his reappearance is not from us. It was asked: O son of Allah's Messenger, from which of Ahle Bayt is the Qaim? He replied: He is my fourth descendant, the son of the best of the maidservants. The Almighty Allah would, through him, purify the earth from every kind of oppression and remove every type of injustice from it. He is the one in whose birth the people would doubt and he is the one who would have an occultation before his reappearance. And when he arises, the earth shall be lit up with his effulgence. He would establish the scales of justice among the people so that no one may oppress

the other. He is the one for whom the earth would warp itself and he would not throw a shadow. And he is the one by whose name the caller would call out from the sky inviting people to the Imam which all the people of the earth would be able to hear. The caller would say: Know that the Proof of Allah has appeared near the House of Allah, so follow him as truth is with him, and that is the meaning of the statement of the Almighty Allah:

إِنَّا نُنَزِّلُ عَلَيْهِم مِّن السَّمَاوَاتِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ عَنَّا حَاضِرِينَ

"If We please, We should send down upon them a sign from the heaven so that their necks should stoop to it."²¹⁹

6 - Narrated to us Ahmad bin Ziyad bin Ja'far Hamadani: Narrated to us Ali bin Ibrahim from his father from Abdus Salam bin Salih Harawi that: I heard Dibil bin Ali Khuzai say:

I recited my long poem to my master, Ali Ibne Musa ar-Reza, 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 Reza (a.s.) cried very profusely and then raised his head and said to me, "O Khuzai, the Blessed Spirit has spoken on your tongue in these two verses. Do you know who this Imam is and when he will rise?" I said, "No, my master, except I have heard that an Imam of yours will rise and clean the earth from mischief and will fill up the earth with equity as it will be full of oppression."

He said, "O Dibil, the Imam after me is my son, Muhammad; after Muhammad his son, Ali; after Ali his son Hasan; and after Hasan his son, al- Hujja al-Qaim, the Awaited during his occultation, the one obeyed in his time of appearance. Even if not more than one day should remain from the world, Allah will prolong that day so much that he will rise and fill the world with equity just as it will be full of injustice.

As for when it will happen, that is to describe its time, and my father has narrated to me through his forefathers through Amirul Momineen (a.s.) that the Messenger of Allah (s.a.w.s.) was asked, 'O Messenger of Allah (s.a.w.s.), when is the Qaim from your progeny going to rise?' He said, 'His example is like the example of the Hour:

لَا يُجَلِّيهَا وَقْتَهَا إِلَّا هُوَ شَفِّقٌ فِي السَّمَاوَاتِ الْأَعُمَضِ لَا تَأْتِيكُمْ إِلَّا بَغْتَةً

*None but He shall manifest it at its time. It will be momentous in the heavens and the earth. It will not come on you but suddenly.*²²⁰

There is another tradition of Dibil which also we shall mention here.

7 - Narrated to us Ali bin Ibrahim bin Hashim (r.a.): from his father from his grandfather Ibrahim bin Hashim from Abdus Salam bin Salih Harawi that: Dibil bin Ali Khuzai came to Abil Hasan Ali bin Musa ar-Reza (a.s.) in Merv and said to him:

²¹⁹ Surah Shuara 26:4

²²⁰ Surah Araaf 7:187

"O son of Allah's Messenger, I have composed a panegyric in your honor and I vowed that I will not recite it to anyone before you. The Imam said: Recite it for me. And he recited as follows:

Schools of verses empty of recitations

And the House of revelation horrendously empty.

When I reached the verse:

Their property has been distributed to others

Their hands are empty of their own wealth.

Imam Ali Reza (a.s.) began to weep and said: O Dibil you have said the truth.

When Dibil reached to the verse:

When they are being oppressed they stretch to the enemies

Their hands which cannot hold the bow.

Imam Ali Reza (a.s.) began to rub his hands and then said: By Allah my hands are tied. When Dibil reached to the verse:

Indeed I am fearful of the world and the changing times

Thus I hope in peace and security after my death.

Imam Ali Reza (a.s.) said: O Dibil, May Allah keep you in His protection till the Judgment Day. When Dibil recited the last verse of the panegyric:

There is a tomb of a purified personality in Baghdad

Whom Allah has given place in the gardens of Paradise.

Imam Ali Reza (a.s.) said: O Dibil, would it not be better if you add the following two verses at the end of your panegyric? Dibil said: Indeed, O son of Allah's Messenger. The Imam recited:

And a tomb shall be made in Tus by whose tragedy

The inner portion of the body will be scorched.

And this will continue till the resurrection till Allah sends a Qaim

Through him would He remove the calamities from us.

Dibil asked: O son of Allah's Messenger, whose tomb would be made at Tus? The Imam said: Mine. I would soon move to Tus where my tomb will become a place of visitation for my Shias. Thus one who visits me in my isolation in Tus, he shall be with me on the Judgment Day and he shall get salvation.

After listening to the verses of Dibil Imam Ali Reza (a.s.) went home. A servant of the Imam came to Dibil with a hundred dinars minted in the Imam's name and said: The Imam has sent these for your traveling expenses. Dibil said: I don't need it and neither did I compose the panegyric for monetary gain. But I beseech the Imam to give me a cloth he has worn so that it be a blessing and honor for me. The Imam sent a gown to Dibil and also gave him the dinars saying that he would need them. Dibil took all the things and departed along with a caravan of Merv. When the caravan camped at Qauhan they were attacked by

robbers who looted everything and took the travelers as hostages. Then they began to divide the loot among themselves. One of the robbers hummed the following verse of Dibil:

Their property has been distributed to others

Their hands are empty of their own wealth.

Dibil asked him: Whose verse is it? He replied: A person of the Khuzai tribe, a person called Dibil bin Ali. Dibil said: I am the same Dibil who has composed these verses. That robber took Dibil to his leader who was praying on top of a mound and he was from the Shias. When he informed the leader he himself came down to meet Dibil. He asked: Are you Dibil? Dibil said: Yes. He said: Recite that panegyric. He recited it. The robbers released all the hostages and returned with respect everything they had looted. When Dibil reached Qom it was announced that he would recite the panegyric composed by him in the mosque. A time was fixed and people gathered in the Jame mosque. Dibil mounted the pulpit and presented the panegyric. People gifted him in cash and kind. When they came to know that Dibil had a gown of Imam Ali Reza (a.s.) they offered a thousand dinars for the same but he refused. They said: Give us a piece from this gown for a thousand dinars. But Dibil refused and he departed from Qom. He has hardly left the Qom area when a desert tribe attacked and looted the Imam's gown also. Dibil came back and demanded them to return it, but they refused. They asked for a ransom of 8000 dinars but Dibil refused. At last when Dibil became helpless he told them to give only a piece from this gown. So they gave him a piece of gown and also gave him 8000 dinars. Dibil returned to his hometown but on the way dacoits surrounded him and looted everything he had. He was left with only a hundred dinars that the Imam had given. Dibil converted these into 10000 dirhams. At that time he remembered the Imam's statement that he would need that money. Dibil was also accompanied by a maid servant who was seriously ill. The doctors said that her right eye was lost, but it was possible to cure the left eye. Dibil was shocked and wept much. Then he remembered that he was having a piece of that gown. In the early evening Dibil rubbed that piece of cloth against the maid's eyes and by the morning next both her eyes were cured and by the blessings of Maula Abul Hasan (a.s.) even the signs of disease did not remain."

8 - Narrated to us Ahmad bin Ziyad bin Ja'far Hamadani (r.a.): Narrated to us Ali bin Ibrahim from his father from Zayyan bin Salt that he said: I asked ar-Reza (a.s.):

"Are you the Sahibul Amr (Master of Affair)? He replied: I am also Sahibul Amr but not the Sahibul Amr who will fill the earth with justice as it would have been fraught with tyranny and oppression. And how can I be that person? While you can see that I am physically weak. Whereas the Qaim is the one who at the time of his reappearance will be senior in age but have the appearance of the youth. His body shall be so strong that if he catches hold of the biggest tree of the earth he shall be able to uproot it and if he shouts between the mountains, their stones will roll down. The staff of Prophet Musa and the seal ring of Prophet Sulaiman (a.s.) are with him. He is my fourth descendent. The Almighty Allah will keep him in occultation as long as Divine wisdom dictates. Then He will reveal him so that he may fill the earth with justice and equity just as it would be fraught with injustice and oppression."

Chapter Thirty-six

Statements of al-Jawad (a.s.) regarding the occurrence of Ghaibat

1 - Narrated to us Ali bin Ahmad bin Musa Daqqaq (r.a.): Narrated to us Muhammad bin Harun Sufi: Narrated to us Abu Turab Abdullah bin Musa Ruyani (r.a.): Narrated to us Abdul Azeem bin Abdullah bin Ali bin Hasan bin Zaid bin Hasan bin Ali Ibne Abi Talib (a.s.) [al- Hasani] that: I came to my chief, Muhammad bin Ali bin Musa bin Ja'far bin Muhammad bin Ali bin Husain Ibne Ali Ibne Abi Talib (a.s.) and wanted to ask him regarding the Qaim, that whether he is the Mahdi or someone else. The Imam began the conversation and said:

"O Abal Qasim, the Qaim from us and he is the Mahdi. It is obligatory to wait for him in his occultation and to obey him in his appearance. He is the third from my descendants. By the One Who sent Muhammad with prophethood and distinguished us through Imamate, even if it does not remain from the world but a single day, Allah will prolong that day until he rises. He will fill the earth with equity and justice, as it will be replete with injustice and oppression. Indeed the Almighty Allah would reform his affairs overnight in the same manner as He reformed the affairs of His Kaleem (Musa a.s.) when he went to get fire for his wife but he returned graced with prophethood and messengership." Then he said, "The best action of our Shias is to wait for reappearance."

2 - Narrated to us Muhammad bin Ahmad Shaibani (r.a.): Narrated to us Muhammad bin Abi Abdullah Kufi from Sahl bin Ziyad Adami from Abdul Azeem bin Abdullah Hasani that he said:

"I said to His Eminence, Muhammad bin Ali bin Musa: We hope that you would be the Qaim of the Progeny of the House of Muhammad (s.a.w.s.), who would fill the earth with justice and equity just as it would fraught with injustice and oppression. He replied: O Abal Qasim, none of us Imams are but Qaim by the command of Allah, the Mighty and Sublime, and we are the guides towards the religion of Allah. But the Qaim through whom the Almighty Allah would purify the earth from the infidels and apostates and who would fill up the earth with justice and equity is the one whose birth shall remain concealed for the people and whose person would remain unseen by the people and pronouncing whose name would be unlawful. His name and agnomen shall be the same as that of the Messenger of Allah (s.a.w.s.) and he is the one for whom the earth would wrap itself and every hardship would become easy for him. His companions numbering same as the fighters of Badr would gather around him from far off places of the earth. And that is the meaning of the verse:

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

"Wherever you are, Allah will bring you all together; surely Allah has power over all things."²²¹

Thus when this number gathers around him, the Almighty Allah would reveal his matter. And when the number of his helpers reach 2000, he would, by the permission of Allah set out in pursuit of the enemies of Allah in order to please the Almighty." Abdul Azeem says: I asked His Eminence: "My master, how would he know that the Almighty Allah is pleased with him?" He replied: "Allah would instill mercy into his heart. Thus when he enters Medina, he would bring out the Laat and Uzza and burn them up."

3 - Narrated to us Abdul Wahid bin Muhammad bin Ubdus al-Attar (r.a.): Narrated to us Ali bin Muhammad bin Qutaibah Nishapuri: Narrated to us Ahmad bin Sulaiman: Narrated to us Saqr bin Abi Dulf that: I heard Aba Ja'far Muhammad bin Ali ar-Reza (a.s.) say:

"The Imam after me is my son, Ali. His command is command of his father and his statement is statement of his father and his obedience is obedience of his father. Then the Imam fell silent. Then he said: The Imam after him will be his son, Hasan. His command is command of his father and his statement is statement of his father and his obedience is obedience of his father. After this Imam (a.s.) became silent.

²²¹ Surah Baqarah 2:148

The narrator asked: 'O son of Allah's Messenger, who will be the Imam after Hasan?' Imam (a.s.) started weeping profusely and said: 'After him, his son Qaim (a.t.f.s.) will be the Imam'. He will be in Ghaibat and pious and sincere people will await his reappearance while those in doubt will deny him and will ridicule his remembrance (zikr). Those who will hasten will be destroyed and those who submit will be successful.'

Chapter Thirty-seven

Statements of al-Hadi (a.s.) regarding the occurrence of Ghaibat

1 - Narrated to us Ali bin Ahmad bin Musa Daqqaq and Ali bin Abdullah Warraq - May Allah be pleased with them – they said: Narrated to us Muhammad bin Harun Sufi: Narrated to us Abu Turab Abdullah bin Musa Ruyani from Abdul Azim bin Abdullah Hasani that he said:

"I came to my master, Ali bin Muhammad (a.s.). When His Eminence turned his attention to me he said, "Welcome to Abul Qasim who is our real supporter." I told him that I wanted to present my religion to him and if he had no objection to it I would remain on it till I meet my Lord. His Eminence said, "You may begin reciting it." I said: There is nothing like Allah and the Almighty Allah is beyond the two invalid extremes and comparison. He has no shape, form or substance. Rather He is the Creator of all bodies, the maker of faces, the originator of forms and substances. He is the master and Lord, the one who appoints for everything. And His Eminence, Muhammad (s.a.) is the slave and Messenger of Allah and seal of the prophets and no other prophet will come after him. And his Shariah (religious law) is the last Shariah. Till the Qiyamat, no other Shariah will arrive.

And I said: "After the Messenger of Allah (s.a.w.s.), the Imam, the Caliph and the guardian (Wali) of the affair is His Eminence, Amirul Momineen Ali bin Abi Talib (a.s.) after that. Imam Hasan, Imam Husain, Ali bin al-Husain, Muhammad bin Ali, Ja'far bin Muhammad, Musa bin Ja'far, Ali bin Musa, Muhammad bin Ali and after that you are my master! The Imam said, "The Imam after me is my son, Hasan. Then after him how would the people be with the successor of His Eminence?" "How would it be so?" Abdul Azim asked. Imam (a.s.) said, "It is because his person will hidden from them and pronouncing his name will be prohibited to them. Till he would reappear and fill the earth with justice and equity as it would be fraught with injustice and oppression." I said: I confess to this and have faith that those who love these Imams love Allah, their enemies are enemies of Allah, their obedience is Allah's obedience, their disobedience is Allah's disobedience. I also have faith that Meraj is true, the questioning of the grave is true, Paradise is true, Fire (of Hell) is true, the Sirat bridge is true, the balance (Mizan) is true, the Qiyamat is true, the rising from the grave is true. And I say that after the belief in Wilayat the next obligations are Prayers, Zakat, Fast, Hajj, Jihad, Enjoining good and Forbidding evil.

Ali Ibne Muhammad (a.s.) said: "O Abal Qasim! This is the religion Allah likes for His slaves. May Allah keep you steadfast on this religion in the world as well as the Hereafter."

2 - Narrated to us my father (r.a.): Narrated to us Abdullah bin Ja'far Himyari from Muhammad bin Umar Katib from Ali bin Muhammad Saymoori from Ali bin Mahziyar that he said: I wrote to Abil Hasan of Askar (Imam Hadi a.s.) and asked him about the reappearance. In reply he wrote:

"When your Imam disappears from the land of the oppressors you must await for the reappearance."

3 - Narrated to us my father (r.a.): Narrated to us Saad bin Abdullah that: Narrated to me Ibrahim bin Mahziyar from his brother Ali bin Mahziyar from Ali bin Muhammad bin Ziyad that he said: I wrote to Abil Hasan of Askar (Imam Hadi a.s.) and asked him about the reappearance. In reply he wrote:

"When your Imam disappears from the land of the oppressors you must await for the reappearance."

4 - Narrated to us my father (r.a.): Narrated to us Saad bin Abdullah: Narrated to us Muhammad bin Abdullah Ibne Abi Ghaniq Qazwini: Narrated to me Ibrahim bin Muhammad bin Faris that he said:

"I, Nuh and Ayyub bin Nuh were on way to Mecca when we halted at the valley of Zubala. We dismounted and sat down talking. We ended up discussing our current situation and the lack of access to the Imam. Ayyub bin Nuh said, "I wrote this year, mentioning some of these things. He wrote back to me, 'When the standard is raised from your backs, expect the relief from beneath your feet,'"

5 - Narrated to us Muhammad bin Hasan (r.a.): Narrated to us Saad bin Abdullah: Narrated to us Abu Ja'far Muhammad bin Ahmad Alawi from Abil Hashim Dawood bin Qasim Ja'fari that he said: I heard Abal Hasan of Askar (a.s.) say:

"The successor after me is my son al-Hasan but what will you do with the successor of my successor?" Al-Ja'fari said, "May Allah make me your sacrifice! Why?" The Imam said, "Because you will not see his physical body and it is not permissible for you to reveal his name." Al-Ja'fari said, "How shall we mention him?" Al-Hadi said, "Say 'The proof [al-Hujja] from the family of Muhammad.'"

6 - Narrated to us my father and Muhammad bin Hasan - May Allah be pleased with them – they said: Narrated to us Saad bin Abdullah: Narrated to me Hasan bin Musa Khashshab from Ishaq bin Muhammad bin Ayyub that he said: I heard Abul Hasan Ali bin Muhammad [bin Ali bin Musa] (a.s.) say:

"The master of this affair is one regarding whom people will say: He is not born yet."

7 - And narrated to us the same report Muhammad bin Ibrahim bin Ishaq from Muhammad bin Maqil from Ja'far bin Muhammad bin Malik from Ishaq bin Muhammad bin Ayyub from Abil Hasan bin Muhammad (a.s.) that he said:

"The master of this affair is one regarding whom people will say: He is not born yet."

8 - Narrated to us Ahmad bin Ziyad bin Ja'far (r.a.): Narrated to us Ali bin Ibrahim from his father from Ali bin Sadaqah from Ali bin Abdul Ghaffar that he said:

"When Abu Ja'far the second (a.s.) passed away, the Shias wrote to Abul Hasan of Askar (a.s.) asking him about the position of Imamate. He wrote to them, 'The position is mine as long I am alive. When the measures of Allah, the High, catch me, Allah will send my successor to you. And how would you be to the successor after the success or?'"

9 - Narrated to us Ahmad bin Ziyad bin Ja'far Hamadani (r.a.): Narrated to us Ali bin Ibrahim: Narrated to me Abdullah bin Ahmad Musili from Saqr bin Abi Dulf that he said:

"When Mutawakkil placed Imam Ali Naqi (a.s.) under house arrest, I went to inquire about the well being of the Imam. When Mutawakkil's sentry saw me he called me and said: Saqr, how are you? I said: I am fine, boss. He told me to sit and began to converse with me. He asked me: Why have you come here? I said: To meet you. He said: Perhaps you have to meet your Master. I said: Who is my master. My Master is the ruler of the time. He said: Keep quiet, your Master is the rightful Imam. Don't be afraid of me. I also follow your religion. I said: Praise be to Allah. He asked: Would you like to see him? I said: Yes. He said: Sit here, I will let you meet him after the king's messenger goes away. I waited till the king's messenger departed from there. Then he told a bondman to hold the hand of Saqr, take him to the room in which an Alawite prisoner was held and leave him there. He took me to a room and pointed to a dark room. When I entered I saw that the Imam was sitting and in front of him was a dug out grave. I greeted the Imam and he responded to my greetings and told me to sit. When I was seated, the Imam said: Saqr, what is the purpose of your visit? I said: Master, I have to inquire about your well being. Then I looked at the grave and began to weep. The Imam said: Don't worry Saqr, they cannot cause me any harm I said: Thank God. Then I said: There is a tradition of the Messenger of Allah (s.a.w.s.) which I cannot understand? He said: Which tradition? I said: The Holy Prophet (s.a.w.s.) said: 'Do not make enemies of the days as they will be (in retaliation) inimical to you.'

The Imam said: "It implies 'our' days. Due to us, as we have raised up the skies and the earth; thus Sabt (Saturday) is the name of the Messenger of Allah (s.a.w.s.) Ahada (Sunday) is the name of Amirul Momineen, Ithnain (Monday) are Imams Hasan and Husain, Thalath a (Tuesday) is Ali bin Husain, Muhammad bin Ali, al-Baqir and Ja'far bin Muhammad Sadiq Arba-a (Wednesday) is Musa bin Ja'far, Ali bin Musa and Muhammad bin Ali, Khamees (Thursday) is my son, Hasan and Friday, is the son of my son. And it is through him that the party of truth will gather and it is him that would fill the earth with justice and truth just as it would have been fraught with injustice and oppression. Thus this is the meaning of 'days' and that you must not be inimical to the days in this world or they would be inimical to you in the

Hereafter. Then he said: Now you may go as you are not safe here."

10 - Narrated to us Ahmad bin Ziyad bin Ja'far Hamadani (r.a.); Narrated to us Ali bin Ibrahim: Narrated to us Abdullah bin Ahmad Musili: Narrated to us Saqr bin Abi Dulf that he said: I heard Ali Ibne Muhammad bin Ali ar-Reza (a.s.) say:

"The Imam after me is my son, Hasan. And after Hasan his son, the Qaim, who would fill up the earth with justice and equity as it would be fraught with injustice and oppression."

Chapter Thirty-eight

Statements of al-Askari (a.s.) regarding the occurrence of Ghaibat

1 - Narrated to us Ali bin Abdullah Warraq: Narrated to us Saad bin Abdullah from Ahmad bin Ishaq bin Saad al-Ashari that he said:

"I went to Imam Hasan Askari (a.s.) and wanted to inquire about his successor. His Eminence, preceded me in the matter and said as follows: "O Ahmad bin Ishaq! The Almighty Allah has not left the earth without a Divine Proof since the creation of Adam (a.s.) and would not leave it without a Divine Proof till the hour shall be established (Day of Judgment). Through the Divine Proof calamities are repelled from the inhabitants of the Earth, rain falls and the bounties of the earth come out."

After hearing these words Ahmad asked His Eminence: "Who is the Imam and Caliph after you?" Imam Hasan Askari arose from his seat and hurried inside his house and returned after a short while, in such a way that upon his neck on his shoulders sat a boy, whose face seemed to be like the full moon and it seemed that he was three years old. After that, His Eminence, Imam Hasan Askari (a.s.) said:

"O Ahmad! If you were not having a special and exalted position before Allah and the Proof of Allah, I would not have shown this son of mine to you. His name and patronymic is the same as that of the Messenger of Allah (s.a.w.s.). He would fill the earth with justice and equity, as it would be fraught with injustice and oppression. O Ahmad! In this community his example is like that of Khizr and Dhulqarnain. By Allah! He will have an occultation and none shall be safe from destruction but one whom Allah has kept steadfast in the belief of his Imam and given the divine opportunity (Taufeeq) to pray for his reappearance."

Ahmad immediately asked, "Is there any sign or symbol so that it may satisfy my heart?"

Just then the boy, who looked like a full moon, began to speak and he said:

"I am the remnant of Allah on His earth and the revenge-taker from His enemies and do not demand proof after what is before you..."

After hearing these words of the Proof of Allah, Ahmad went out of the house of Imam Hasan Askari (a.s.) in such a condition that his complete being was surrounded by joy. When again he came to Imam Hasan Askari (a.s.) the next day he said: "O son of Allah's Messenger! I was very much pleased with the favor you bestowed me that day. Thus what is the continuing practice of Khizr and Dhulqarnain?"

Imam Hasan Askari (a.s.) said in reply, "Prolonged occultation."

Ahmad at once said, "O son of Allah's Messenger, would the occultation of the Promised Imam (a.s.) be also prolonged?"

Imam (a.s.) replied, "By my Lord! Yes, so much so, that even those who had accepted him, would turn away from their belief and none shall remain except one from whom Allah has taken the covenant of our guardianship and in whose hearts is rooted our love and those who support it with their hearts.

O Ahmad! This is the command of Allah and one of the divine secrets and one of the Unseen matters of Allah. So remember what I am telling you and keep it confidential and be of the thankful ones so that you may reside in the position of Illiyeen with us."

The author says: I heard this tradition only from Ali bin Abdullah Warraq and found it only in his writings. So I asked him about it and he narrated it to me from Saad bin Abdullah from Ahmad bin Ishaq which I

have mentioned.

Narration of Prophet Khizr (a.s.)

1 - Narrated to me Muhammad bin Ibrahim bin Ishaaq (r.a.): Narrated to us Abdul Aziz bin Yahya Basri: Narrated to us Muhammad bin Atiyyah: Narrated to us Hisham bin Ja'far from Hammad from Abdullah Ibne Sulaiman that he said:

"I read in some books of Allah, the Mighty and Sublime that Dhulqarnain was a righteous man. Allah appointed him as a proof on His servants and did not appoint him as a prophet. Allah gave him power in the earth and things worked out in his favor. He described to him the spring of life and said that one who drinks from this, never dies till he hears the blowing of the horn. Thus he set out in search of this spring till he reached to the area in which it was located. There were 360 springs in that place. Khizr was in the vanguard of his army and he was the Dhulqarnain's favorite. Dhulqarnain gave to Khizr and other men a salted dry fish each and instructed them to wash it in different springs and stressed that each of them should wash in only one spring. Each of them headed for different springs. When Khizr placed the fish in his spring, it became alive and swam away. When Khizr noticed this he realized that he has come to the spring of life. So he washed his clothes in the same spring, bathed and also drank the water. All the people returned with fish but Khizr did not have any. On being asked Khizr narrated the whole story. Dhulqarnain asked: Did you drink that water? He replied: Yes. Dhulqarnain said: The spring was destined for you. Congratulations for you. You will remain in the world concealed from the eyes of the people till the blowing of the horn."

2 - Narrated to us Ali bin Ahmad bin Abdullah bin Abi Abdullah Ali bin Ahmad bin Abdullah bin Ahmad bin Abi Abdullah Barqi: Narrated to us my father from his grandfather Ahmad bin Abi Abdullah from his father from Muhammad bin Abi Umair from Hamza bin Humran and others from As-Sadiq Ja'far bin Muhammad (a.s.) that he said:

"Abu Ja'far Muhammad bin Ali al-Baqir (a.s.) stood in an extremely worried condition leaning on a wall in Medina. A man approached him and said: O Abu Ja'far, what has aggrieved you? If you are worried about the world, you should know that the sustenance of Allah is there and both the good as well as the bad have a share in it. If you are worried about the hereafter, the promise of the powerful Lord is true. Abu Ja'far (a.s.) said: It is not sorrow, I am worried about the mischief of Ibne Zubair. That person said: Have you seen anyone fearing Allah but not getting deliverance? Anyone relying on Allah for whom Allah did not suffice? One who took refuge with Allah but whom Allah did not give refuge? Abu Ja'far said: No. That person went away. The Imam was asked: Who was that man? He replied: It was Khizr (a.s.)."

The author says: The above report is such but in another report it is mentioned that this incident occurred with Ali bin al-Husain (a.s.).

3 - Narrated to us my father (r.a.): Narrated to me Saad bin Abdullah and Abdullah bin Ja'far Himyari that they said: Narrated to us Ahmad bin Muhammad bin Isa from Muhammad bin Khalid Barqi from Ahmad bin Zaid Nishapuri: Narrated to me Umar bin Ibrahim Hashimi from Abdul Malik bin Umair from Usaid Ibne Safwan, a companion of the Messenger of Allah (s.a.w.s.) that he said:

"On the day Amirul Momineen (a.s.) passed away, Kufa echoed with wails and lamentations and people were horrified like on the day the Messenger of Allah (s.a.w.s.) had passed away. A man came weeping and saying: Verily we belong to Allah and Him we shall return. Today the caliphate of the Prophet has been cut off. And he stood at the door of the house where Amirul Momineen (a.s.) lay. Then he said: May Allah have mercy on you, O Abal Hasan, you were the foremost in Islam, you had the purest faith, the deepest certainty and most feared Allah, the Mighty and Sublime. In comparison to other companions you fulfilled the covenant of the Prophet more. Your excellences are supreme, your precedences are most honorable, your grade is the highest, you were most proximate to the Prophet and most resembling the Prophet in word and behavior and in aims and actions. Your status was lofty and honored. May Allah give you a good reward on behalf of Islam, Muslims and the Prophet. When the companions fell weak you strengthened Islam. When they displayed sloth you showed your initiative. When they left the Prophet alone you

rendered help to him. You turned to the clear path of the Messenger of Allah (s.a.w.s.) when the companions were in confusion. You are the rightful caliph in which there is no doubt, even though the hypocrites may dislike and the sinners may be disheartened.

You established the divine command when the people ignored it. You spoke up the rightful when people hesitated to speak the truth, you walked in the light of Allah when others remained still. If they had followed you they would have received guidance. Among all the people your voice was soft, your sign was strength, your speech was little, your words accurate, your view reliable, your heart most valiant, your certainty most deep, your action, the best and you knew most about the affairs.

By Allah, you are the chief of religion, for the believers you were a kind father and one who cared for his family and its well being. Thus you lifted the burden when others showed weakness and took care of the things that they wasted. And you were caring of that in which they were careless. When they were defeated in fighting, you rekindled the fire. And when they were victims of inferiority complex you encouraged them. When they expressed helplessness you showed determination. If they lagged behind you reached them and through you they used to reach that they could not even imagine.

You were severe on the disbelievers and a cloud of joy and mercy for the believers. By Allah, bounties were released for your sake. And you succeeded in your aim. And you got the first of them. You left the world with your merits, and your proof did not become invalid. You were never discouraged. Your insight never weakened and cowardice never invaded your self.

Your example was like that of a mountain that a fast wind cannot shake and the thunder cannot move. Regarding you the Holy Prophet (s.a.w.s.) had said: Even though your body is weak but you are strong in divine legislation. You are humble, proximate to the Almighty, His chosen one, great on the earth, owner of dignity in the view of believers. No one can point out any defect in you. No one can ridicule you. No one can make fun of you. You were very particular in observing the divine limits. The weak and the downtrodden is strong in your view till you don't restore his rights. And the strong one is lowly in your view till you don't take away from him the rights of others he had usurped. The far and the near were same for you. Truthfulness and loyalty are your main qualities. Your statements are firm and true. Your command is forbearance and your opinion is knowledge. You found the path. Through you the chastisement was removed. Moderation came in religion because of you. Allah revealed His command even though the disbelievers found it despicable. Through you faith was strengthened and through you Islam and believers became steadfast. You went much beyond that and bore utmost difficulties for the sake of Islam. The tragedy of your demise is severe upon the people. Your tragedy is great for the folks of the heavens and the creatures have been shaken up by your sorrow. Verily we belong to Allah and to Him we shall return. By Allah the Muslims can never reach to your level.

You were refuge for the believers and destruction for the disbelievers. May Allah join you with His Prophet and may He not deprive us from the reward of following you. May He guard us from deviation after you. The companions of the Prophet wept upon hearing this discourse. Then they searched for this person but was nowhere to be found."

4 - Narrated to us Muzaffar bin Ja'far bin Muzaffar Alwai Umari Samarkandi (r.a.): Narrated to us Ja'far bin Muhammad bin Masud from his father Muhammad bin Masud from Ja'far bin Ahmad from Hasan bin Ali bin Faddal that he said: I heard Abul Hasan Ali bin Musa ar-Reza (a.s.) say:

"Khizr (a.s.) drank from the nectar of life. Thus he is alive and will not die till the bugle is blown. Indeed he comes to us and he greets us by Salaam. His voice is audible but he could not be seen. And he is present wherever his name is mentioned. Thus whomsoever of you mentions him, must say Salaam to him. Every year he is present in the ceremonies of Hajj. He performs all the rituals and he camps at Arafat; says Amen to the prayers of believers. And the Almighty Allah changes the loneliness of our Qaim (a.s.) during his occultation into his companionship and removes his loneliness through him (Khizr)."

5 - And through the same chain of narrators he said: Abul Hasan Ali bin Musa ar-Reza (a.s.) said:

"When the Prophet (s.a.w.s.) passed away from this world and calamities came down on the holy Ahle Bayt (a.s.) at that time Amirul Momineen, Fatima, Hasan and Husain (a.s.) were present in the room in which the holy body of the holy Prophet (s.a.w.s.) was laid. Suddenly there came a voice, "Assalaamu alaikum O Ahle Bayt! Every living being will taste the taste of death. Your reward will be given fully to you in the Qiyamat. If anyone dies, verily, Allah is his substitute and successor Who provides patience in every calamity and He is the remover of its harm. He compensates every loss. So rely only on Him because the (real) loser is he who loses the reward of Allah." Amirul Momineen (a.s.) said, "He (the invisible speaker) is my brother Khizr (a.s.). He has come to condole you on the death of your Prophet (s.a.w.s.)."

6 - Narrated to us Muhammad bin Ibrahim bin Ishaq (r.a.): Informed us Ahmad bin Muhammad Hamadani: Narrated to us Ali bin Husain bin Ali bin Faddal from his father from Abul Hasan Ali bin Musa ar-Reza (a.s.) that he said:

"When the Prophet (s.a.w.s.) passed away from this world a man came and stood behind the house presenting his condolences. Ahle Bayt (a.s.) heard him but could not see him. So Ali Ibne Abi Talib (a.s.) said: This is Khizr (a.s.), who has come to give condolence for your Prophet."

7 - Narrated to us Muhammad bin Ibrahim bin Ishaq (r.a.): Narrated to us Abu Ahmad Abdullaah bin Ahmad bin Muhammad bin Isa: Narrated to us Ali bin Saeed bin Basheer: Narrated to us Ibne Kasib: Narrated to us Abdullah bin Maimoon Makki: Narrated to us Ja'far bin Muhammad from his father from Ali bin Husain (a.s.) in a lengthy tradition at the end of which he said:

"When the Prophet (s.a.w.s.) passed away a man came to present his condolences. They could hear him but were not able to see him. He said: "Peace be on you and the mercy of Allah and His bounties. Every living being will taste the taste of death. Your reward will be given fully to you in the Qiyamat. If anyone dies, verily, Allah is his substitute and successor Who provides patience in every calamity and He is the remover of its harm. He compensates every loss. So rely only on Him because the (real) loser is he who loses the reward of Allah." Ali Ibne Abi Talib (a.s.) said, "Do you know who that is?" "No," they replied. He said, "It is Khizr (a.s.)."

The author says: Most of our opponents accept the traditions about Khizr (a.s.) and they believe that he is alive but he cannot be seen, and that he is present where he is remembered. Neither the opponents deny his long life nor say that these traditions are illogical. However they object to the long life of the Qaim (a.s.). These people believe that it is within the power of Allah to keep a person alive till the blowing of the horn. They agree to the life and occultation of the accursed Iblees till the known time. But they do not accept the longevity and occultation of the Proof of Allah even though authentic traditions have come down from the Messenger of Allah (s.a.w.s.) regarding his name and clarifying about his genealogy and origin.

Narrations regarding Dhulqarnain

1 - Narrated to us my father (r.a.): Narrated to us Saad bin Abdullaah from Ahmad bin Muhammad bin Isa from Ali bin Noman from Harun bin Kharija from Abi Baseer from Abi Ja'far (a.s.) that he said:

"Dhulqarnain was not a prophet, but he was a righteous man. He love Allah and Allah loved him. He was sincere for Allah and Allah was his well wisher. He called his people to fear Allah. They hit on one side of his head and he disappeared from them for a long time. Then he returned to them and they again hit on his head. And there is among you who is on his Sunnah (practice)

2 - Narrated to us Ahmad bin Muhammad bin Hasan Bazzaz: Narrated to us Muhammad bin Yaqoob bin Yusuf: Narrated to us Ahmad bin Abdul Jabbar Utaridi: Narrated to us Yunus bin Bukair from Muhammad bin Ishaq bin Yasar Madani from Amr bin Thabit from Simak bin Harith from a man of Bani Asad that he said:

"A person asked Ali (a.s.): How was Dhulqarnain able to reach to the east and the west of the earth? He replied: Allah gave the cloud under his control, provided him with facilities and bestowed him with light. The night and the days were same for him."

3 - Narrated to us Ahmad bin Muhammad bin Yahya al-Attar (r.a.): Narrated to us my father from Husain bin Hasan bin Aban from Muhammad bin Urmiyah: Narrated to me Qasim bin Urwah from Yazid Arhabi from Saad bin Tareef from Asbagh bin Nubatah that he said:

"Ibne Kawwa stood up and asked Amirul Momineen (a.s.) when he was on the pulpit: O Amirul Momineen (a.s.), tell me about Dhulqarnain, whether he was a Prophet or a king, and whether his horns were of gold or silver. Ali (a.s.) said, "Dhulqarnain was a king and not a Prophet. His horns were neither of gold nor silver. He was a righteous servant of Allah. He loved the Lord and was loved by Him. He performed many tasks for the Almighty and the Lord helped him in return. He was named Dhulqarnain because he invited the people towards Allah. The people slashed one side of his head and martyred him. But Allah made him alive and sent him for a community. He again called them towards the Lord. These people hit him on the right side of his head. And there is one like him among you."

4 - Narrated to us Abu Talib Muzaffar bin Ja'far bin Muzaffar Alawi Samarqandi: Narrated to us Ja'far bin Muhammad bin Masud from his father: Narrated to me Muhammad bin Naseer: Narrated to us Muhammad bin Isa [from Hammad bin Isa] from Amr bin Shimr from Jabir bin Yazid Jofi from Jabir Ibne Abdullah Ansari that he said: I heard the Messenger of Allah (s.a.w.s.) say:

"Dhulqarnain was a righteous servant of Allah whom the Almighty Allah appointed as a Divine Proof on the people. So he called his people to God and piety. They hit on one side of his head and he disappeared from them for a long time till they began to debate about him saying: He has died or he has gone into which wilderness? After that he reappeared and came back to his community, but once again they happened to strike at his head. And there is among you (Muslims) someone who is on his practice and manner. And indeed Allah, the Mighty and Sublime settled Dhulqarnain in the earth and bestowed him with a cause of everything. He reached up to the eastern and the western limits of the earth. The Almighty Allah would repeat his Sunnah in the Qaim of my progeny till he conquers the east and the west of the earth. Till there does not remain any wet and dry place, mountain and highland, that Dhulqarnain had crossed. And the Almighty Allah would expose for him the treasures and mines and He would help him by giving him awe and through him He would fill the earth with justice and equity in the same way as it would be full of injustice and oppression."

Other traditions about Dhulqarnain are as follows:

5 - Muhammad bin Ibrahim bin Ishaq (r.a.) said: Narrated to us Abdul Aziz Yahya bin Saeed Basri: Narrated to us Muhammad bin Atiyyah: Narrated to us Abdul bin Umar [and] bin Saeed Basri: Narrated to us Hisham bin Ja'far bin Hammad from Abdulla bin Sulaiman who was a reciter of books that he said:

"I have come across the fact in some heavenly books that Dhulqarnain belonged to Alexandria. His aged mother also belonged to the same place and that he was her only son. He was known as Iskandari. Since the time of his childhood, he was kind, well-mannered, good natured and a person with pure character. Till he reached adulthood. He dreamt that he had reached near the sun and both its edges (Qarn) were under his control. When he related the dream to his people they named him 'Dhulqarnain' (Possessor of two 'Qarns') (Sides/edges).

After this dream he acquired more courage and became famous and powerful among his people. Since he was obedient to the Lord of the scholars and he was a Muslim, the first thing that he decided to do was to call the people towards Islam. The majority of the people accepted Islam due to his dominant personality. He ordered the people to build a Mosque. The people accepted his suggestion willingly. Dhulqarnain said that the length of the Mosque should be 400 hands and the breadth 200 hands. Each of the walls should be 22 hands thick and 100 hands high. The people asked him where they can obtain wood that can bear the weight of the walls. And the wood that shall serve as the foundation of these walls. The people also had no idea how they would be able to construct such a high ceiling. Dhulqarnain told them that when they finish the construction of two wells they should fill it with mud and earth till the upper edges of the walls. Then they should collect gold and silver according to the capacity of people. The gold and silver (powder) should be mixed thoroughly with the earth filled in the Mosque. After this the ceiling can be laid

upon the walls. It may consist of copper or brass or any other material selected by the people. After the ceiling is complete the poor and needy people can be permitted to carry out the mud from within. Since it would contain gold and silver filings, the needy people will be eager to participate in the emptying of the mud.

Thus the people followed the directions of Dhulqarnain. The Mosque was built and the ceiling constructed. The needy people earned gold and silver and became self-sufficient.

Dhulqarnain divided his army into four battalions. Each battalion consisted of 10000 soldiers. Then he spread them in different towns and decided to visit the different places. When his people learnt of the intention they came to him together and said, "Dhulqarnain! By Allah we assure you, you shall never be deprived of our service. So do not go and settle in some other city because we are more entitled to your company. You were born at this place and bred and brought up here. All our wealth and property is for your sake. Order us whatever you want. Your mother has also become aged. She has more rights on you than any other person. It is not appropriate that you disobey and oppose her."

"By Allah!" said Dhulqarnain, "What you say is true. Your advice is reasonable. But my condition is that of a person whose heart, eyes and flesh have been possessed. Murder is in front of him and he is chased from behind. He does not know where he is being taken and for what purpose. But come! Let us all enter this mosque together and (you all) become Muslims. Do not oppose or you shall be destroyed." He summoned the villagers and the wealthy ones of Alexandria and advised them to frequent the Mosque, and consoled his mother on his separation. After these requests and advices Dhulqarnain departed from his city. His mother was aggrieved and wept much. Her weeping did not decrease even with the passage of time. A villager thought of a scheme to console the old woman. He organized a grand feast and commissioned a town crier to inform the villagers of it. All the people were invited. But on the appointed day it was announced that only those who have not suffered any grief can participate in the feast. Only those who are immune from every difficulty and distress may attend. The people stood up and said, "None of us are absolutely free of troubles and stress. All of us have suffered the sorrow of the death of some friend or relative. When the mother of Dhulqarnain heard all these, she found it interesting but she was unaware of the intention of the villager who had organized the event.

After a few days the same villager organized a feast. This time he told the town-crier to announce that only those people can attend who have some problem or the other. Those who are free from troubles cannot attend the feast. And neither can those who are not aggrieved or sorrowful. Because one who has no trouble has no goodness.

When the people heard this announcement they remarked that the villager had previously acted miserly and that now he had regretted his mistake and wished to rectify himself and conceal his defect. The people gathered and this villager delivered a sermon. He said, "I have not called you for a feast. I wish to speak about Dhulqarnain. And discuss the grief that we all experience due to his absence, and the fact that we are not able to serve him. Remember Adam (a.s.) whom Allah created by His powerful hands and blew His spirit into him. Then He ordered the Angels to prostrate before him. He settled Adam (a.s.) in the Garden and bestowed him with the virtues not bestowed on any other creature. Then He subjected him to the most severe calamity and sent him out of the Garden. No difficulty is as serious as that of Adam (a.s.). Then Ibrahim (a.s.) underwent the torment of being thrown into the fire and of obeying the command to slaughter his son - Yaqoob faced the sorrow - Yusuf (a.s.) bore the trouble of being enslaved - Ayyub was subjected to a terrible disease - Yahya was afflicted and Zakariya (a.s.) martyred - Isa was arrested - Except Allah no one knows the number of people who have suffered something or the other. Come let us go and console the mother of Alexander. Let us see how much patience she has. Because she is the most aggrieved one due to her son's separation."

So all the people went to the old lady and asked if she had attended the gathering and heard the sermon. She said that she saw everything that had occurred and heard every word of the speech.

"There was no one among you who was more aggrieved than me," she said. "Now Allah has given me patience and satisfied me. He has strengthened my heart. I have faith that my reward shall be proportionate to my grief. And also hope for your reward that you deserve in lieu of your sorrow for your brother. And I also hope for the reward that you have earned for consoling and comforting his mother, and hope that Allah would forgive me and you all and have mercy on you and me."

The people witnessed the formidable patience of this wise lady they returned to their homes. Dhulqarnain continued to travel towards the west and had come quite far. Hence by this time his soldiers were weary and disheveled. The Almighty sent him a revelation that he was the Proof of Allah upon all the creatures of the east and the west. And that it was the interpretation of his dream.

"My Lord you wish to give me such a great responsibility and except for You no one is aware of its greatness," said Dhulqarnain. "How can I face and vanquish the great army without proper manpower and equipment? How can I make them obedient to me? Where is the patience to bear their oppression? Where is the tongue to speak to them? How can I understand the various languages? Where is the hearing capability to listen to them? Where are the eyes to see them and where is the courage to confront them? Where is the perception to understand their desires? Where is the wisdom to solve their problems? Where is the forbearance to bear their injustices and remain patient? Where is the justice to judge them? Where is the recognition (Marefat) to rule over them? Where is the army to conquer them? Verily! I do not possess a single quality.

Hence bestow me power over them. Certainly, you are a Kind Lord. You do not impose a duty beyond ones capacity. Neither do You impose a burden exceeding ones strength."

The Almighty revealed to him that he would be given the strength and power soon to carry out the responsibility entrusted to him. The Lord said, "I shall expand your breast so that you can hear everything, and widen your understanding. So that you understand everything. I shall bestow the power to your tongue so that you can speak to everything. I shall make the affairs easy for you. You will not lose anything and I will guard your affair. So that nothing is hidden from you. I shall strengthen your back so that you are not fearful of any kind of danger. I wish to bestow such a personality that you will not fear anything. I will make your advice acceptable. So that you may not make a mistake. I shall subdue your body to you so that you can feel every type of emotion. I shall give you authority over light and darkness and they will serve you as two armies. The light shall guide you and show you the way. The darkness shall protect you and gather the communities from behind you and bring them in front of you."

Thus Dhulqarnain set out with the message of his Lord. The Almighty helped him and fulfilled all His promises. He set out towards the place where the sun sets. No community came in contact with him but that he invited them towards truth. Dhulqarnain was satisfied with those who accepted faith but appointed darkness upon those who refused to believe. The darkness would darken their cities, villages, houses and buildings. It penetrated and filled their nose, mouth and bellies. They remained in a state of shock for sometime and then ultimately accepted invitation towards belief. They came in submission to him at last.

Finally, Dhulqarnain reached the place where the sun sets. Here a group of people came to him and he dealt with them in the same way as he had with the people he had encountered before. Thus, he completed the conquest of the west. During his campaign he met so many different tribes that only Allah knows the magnitude. He was bestowed with such strength and splendor that no one can achieve except by the Grace of Allah.

سبح[□]بی من الـ[□]ای منتهی[□]دهر ، سبح[□]بی من اـ[□]دنیاـ[□]ی آخرـهـا ، سبح[□]بی من موضع
کـفـیـ[□]یـ عـرـشـ[□]بـیـ ، سـبحـ[□]بـیـ منـ منـتهـیـ[□]ظـلـمـةـ[□]یـ[□]نـوـ

Glory be to my Lord from this moment till the end of time.

Glory be to my Lord from the beginning of the world to its end.

Glory be to my Lord Who is sufficient from this place to the Arsh.

Glory be to my Lord Who ends the darkness to light.

When Dhulqarnain heard these words he went into prostration and did not lift his head till the Almighty gifted him the strength to see that world.

The angel asked him how he had achieved such power that he reached the place where no man has ever stepped.

Dhulqarnain said, "I have received the capability to reach this place from the same One Who has subdued this mountain to you. One Who surrounds all the earth."

"You are right," said the angel, "If this mountain had not been there the earth would have shook with its inhabitants and smothered them. There is no mountain larger than this on the face of the earth. And this is the first mountain to have been created by Allah for this earth. The peak of this mountain touches the first heaven. Its roots reach upto the seventh layer below the earth and surround the whole earth like a circle. The root (foundations) of every city is connected to this mountain. When Allah desires to send earthquake to a particular area He sends a revelation upon me and I shake the roots of that area. Thus the area has earthquake."

Before returning Dhulqarnain requested this angel to give him some moral advice. The angel said, "Do not be aggrieved for your sustenance. Do not postpone today's job for tomorrow. Do not shed tears on something that you have lost. Be helpful and hospitable. Do not be insolent. Do not be arrogant and oppressive."

After receiving this advice Dhulqarnain returned to his companions. Then he directed his mighty splendor towards East. And whenever he came across people he invited them towards Allah and guided in the same way as he had guided the people of the West. He made them obedient like the inhabitants of the western region. After completing the mission of East and West he turned his attention towards the valley that finds a mention in the Holy Quran. He met a people who did not understand any language. Beyond the valley lived another community that was known as Yajooj and Majooj.

These creatures resembled the quadrupeds. They ate and drank and had children. They had females and males and their physical features resembled the human beings. But they were much smaller than human beings. Like children, they did not exceed five spans. All of them were created naked and wore neither clothes nor shoes. Each had a hump like camels. It protected them from cold and heat. They had two ears. One of the ears was covered with hair from the outside as well inside and the other ear had humps. Instead of nails they had claws like animals, and had fangs and jaws. When they slept they spread out one ear and covered themselves with the other from head to toe. Their food consisted of fishes that rained from a cloud every year. This enabled them to lead a comfortable life. When it was time for the fishes to rain they would wait in expectation like people await the rains. When they received the rain of fishes their conditions improved and they prospered. They bred quickly and their population increased. The fishes lasted them a whole year and they did not feed or anything else. Their population increased so much that only Allah knows its magnitude. If they did not get fish in a particular year there was famine. They used to starve to death and their progeny perished as a result. They walked like the quadrupeds and mated wherever they went. In the year they did not get rain of fish they would head towards the towns and wreaked havoc wherever they struck and did not spare anything. Their scourge was worst than that of locusts and hailstorms. Wherever they attacked the inhabitants deserted their homes and fled from that area, because no one could confront them. When they attacked a particular area they covered it so completely that no one could stop them. No creature of Allah knew their population. It was not possible to look at them or go near them because they were extremely dirty and despicable. That's why they could subdue the people. When they rushed towards a town they made a sound akin to a storm traveling at the

speed of hundred farsakhs and heavy rain. This was due to their sheer number. Whey they fell upon a city their buzzing resembled that of the bees or rather more intense that nothing could be heard beyond that din. All the animals fled the land ravaged by these creatures. For they filled the whole area and did not leave any space for other creatures. An astonishing fact was that each of them knew the time of their death. Because neither the male nor the female died till it had produced a thousand offspring. When the number of their offspring reached a thousand they knew they had to die. It used to leave the herd and spread out its hands and legs to die.

They appeared in the time of Dhulqarnain and destroyed city after city. They aimed at each community and forced the people out of their homes. They did not turn from wherever they aimed and neither did they look left or right. When this particular community heard their sound approaching they came to Dhulqarnain and petitioned him saying, "We have heard that whatever you have been bestowed by Allah is like rulership and kingship. You possess a forceful personality and have been helped by darkness and light and the armies of the earth. We happen to reside in the neighborhood of Yajooj and Majooj. Between us and them is a mountain and nothing else. Between the two mountains is a pass. If they attack us they will drive us out of our houses. We cannot withstand their attack. They have a teeming population. They look like humans but they move about here and there and graze. But they can attack and kill like carnivorous animals. They eat anything that has life, including snakes and scorpions. None of the creatures can equal their population. We know that one day they would cover the whole earth and purge it of all its people. They would spread corruption in the earth. All the time we dread their attack through the mountain pass. The Almighty has given you strength and might, not given to any other person. Shall we collect some donations to offer you tithe? So that you may build a barrier between us?"

Dhulqarnain said, "Whatever Allah has gifted me is better than your contribution. But you can help by providing manpower so that I can accomplish the task of constructing a barrier. Get me iron slabs."

"Where can we get so much iron and copper to build the wall?" they asked.

Dhulqarnain informed them of iron and copper mines. When they asked him as to how they could cut the metal, Dhulqarnain guided them towards another mine that produced a material called saamoor. Saamoor was extremely white and it melted any metal it came in contact with. The people made some mining tools with it and the same types of tools were used by Sulaiman (a.s.) to cut the slabs of stone for construction of Baitul Muqaddas. The jinns had brought these instruments for Sulaiman (a.s.).

Thus the people brought to Dhulqarnain all the iron and copper that was sufficient to build the barrier. The iron was melted and shaped like slabs. Instead of bricks the wall was raised with these iron slabs. In place of cement and mortar molten copper was poured between the iron slabs. There was a distance of one farsakh between two parallel mountains.

Dhulqarnain first commanded that a foundation be dug for building the wall. The people dug till they reached water. The thickness of the barrier was one mile. After laying the iron bricks they melted the copper into a thin liquid and poured it over the iron wall. It seemed as if it was a single piece. The barrier touched the mountains on either side. It shone like a red and black fabric due to iron and copper.

Yajooj and Majooj come near this wall every year because they tour different areas. But when they reach the barrier they could not traverse it and thus go back from where they had come. They will continue this practice every year till time for Qiyamat nears. One of the signs of Qiyamat is the reappearance of Qaim of the Progeny of Muhammad (s.a.w.s.). The Almighty will open the barrier. As mentioned in the Holy Quran:

حَتَّىٰ إِذَا فُتَحَتْ يَأْجُوجُ وَمَاجُوجُ هُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُو

"...when Gog and Magog are let loose and they shall break forth from every elevated place."²²²

²²² Surah Anbiya 21:96

"I have read in some books that when Dhulqarnain accomplished the construction of the barrier he returned with his army. On his way he saw an aged person busy in prayers. Dhulqarnain halted near him with his army till he finished his prayers. Dhulqarnain asked him, "Why were you not frightened of my army when it stopped near you?"

"I was supplicating the One who has a much more powerful army than yours. And One whose kingdom is much greater than your rule. And One who is much stronger than you. If I had turned my attention towards you I would not have been able to seek His favor."

Dhulqarnain asked him if he would accompany them so that he can involve him in his administration and seek his help in some affairs. The worshipper agreed upon the condition that Dhulqarnain will bestow him four things: "One, a bounty that is never destroyed, secondly, a physical condition that is not affected by any disease. Thirdly, a youth that will never transform into old age. Fourthly, a life that does not end in death.

"Who can have control over all this?" asked Dhulqarnain.

He said, "I am with the One who is having power over all these things and controls all the affairs. You are also in His control."

Dhulqarnain then passed by a scholar. He asked Dhulqarnain, "Tell me what are those two things that still exist from the time Allah created them. And two things that continue and two things that always come after one another. And those two things that are mutual enemies.

Dhulqarnain said, "The two things that remain established are the sky and the earth. The two things in motion are the moon and the sun. The two things that follow each other are day and night. The two things that are enemies of each other are life and death."

"You may proceed on your way. You are a wise man," said the scholar.

Dhulqarnain was going around the cities when he came across an old man. He had collected human skulls and was turning them around in two hands and inspecting them closely. Dhulqarnain stopped with his army and asked him why he was turning the skulls around. He replied that by this action of his he wanted to know which of them had been noble, and which of them stylish, which were the rich ones and who were poverty stricken.

"I am studying these skulls for 20 years but still cannot make out the difference," he said. Dhulqarnain moved ahead saying, "He only wanted to warn me, that's all."

On his excursions around the earth he reached a community of Musa (a.s.). These people practiced utmost justice. Dhulqarnain said, "Tell me about yourself. For I have visited the east and the west, the deserts, mountains and plains, the light and darkness. But I have never seen people like you. Why have you made the graves of your dead right opposite the entrance of your houses?"

"So that we may never forget death," they replied.

"Why have you not fixed doors to your houses?" asked Dhulqarnain.

"Because we have no thieves and cheats. All of us are trustworthy."

"Why didn't you have any officers and administrators?"

"We do not oppress each other," they said.

"Why are there no rulers amongst you?"

“Because we do not fight among ourselves.”

“Why are there no kings among you?”

“Because we do not exploit each other.”

“Why is there no disparity among the people as regards their economical condition?”

“Because we consider all people equal and we distribute equally all the excess profits. And we have mercy upon each other.”

“Why are there no disputes and controversies among you?”

They said, “Because we are loyal to each other and we do not have corruption.”

“Why don’t people murder and imprison each other?”

“We have control over ourselves with correct intentions, we have guided ourselves with forbearance and self-respect.”

“How come you have the same opinion and correct way of doing things?”

“Because we never lie” and we do not backbite and criticize each other.”

“How can you account for the complete absence to the poor and destitute among you?”

“It is so because we distribute our wealth equally.”

“Why are there no vicious and cruel people among you?”

“Because we have made humility and lowliness as our symbols.”

“Why are your life-span greater than ordinary people?”

“Because we fulfill the rights of each other and rule with justice. We do not oppress.”

“Why do you never experience famines?”

“Because we never forgo repentance.”

“Why are you never sorrowful or aggrieved?”

“We control ourselves during calamities and console ourselves in difficult times.”

“Why do disasters never strike you or your property?”

“Because we do not rely on anyone but Allah and we do not consider the stars as causes of calamities. We regard all affairs from our Lord.”

Dhulqarnain asked them if they had seen their forefathers practicing the same things.

“Yes,” they replied, “Our elders were also kind to the destitute, behaved equitably with the beggars. If someone oppressed them, they forgave. If someone did evil to them, they responded with goodness. They did not pilfer the trusted property. They spoke the truth and refrained from lying. Because of all this, Allah improved their conditions.”

After having acquired all the information, Dhulqarnain decided to settle among them. He remained there till the time his soul departed for the heavenly abode. His age was 500 years.

Narrations of Abu Muhammad Hasan al-Askari (a.s.) regarding Nass in favor of his son, al-Qaim, the Master of the time

2 - Narrated to us Abu Talib Muzaffar bin Ja'far bin Muzaffar Alawi Samarqandi: Narrated to us Ja'far bin Muhammad bin Masud from his father Muhammad bin Masud Ayyashi: Narrated to us Adam bin Muhammad Balkhi: Narrated to me Ali bin Husain bin Harun Daqqaq: Narrated to us Ja'far bin Muhammad bin Abdullah bin Qasim bin Ibrahim bin Malik Ashtar that he said: Narrated to me Yaqoob bin Manqoosh that he said:

"I went to Abi Muhammad Hasan bin Ali (a.s.) to find him sitting on his usual place in his house. There was a room to his right with a curtain at its entrance. I asked the Imam: Who is the master of this affair? He replied: Lift that curtain. When I lifted the curtain I saw a boy aged eight or ten years, having a broad forehead, fair complexion, pearl-like upper lip. Soft and clear palms, broad shoulders, long knees, a mole on the right cheek, hair reaching to the forehead, came out and went on to sit in the Imam's lap. The Imam said: This is your master. Then he said to the child: Son, go back till the appointed Hour. So the child arose and went into the room. I was looking at him continuously. Then the Imam said to me: Yaqoob, go and look in the room. When I entered that room there was no one there."

3 - Narrated to us Ali bin Abdullah Warraq: Narrated to us Saad bin Abdullah: Narrated to me Musa bin Ja'far bin Wahab Baghdadi that the following missive came from Abu Muhammad (a.s.):

"They thought that they could plan to murder me so that my progeny may be cut off. And the Almighty Allah rendered their word and their plots ineffective and thanks and gratitude is to the Allah, the High."

4 - Narrated to us Muhammad bin Muhammad bin Asim (r.a.): Narrated to us Muhammad bin Yaqoob Kulaini: Narrated to me Allan ar-Raazi: Informed me some of our associates that when his slave maid became pregnant Abu Muhammad (a.s.) said:

"You are pregnant with a male whose name is Muhammad and he is the Qaim after me."

5 - Narrated to us Abu Talib Muzaffar bin Ja'far bin Muzaffar Alawi (r.a.): Narrated to us Ja'far bin Muhammad bin Masud from his father: Narrated to us Ahmad bin Ali bin Kulthum: Narrated to us Ali bin Ahmad ar-Raazi:

"One of our brothers from the people of Rayy went out to investigate the situation after the passing away 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 the masjid with his hand, a pebble appeared to him that bore the writing: M.H.M.D. He saw that 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."

6 - Narrated to us Ahmad bin Muhammad bin Yahya al-Attar (r.a.): Narrated to me my father from Ja'far bin Muhammad bin Malik Fazari: Narrated to me Muhammad bin Ahmad Madayni from Abi Ghaniyah that he said: I heard Aba Muhammad Hasan bin Ali (a.s.) say:

"My Shias will divide up in the year 260." In that year Abu Muhammad (a.s.) passed away and his Shias 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 Allah, the Mighty and Sublime.

7 - Narrated to us Muzaffar bin Ja'far bin Muzaffar Alawi Samarqandi (r.a.): Narrated to us Ja'far bin Muhammad bin Masud Ayyashi from his father from Ahmad bin Ali bin Kulthum from Ali bin Ahmad ar-Raazi from Ahmad bin Ishaq bin Saeed that he said: I heard Aba Muhammad Hasan bin 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 from all of us, is most resembling the Messenger of Allah (s.a.w.s.) in his physique and in

his character. May Allah, the High, protect him in his occultation and then manifest him, so that he may fill the earth with justice and equity as it would be fraught with injustice and tyranny."

8 - Narrated to us Ahmad bin Muhammad bin Yahya al-Attar (r.a.): Narrated to us Saad bin Abdullah: Narrated to us Musa bin Ja'far bin Wahab Baghdadi that he said: I heard Aba Muhammad Hasan bin Ali (a.s.) say:

"As if I can see you disputing after me with regard to my successor. Behold, someone who professes faith in all the Imams after the Messenger of Allah (s.a.w.s.) yet denies my son, is like someone who professes faith in all prophets and messengers of Allah and then rejects the prophethood of Muhammad the Messenger of Allah (s.a.w.s.); and the denier of the Messenger of Allah (s.a.w.s.) is like one who rejects all 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, the Mighty and Sublime saves."

9 - Narrated to us Muhammad bin Ibrahim bin Ishaq (r.a.): Narrated to me Abu Ali bin Hammam: I heard Muhammad bin Uthman al-Umari (q.s.) say: I heard my father say:

"Abu Muhammad al-Hasan bin Ali (a.s.) was asked, while I was with him, about traditions narrated from his forefathers, peace be on them, that the earth does not remain without the Proof of Allah on His creatures until the Judgment Day and that if anyone dies without the cognition of the Imam of his time, he dies the death of a pagan. The Imam said: This is as true as the daylight. It was said: O son of Allah's Messenger, who is the Proof and the Imam after you? He replied: My son, M.H.M.D. Whoever dies not knowing him, will die a pagan death. Behold, he will have an occultation during which the ignorant will be perplexed and the invalidators will perish and the time-assingers will lie. Then he will rise. As if I am gazing at the white standards waving over his head in the Najaf of Kufa."

Chapter Thirty-nine

Those who denied the Qaim (a.s.)

1 - Narrated to us my father (r.a.): Narrated to us Saad bin Abdullah from Muhammad bin Isa from Safwan bin Yahya from Ibne Muskan from Abi Abdullah (a.s.) that he said:

“One who denies the one who is alive is like one who has denied those who are dead.”

2 - And narrated to us Muhammad bin Hasan bin Ahmad bin Walid (r.a.): Narrated to us Muhammad bin Hasan al-Saffar and Hasan bin Matteel Daqqaq and Abdullah bin Ja’far Himyari, all of them said: Narrated to us Muhammad bin Husain bin Abil Khattab and Yaqoob bin Yazid and Ibrahim bin Hashim, all of them from Muhammad bin Abi Umair and Safwan bin Yahya, all of them from Abdullah bin Muskan from Abi Abdullah (a.s.) that he said:

“One who denies the one who is alive is like one who has denied those who are dead.”

3 - Narrated to us my father (r.a.): Narrated to us Saad bin Abdullah from Muhammad bin Isa from Ismail bin Mehran from Muhammad bin Saeed from Aban bin Taghib that he said: I asked Abi Abdullah (a.s.):

“Is he a believer, that has cognition of the previous Imams but does not have cognition of the Imam of his time? He replied: No. I asked: Is he a Muslim? He replied: Yes.”

4 - Narrated to us Ali bin Ahmad bin Muhammad (r.a.): Narrated to us Muhammad bin Abi Abdullah Kufi: Narrated to us Sahl bin Ziyad Adami: Narrated to us Hasan bin Mahboob from Abdul Aziz Abdi from Ibne Abi Yafur that he said: Abi Abdullah (a.s.) said:

“One who has faith in the Imams from my forefathers and my descendants, but denies the Mahdi from my progeny, is like one who believes in all the prophets but rejects Muhammad (s.a.w.s.). I said: My chief, who is the Mahdi from your progeny? He replied: The fifth descendant of the seventh Imam, whose person will remain hidden from your view and uttering his name is unlawful for you.”

5 - Narrated to us Husain bin Ahmad bin Idrees (r.a.): Narrated to us my father Ayyub bin Nuh from Muhammad bin Sinan from Safwan [bin Mehran] from As-Sadiq Ja’far bin Muhammad (a.s.) that he said:

“One who has faith all the Imams but denies the Mahdi, is like one who believes in all the prophets but rejects the prophethood of Muhammad (s.a.w.s.). He was asked: O son of Allah’s Messenger, who is the Mahdi from your progeny? He replied: The fifth descendant of the seventh Imam, whose person will remain hidden from your view and uttering his name will be unlawful for you.”

6 - Narrated to us Abdul Wahid bin Muhammad bin Ubdus Nishapuri al-Attar (r.a.): Narrated to us Ali bin Muhammad bin Qutaibah Nishapuri from Hamadan bin Sulaiman: Narrated to me Ahmad bin Abdullah bin Ja’far Hamadani from Abdullah bin Fadl Hashimi from Hisham bin Saalim from As-Sadiq Ja’far bin Muhammad from his father from his grandfather (a.s.) that he said: The Messenger of Allah (s.a.w.s.) said:

“The Qaim is from my descendants. His name is same as mine and patronymic is same as mine. His appearance is like my appearance and his practice like my practice. He will establish the people on my religion and my law and call them to the Book of my Lord, the Mighty and the sublime. One who obeys him has obeyed me and one who disobeys him has disobeyed me. And one who denies his occultation has denied me. And one who falsifies him has falsified me. And one who testifies for him has testified for me. I would complain to Allah about those who falsify me in my affair and those who mislead the people. And the oppressors would soon realize where they would be returned when they are sent back (to Hell).”

7 - Narrated to us my father (r.a.): Narrated to us Saad bin Abdullah from Ahmad bin Abi Abdullah from his father from Ibne Abi Umair from Muhammad bin Abdur Rahman bin Abi Laili from his father from Abi Abdullah as-Sadiq (a.s.) – in a lengthy tradition – at the end of which he said:

"How can be guided one who has no insight? And how can one have insight without having the fear (of Allah)? Follow the statement of the Messenger of Allah (s.a.w.s.) and confess to that which is revealed upon him by Allah, the Mighty and Sublime. And follow the signs of guidance. Indeed it is a sign of trustworthiness and piety. You should know that if someone denies the Messengership of Isa (a.s.) and believes in the Prophethood of all other messengers he is not a believer. Seek the path of Allah with the help of the minarets of guidance. Remain attached to that which is behind the veil so that the affairs of your religion become perfect and believe in Allah, your Lord."

8 - Narrated to us Ahmad bin Ziyad bin Ja'far Hamadani (r.a.): Narrated to us Ali bin Ibrahim bin Hashim from his father from Muhammad bin Abi Umair from Ghiyath bin Ibrahim from As-Sadiq Ja'far bin Muhammad (a.s.) from his father from his ancestors that the Messenger of Allah (s.a.w.s.) said:

"Whoever denied the Qaim from my progeny has in fact denied me."

9 - Narrated to us Ahmad bin Muhammad bin Yahya al-Attar (r.a.): Narrated to us my father from Abdullah bin Muhammad bin Isa from Hasan bin Musa Khashshab from more than one person from Marwan bin Muslim that he said: As-Sadiq Ja'far bin Muhammad (a.s.) said:

"The Imam is a sign between Allah, the Mighty and Sublime and His creatures, thus one who recognizes him is a believer and one who denies him is an infidel."

10 - Narrated to us my father and Muhammad bin Hasan - May Allah be pleased with them – they said: Narrated to us Saad bin Abdullah from Muhammad bin Isa and Ubaid from Hasan bin Ali bin Faddal from Thalaba bin Maimoon from Muhammad bin Marwan from Fudhail bin Yasar from Abi Ja'far (a.s.) that he said:

"One who dies without having an Imam dies the death of a pagan and the people shall not be excused from having cognition of their Imam."

11 - Narrated to us my father and Muhammad bin Hasan and Muhammad bin Musa bin Mutawakkil - May Allah be pleased with them – they said: Narrated to us Saad bin Abdullah and Abdullah bin Ja'far Himyari, all of them from Muhammad bin Isa from Hasan bin Mahboob from Abi Saeed Mukari from Ammar from Abi Abdullah (a.s.) that he heard him say:

"One who dies without having an Imam dies the death of paganism, infidelity, polytheism and deviation."

12 - Narrated to us Ali bin Abdullah Warraq: Narrated to us Abul Husain Muhammad bin Ja'far Asadi (r.a.): Narrated to us Musa bin Imran Nakha'i from his uncle Husain bin Yazid Naufali from Ghiyath bin Ibrahim from As-Sadiq Ja'far bin Muhammad from his father from his ancestors that the Messenger of Allah (s.a.w.s.) said:

"Whoever denies the Qaim from my progeny during his occultation, dies the death of paganism."

13 - Narrated to us Muzaffar bin Ja'far bin Muzaffar Alawi Samarqandi (r.a.): Narrated to us Ja'far bin Muhammad bin Masud from his father from Ali bin Muhammad: Narrated to me Imran bin Muhammad Ibne Abdul Hameed from Muhammad bin Fudhail from Ali bin Musa ar-Reza from his father Musa bin Ja'far from his father Ja'far bin Muhammad from his father Muhammad bin Ali from his father Ali bin Husain from his father Husain bin Ali from his father Ali Ibne Abi Talib (a.s.) that the Messenger of Allah (s.a.w.s.) said:

"O Ali, after me, you and the Imams from your progeny are the proofs of Allah, the Mighty and Sublime upon His creatures. And they are His signs for His creation. One who denies (even) one of you, he has denied me. And one who disobeys one of you, he has disobeyed me. One who oppresses anyone of you, he has oppressed me. One who has aligned with you, has aligned with me. One who has obeyed you, has obeyed me. One who has loved you, has loved me. One who has been inimical to you, has been inimical to me, because you are from me, you are created from my essence and I am from you."

14 - Narrated to us Ali bin Muhammad (r.a.): Narrated to us Hamza bin Qasim Alawi (r.a.): Narrated to us Hasan bin Muhammad Farisi: Narrated to us Abdullah bin Qudama Tarmudhi from Abul Hasan [Musa bin Ja'far Kazim] (a.s.) that

he said:

"One who doubts in any of the four things is a believer in all the affairs the Almighty Allah has sent; one of them is the recognition of the Imam in every period of time, with regard to his identity and characteristics."

15 - Narrated to us my father and Muhammad bin Hasan - May Allah be pleased with them – they said: Narrated to us Saad bin Abdullah and Abdullah bin Ja'far Himyari, all of them from Muhammad bin Isa and Yaqoob bin Yazid and Ibrahim bin Hashim, all of them from Hammad bin Isa from Imran bin Uzaina from Aban bin Abi Ayyash from Sulaym bin Qais Hilali that he heard from Salman, Abi Zar and Miqdad a tradition of the Messenger of Allah (s.a.w.s.) that he said:

"One who dies without having an Imam, dies the death of paganism. Then he mentioned this tradition to Jabir and Ibne Abbas who said: They have said the truth and they are doers of good. We also testify that we heard the Messenger of Allah (s.a.w.s.) say thus. At the end of that Salman said: O Messenger of Allah (s.a.w.s.), you said: One who dies without having an Imam, dies the death of paganism. Who is that Imam? The Messenger of Allah (s.a.w.s.) said: From my successors, O Salman. Thus if anyone from my Ummah dies without having an Imam from them that he recognizes, his death is of paganism. One who is ignorant of him and is inimical to him, is a polytheist. And if he is ignorant but is neither inimical nor friendly with his enemies, he is ignorant and not a polytheist."

Chapter Forty

After Hasan and Husain (a.s.) no two brothers can be Imams

1 - Narrated to us my father and Muhammad bin Hasan - May Allah be pleased with them – they said: Narrated to us Saad bin Abdullah and Abdullah bin Ja'far Himyari, all of them from Muhammad bin Isa bin Ubaid from Yunus bin Abdur Rahman from Husain bin Thuwair bin Abi Fakhta from Abi Abdullah (a.s.) that he said:

"The Imamate will never be diverted between two brothers after al-Hasan and Husain; it proceeds from Ali Ibn Husain, as Allah, the Blessed, the Sublime, said:

وَأَلَّا حَامِ بَعْضُهُمْ عَنِ بَعْضٍ فِي كِتَابِ اللَّهِ □

Some of those who are bound by blood are closer (to each other) than others in the Book of Allah.²²³

There was no one after Ali Ibn Husain (a.s..), except it went to the next descendant or the next descendant of the next descendant."

2 - Narrated to us Muhammad bin Hasan bin Ahmad bin Walid (r.a.): Muhammad bin Hasan al-Saffar from Yaqoob bin Yazid from Muhammad bin Isa bin Ubaid from Husain bin Hasan Farisi from Sulaiman bin Ja'far Ja'fari from Hammad bin Isa from Abi Abdullah (a.s.) that he said:

"The Imamate will never come together in two brothers after Hasan and Husain (a.s.). It will continue in his (Husain's) progeny one generation after another."

3 - Narrated to us Muhammad bin Musa bin Mutawakkil (r.a.): Narrated to us Ali bin Husain Saadabadi from Ahmad bin Muhammad bin Khalid from his father from Muhammad bin Sinan from Yunus bin Yaqoob from Abi Abdullah (a.s.) that he said:

"Allah does not accept to appoint to it (the Imamate) two brothers after al- Hasan and Husain (a.s.)."

4 - Narrated to us Muhammad bin Hasan bin Ahmad bin Walid (r.a.): Narrated to us Husain bin Hasan bin Aban from Husain bin Saeed from Muhammad bin Sinan from Abi Salam from Surah bin Kulaib from Abi Baseer from Abi Ja'far (a.s.) regarding the words of Allah, the Mighty and Sublime:

جَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِيلٍ □

And he made it a word to continue in his posterity.²²⁴

That it is regarding Imam Husain (a.s.). It (Imamate) will be transferred from one to another in his progeny generation after generation and it will not return to the brother or uncle."

5 - Narrated to us my father: Narrated to us Saad bin Abdullah and Abdullah bin Ja'far Himyari, all of them from Ibrahim bin Hashim from Abi Ja'far Muhammad bin Ja'far [from his father] from Abdul Hameed bin Nasr from Abi Ismail from Abi Abdullah (a.s.) that he said:

"Imamate will never come together in two brothers after Hasan and Husain (a.s.). It will continue in his (Husain's) progeny one generation after another."

6 - Narrated to us Muhammad bin Musa bin Mutawakkil (r.a.): Narrated to us Ali bin Husain Sadabadi from Ahmad bin Abi Abdullah Barqi from his father from Muhammad bin Abi Umair from more than persons, from Abi Baseer from Abi Abdullah (a.s.) that he said:

²²³ Surah Anfaal 8:75

²²⁴ Surah Zukhruf 43:28

"When Fatima (s.a.) gave birth to Imam Husain (a.s.) her father told her the Ummah will slay him after he (Prophet) has passed away. She said: I don't need (deserve) this. The Prophet said: Indeed Allah, the Mighty and Sublime informed me that He has appointed Imams from his progeny. She said: Now I am satisfied, O Messenger of Allah (s.a.w.s.)."

7 - Narrated to us my father: Narrated to us Saad bin Abdullah and Abdullah bin Ja'far Himyari, all of them from Muhammad bin Husain bin Abil Khattab and Muhammad bin Isa bin Ubaid, all of them from Abdur Rahman bin Abi Najran from Isa bin Abdullah Alawi Umari that he asked Abi Abdullah (a.s.) Ja'far bin Muhammad as-Sadiq (a.s.):

"May I be sacrificed on you, may Allah not show me the day when you are not alive. If this happens whom should we refer to? The Imam pointed to Imam Musa Kazim (a.s.). And if Imam Musa Kazim (a.s.) passes away? He said: His son. And if his son passes away leaving a brother who is grown up and son who is young? Which of them should we follow? The Imam said: His son, it will be like this forever. I said: What should we do if we don't know who and where he is? He replied: Say: O Allah I have attached myself to Your remaining Divine Proof from the sons of the previous Imam. That would be sufficient."

8 - Narrated to us Muhammad bin Musa bin Mutawakkil (r.a.): Narrated to us Abdullah bin Ja'far Himyari: Narrated to us Ahmad bin Muhammad bin Isa: Narrated to us Hasan bin Mahboob from Ali Ibne Riyab that he said: Abi Abdullah (a.s.) said:

"When Fatima (s.a.) was expectant with Imam Husain (a.s.) the Messenger of Allah (s.a.w.s.) told her: Allah, the Mighty and Sublime has gifted you a male child whose name is Husain. My Ummah would slay him. Fatima said: I don't need (deserve) this. The Prophet said: Indeed Allah, the Mighty and Sublime has promised me about him. She asked: And what is that promise? He replied: He promised me that He will appoint Imamate in his progeny after him. She said: Now I am satisfied."

9 - Narrated to us Muhammad bin Ibrahim bin Ishaq (r.a.): Informed us Ahmad bin Muhammad Hamadani: Narrated to us Ali bin Hasan bin Ali bin Faddal from his father from Hisham bin Saalim that: I asked As-Sadiq Ja'far bin Muhammad (a.s.):

"Who is superior, Hasan or Husain? He replied: Hasan is superior to Husain. I said: Then how come the Imamate has come in the generations of Husain after him? And not in the generations of Hasan? The Imam said: Allah, the Mighty and Sublime wanted to effect the Sunnah of Musa and Harun in Hasan and Husain (a.s.). Have you not seen that they shared prophethood like Hasan and Husain shared Imamate and Allah, the Mighty and Sublime placed prophethood in the progeny of Harun and not in the progeny of Musa, even though Musa was superior to Harun (a.s.)? I said: Would there be two Imams at the same time? He replied: No, except that one of them may be silent and under the command of the other. And the other will be the speaking Imam for his counterpart. But as to whether there can be two speaking Imams at the same time? No. I said: Would Imamate be inherited between two brothers after Hasan and Husain (a.s.)? He said: No, it will continue in the progeny of Husain (a.s.) like Allah, the Mighty and Sublime has said:

جَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْدِهِ □

And he made it a word to continue in his posterity.²²⁵

Thus Imamate will continue in his progeny generation after generation till the Judgment Day."

10 - Narrated to us Muhammad bin Musa bin Mutawakkil (r.a.): Narrated to us Muhammad bin Yahya al-Attar from Muhammad bin Husain bin Abil Khattab from Ali bin Asbat from Ali bin Abi Hamza from Abi Baseer from Abi Abdullah (a.s.) that he said regarding the words of Allah, the Mighty and Sublime:

بِنْرِ مُعَطَّلَةٍ □ قَصْرٌ مَّشِيدٌ □

And (how many a) deserted well and palace raised high.²²⁶

²²⁵ Surah Zukhruf 43:28

The ‘deserted well’ is the silent (inactive) Imam and ‘and palace raised high’ denotes the speaking (active) Imam.”

Chapter Forty-one

Narration about Lady Narjis Khatoon, mother of al- Qaim (a.s.)

1 - Narrated to us Muhammad bin Ali bin Hatim Naufali: Narrated to us Abul Abbas Ahmad bin Isa Washsha Baghdadi: Narrated to us Ahmad bin Tahir Qummi: Narrated to us Abul Husain Muhammad bin Bahr Shaibani that he said:

"I entered Kerbala in the year 286 A.H. and visited the tomb of the forlorn son of the Messenger of Allah (s.a.w.s.) and then returned towards Bagdad, intending to go to the cemetery of Quraish called Maqabir Quraish, the Shrine of the Kazmain (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-Kazim (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 my grievous sighs which were blocking my eyes from seeing. When my tears ceased and groans stopped and I opened my eyes, I saw an old man whose back was bent and his knees were curved and his forehead and palms had dried like the knees of a camel. Near the tomb, he was saying to another gentleman who was with him: O nephew, through the most esoteric secrets and the noblest of all knowledge, which the two Masters possess, your uncle has reached a nobility the like of which none has carried but Salman. Your uncle has reached at the end of time and the expiration of his life, yet he does not find in the people of the locality a man to confide his knowledge in. I said to myself: O my soul, unkindness and suffering come from you, inasmuch as I exhaust the foot and the hoof in search of knowledge. Now my ears have caught from this old man a word which alludes to the greatest knowledge and a magnificent affair. I said to the old gentleman: O Shaykh, who are the two Masters? He replied: The Two Heavenly Stars Treasured on earth in Surra Man Raa. I said: I take an oath by the love and the majestic position of Imamate and succession of these two Masters that I am a searcher of their knowledge and a seeker of their words. I profess the solemnest of the oaths to protect their secrets. He said: If you are truthful in what you are saying, then present the words from the narrators of their traditions. As he examined the books and the traditions therein, he said: You are truthful. I am Bishr Ibne Sulaiman al-Nakhkhas from the children of Abu Ayyub Ansari, one of the devotees of Abul Hasan and Abu Muhammad and their neighbor at Surra Man Raa. I said to him: Do favor on your brother by sharing some of the things you have seen from them.

He said: My master Abul Hasan (a.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 in Surra Man Raa and a certain portion of the night had passed, when someone knocked at my door. I ran with speed and saw Kafoor, the servant, the messenger of our Master, Abul Hasan Ali Ibne Muhammad (a.s.) calling me to him. I put on my robes and went to him. I saw him talking to his son, Abu Muhammad (a.s.) and his sister Hakima from behind the curtain. When I sat, he said: O Bishr, you are from the descendants of the Ansar, and this love has always been in you, with each coming generation inheriting it from the preceding one, and you are trustworthy men of us Ahle Bayt (a.s.). I am elevating you and ennobling you by an excellence through which you will surpass all Shia in devotion, by sharing a secret with you and sending you to purchase a certain bondmaid. He then wrote a very fine letter in Roman script and Roman language and imprinted his seal on it. He took out a yellow cloth in which were 200 dinars. He said: Take this and go with it to Bagdad. He told me to go to the crossing of the Euphrates on the noon of such and such day and when I reach the boats of the captives, "You will see bondmaids in them. You will find buyers for the procurers of the Abbasids and a small group from the Arab youths. When you see that, keep an eye on a man called Umar Ibne Yazid al-Nakhkhas from a distance all day long, until a bondmaid is brought to the buyers, who has such and such quality.

Her dress is two thick silks; she refuses to be seen or touched by the examiners; she does not submit to anyone who wants to touch her; and you hear a cry in Roman from behind a thin veil. You should know she is saying: Alas from the violation of the veil. One of the buyers says: Mine for 300 dinars; her modesty has

ever increased my desire for her. She replies to him in Arabic: Even if you come in the figure of 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 his fidelity and honesty. At that moment go to Amr bin Yazid al-Nakhkhas and tell him you have a nice letter from a certain man of nobility, which he has written in Roman language and the Roman script. Describing therein his benevolence, 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 bin Sulaiman says: I performed all that which my Master, Abu Muhammad 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 bin Yazid: Sell me to the writer of this letter. She took the solemnest of oaths that should he refuse to sell her to him, she will take her life. I negotiated the price with the dealer until it settled exactly on the amount of dinars my Master had given me. The money being sufficient, I took the bondmaid, who was so very happy and in laughter. I returned with her to the quarters I was residing at in Baghdad. She was very restless until she took out from her pocket the letter of our Master. She would kiss it and put it on her eyes and place it on her cheeks and touch it to her body. Astonished by this, I said: You are kissing a letter you do not know who wrote it.

She said: O incapable and feeble from knowing the position of the progeny of prophets, lend me your ears and empty your heart for my words. I am Malika the daughter of Yashua, son of the Caesar of Rome. My mother is from the descendants of the Disciples of Jesus (Hawariyun) and her lineage goes back to the successor of Jesus, Shamaun. 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 300 priests and monks from the descendants of the Hawariyun, and from their men of stature seven hundred men. He gathered four thousand men from commanders of the army and officers of the military and leaders of the armed forces and chiefs of the tribes. He erected a throne from the dearest of his riches, which was adorned with varieties of jewels and was raised over forty steps.

When his nephew climbed, the crosses were fixed about, the bishops took their stands in great reverence, and the pages of the Injeel were opened, suddenly the crosses collapsed from the top and hit the ground. The pillars of the throne crumbled and crashed onto the floor. My grandfather's nephew, who had risen over the throne, fell down unconscious. The colors of the bishops changed and their chests trembled. Their leader said to my grandfather: Please excuse me from facing this evil, which forebodes the demise of this Christian religion and the regal creed.

My grandfather took this as an evil omen and said to the bishops: Erect these scaffolds and raise the crosses and bring the brother of this deceased man, whose dreams have been ruined, so I may marry him to this young girl; and the evil of his dead brother may go away through his fortune.

And when they did that, the same thing happened the second as had happened to the first nephew. People scattered away. My grandfather the Caesar stood in great distress and entered the quarters of the womenfolk. I dropped the curtains and then in the same night saw in my dream that Jesus, Shamaun, and a number of the Hawariyun had gathered at my grandfather's palace. They had installed there a pulpit of light that was defying havens in height and elevation. It was in the same spot where my grandfather had installed his throne. At this, Muhammad, his son-in-law and his successor, the Prince of the Believers (a.s.) and a number of his sons entered. Jesus went forward and embraced him. Muhammad said to him: O Spirit of Allah, I have come to you to propose to your successor Shamaun for his daughter, Malika, for this son of mine, pointing with his son towards Abu Muhammad (a.s.) the son of the writer of this epistle. Jesus looked at Shamaun and said to him: The greatest honor has come to you. Let your relation be bonded with the relation of the house of Muhammad (s.a.w.s.).

Shamaun said: It will be my honor to do so. He climbed over that pulpit. Muhammad (s.a.w.s.) said the

rituals and married me to his son. Jesus bore witness and the sons of Muhammad and the Hawariyun bore witness. When I woke up, I was scared to report this to my father or grandfather, fearing they will kill me. I was keeping this secret and was not revealing it to them. Meanwhile, my heart throbbed with Abu Muhammad's love so much that I forsook eating and drinking. I became weak and my body grew lean and I became very sick. There was no physician left in the cities of Rome that my grandfather did not bring and ask him to heal me. When despair overwhelmed him, he said to me: O solace of my heart, does any wish occur to your heart in this world, so I may fulfill it? I said: Grandfather, I see the doors of relief shut on me. However, if you save the Muslim captives in your prison torture, and remove their manacles, and do them favors, and kindly release them, I am hopeful that Jesus and his mother will give me health.

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

I also saw in my dreams for fourteen nights the Mistress of the Women of the worlds, Fatima (a.s.). She visited me along with Mary, the daughter of Imran, and one thousand serfs from the Gardens. Mary says to me: This is the Mistress of the Ladies (a.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, Mary, the daughter of Imran, and she turns to Allah with disdain from your religion. If you want the pleasure of Allah, the Mighty and Sublime and the pleasure of Jesus and his mother, and to have Abu Muhammad (a.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 (a.s.), 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 have abandoned me, my beloved, while the remedy of your love ruined my soul. He said: My delay was not but for your polytheistic belief. Now 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 among 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 entourage of the servants along such and such route. I did that and the vanguards of Muslims encountered us, which led to my situation that you can see and observe. And no one knew that I am the granddaughter of the Roman Caesar until now except you and that is because I told you. The gentleman in whose share of booty I fell, asked me of my name. I hid my identity from him and said: Narjis. He said: A name of your servants. I said to her: It is amazing that you are Roman and your language is Arabic.

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

Bishr says: When I brought her back to Surra Man Raa, I entered upon my Master Abul Hasan (a.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 Allah's Messenger, something which you know better than me. I would like to confer kindness on you. He said to her: Which one is dearer to you, ten thousand dinars or a glad tiding of eternal grandeur? Glad tidings of a son for me. He said: Rejoice the tidings of having a son who will rule the world from the east to the west and will fill the earth with justice and equity as it will be filled with oppression and corruption. She asked: From whom? He replied in Roman: From the one whom the Messenger of Allah (s.a.w.s.) proposed for you on such and such night, in such and such year. To whom Jesus and his successor married you. She asked: From your son, Abu Muhammad? Do you know he visited me since I have embraced Islam on the hands of the

Mistress of the Ladies (a.s.)?

Our Master said: Kafoor, call my sister Hakima. And when she entered, he said to her: Here she is. Lady Hakima embraced her long and was very much happy to see her. Abul Hasan (a.s.) said: O daughter of the Messenger of Allah (s.a.w.s.), take her to your house and teach her the duties and traditions, for she is the wife of Abu Muhammad and the mother of the Qaim (a.s.)."

Chapter Forty-two

Narrations regarding the birth of al-Qaim (a.s.)

1 - Narrated to us Muhammad bin Hasan bin Walid (r.a.): Narrated to us Muhammad bin Yahya al-Attar: Narrated to us Abu Abdullah Husain bin Rizillah: Narrated to me Musa bin Muhammad bin Qasim bin Hamza bin Musa bin Ja'far bin Muhammad bin Ali bin Husain bin Ali Ibne Abi Talib (a.s.) that he said:

"Abu Muhammad al-Hasan b. Ali, peace be upon both of them, called on me with the message, 'O aunt, break your fast at our house tonight, because it is the fifteenth of Shaban. Tonight Allah, the Exalted, will manifest the Hujja, His Proof on earth.' (When I went to the house), I asked him who the mother of the child was. He said, 'Narjis.' I said, 'May Allah make me your sacrifice! But there is no sign of pregnancy in her!' He said, 'What I am telling you is so.' Therefore I went in and greeted them. When I had taken my seat Narjis came forward to take off my shoes and said to me, 'My mistress and the lady of my family, how are you tonight?' I said, 'Nay you are the mistress of myself and my family.' But she denied my speech and replied, 'What are you saying, O aunt?' I said to her, 'O my daughter, tonight Allah the Exalted will give you a son who shall be the Master in this world and in the hereafter.' She became embarrassed and blushed.

After I had finished my evening prayer I broke my fast and then went to sleep. At midnight I woke for prayer. I performed my prayer while Narjis was sleeping, without any sign of childbirth. Then I sat down performing the supererogatory prayer. Thereafter I went to bed and got up again, but she was still sleeping. Then she got up, performed her supererogatory prayer and lay down again."

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

Abu Muhammad called out to me and said, 'O aunt, bring my son to me,' and I did so. . . . Afterwards al-Askari put his tongue in his mouth and gently stroked his eyes, ears and joints with his hand. Then he said, 'O my son, speak.' The child replied, 'I bear witness that there is no god but Allah, He is unique and has no partner, and I bear witness that Muhammad is the Prophet of Allah.' Then he sent his greetings upon the commander of the faithful (Amir al-Momineen), and upon the Imams respectively until he stopped at the name of his father. Then he stopped speaking.

"Abu Muhammad said, 'O aunt, take him to his mother, so that he may greet her, and then bring him back to me.' I took him to her and when she had done so I brought him back and left him there. Al-Askari said to me, 'O aunt, come to visit us on the seventh day.' The next day I came to greet Abu Muhammad and raised the curtain to see my Master. But I did not see him. So I asked the Imam, 'May Allah make me your sacrifice! What has happened to my Master?' He replied, 'O aunt, we have entrusted him to the one to whom the mother of Moses entrusted her son.'"

Hakima said, "On the seventh day I came and greeted him and took my seat. Abu Muhammad said, 'Bring my son to me.' I brought him wrapped in a piece of cloth, and the Imam repeated what he had done on the first day and the child said what he had said before. Then he recited the Quranic verse: "And We desired to show favor unto those who were oppressed in the earth, and to make them Imams and to make them the inheritors. And to establish them in the earth, and to show Pharaoh and Haman and their hosts that which they feared from them."

Musa bin Muhammad (the narrator) says: I asked the servant, Uqbah about this and he said that Hakima has said the truth.

2 - Narrated to us Husain bin Ahmad bin Idrees (r.a.): Narrated to us Muhammad bin Ismail: Narrated to me Muhammad bin Ibrahim Kufi: Narrated to us Muhammad bin Abdullah Tahawi that he said:

"I went to see Lady Hakima 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 Mighty and Sublime does not leave the earth without a Hujja, be he a speaking one or a silent one. He has not put it in two brothers after Hasan and Husain, as a token of distinction for Hasan and Husain and to mark their superiority lest there will be their peer on earth. However, Allah, the Mighty and Sublime gave excellence to the progeny of Husain over the progeny of Hasan as He gave excellence to the progeny of Harun over the progeny of Musa, though Musa was Hujja over Harun. And this excellence is for the progeny until the Judgment Day.

There must be a trial for the Ummah, said she: In which falsifiers will fall in doubts and in which verifiers will find salvation, lest people will have an argument against Allah after the messengers. This trial has occurred after the demise of Abu Muhammad 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 Mighty and Sublime, who will fill the earth through him with equity and justice as it will be full of corruption and oppression. I said: So, I will send her to you, O my Master. He said: Seek my father's permission in that regard.

I put on my clothes and came to the house of Abul Hasan (a.s.). I greeted him and sat down. He initiated the conversation and said: Hakima, send Narjis to my son, Abu Muhammad. I said: My master, I came for this purpose to you to seek your permission. He said: O blessed lady, Allah, the Mighty and Sublime desired to give you a share in the reward and put a stake for you in the good. Lady Hakima said: I did not stand. I returned to my house and adorned her and gave her to Abu Muhammad (a.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 Hakim said: Abul 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 you are my mistress and the mistress of my household. By Allah, I will not forward my shoes to you so you take them off. Nor will you serve me. Rather, I will serve you with pleasure. Abu Muhammad (a.s.) heard that and said: May Allah reward you Aunt. I stayed at his house until sunset. Then I called my bondmaid and said: Bring me my garments so I may leave. He said: Aunt, stay with us tonight, for tonight the infant who is dignified before Allah, the Mighty and Sublime, will be born, through whom Allah, the Mighty and Sublime will revive the earth after its death. Not seeing any sign of pregnancy in Narjis, I asked: From whom, my Master? He replied: From Narjis, not from anyone else. Lady Hakima says: I went to Narjis and turned her on her abdomen, but I did not see any sign of pregnancy. I returned to him and told him of my observation. He smiled and said: Her example is the similitude of the mother of Musa (a.s.). Pregnancy did not appear in her and none knew of it until the time of delivery. Because Firon was cutting the abdomens of pregnant women in search of Musa. This is like Musa (a.s.).

Lady Hakima says: I was constantly watching her until the time of dawn. She was sleeping before me and

was not moving from one side to the other. When it was the time of the end of the night and near the dawn, she got up sacredly. I pulled her to my breast and took the Divine name on her. Abu Muhammad (a.s.) called out: Recite Surah Qadr on her. I began reciting that and asked her: How do you feel? She said: The affair of which my Master has informed you has approached. I began reciting the verses, as had ordered me my master. At this, the baby answered back to me from her abdomen; he was reciting like I was reciting and he greeted me.

Lady Hakima said: I felt shocked when I heard that. So Abu Muhammad (a.s.) called out to me: Do not wonder from the Command of Allah, the Mighty and Sublime; 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 that was prostrating on his face, hobbling on his knees, raising his forefingers towards the heavens and saying: I bear witness that a deity other than Allah, the One without a partner, is not; and that my grandfather is the Messenger of Allah; and that my forefather is Amirul Momineen. 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: Aunt, get him to me. I got the blessed baby and brought him to his father. When I appeared with him in my arms before his father he greeted his father. Hasan took him as birds were striking wings over his head. He called to one of the birds and said: Carry him and protect him and return him to us every forty days. The bird took him and flew away with him to the heavens, with the rest of the birds following. I heard Abu Muhammad (a.s.) say: I entrust you to the One that mother of Musa entrusted. Seeing this, Narjis wept. So he said to her: Relax, he will not suckle but from your breasts. He will be returned to you as Musa was returned to his mother. It is His word: Then we returned him to his mother so her heart may find solace and lest she grieves.

Lady Hakima said: I asked: What is this bird? He replied: It is the Holy Spirit (Ruhul Qudus), who is assigned to the Imams to make them successful and firm and to facilitate their growth through knowledge. When it was forty days, the boy was returned. My nephew sent for me and called me over. I went to him and saw a child moving about in front of him. I said: My master, this is a boy of two years. He smiled and said: The sons of apostles and successors, when they are Imams, they grow differently from others. A child of ours talks in the womb of his mother, recites the Quran and worships his Lord. At the age of suckling, angels obey him and descend to him every morning and evening.

Lady Hakima said: I always saw that child every forty days until I saw him a grown up man a very few days prior to the demise of Abu Muhammad (a.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 successor 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 few days and people split different ways as you see. By Allah, I see him every day and night and he informs me of what you people ask about so I may answer you. By Allah, when I want to ask him about something, he answers me before I ask him. If something comes up, his answer comes to me immediately without my asking. He told me just yesterday about your coming to me and ordered me to inform you of the truth."

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

3 - Narrated to us Ja'far bin Muhammad bin Masroor (r.a.): Narrated to us Husain bin Muhammad bin Aamir from Moalla bin Muhammad Basri that he said:

"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 Mighty and Sublime with respect to His favorite 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 fathered a son and named him M.H.M.D. in the year 256 A.H."

4 - Narrated to us Muhammad bin Muhammad bin Asim (r.a.): Narrated to us Muhammad bin Yaqoob Kulaini: Narrated to us Ali bin Muhammad:

"The Master was born in mid-Shaban of the year 255 A.H."

5 - Narrated to us Muhammad bin Ali Majilaway and Ahmad bin Muhammad bin Yahya al-Attar - May Allah be pleased with them – they said: Narrated to us Muhammad bin Yahya al-Attar: Narrated to us Husain bin Ali Nishapuri from Ibrahim bin Muhammad bin Abdullah bin Musa bin Ja'far (a.s.) from Sayyari that he said: Narrated to me Naseem and Mariya, they said:

"When the master of the age was born he kneeled down and raised his two fingers towards the sky and sneezed, he said: Praise be to Allah, the Lord of the worlds and may Allah bless Muhammad and the Progeny of Muhammad. 'The oppressors thought that the Divine Proof is invalid and destroyed. If we had been permitted to speak freely about him all the doubts would be removed.'"

Ibrahim bin Muhammad bin Abdullah narrates: Narrated to me Naseem, maid servant of Abu Muhammad (a.s.) that:

"A night after the birth of the Master of the Time (a.s.) I came to him. I sneezed and he said to me: 'May Allah have mercy on you.'" Naseem says: "I became very pleased at this." His Eminence said: "Shall I not give you glad tidings about your sneeze?" I asked: "What is it?" He said: "You are secure from death for three days."

6 - Narrated to us Muhammad bin Ali Majilaway and Muhammad bin Musa bin Mutawakkil and Ahmad bin Muhammad bin Yahya al-Attar - May Allah be pleased with them – they said: Narrated to us Muhammad bin Yahya al-Attar: Narrated to me Ishaq bin Riyah Basri from Abi Ja'far Umari that he said: When the Sayyid (a.s.) 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 the people. He told him to distribute it to Bani Hashim and offer his Aqiqah of a certain number of sheep."

7 - Narrated to us Muhammad bin Ali Majilaway (r.a.): Narrated to us Muhammad bin Yahya al-Attar:

"Abu Ali Khaizarani narrates on the authority of a slave girl he had presented to Abu Muhammad (a.s.) and when Ja'far Kazzab 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 Saqeel; 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 lifetime of Abu Muhammad (a.s.). On her tombstone it is inscribed: This is the grave of Umm Muhammad.

Abu Ali said: I heard this bondmaid reminisce that when the Master was born, she saw a beam of light shining from him and reaching the zenith of the heaven; and that she saw white birds descending from the heavens and touching their wings against his head and face and the rest of his body and then fly away. She said: We informed Abu Muhammad (a.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."

8 - Narrated to us Muhammad bin Musa bin Mutawakkil (r.a.): Narrated to us Abdullah bin Ja'far Himyari: Narrated to us Muhammad bin Ahmad Alawi from Abi Ghanim the servant that he said:

"When a son named Muhammad was born to Abu Muhammad (a.s.) he presented the child to his companions on the third day and said: This is your master after me and my caliph upon you. And he is the Qaim in whose anticipation the necks are stretched. Thus when the earth will be filled with injustice and tyranny he would fill it with justice and equity."

9 - Narrated to us Ali bin Hasan bin Faraj Muezzin (r.a.): Narrated to me Muhammad bin Hasan Karkhi that he said: I heard Aba Harun a man from our associates, say:

"I saw the Master of the Time (a.s.). His birth was on Friday the year 256 A.H."

10 - Narrated to us Muhammad bin Musa bin Mutawakkil (r.a.): Narrated to me Abdullah bin Ja'far Himyari: Narrated to me Muhammad bin Ibrahim Kufi:

"Abu Muhammad (a.s.) sent to someone, whose name he mentioned, a slaughtered sheep and said: This is from the Aqiqah of my son M-H-M-D."

11 - Narrated to us Muhammad bin Ali Majilaway (r.a.): Narrated to us Muhammad bin Yahya al-Attar: Narrated to us Husain bin Ali Nishapuri: Narrated to us Hasan bin Mundhir that:

"One day Hamza bin Abil Fath came to me and said: Greetings, that last night a child was born to His Eminence, Abu Muhammad. And he ordered that we should keep it confidential. He instructed that 300 goats be slaughtered for his Aqiqah ceremony." I asked: What is his name? He replied: He is named M-H-M-D and his Kunniyat is Abu Ja'far."

12 - Narrated to us Muhammad bin Ibrahim bin Ishaq (r.a.): Narrated to us Hasan bin Ali bin Zakariya in Baghdad: Narrated to us Abi Abdullah Muhammad bin Khailan: Narrated to me my father from his father from his grandfather from Ghiyath bin Usaид that he said:

"The successor, al-Mahdi, Divine bliss for him, was born on Friday. His mother was Raihana. She was (also) called Narjis, Saqeel and Susan. She was called Saqeel for the reason of the pregnancy. His birth was on the eighth night left from Shaban of the year 256 A.H. His representative was Uthman Ibne Saeed and when Uthman died, he appointed his son, Abu Ja'far Muhammad Ibne Uthman his successor; and Abu Ja'far appointed Abul Qasim al-Husain al-Rauh his successor. Abul Qasim appointed Abul Hasan Ali Ibne Muhammad as- Saymoori, his successor, may Allah be pleased with them. When as-Saymoori 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 as-Saymoori."

13 - Narrated to us Muhammad bin Ibrahim bin Ishaq Taliqani (r.a.): Narrated to us Hasan bin Ali bin Zakariya in Baghdad: Narrated to us Abi Abdullah Muhammad bin Khailan: Narrated to me my father from his father from his grandfather from Ghiyath bin Usaид that he said:

"I witnessed that Muhammad bin Uthman Amri - (q.s.) said: When the Khalaf Mahdi (a.s.) was born, a luminosity arose from above his head and spread above upto the sky, then he fell into prostration for the Almighty Allah. He then raised up his head reciting: 'Allah testifies that there is no god except Him...' He was born on Friday."

14 - And through the same chain of narrators from Muhammad bin Uthman Amri (q.s.) that he said:

"The master was born circumcised and I heard Lady Hakima say: No blood was seen in his mother at his birth. This is the manner of the mothers of the Imams, peace be on them."

Narrated to us Abdul Wahid bin Muhammad bin Ubdus al-Attar (r.a.) that he said: Narrated to us Ali bin Muhammad bin Qutaibah Nishaburi from Hamdan bin Sulaiman from am d0 bin Husain Ibne Zaid from Abi Ahmad Muhammad bin Ziyad Azdi that he said: I heard Abul Hasan Musa bin Ja'far (a.s.) say when ar-Reza was born:

"This son of mine was born circumcised, pure and clean and none from the Imams is born except circumcised, pure and clean but the Imam (a.s.) moved the knife over him just in keeping up with the practice and in following the upright religion."

15 - Narrated to us Abul Abbas Ahmad bin Husain bin Abdullah bin Mehran Abi Azdi Uruzi in Merv: Narrated to us Ahmad bin Hasan bin Ishaq Qummi that he said:

"When the righteous successor was born, a letter came from my master, Abu Muhammad Hasan bin Ali (a.s.) to my grandfather, Ahmad bin Ishaq. It was written in his handwriting in 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. And peace."

An account of those who congratulated Abu Muhammad Hasan bin Ali (a.s.) upon the birth of his son, the Qaim (a.s.)

1 - Narrated to us Muhammad bin Husain bin Ahmad bin Walid (r.a.): Narrated to us Muhammad bin Hasan Karkhi: Narrated to us Abdullah bin Abbas Alawi: Narrated to us Abul Fadl Hasan bin Husain Alawi that he said:

"I entered upon Abu Muhammad Hasan bin Ali (a.s.) at Surra Man Raa and congratulated him for the birth of his son, al-Qaim (a.s.)."

Chapter Forty-three

Those who saw Imam al-Qaim (a.s.)

1 - Narrated to us Ali bin Hasan bin Faraj Muezzin (r.a.): Narrated to us Muhammad bin al-Hasan Karkhi: Abu Harun - a person who belongs our school of thought - said:

"I saw His Eminence, the Master of the Age while his face shone like a full moon and I saw a line of hair on his navel. When I removed the cover I saw that he was circumcised. I asked Abu Muhammad (a.s.) about it and he said: This is way he was born and this the way we all (Imams) are born. But we moved the knife over him just in keeping up with the practice."

2 - Narrated to us Muhammad bin Ali Majilaway (r.a.): Narrated to us Muhammad bin Yahya al-Attar: Narrated to me Ja'far bin Muhammad bin Malik Fazari: Narrated to me Muawiyah bin Hukaim and Muhammad bin Ayyub Ibne Nuh and Muhammad bin Uthman Amari (r.a.), they said:

"Abu Muhammad Hasan Askari (a.s.) acquainted us, forty persons, with his newborn son, His Eminence, Mahdi, while we were present at his house. He said: 'This son of mine is my Imam and Caliph for you after me. Obey him and after me do not become disunited in your religion, that you be destroyed. But you should know that, after this day, you will not see him.' They said: We left his place and after only a few day he [Imam Askari (a.s.)] passed away."

3 - Narrated to us Muhammad bin Hasan (r.a.): Narrated to us Abdullah bin Ja'far Himyari that he said: I said to Muhammad bin Uthman Amari (r.a.):

"I was with Ahmad bin Ishaq in the presence of al-Amri (r.a.). I said to al- Amri: I ask you about a subject, as Allah, the Mighty and the High has said in the story of Ibrahim (a.s.): So you not believe? He said: Yes, but in order to satisfy my heart. Have you seen my Master? He said: Yes, and he has a neck like this, pointing with both of his hands to his own neck."

4 - Narrated to us Ali bin Ahmad Daqqaq and Muhammad bin Muhammad Isaam Kulaini and Ali bin Abdullah Warraq - May Allah be pleased with them – they said: Narrated to us Muhammad bin Yaqqob Kulaini: Narrated to me Ali bin Muhammad: Narrated to me Muhammad and Hasan sons of Ali bin Ibrahim in the year 279: Narrated to us Muhammad bin Ali bin Abdur Rahman Abdi from Abde Qais – from Zau bin Ali Ijli from a man of Fars whom I heard saying:

"I reached Surra Man Raa and came to the house of Abu Muhammad (a.s.). Before I could seek the permission to enter the Imam called me from inside. I entered and greeted him. He asked me: How are you? Then he told me to sit and inquired about the well being of my family. Then he said: How do you happen to come here? I said: I have come to serve you. He said: Then stay here only. I began to live in his house with the servants. One day I returned from the market after buying the necessary things. When I entered the house, the Imam called me out to stop where I was. And that neither should I go out nor come in. Then a maid came out carrying something wrapped in a cloth. Then the Imam called me and also called the maid. When she came back he told her: Reveal that which you have in your arms. When she removed the cloth, I saw a beautiful child in her arms. I saw his belly on which there was a line of hair from the chest to the navel. The hairs were green and not black. The Imam said: This is your Master (after me). Then he told the maid to take him away. After that I did not see the child till the Imam (a.s.) passed away. Zau bin Ali says: I asked this Persian: What was the age of the Qaim at that time? He replied: Two years. Abdi says: I asked Zau bin Ali: What would be his age today? He replied: Fourteen years. Abu Ali and Abi Abdullah say: At this time his age must be twenty-one years."

5 - Narrated to us Abu Talib Muzaffar bin Ja'far bin Muzaffar Alawi Samarcandi (r.a.): Narrated to us Ja'far bin Muhammad bin Masud from his father Muhammad bin Masud Ayyashi: Narrated to us Adam bin Muhammad Balkhi: Narrated to me Ali bin Hasan bin Harun Daqqaq: Narrated to us Ja'far bin Muhammad bin Abdullah bin Qasim bin

Ibrahim bin Ashtar: Narrated to us Yaqoob bin Manqoosh that he said:

"I went to Abi Muhammad Hasan bin Ali (a.s.) to find him sitting on his usual place in his house. There was a room to his right with a curtain at its entrance. I asked the Imam: O my chief, who is the master of this affair? He replied: Lift that curtain. When I lifted the curtain I saw a boy aged ten or eight years, having a broad forehead, fair complexion, pearl-like upper lip. Soft and clear palms, broad shoulders, long knees, a mole on the right cheek, hair reaching to the forehead, come out and went on to sit in the Imam's lap. The Imam said: This is your master. Then he got up and the Imam said to the child: Son, go back till the appointed Hour. The child went into the room while I was watching him continuously. Then the Imam said to me: Yaqoob, go and see who is in the room? I entered that room but did not see anyone there."

6 - Narrated to us Abu Bakr Muhammad bin Ali bin Muhammad bin Hatim Naufali (r.a.): Narrated to us Abul Husain Abdullah bin Muhammad bin Ja'far Qasbani Baghdadi: Narrated to us Muhammad bin Ja'far Farsi, known by the title of Ibne Jurmuz: Narrated to us Muhammad bin Ismail bin Bilal bin Maimoon: Narrated to us Azhari Masroor bin Aas: Narrated to us Muslim bin Fadl that he said:

"I went to Abu Saeed Ghanim bin Saeed Hindi in Kufa and asked him about his well being and asked him about what has passed on him. He said: I lived in a city of India, that was called Kashmir and I was among the forty advisors of the king."

And narrated to us my father (r.a.) that: Narrated to us Saad bin Abdullah from Allaan Kulaini that he said: A group narrated to me from Muhammad bin Muhammad Ashari from Ghanim who said:

"Thus I was in Kashmir with the Indian king and I was one of the forty persons who sat around him in his court. We were scholars of Taurat, Injeel and Zaboor. Once there was a discussion among us with regard to Prophet Muhammad and we said that we have found him mentioned in our books. Thus it was decided that I should go and find him and ask him about the correct religion. So I set out with some money. On the way I was robbed and I somehow managed to reach Kabul. From Kabul I moved to Balkh which was ruled by Ibne Abu Shoor. I went to him and told him about myself. He summoned the scholars to have a discussion with me on Islam. So I asked them about Prophet Muhammad. They said that he was their Prophet and that he has passed away. So I asked them who his successor was. They said: Abu Bakr. I told them to mention his lineage. They took his lineage upto the Quraish. I said: Then the person whose successor is Abu Bakr, was not a prophet because we have found in our books that his successor would be his cousin, the husband of his daughter and the father of his sons. All of them went to the king and said: This person has come out of polytheism and gone into disbelief. Therefore he must be executed. I said: I am following one religion and my aim is only to spread my knowledge.

So the king sent for Husain bin Askib and said: O Husain have a discussion with this man. Husain said: He has been surrounded by the scholars and jurists, how can I have a discussion with him? Take him aside and have a discussion with him as I have told you, and be lenient with him. Thus Husain bin Askib took me aside and I asked him about Prophet Muhammad. He said: As the scholars have informed you, he was our Prophet. But his successor is his cousin, Ali Ibne Abi Talib (a.s.), the husband of his daughter, Fatima and the father of his sons, Hasan and Husain (a.s.). I said: I testify that there is no god, except Allah and that Muhammad is the Messenger of Allah. He took me to the king and I declared my acceptance of Islam. Then I came with Husain bin Askib to his house. He explained the teachings of Islam. I said: We have read in our books that there is a successor for every caliph. So who is the successor of Ali? He replied: Hasan, then Husain and then he mentioned each of the names till he reached the name of Imam Hasan Askari (a.s.) and then he said: Now you yourself search for the successor of Imam Hasan Askari (a.s.). So I set out to search for him."

Muhammad bin Muhammad said: And he came upto Baghdad with us. He told us that he had a friend who was helping him in this matter, but during the same time I became fed up with some of his habits and I separated from him.

He said: One day I was walking on the bridge in Baghdad in a contemplative mood when a man

approached and said to me: Come to your master. He walked with me till he brought me to a house which had a garden. Suddenly I saw my master sitting there. When he saw me he spoke to me in Hindi and he greeted me. He addressed me by my name and asked about each of the forty persons separately. Then he said: You are planning to go for Hajj this year with the people of Qom. Don't go for Hajj this year. Go to Khurasan and perform the Hajj next year. Throwing a small pouch to me he said: You may use it for your expenses and don't stay in anyone's house in Baghdad. And don't tell anyone what you have seen. We set out from Uqbah and our Hajj was not complete and Ghani went to Khurasan and he performed the Hajj the following year. Then he came to us kindly and did not enter Qom and neither did he go for Hajj. He went to Khurasan instead and died there. May Allah have mercy on him.

Muhammad bin Shazan from Kabuli that: I saw him with Abu Saeed, who remembered that I was in search of the true religion that I had found in Injeel and for which I had left Kabul. Muhammad bin Shazan said: I have received news that he has reached till here. I continued to search for him till I found him and asked him about his story. He said that he was still in search. He settled down in Medina. Whomever he mentioned this ridiculed him. Till he met a Shaykh of Bani Hashim named Yahya bin Muhammad Areezi. He said: The person you are looking for is in Sariya. He said: I came to Sariya I went to a threshold that was sprayed with water. I felled myself at the place. A black servant emerged from the house and told me to go away from there. I said I would not go anywhere. At last he told me to come inside. When I entered I saw my master seated at the center of the house. He addressed me by name which no one knew except my people in Kabul. Then he informed me about a few things. I said: My master, my livelihood is lost, please give me something. He said: It is lost because of your falsehood. Then he gave me rations and even though I had lost everything previously the rations Imam gave me lasted for me. Then I returned. But when I went there the next year I could not find anyone in the house."

7 - Narrated to us my father (r.a.): Narrated to us Saad bin Abdullah: Narrated to us Ja'far bin Muhammad bin Malik Kufi from Ishaq bin Muhammad Sairafi from Yahya bin Muthanna Attar from Abdullah bin Bukair from Ubaid bin Zurarah that he said: I heard Abi Abdullah (a.s.) say:

"Their Imam will disappear from the people. Then he will witness those who come for the Hajj pilgrimage, he will see them but they will not see him."

8 - Narrated to us Muhammad bin Musa bin Mutawakkil (r.a.): Narrated to us Abdullah bin Ja'far Himyari from Muhammad bin Uthman al-Amari (r.a.) that he said:

"The master of this affair shall perform the Hajj rituals every year. Thus he shall see the people and recognize them and they shall (also) see him but will not recognize him."

9 - Narrated to us Muhammad bin Musa bin Mutawakkil (r.a.): Narrated to us Abdullah bin Ja'far Himyari that:

I asked Muhammad bin Uthman Amari: "Have you seen the master of this affair?" He replied: "Yes, and the last time I saw him, he was besides the Holy House of Allah and praying: O my Lord, fulfill the promise that You made to me."

10 - Narrated to us Muhammad bin Musa bin Mutawakkil (r.a.): Narrated to us Abdullah bin Ja'far Himyari that:

I heard Muhammad bin Uthman Amari (r.a.) say: "I saw His Eminence (a.s.) holding the curtain of the Kaaba below the spout and praying: O my Lord, take revenge from my enemies."

11 - Narrated to us Abu Talib Muzaffar bin Ja'far bin Muzaffar bin Ja'far bin Muhammad bin Abdullah bin Muhammad bin Umar bin Ali Ibne Abi Talib (a.s.): Narrated to us Ja'far bin Muhammad bin Masud: Narrated to us Abu Nadhr Muhammad bin Masud: Narrated to us Adam bin Muhammad Balkhi: Narrated to us Ali bin Hasan Daqqaq: Narrated to me Ibrahim bin Muhammad Alawi: Narrated to me Naseem, the maid-servant of Abi Muhammad (a.s.):

"A night after the birth of the Master of the Time (a.s.) I came to him. I sneezed and he said to me: 'May Allah have mercy on you.'" Naseem says: "I became very pleased at this." His Eminence said: "Shall I not give you glad tidings about your sneeze?" I asked: "What is it?" He said: "You are secure from death for

three days."

12 - And through the same chain of narrators from Ibrahim bin Muhammad Alawi: Narrated to me Tareef Abu Nasr:

"I came to the Master of the time (a.s.) and he told me to bring red sandalwood which I did. Then he asked: Do you know me? I said: Yes. He said: Who am I? I said: My master, and the son of my master. He said: I did not ask you this. Tareef said: I said: May I be sacrificed on you, tell me. He said: I am the seal of the successors. And through me will Allah, the Mighty and Sublime ward off calamities from my family and my Shias."

13 - Narrated to us Muzaffar bin Ja'far bin Muzaffar Alawi Samarqandi (r.a.): Narrated to us Ja'far bin Muhammad bin Masud from his father: Narrated to us Ja'far bin Maroof that he said: Abu Abdullah Balkhi wrote to me: narrated to me Abdullah Suri that:

"When I went to the orchard of Banu Aamir I saw boys playing in the pond and a youth was sitting on the prayer carpet with his sleeve on his mouth. I asked: Who is that? The boys replied: M.H.M.D. Ibne Hasan. He resembled his father."

14 - Narrated to us my father and Muhammad bin Hasan - May Allah be pleased with them – they said: Narrated to us Abdullah bin Ja'far Himyari that:

"I was with Ahmad bin Ishaq in the presence of al-Amri (r.a.). I said to al-Amri: I ask you about a subject, as Allah, the Mighty and the High has said in the story of Ibrahim (a.s.): So you not believe? He said: Yes, but in order to satisfy my heart. Have you seen my Master? He said: Yes, and he has a neck like this, pointing with both of his hands to his own neck. I asked: And the name? He replied: I warn you not to seek that, because the people believe that his progeny has been cut off."

15 - Narrated to us Muzaffar bin Ja'far bin Muzaffar Alawi Amari (r.a.): Narrated to us Ja'far bin Muhammad bin Masud from his father: Narrated to us Ja'far bin Maroof from Abi Abdullah Balkhi from Muhammad bin Salih bin Ali bin Muhammad bin Qamber, the elder, slave of ar-Reza (a.s.) that he said:

"The Master of the Age came to Ja'far Kazzab from an unknown place when the latter was claiming inheritance after the passing away of Abu Muhammad (a.s.). The Imam said to him: O Ja'far, why are you claiming that which is our right? Ja'far was absolutely confounded. After that the Imam disappeared from his sight. Ja'far searched for him among the people but could not find him. When his grandmother, the mother of al-Hasan passed away after having willed that she must be interred in the house, Ja'far argued: This is my house and no one will be buried here. So the Imam (a.s.) came to Ja'far and said: O Ja'far, is it your house? After that he disappeared from his sight and he never saw him again."

16 - Narrated to us Muhammad bin Muhammad Khuzai (r.a.): Narrated to us Abu Ali Asadi from his father from Muhammad bin Abi Abdullah Kufi that he mentioned the names of those who were familiar with the miracles of the Master of the Age (a.s.) and who have met the Imam. They were as follows:

"Among the representatives were: Al-Amri and his son, Hajiz, Bilali and Attar from Baghdad. From Kufa, Al-Asimi. From Ahwaz, Muslim bin Ibrahim bin Mahziyar. From Qom, Ahmad bin Ishaq. From Hamadan, Muhammad bin Salih. From Rayy, Bassami, that is he himself – From Azerbaijan, Qasim bin Alaa. From Nishapur, Muhammad bin Shazan.

Among the non-representatives were: from Baghdad, Abul Qasim bin Abi Hulais, Abu Abdullah Kindi, Abi Abdullah Juniadi, Harun Qazzaz, Neeli, Abul Qasim bin Dubais, Abi Abdullah bin Furookh, Masroor Tabbakh, slave of Abil Hasan (a.s.), Ahmad and Muhammad, sons of al-Hasan, Ishaq al-Katib from Bani Naibakht, Sahib-e-Nawa and Sahib-e-Surratil Makhtooma. From Hamadan was Muhammad bin Kashmard, Ja'far bin Hamadan and Muhammad bin Harun bin Imran. From Dainawar was Hasan bin Harun, Ahmad bin Ukhayya and Abul Hasan. From Isfahan, Ibne Bazshala. From Saimara, Zaidan. From Qom, Hasan bin Nasr, Muhammad bin Muhammad, Ali bin Muhammad bin Ishaq and his father and Hasan bin Yaqoob. From the people of Rayy were: Qasim bin Musa and his son, Abu Muhammad bin Harun, Sahib-e-Hisaar,

Ali bin Muhammad, Muhammad bin Muhammad Kulaini and Abu Ja'far Rafa. From Qazwin, Murdas and Ali bin Ahmad. From Faqtar, two persons. From the city of Roza, Ibne Khal. From Faris, al-Mahrooj. From Merv, owner of a thousand dinars, owner of money and the white letter, and Abu Thabit. From Nishapur, Muhammad bin Shuaib bin Salih. From Yemen, Fadl bin Yazid, al-Hasan and his son, Ja'fari, Ibne Ajami and Shamshati. From Misr, father of two newborns, owner of wealth in Mecca and Abu Rajaa. From Nasibeen, Abu Muhammad bin al-Wajna and from Ahwaz, al-Khusaini."

17 -Narrated to us Muhammad bin Ibrahim bin Ishaq Taliqani (r.a.): Narrated to us Ali bin Ahmad Kufi, alias Abil Qasim Khadiji: Narrated to us Sulaiman bin Ibrahim Riqqi that he said: Narrated to us Abu Muhammad Hasan bin Wajna Naseebi that:

"I was in my fifty-fourth Hajj and in supplicating in prostration under the drain-pipe of the Kaaba after Isha prayer. I was lamenting and beseeching when all of a sudden somebody shook me and said: "O Hasan bin Wajna, get up." He said: I got up and saw a slave girl of pale complexion and thin stature. I thought she was more than forty years of age. She began to walk before me. And without asking any questions I began to follow her till she reached the house of Her Eminence, Khadija. There was a room in that house with an open door in the center of the wall. The slave girl went above. I heard a voice calling out: O Hasan, come up. So I went up and stood at the door of the room when His Eminence, the Master of the Time (a.s.) said: "O Hasan, you thought that you were hidden from me? By Allah, I had been with you every time you came for Hajj." Then he described my circumstances. I fell down unconscious on the face. Then I felt a hand touching me; I got up. He said to me: "Stay in Medina at the house of Ja'far bin Muhammad (a.s.) and do not worry about food, water and clothes." Then he gave me a paper on which were written Dua Faraj and recitations of benedictions on His Eminence. And he said: "Recite this supplication and send benedictions upon me in this manner. And do not show this paper to anyone except deserving ones among our Shias. As Allah, the Mighty and Sublime will give you Taufeeq." I said: "O my master, Would I never see you after this?" He replied: "O Hasan, whenever Allah wills, (you will see me)." Hasan says: After concluding my hajj I went to Medina and stayed at the house of Ja'far bin Muhammad (a.s.). I always went to the Masjid and except for three things I did not return to the house. For making ablution, rest and sleep, and at mealtime. When I entered my room at the time of breaking the fast I found a bowl one-fourth filled with water and upon it was kept a loaf of bread and food that I felt like having that day. I consumed it till satiation. Winter clothes arrived in winter and summer clothes in summer. During the day I used to enter the water for bathing and sprinkle the water in the house also. I used to take the empty cup and fill it with food and whatever exceeded my needs I gave it away to the poor so that those with me may not come to know of my circumstances."

18 - Narrated to us Muhammad bin Ibrahim bin Ishaq Taliqani (r.a.): Narrated to us Abul Qasim Ali bin Ahmad Khadiji Kufi: Narrated to us Azdi that:

"I was performing the Tawaf of the Kaaba. I had completed six rounds and was starting on the seventh when I saw a young man on the right side of the Kaaba and fragrance was coming from him. His awe had affected the people and they had surrounded him so that they may speak to him. I have not heard anyone speak in a more pleasant way nor seen anyone with a better demeanor. I also went there so that I may also get a chance to speak to him, but the crowd pushed me back. I asked the people who he was. People said he is son of Allah's Messenger, who comes here for one day every year to meet his special followers and speak to them. I called out: My chief, I also want to speak to you so that you may guide me. When he heard this he threw some pebbles towards me which I picked up. People asked: What did he throw towards you? I said: Pebbles. And I opened my fist but saw that they were pieces of gold. I began to follow him till I joined him. He said: Now my proof is complete on you, the truth has become manifest and your blindness is gone. Do you know who I am? I said: No. He said: I am the Mahdi. I am the Qaim of the Age. Its I, who would fill the earth with justice and equity as it would be fraught with injustice and tyranny. The earth is never without Divine Proof. This is a trust with you. Convey it to your brothers who are steadfast on the true faith."

19 - Narrated to us Muhammad bin Musa bin Mutawakkil (r.a.): Narrated to us Abdullah bin Ja'far Himyari from Ibrahim bin Mahziyar that:

"I reached the city of the Prophet (Medina) with the purpose to investigate the traditional reports of Abu Muhammad Hasan bin Ali, the second (a.s.) but I could not get any lead. I was finally compelled to move to Mecca. Once while circling the Kaaba I saw a wheat complexioned, handsome and cultured young man. I moved towards him to consult him about my present problem. I caught him up and greeted him. He responded to my greeting in the most cheerful way and asked me where I was from. I said that I was a resident of Iraq. Then he asked me from which city I hailed. I said that I was from Ahwaz. He was pleased with this and he exclaimed a nice welcome and said: May Allah bless for my meeting with you. Do you know a person in Ahwaz called Ja'far Hamadan Husaini? I replied in the positive. I said I knew him well but he was deceased. He said: May Allah's mercy be on him. He spent all his time in worship and lived a pious life. Due to those good deeds Allah, the Mighty and Sublime gave him the best rewards. After he asked: Do you know Ibrahim bin Mahziyar? I said I was him. He embraced me at once and said: Welcome, O Abu Ishaq, where is the sign through which there was connection between you and Abu Muhammad (a.s.)? I said: Perhaps you mean the finger ring by which Allah, the Mighty and Sublime graced me through Abu Muhammad Hasan bin Ali (a.s.). I don't desire any other thing. So I took out the ring and the youth took it up very eagerly and lovingly touched it to his eyes and kissed it. Then he read all that was written on the edge of this ring. The holy names of Allah, Muhammad and Ali were engraved upon it. After that he said: May my life be sacrificed on them. I presented my question to him and he gave satisfactory replies. I also discussed the various aspects of relating traditional reports. Finally he said: O Abu Ishaq, tell me about the great aim that you intend to achieve after completing your Hajj. I said I would not conceal anything from him. He said that was only proper. Right now you can ask me whatever you want and I will, Insha Allah, explain to you everything in detail. I asked him what he knew about the children of Imam Hasan Askari (a.s.). He replied: By Allah, he has two sons, Muhammad and Musa and I have seen both of them. I have been sent by them only. They have called you. If you want to meet them and gain from them you can come with me to Taif, but don't let your companions know anything about it.

Ibrahim says: I immediately set out with this young man towards Taif. After crossing the vast expanses of the desert we reached a spot where the desert ended. I saw there a magnificent tent made of hair pitched on raised ground due to which the surrounding area looked fresh and inhabited. When we halted there, my companion youth went inside the tent and announced my arrival. The elder of the two gentleman emerged from the tent. He was M-H-M-D, Ibnul Hasan (a.s.). He had a clear and youthful countenance. The color of his purified body was absolutely clear, eyebrows joined, soft cheeks, high nose. There was a mole on his right cheek which shone like a star and seemed to be a particle of musk on a mirror. The hair reached to the ear lobe and I saw such signs as I had never seen before and I had never before been familiar with such elegance and modesty. I rushed to him, fell at his feet and began to kiss them. He said: O Abu Ishaq, congratulations to you. I was eager to meet you since a long time. Even though you lived far away, your face was always there in my imagination. As if no moment was without the best conversation and meeting. I thank my Lord who is the owner of praise that He saved me from meetings and discord. And that he bestowed me the opportunity to remain successful in the coming circumstances.

After this discourse he inquired about the other believers of Ahwaz. I said: Master, as soon as Imam Hasan Askari (a.s.) passed away I set out in search of you, leaving my home and people and I have been roaming about till date, therefore I cannot tell you anything about those people. But today Allah, the Mighty and Sublime has fulfilled my aim.

After that he took me in private, made me sit down comfortably and then said: The fact is that my respected father – may Allah bless him – took oath from me that I would not reside in one place but in hidden and far off lands. So that I may protect myself from the deceit and plots of deviated and rejected people that are present in wayward communities. Thus I was sent to the highlands and I considered the barren areas necessary for myself. I was shown the causes through which problems are solved and calamities dispelled.

His Eminence (a.s.) also made me familiar about the treasures of wisdom and the fine points of sciences that I was unaware of or had superficial knowledge of. My father gave me from the treasures of unseen secrets and wisdom, such that if I taught even a part of it to you, O Abu Ishaq, you will not be in need to

ask anyone in the world. My father said: Allah, the Mighty and Sublime had at no time left any part of the world in no circumstances without His Proof, who may help them in religious and worldly affairs, and who is their leader in the world and the hereafter. That is why I can tell you that I am certain that my son, after me you are from those who are sent by Allah, the Mighty and Sublime till today, one after the other, to distinguish truth and falsehood. These Imams distinguish truth from falsehood and destroy the basis of recognition of falsehood. They douse the fire of disbelief and apostasy. In order to be safe from the calamities of the time it is necessary for you to live in far off hidden places because in every age every representative of God also has an enemy who is always ready for confrontation with the divine appointees. It is so because the latter considers it his religious duty to fight the enemies of Allah. So the exceeding number of your enemies should not frighten you. You must also be assured that the hearts of the sincere believers are as eager to meet you as the birds are eager to reach their nests. And the people with the perfect faith and absolute sincerity are those who apparently live ordinary lives and in difficult circumstances in the world. But in the view of Allah these people have an exalted status and much value even though in the view of the people they are helpless and needy. They have contentment and they keep away from sins. It is they who nurture the religion of God and are prepared to fight the enemies of faith. Allah, the Mighty and Sublime has secured them through patience and forbearance. They shall remain in the world with the same qualities till the Almighty Allah conveys them to their eternal abode in Paradise. They have been endowed with patience so that in times of distress they may display the jewels of their patience and bear all the calamities of the world without any reaction, and crossing each stage reach to the stages of the hereafter. So gain from knowledge. O son, dispel the darkness of calamities and humility with the light of patience so that the Almighty Allah may remove that calamity from you and be assured that all the calamities and problems that befall you, all of them increase your honor because you are famous in the world as a righteous one. That is why your excellences are spoken of in all the areas. O son, as I can see that you have been defended verbally that is why you have been able to gain an upper hand over your enemies. As if I can see the yellow and white flag in the vicinity of the Kaaba. Your followers are very loyal and sincere to you. They gather around you like pearls and they glance at your house in hope of refuge like people stretch their hands towards the Hajar al-Aswad. Allah, the Mighty and Sublime has created their hearts with pure love and blessed essence and has kept it purified of every contamination and impurity of hypocrisy. They readily accept the ways of religion and its dos and don'ts and they are away from mischief and corruption. Due to their acceptance of divine laws their countenances are always shining. Due to excellence their bodies are strong and active. They the ones who bring faith on the religion of truth and it is these who will rush to pay allegiance to you. Allah, the Mighty and Sublime has strengthened their bodies and increased their lifespans. They would pay allegiance to you under a tree with thick branches near the Tiberius Sea and as result of their allegiance the people of innovation and deviation will be scattered. The rise of reality will begin at this time and the darkness of ignorance and misguidance will come to an end, through which the Almighty Allah will remove all the corruption from the earth and after being erased completely the ways of faith and religion will be established afresh. All this would happen through you. People will be involved in spiritual maladies at this time but your followers and helpers will not be affected with these maladies. Your acceptance will be so widespread that even an infant in the cradle will be desirous of coming to you to pay the allegiance. But those who are away from the straight path and like beasts, they will not be inclined to you. The rest of the world will through serving you obtain salvation and eternal joy. Due to you the branches of honor will become green once more and the edifice of respectability will remain firm in its location. Due to you the lost pages of religious law and divine commandments will be restored. The clouds of success and help will rain for you. At that time you will strangle your enemies and help your followers. At that time on the whole of earth there will not remain any oppressor that deviates from truth and neither will there be any denier that considers the true commands debased. No enemy of yours will remain and neither will be anyone that points out defects. No opponent will be left to oppose you. Thus Allah, the Mighty and Sublime helps one who relies on Him because Allah does what He resolves to do.

Then he said: O Abu Ishaq, keep this location and this meeting secret except from those who are reliable from among your brothers in faith. And when the signs of reappearance and advent become apparent to you do not lag behind your brothers in reaching me, and make haste to obtain the effulgence of certainty and religion so that you may obtain guidance, if Allah wills. Ibrahim bin Mahziyar says: I stayed with His

Eminence for sometime to gain points of wisdom and clarification of many problems and obtained the revival of faith in my heart. After that I became nostalgic for my people and with regret of separation from the Imam asked him to allow me to leave. The Imam accorded me permission and also gave me a supplication which carries untold spiritual benefits and which will be a source of blessing for my children and relatives.

I had with me an amount of 50000 dirhams which I presented to the Imam who smiled and said that I should use it for my expenditure in the return journey. He said that I must not think that the Imam has not accepted it. He said: May Allah increase your wealth and make it last for you ever. May He give you the rewards of the righteous and grant you the traits of the obedient ones. All the excellence belongs only to Him. And I pray that Allah makes you reach home safely without any problem. I entrust you to Allah. You will never be deprived of His mercy and blessings, if Allah wills.

O Abu Ishaq, we have adopted contentment due to His great favors and benefits of thankfulness. And we have protected our selves through the company of divine saints, purity of intention and unadulterated advice. And we have guarded that which is absolutely clean and whose mention is very lofty.

Abu Ishaq said: I thank Allah, the Mighty and Sublime that He showed me the right path. I returned after meeting the Imam with a certainty that the Almighty Allah will not allow His earth to decay and nor would He keep it devoid of His clear proof. I publicized this report in order to increase the insight of the people of faith and to increase the recognition of the purified progeny of the Messenger of Allah (s.a.w.s.). It was a kind of returning the trust that I held. So I decided to submit to that which had become clear to me so that Allah, the Mighty and Sublime grants me the strength of determination, helps my intention and increases the belief in infallibility. And Allah guides whomsoever He likes to the straight path."

20 - And we have heard that a Shaykh of Hadith named Ahmad bin Faris Adeeb said:

"I heard the following incident from my brothers in Hamadan and no one has ever falsified this story:

There is a tribe in Hamadan which is called Banu Rashid. All of its members are Shia Imamiyah, when I asked them the reason for their Shiaism an elder of their community whom I found righteous and honest, told me: It is narrated from our forefather, Rashid Hamadani that he said: When I was returning from Hajj and covering the distances through the desert I was experiencing delight in halting and moving on. I covered a long distance on foot till I was tired and needed some rest. So I decided to sleep for sometime to regain strength. I said to myself: When the last part of the caravan passes by me I will get up and join them. I was finally awakened by the intense sun and I could not see anyone there. I was terrified because I didn't know the way. So I relied on Allah, the Mighty and Sublime and decided to move in the direction I was facing. After sometime I reached greenery that had recently received rainfall. The earth was fragrant. In the middle of that I saw a palace that was glittering like the sword. I said to myself: If only could know about this palace which I have never seen before and neither have I heard anything about it. When I came to the gate I saw fair-complexioned servants. I greeted them and they replied to me in a cheerful manner. They said: Sit down, Allah has wished you well. A servant went into the palace and then returned to say: Come inside. I entered the palace and saw that its foundations were the best type of foundations and its construction was also the best. The servant stood at the curtain of an entrance. Then he lifted the curtain and told me to go in. I entered the room and saw a young man sitting there in such a way that a long sword was hanging above his head and he seemed to be a full moon shining in the dark. I saluted him and he responded in a kind manner. Then he asked: Who am I? I said: By Allah, I don't know. He said: I am that Qaim of Aale Muhammad who would appear in the last period of time and through this sword fill the earth with justice and equity as it would be fraught with injustice and tyranny.

I fell down on my face. He said: Don't. Get up. You are a resident of Hamadan and your name is Rashid. I said: My lord and master, you are right. He said: Would you like to return to your family? I said: Yes, my lord and master, and I would tell them of that with which I have been blessed. He gave me a pouch and gestured to the servant who walked a few steps with me. I decried mounds, trees and minarets of the

mosque. The servant asked me: Do you recognize this town? I said: It seems to be like my town, Asadabad. The servant said: O Rashid, this is Asadabad, you may proceed now. When I turned back I could see him no more.

I entered Asadabad. There were forty or fifty dinars in the pouch. I went to Hamadan. I gathered my family members and conveyed the good news to them. Till the time these dinars lasted, we remained in peace and security."

21 - Narrated to us Muhammad bin Ali bin Muhammad bin Hatim Naufali alias Kermani: Narrated to us Abul Abbas Ahmad bin Isa Washsha Baghdadi: Ahmad bin Tahir Qummi: Narrated to us Muhammad bin Najr bin Sahl Shaibani: Narrated to us Ahmad bin Masroor from Saad bin Abdullah Qummi:

"I was very fond of collecting books on intricate and difficult subjects so that I may learn the reality. I used to consider it my duty to speak up about the reality and had the habit of learning by heart complicated matters. I always desired to obtain success over the deviations and difficulties of the books. I had firm belief in the religion of the Imamiyah and often took part in debates against the opponents. I used to expose their defects and explained the weaknesses of their Imams. I exposed scandals of their religious guides till one day I was subjected to a fight with severe Nasibis. Enmity with them continued for a long time and there were terrible fights between us. I used to ridicule them through questions and proved that they were obstinate on a false stand.

Once I faced a debate with a deeply bigoted Nasibi. During the debate he said: 'Death be on you and all your co-religionists. You Rafidis lay curse on the Emigrants and Helpers and deny their love for the Holy Prophet while the Siddiq was the most exalted persons among the companions and he had precedence in accepting Islam. Don't you know that the Messenger of Allah took him along to the cave on the night of migration due to the risk to his life, just as he was concerned for his own safety. Because he knew that he would be his caliph and successor. Therefore he wanted to protect his life like he was concerned about his own security. So that the religion may not be destroyed after him. In those very circumstances he made Ali sleep on his bed as he knew that even if he were killed there would be no problem for Islam in the future because there were people among the companions who could have taken his place, therefore he did not accord much importance to his (Ali) getting killed.'

Saad says: "I replied to it but the replies were not so effective. So he said: 'You Rafidis say that the first and the second caliphs were hypocrites and you support it by what happened on the Lailatul Uqbah.' Then he said: 'Come let us see if they accepted Islam willingly and happily or it was under duress and pressure?'

Here I did not give any reply, because if I said it was under duress it would not be correct as Islam at that time was not dominant and if I said they accepted willingly it would negate their hypocrisy. I returned from this debate with a heavy heart, took a paper and wrote down forty odd questions that were difficult for me and said to myself that I must hand it over to the representative of Maula Abu Muhammad Hasan bin Ali Askari (a.s.) (that is Ahmad bin Ishaq who resided in Qom). But when I went to him I learnt that he had left on a journey. I departed in his pursuit and when I reached him I told him all that had happened. Ahmad bin Ishaq said to me: Come let us go together to Surre man Raa (Samarrah) and ask our master, Hasan bin Ali (a.s.) about this. So I accompanied him to Surre man Raa till we reached the house of our master and asked for permission to enter, which was given and we went inside. Ahmad bin Ishaq had a leather bag that he had concealed inside his Tiberian cloak. The bag contained one hundred and sixty purses containing gold and silver coins. Each purse was sealed with the seal of the sender. When our eyes fell on the elegant face of His Eminence, Abu Muhammad al-Hasan bin Ali (a.s.) we saw that his face was like a full moon and a child was sitting in his lap. He was very beautiful, like a Jupiter star having nice locks of hair. In front of the Imam was placed a golden pomegranate decorated with jewels and precious stones; it was presented by an affluent gentleman from Basra. The Imam was holding a pen and writing something on paper. Whenever the child caught his hand he tossed the pomegranate and the little one chased it and brought it back. In the meanwhile he wrote whatever he wanted. So Ahmad bin Ishaq opened the cloak and the leather bag before Imam Hadi (a.s.) [a title of Imam Hasan Askari (a.s.)]. His Eminence threw a

glance at the child and said: Remove the seals from the gifts of your Shias and friends. It was asked: O my master, is it lawful that a pure hand should extend towards impure gifts and filthy monies?"

His Eminence asked Ahmad bin Ishaq to take out the contents of the bag so the lawful and the unlawful can be separated. He did as he was told. The child said: "This is from so-and-so of so-and-so locality of Qom, containing 62 dinars from sale proceeds of a house, and inheritance from his father 45 dinars and from the money of six dresses 40 dinars and the rent of three shops amounting to three dinars." Our master said: "You are right, my son. Now tell us what is unlawful in it?" The child said: "There is a dinar in this purse which was minted in Rayy in so-and-so year. Half of its inscription is worn out; its three corners are cropped, such that its weight is reduced by 1.5 Daniq. This same amount is unlawful in it because the sender of this purse in so-and-so year, so-and-so month gave to a weaver who was his neighbor a mound and a quarter of old cotton for spinning. That cotton was stolen from the weaver who informed him about it but he didn't accept his version and in its place took a mound and a half of softer cotton. Then he ordered a garment be made for him from this material. Thus that money and the cropped amount is from that money." Ahmad bin Ishaq untied the purse and removed from it the said dinar and the cropped pieces from it. Then he took out another purse. The child said: "This is from so-and-so of so-and-so locality of Qom, containing 50 dinars. It does not befit us to touch it at all." Ahmad bin Ishaq asked: "Why?" He replied: "It is the sale proceed of wheat that the sender had paid to his farmers but while giving he measured some with a correct measure and some with a tampered measure."

Imam Hasan Askari (a.s.) said: "You are right my son." Then he said: "O Ibne Ishaq, take that purse and return it to the sender and tell him to give the money to its actual owner, that is those farmers, as we are not in need of this money." At that moment he said: "Give me the garment sent by the old lady." Ahmad bin Ishaq said: "I have forgotten it." He went out to look for it. At that moment my master, His Eminence, Abu Muhammad Hadi (a.s.) looked at me and asked: "What a surprise that you came here?" I said: "Ahmad bin Ishaq encouraged me to come and meet you." He asked: "What happened to those questions that you wanted to ask?" I said: "They are yet unanswered, my master." He said: "Ask whatever you want from my dearest son." And he gestured to the child. I asked: "O our master and master's son, it is narrated to us that the Holy Prophet (s.a.w.s.) had given Amirul Momineen (a.s.) the right to divorce his wives. Therefore on the day of Jamal he sent message to Ayesha that she had wreaked havoc with Islam and Muslims (and taken wrong advantage of her position). That she has in an ignorant way condemned her children to perdition. 'Thus if you do not refrain from your act I will divorce you.' Tell me, my master, that what is the meaning of divorce here? That the Messenger of Allah (s.a.w.s.) left it at the discretion of Amirul Momineen (a.s.)?"

He replied: "The Almighty Allah, hallowed be His name, gave an exalted status to the wives of the Prophet and gave them the honor of being the mothers of the faithful. Thus the Messenger of Allah (s.a.w.s.) told Amirul Momineen (a.s.): O Abal Hasan, this status is valid for them till they remain in the obedience of the Almighty Allah. So whoever of them disobeys Allah and after me, comes out in armed confrontation against you, remove her from my wifehood and take away her status of motherhood of faithful."

Then I asked: "What is open obscenity? That if the wife commits, the husband is entitled to expel her from his house even during her menses?"

He replied: "It is Musahiqa and not fornication. Because if she commits fornication they will apply the penalty on her and if one wants to marry her there is no problem in it. And the penalty that is given is no obstacle for it. But if she commits Musahiqa, it is obligatory that she must be stoned and being stoned is a disgrace, as for whomsoever Allah has ordered stoning, He has disgraced that person. Therefore no one is permitted to marry her."

Then I asked: "O son of the Prophet, Tell me about the statement of the Almighty Allah to His Prophet Musa (a.s.) that:

فَالْخُلْجُ تَعْلَمْ إِنَّكَ بِأَوَادِ مُقَدَّسٍ طَوِي

"Therefore put off your shoes; surely you are in the sacred valley, Tuwa." ²²⁷

Scholars of the two sects are of the view that the shoes of Musa (a.s.) were made of skin of dead animal?"

He replied: "Whoever says this has made a false allegation against His Eminence, Musa and considers him ignorant in his prophethood because it implies one of the two possibilities and each of them is a mistake; either prayer was allowed in it or not. If it was allowed it would also be allowed to hide them in that place as it is pure. If his prayer was not allowed, then His Eminence, Musa (a.s.) failed to discriminate between lawful and unlawful, that wearing what one can pray and with what not, and this is infidelity."

I said: "So, my master, tell me the exegesis of this verse." He replied: "His Eminence, was in the sacred valley when he said: 'O my Lord, I have made my love sincere to You and washed my heart of everything other than You. But Musa was very much attached to his family. So the Almighty Allah told him: "Therefore put off your shoes..." If your love for Me is sincere and your heart is devoid of inclination for anyone except Me, remove the love of your family from your heart." "Please tell me what is the interpretation of the verse Kaaf Ha Ya Ain Saad?" He replied: "These letters are from the unseen informations that the Almighty Allah conveyed to His servant, Zakariya. Then He related the story to Muhammad (s.a.w.s.). It was that when Zakariya implored his Lord to teach him the names of Panjetan (the holy five) the Almighty Allah sent Jibreel to him and he taught him their names. Thus whenever Zakariya mentioned (remembered) the names of Muhammad, Ali, Fatima or Hasan (a.s.) his sorrow and grief used to go away, but whenever he thought of Husain (a.s.) a terrible grief used to beset him and he was very much astonished why it was so. Thus one day he prayed to the Almighty: O my God, how is it so that when I remember the four names I obtain peace, but when I think of Husain, tears flow from my eyes and I begin to wail?

Allah, the Mighty and the High informed him about the tragedy of Imam Husain (a.s.) and told him that in Kaaf Ha Ya Ain Saad: Kaaf is for Kerbala, Ha stands for Halakat (getting killed) of 'Itrat' (progeny) the Holy Prophet (s.a.w.s.), Ya implies Yazid who would oppress Husain (a.s.), Ain denotes 'Atash' (thirst) of Husain (a.s.) and Saad indicates 'Sabr' (patience).

Thus when Zakariya heard this he did not leave the Masjid for three days and did not allow anyone to meet him and continued to weep and wail. He lamented on Husain (a.s.) and prayed to Allah: My God, will they make the best of Your creature sit in mourning for his son? O Lord, would this tremendous tragedy befall him? My God, would they make Ali and Fatima put on the dress of mourning? Would they make the shock of this calamity reach their abode? Then he said: Bestow me a son so that I can be pleased in my old age and that his love affects my heart. After that make me sit in his mourning as You would make Muhammad, Your beloved sit. So the Almighty Allah gave him Yahya and later his martyrdom made him aggrieved. And the period of Yahya's pregnancy was six months like in the case of Husain (a.s.)."

Then I asked: "O my master, why is it so that people cannot select the Imam for themselves?" He replied: "Righteous or a corrupt Imam?" I said: "Righteous." He said: "Is there a possibility that they may choose a transgressor while they are not aware what goes on in his mind, whether he is righteous or corrupt?" "Yes," I said. He said: "That is the reason that I shall explain to you with logical argument." I said: "Please do." He said: "Let us consider the prophets that the Almighty Allah has appointed, on whom He revealed heavenly scriptures and supported them with revelation and infallibility. They were the leaders of nations, like Musa and Isa. Inspite of having knowledge and sharp insight were they not prone to select hypocrites considering them believers?" "No," said I. The Imam said: "Then how did it happen that His Eminence, Musa Kalimullah, inspite of having that same knowledge and receiving revelations he chose seventy persons from the senior ones of the community and those who were in the forefront of his army; about whose sincerity he was sure and about whom he had no doubt, in fact he had selected hypocrites. Allah, the Mighty and the High says:

²²⁷ Surah Taha 22:12

اَخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ جُلُّ مِيقَاتِنَا

"And Musa chose out of his people seventy men for Our appointment..."²²⁸

As we have seen that when someone who is appointed by the Almighty Allah (like Musa and Isa) when he could select the corrupt instead of the righteous we realize that selection is not lawful except for one who is aware of hidden secrets and the concealed thoughts. And we understand that the selection of the Emigrants and Helpers was worthless, after the prophets intending to select good people ended up choosing corrupt men. Then he said: O Saad, your opponents claim that the Holy Prophet (s.a.w.s.) took with him the selected one of this Ummah to the cave as he was afraid for his safety in the same way as he was worried about his personal security because he knew that he would be the caliph of the Ummah after him. While the necessity of hiding in the cave only arose because he took him along. As for Ali (a.s.) he made him sleep on his bed as he knew that the vacuum created by the death of Abu Bakr will not be as that due to the death of Ali because there were others who could fill that vacuum. You can reply by asking him that are you not having the belief that the Holy Prophet (s.a.w.s.) said: After me the caliphate shall be for thirty years. And they apply it to the tenures of the four persons, Abu Bakr, Umar, Uthman and Ali (a.s.). The opponent will have to agree. Tell him if this is correct, why did he take only one caliph, Abu Bakr, to the cave, leaving the other three. This shows that the Prophet considered them unimportant since it was necessary that he acts with them all like he did with Abu Bakr. Since he did not do it, he considered their rights unimportant and he discriminated between them in his kindness to them while it was necessary for him to have the same concern for all of them.

As for your opponent's question that: Did those two accept Islam willingly or unwillingly? Why don't you say: It was due to greed. Because they used to sit in the company of Jews and they were knowing about the proclamation and victory of Muhammad (s.a.w.s.) on the Arabs. The Jews had told them all about the prophecies in the Old Testament and ancient scriptures. They had said that his domination over the Arabs would resemble that of Nebuchadnezzar in Bani Israel except that he would be claiming to be a prophet while in fact he would not be one. Thus when the proclamation of the Messenger of Allah (s.a.w.s.) was made they helped him on the testimony of 'There is no god except Allah and Muhammad is the Messenger of Allah' with the greedy intention that when circumstances are good and his affairs are in order, they would also be able to get his deputyship and authority. But when they despaired of getting rulership from His Eminence they joined other people having same view on the night of Uqbah to frighten the camel of Prophet (s.a.w.s.) so that it may throw him down, killing him. They covered their faces like others but the Almighty Allah kept His Prophet safe from their plot and they could not harm him in any way. Those two were just like Talha and Zubair who came and pledged allegiance to Ali (a.s.) coveting governorship of a province. But when they despaired, they broke the pledge and rose up in rebellion against His Eminence till they met the fate of those who break the pledge of allegiance."

When the conversation reached this point, our master, Imam Hasan bin Ali (a.s.) arose to pray. Qaim (a.s.) also arose with him and I returned from their company and came out looking for Ahmad bin Is haq. I saw him coming to me weeping. I asked: "Why were you delayed? And why are you crying?" He replied: "I don't have the garment that my master has asked for." I said: "Don't be upset, go and tell the Imam about it." So he went inside and returned smiling and reciting Durood on Muhammad and Aale Muhammad. I asked: "What happened?" He replied: "I saw the garment concealed under the feet of my master." So we praised Allah the Almighty. After that day we visited the house of our master a few times more but did not see that child with His Eminence again. When it was time to say farewell I, Ahmad bin Ishaq and some of our co-religionists came to His Eminence. Ahmad bin Ishaq stood up and said: "O son of Allah's Messenger, departure is soon and our grief is intense. I pray to Allah to convey our Durood on your grandfather Muhammad Mustafa, your father, Murtuza, your mother, Sayydatunnisa and the two chiefs of the youths of Paradise, your uncle and your father and the Purified Imams after them from your forefathers. And also we convey our Durood and Salawaat on you and your son. And we pray that may your station be exalted and may your enemies be disgraced. And may not Allah make this our last

²²⁸ Surah Araaf 7:155

audience with you." When Ahmad bin Ishaq reached this point His Eminence was moved to such an extent that tears flowed from his eyes. Then he said:

"O Ahmad bin Ishaq, in your supplication, do not ask for invalid thing as in this journey you will meet the Lord." When Ahmad bin Ishaq heard this he fell down unconscious. On regaining consciousness he said: "I implore you by the sanctity of your grandfather, grant me a piece of cloth that I can take as my shroud."

Our master, put his hand under his seat and removed thirteen dirhams and said: "Take this and don't spend anything else on yourself and you will not be deprived of what you desire. Indeed Allah does not waste the reward of the doers of good."

Saad continues: "On the return journey when three farsangs remained from Halwan, Ahmad bin Ishaq developed fever and became seriously ill and was on the verge of death. When we arrived at Halwan and lodged at one of the caravanserai, Ahmad bin Ishaq summoned one of his townsmen who lived in that place, and after that he said to us: 'Tonight, you all leave me alone.' Each of us retired to our bedrooms, and near dawn a thought came to my mind. When I opened my eyes I saw Kafoor, servant of my master, Abu Muhammad (a.s.) who said to me: 'May Allah increase your reward in this calamity and may He compensate you for this tragedy. We have finished the funeral bath and shrouding of your friend. You may please get up for his burial, because his status in the view of your master is more exalted than that of you all.' After that he went out of my sight and we participated in the funeral of Ahmad bin Ishaq, weeping and wailing. We fulfilled his rights and completed his last rituals, may Allah have mercy on him."

[No 22 is missing in Arabic-Persian edition also.]

23 - Narrated to us Abul Hasan Ali bin Musa bin Ahmad bin Ibrahim bin Muhammad bin Abdullah bin Musa bin Ja'far bin Muhammad bin Ali bin Husain bin Ali Ibne Abi Talib (a.s.): I found in the book of my father (r.a.): Narrated to us Muhammad bin Ahmad Tawal from his father from Hasan bin Ali Tabari from Abi Ja'far Muhammad bin Hasan bin Ali bin Ibrahim bin Mahziyar that he heard his father say: I heard my grandfather Ali bin Ibrahim bin Mahziyar say:

"One night I dreamt that someone is telling me: O Ali bin Ibrahim, go for Hajj and there you shall meet the Master of the Age (a.s.). I was very happy at this dream and after performing the Morning Prayer went out to inquire about the people who were going for Hajj. I came to know that a caravan was just about to set out for Hajj. I hurriedly prepared for the journey and set out with the first group of people. After traveling for sometime we reached Kufa. I alighted from my beast and entrusting my luggage to a reliable person and set out in search for the children of Imam Hasan Askari (a.s.). I asked each and everyone but no one had any knowledge about it. At last we departed for Medina but when we reached there I was so tired that I did even feel capable of dismounting. But I got down at last and keeping my belongings with a reliable person set out in search of information about the progeny of Abu Muhammad. I continued my search without success till a group set out for Mecca and I accompanied them. On reaching Mecca, again I put aside my belongings and set out in search of the progeny of Abu Muhammad but again met failure. One night I was sitting in despair when I thought to myself that I should go and perform the Tawaf of Kaaba and pray to the Almighty Allah regarding my desire. He would surely give me the recognition of my hope. When I set out, I was facing the direction of the Kaaba. At that moment I saw an elegant young man. He was wearing a pleasing fragrance and covered with a sheet and trying for another sheet. He put one sheet over his shoulder and shook it. He looked at me and said: Where are you from? I said that I was from Ahwaz. He asked: Do you know Ibne Khaseeb? I said: May Allah have mercy on him. He has passed away. He said: May Allah's mercy be on him. He fasted during the days and prayed during the nights. He recited the Quran and had love and regard for us. After that he asked: Do you know Ibrahim bin Mahziyar? I said I was him. He said: Welcome, O Abul Hasan, do you know the two sons of the Imam? I said: Yes. He asked: Who are they? I replied: They are Muhammad and Musa. He said: Where is the sign that Imam Hasan Askari (a.s.) had given you? I said: It is with me. He said: Show it to me. I took out the ring on which the names of Muhammad and Ali were engraved. On seeing the ring he began to weep and said: Abu Muhammad, may Allah have mercy on you. You are a just Imam, the son of an Imam and the father of Imam. May Allah admit you to the Paradise of Firdaus with your holy forefathers.

Then he said: O Abul Hasan go back to your quarters and be ready to depart with me after three of the six parts of the night have passed. I returned to my quarters and remained in deep thought for a long time. When it was time to go I prepared my mount and reached the designated place at the appointed time. I found the young man waiting for me there. He said: Welcome, O Abul Hasan, congratulations, you have gained the permission to meet the Imam. Both of us mounted and crossing the Arafat and Mina neared the foothills of Taif. The youth told me to alight there. We got down and recited the Midnight Prayer. Then the youth told me to pray the Morning Prayer also but in brief. So I prayed the Morning Prayer in brief. The young man applied dust to his face, mounted his beast and also told me to mount. I mounted and both of us set out again. When we reached the desert he asked me if I could see anything. I said: Yes, my chief, I can see a green area. He asked: Can you see something on it? I said: I can see a tent of hair pitched on a sand dune. And that light is coming out from this tent. He asked me: Can you see anything else? I said: I can see such and such thing. He said: O Ibne Mahziyar may Allah purify your soul, and cool your eyes, we have reached our destination. Dismount! When I dismounted he said: Ibne Mahziyar, leave the reins of your beast. I said: How can I leave it just like that? There is no one here to take care of it. He said: This is a sanctuary and no one apart from the saints of Allah can enter this place. So I left the beast alone and we moved to the tent. When we reached there he said: Wait here. Let me get permission for you. He went inside and came back almost immediately and said: Congratulations, you have got the permission. I entered and saw the Imam of the Age (a.s.) seated on a leather rug. I saluted him and he replied. I saw that his face was luminous as the moon and there was no sort of wrinkle in it. Neither was his face too long nor too broad or flat. He was of a tall stature. He had a very holy appearance. The color of his skin was fair. He had a broad forehead and his eyebrows were joined with each other. His cheeks were soft and eyes large. His nose was raised. On his right cheek was a mole. When I saw him for the first time I was completely amazed at his personality. The Imam said to me: O Mahziyar, how are your brothers in Iraq? I said: Master they are following wrong views about you and the progeny of the satan is dominating them. Imam (a.s.) said:

فَاتَّهُمُ اللَّهُ أَنَّى يُؤْفَكُو

*May Allah destroy them; how they are turned away!*²²⁹

I can see that a community will come which will slay them in their city. The divine command shall apprehend them at any time of the day. I said: O son of Allah's Messenger, when will this happen? He replied: It would be when between you and the route of the Kaaba a people will come who are such that Allah and His messenger are immune from them. Redness will be visible in the skies for three days continuously. A pillar will be seen in this, like a pillar of silver from which light would emanate. Then Saruwi will rise from Armenia and Azerbaijan who try to reach the black mountains at the rear of Rayy. These mountains are facing the red mountains and just next to the Taliqan district. After that there will be a fierce battle between him and Maruzi, in which children will grow old and the old will become weak. There will be terrible bloodshed between them. At that time you must await the reappearance of the Master of the Age who will first head for Zaura. From there he would move to Mahan and from there to Wasit in Iraq. He will stay for around a year. From there he will march forward and reach Kufa, from there to Najaf and from there to Haira and Gharra. At this place there will be a fierce battle between the two groups. As result of which both the armies will be destroyed. Those who survive this battle will be cut into pieces by the Almighty Allah. Then he recited the following verse:

أَتَاهَا أَمْرُنَا يَلَّا نَهَا فَجَعَلْنَاهَا حَصِيدًا كَمْ تَغْنَ بِالْأَمْس

*Our command comes to it, by night or by day, so We render it as reaped seed- produce, as though it had not been in existence yesterday.*²³⁰

I said: O son of Allah's Messenger, what does 'Amr' denote? He replied: We are the Amr of Allah and His army. Then I asked: Sir, has that time arrived? He recited the following verse:

²²⁹ Surah Taubah 9:30

²³⁰ Surah Yunus 10:24

اُفْرَبَتِ الْسَّاعَةُ اَنْشَقَ الْقَمَرُ

The hour drew nigh and the moon did rend asunder.²³¹

24 - Narrated to us Ahmad bin Ziyad bin Ja'far Hamadani: Narrated to us Abul Qasim Ja'far bin Ahmad Alawi Riqqi Uruzi: Narrated to me Abul Hasan Ali bin Ahmad Aqiqi: Narrated to me Abu Nuaim Ansari Zaidi that:

"We were in Mecca sitting near the spout with a small group of Umrah pilgrims among whom were Mahmoodi, Allaan Kulaini, Abu Haitham, Abu Ja'far Ahwaal Hamadani, Muhammad bin Qasim Alawi comprising 30 persons. Except for Muhammad bin Qasim Alawi Aqiqi none of them was sincere. It was the 6th of Zilhajj of the year 293 A.H. a young man approached us wearing Ihraam dress and carrying his slippers in his hands. He came among us and due to his awe and majesty we stood up and greeted him with Salaam. He glanced to the left and right and sat down among us. He asked: 'Do you know what His Eminence, Imam Ja'far Sadiq (a.s.) used to say in his supplication?' We asked: 'What did he recite?' He said: 'He used to say:

O Allah, indeed I ask You by Your name due to which the sky and the earth stand, and by which it is possible to distinguish between right and wrong. Due to which different and separated people come together and by which there develops differences and dispersion in cohesive groups; and through which are calculated the number of sand particles in the desert, the weight of the mountains and the measure of water in the oceans. Bless Muhammad and the Progeny of Muhammad and widen and ease all my affairs for me.'

Then the handsome youth stood up and we also followed by way of respect. He began to perform the circumambulation (Tawaf). As a result of his awe we forgot to ask him who he was. The next day at the same time he completed the Tawaf and came to us and sat down among us in the same way. Then he glanced to the right and left and asked: 'Do you what supplication Amirul Momineen used to recite after the obligatory prayers?' We asked: 'What did he recite?' He said: 'He used to recite as follows:

O Allah, it is towards You that voices are raised. Supplications are addressed to You alone. Before You only are cheeks placed in submission. Humility and lowliness is shown to You. Your command is honored in all the matters. O the best of those who are beseeched and One Who is better than all those who bestow. O the true one, O the forgiving one. O one who never breaks His promise. O one who also commands to ask from Him and also promises the fulfillment of supplications. O one who has said: 'Call upon Me, I will answer you.' O one who said: 'And when My servants ask you concerning Me, then surely I am very near; I answer the prayer of the suppliant when he calls on Me, so they should answer My call and believe in Me that they may walk in the right way.' O one who said: Say: 'O my servants! Who have acted extravagantly against their own souls, do not despair of the mercy of Allah; surely Allah forgives the faults altogether; surely He is the Forgiving the Merciful.'

Then he looked to the right and the left and asked: 'Do you know what Amirul Momineen used to recite in the prostration of thankfulness (Sajdah Shukr)? 'Please tell us what he used to say,' we replied. He said: 'He used to say:

The weeping of those who weep does not increase anything except Your generosity and kindness. O one who has the treasures of the heavens and the earth. O one whose mercy is widespread. My sins cannot restrain Your favors from reaching me for which I pray to You. Regarding my affairs, do what befits You. You are powerful over every type of punishment and You have complete right upon all of them. I have no argument to support my case in Your court and neither have I an opportunity to present excuse. I present my sins to You and I confess of having committed them so that You may forgive them and You are the best of those who know. I dissociate myself of all the sins that I have committed and all the mistakes I made and all the evils deeds I have performed. O my Lord, forgive me and have mercy on me and overlook all that You know for You are the most powerful and kind.'

²³¹ Surah Qamar 54:1

After that the young man arose and began to circle the Kaaba. We all also rose up to pay respect. The next day he again came to us at the same time and like the previous day we welcomed and greeted him. He sat down in our company and glanced at the right and left. Then he said: 'Ali bin al-Husain, Chief of those who prostrate (Sayyid us-Sajideen) used to recite this at this place in prostration (so saying he pointed to the Black Stone):

'Your slave is at Your threshold, Your destitute is at Your door, You are asked for those things over which none except You have power.'

Then he looked to the right and the left and glanced at Muhammad bin al-Qasim Alawi from among us and said: 'O Muhammad bin al-Qasim, you are, Insha Allah on the right path.'

Then he arose and entered the circling of the Kaaba. There was none among us that had not learnt by heart the supplications he had recited, but we forgot to ask him about himself everyday.

Mahmoodi asked us: 'Do you know this man?' 'No,' we replied. He said: 'By Allah, he is the Master of your time.' We asked: 'How do you know, O Abu Ali?' He said: 'I prayed to my Lord for seven years to let me have the glimpse of the Master of the Age.'

Then he said: 'Seven years ago that same gentleman was reciting the supplication of Isha in Arafat. I asked him: 'Who are you?' He replied: 'I am a human being.' I asked: 'From which race of human beings?' He said: 'From the Arabs.'

Then I asked: 'From which Arab clan?' He said: 'From the most noble and high clan.' I asked: 'Which is that?' He replied: 'Banu Hashim.' I asked: 'From which branch of Banu Hashim?' He said: 'That which is the highest in giving counsel and worthy of praise in its loftiness.' I asked: 'From which of these persons?' He said: 'From those who split the heads, fed the poor and prayed in the dead of the night when the people slept.'

I said to myself that he was an Alawite and I was inclined to the Alawites. Then he disappeared. I don't know whether he went to the sky or into the earth. I asked those who were around him whether they knew that Alawite gentleman. 'Yes,' they replied, 'He comes with us every year on foot to perform the Hajj.' I told them that I didn't see their footprints. Then I went towards Muzdalifah in a condition of grief and sorrow. That same night I saw the Holy Prophet (s.a.w.s.) in dream. He said: 'O Mahmoodi, you have seen what you desired.' I said: 'My master, who was he?' He replied: 'The one you saw during Isha was the Master of the Time.'

Thus when we heard this from him we became angry at him, why he did not inform us about it. He said that during the conversation he had forgotten about it."

And this traditions is narrated to us by Ammar bin Husain bin Ishaq Usrushani (r.a.) at the Butik hill in Farghana. He said: Narrated to me Abul Abbas Ahmad bin Khizr that he said: Narrated to me Abul Hasan Muhammad bin Abdullah Iskafi that he said: Narrated to me Sulaym from Abu Nauim Ansari that he said:

I was near the Mustijar in Mecca with a small group of people including Mahmoodi, Allaan Kulaini and then he narrated the same report.

And narrated to us Abu Bakr Muhammad bin Muhammad bin Ali bin Muhammad bin Hatim that: Narrated to us Abul Husain Ubaidullah bin Muhammad bin Ja'far Qasbani Baghdaadi that: Narrated to me Abu Muhammad Ali bin Muhammad bin Ahmad bin Husain Mazarai that: Narrated to us Abu Ja'far Muhammad bin Ali Munqazi Hasani in Mecca that:

We were sitting at the Mustijar with a small group of people including Mahmoodi, Abu Haitham Dinari, Abu Ja'far Ahwal, Allaan Kulaini and Hasan bin Wajna. We were all together thirty persons. Then he narrated the same narration.

25 - Narrated to us Abul Hasan Ali bin Hasan bin [Ali bin] Muhammad bin Ali bin Husain bin Ali Ibne Abi Talib (a.s.) that: I heard Abul Husain Hasan bin Wajna say:

"Narrated to us my father from his grandfather that he was in the house of Hasan bin Ali (a.s.), when some people attacked. Among them was Ja'far Kazzab bin Ali also. They began to plunder the house. Just then I saw the Imam of the time (a.s.) coming out of a door. At that time he was six years old. After that no one saw him.

I have seen in some books of history and Muhammad bin Hasan Ubbad has also narrated that Imam Hasan Askari (a.s.) passed away on Friday at the time of the Morning Prayer. The preceding night he wrote a number of letters to Medina. The day was 8th Rabi I, 260 A.H. At the time of his demise were present, his maid, Saqeel, his servant, Aqeed and the one whom Allah knows. Aqeed says: Imam Hasan Askari (a.s.) asked for water and I brought it to him. The water was heated in the Samovar. Then we brought it. The Imam said: Prepare for the ritual prayer. We spread out a sheet in his room. The Imam took the water from Saqeel and washed his face, then washed both his hands from the elbows to the finger tips. Then he wiped his head and feet. After that he performed the ritual prayer on his bed. Then he asked for drinking water. As he was drinking the water his hand was shaking so badly that Saqeel took the bowl from him. At that moment he passed away. He was buried in Surra Man Raa in his house besides the grave of his mother. At that time was twenty-nine years of age."

And Ibne Ubbad narrated the following tradition to me: "The mother of Imam Hasan Askari (a.s.) who was named Hadith, arrived from Medina and got the news of Imam's demise when she had reached Surra Man Raa. She was also told about the demands of Imam Askari's brother Ja'far regarding inheritance and the fact that he had gone to the ruler and revealed to him all those things that were supposed to be kept confidential. Mutamid arrested Saqeel, the Imam's slave wife and detained her in his palace. Saqeel claimed that she was pregnant. Mutamid appointed his women, female slaves and the wife of Qadi Shurai to keep an eye on Saqeel. But this was soon followed by events like the death of Ubaidullah bin Yahya Khaqan, revolt in Surra Man Raa and the rule of Sahib Zanj in Basra, due to which their attention was diverted away from Saqeel."

Abul Hasan Ali bin Muhammad bin Habbab said: Narrated to me Abul Adyan that: Aqeed the servant, Abu Muhammad Ibne Khairawayh and Hajiz Washsha all narrate from Aqeed the servant, and Abu Sahl bin Naubakht said: Aqeed the servant said:

"The close friend of Allah, al-Hujja Ibn al-Hasan bin Ali bin Muhammad bin Ali bin Musa bin Ja'far bin Muhammad bin Ali bin Husain bin Ali bin Abi Talib, bliss of Allah be for them all, was born on the Friday eve in the month of Ramadhan of the year two hundred and fifty four after Hijra. His patronym is Abul Qasim and it is also said that it is Abu Ja'far. His title is al-Mahdi and he is the proof 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."

Abul Adyan says: "I was a servant of Imam Hasan al-Askari (a.s.), and carried his letters to different cities and environs. I had the honor to attend to his service in his last illness. He gave the letters to me and said, 'Go to Madayn. Your journey will last for fifteen days. On the fifteenth day, you will return to Samarrah. Here, wails and cries from my house will greet you. You will see me in the room where corpses are given the ritual bath.' I asked, 'Master! In such a case, who will be the Imam after you?' Imam Hasan al-Askari (a.s.) responded, 'One who will ask you about the replies to my letters will be my successor.' I requested, 'Please provide me more details.' Imam (a.s.) replied, 'He will lead my funeral prayers.' I pleaded again, 'Please furnish more information.' He retorted, 'He will inform you about what is there in the bag.' The awe-inspiring personality of Imam Hasan al-Askari (a.s.) prevented me from further inquiry about the bag.

I took the letters to Madayn and procured the ripostes. On the 15th day, just as Imam Hasan al-Askari (a.s.) had predicted, I entered Samarrah. Loud voices of wailing and crying echoed from the house of Imam

Hasan al-Askari (a.s.). I saw Ja'far, the brother of Imam Hasan al-Askari (a.s.), standing on the door and receiving condolences and consolation from the local Shias. I said to myself, 'If this man is the Imam, then it will be clear that the position of Imamate has undergone a change. For, I have seen him drink wine, gamble and play musical instruments.' I went near him and offered my condolences. He did not ask me anything. Afterwards Aqeed emerged from the house and said, 'Master! Your brother has been shrouded. Come and lead his funeral prayers.' Ja'far went ahead to lead the prayers. Around him were some Shias including as-Samman and Hasan bin Ali alias Salma, whom Mutamid killed.

When I entered the Imam's house I saw that his corpse had been shrouded and Ja'far bin Ali went forward to pray the funeral prayer. As he was about to announce the Takbeer, a young boy with a wheatish complexion, curly hair, broad teeth, shining like a brilliant moon, came out of the house. He caught hold of Ja'far's robe and pushed him aside, saying, 'Uncle! Move aside. I am more worthy of leading the funeral prayers of my father.' Ja'far withdrew in a corner and his face went colorless.

The child went ahead to recite the prayers on his father's dead body and buried him next to his father's (10th Imam's) grave. Thereafter, he turned towards me and said, 'O Basri! Give me the replies of the letters that are with you.' I handed the letters to him and said to myself, 'Two prophecies are already fulfilled. Now only the third one about the contents of the bag, remains.' I went to Ja'far bin Ali and saw him sighing. Hajiz Washsha said to him: O master, who is that lad? So that I can establish the proof on him. He said: By Allah I had never seen him and I don't know who he is. We were sitting when some residents of Qom arrived and asked about the condition of Imam Hasan al-Askari (a.s.). When they were informed about his demise, they inquired about the Imam after him. People guided them towards Ja'far Ibn Ali. They saluted him and offered their condolences. They wanted to know from him about the money that they had brought along with themselves, to whom did it belong and how much? Ja'far stood up from his place, and while gathering his clothes, he said, 'They expect me to know the unseen.' Afterwards, a servant emerged from the house of Imam Hasan al-Askari (a.s.) and announced, 'The letters of so and so are in your possession. You also have a bag containing a thousand dinars. Of which, only ten dinars are pure. They gave the letters and money to this servant saying, 'The one who has sent you must be an Imam.' Ja'far bin Ali came to Mutamid and narrated everything. Mutamid sent his soldiers to the Imam's house who arrested and brought Saqeel. Mutamid told her to surrender the child but she denied having given birth to any child and she claimed that she was pregnant so that Mutamid would give the pursuit of the child. So he gave her in custody of Ibne Abi Shawarib the Qadi, till Ubaidullah bin Yahya bin Khaqan died all of a sudden. The owner of Zanj revolted in Basra. All these circumstances made him unconcerned with Saqeel and she was released. And praise be to Allah the Lord of the worlds."

26 - Narrated to us Abul Abbas Ahmad bin Husain bin Abdullah bin Muhammad bin Mehran Aabi Aruzi (r.a.) in Merv: Narrated to us [Abu] Husain [Ibne] Zaid bin Abdullah Baghhdadi: Narrated to us Abul Hasan Ali bin Sinan Musili: Narrated to me my father that:

"After Imam Hasan Askari (a.s.) had been martyred, a delegation from Qom departed for Samarra carrying some monies as trusts and religious payments of Shias to visit His Eminence, Imam Hasan Askari and to deliver him the monies. But when they reached Samarra they learnt that Imam Hasan Askari (a.s.) has passed away. Some servants of Ja'far told them that after him the Imam was Ja'far. At that same time Ja'far has gone out with his singers and musicians to entertain himself on the banks of Tigris River. That is why the delegation of Qom did not believe that Ja'far could be the Imam because they knew that an Imam and a Divine Proof is aloof from sinful acts and disobedience. Thus they decided to see him and learn the truth about him. So they arrived when Ja'far returned home and met him saying: We are a group of Shias from Qom and we bring some monies for our master, Imam Hasan Askari (a.s.). Ja'far did not let them complete the sentence and asked in haste: Where are the monies? "With us", they replied but they requested Ja'far to tell them about the amount of money they had brought and who had given it to them. Because previously whenever they came to Imam Hasan Askari (a.s.) he used to inform them all these things. Ja'far was dumbfounded and did not know what to do. Ja'far protested that they were lying and the knowledge of the unseen was only for Allah and his brother was not having such knowledge. The delegation of Qom was further perplexed and they looked at each other. But Ja'far told them in an angry

and harsh tone to hand him the money. The group said that they were representatives of the people of Qom and that they would hand him the monies only if he could furnish some signs like Imam Hasan Askari (a.s.) used to do. Therefore if he were their Imam he should prove that he is the Imam otherwise they would return the monies to their respective owners. On hearing this reply Ja'far hurried to the Abbaside Caliph and informed him about the matter concerning the group from Qom. Ja'far sought his help in taking hold of the monies from the Qummi group. The Caliph also pressured the Qummis and said to them, "Give this money to Ja'far." The Qom delegation said that they were representatives and agents of people of Qom. "They have requested us not to give these monies to anyone without getting a proof of Imamate. And this same procedure was prevalent during the time of Imam Hasan Askari (a.s.)."

"What was that sign that Imam Hasan Askari (a.s.) presented?" The group said, "Without us saying anything, His Eminence used to inform us the details of whatever we had brought. And when we used to be reassured that the Imam is perfectly knowing those things we used to hand them over to him. Now if this man is the owner of Guardianship (Wilayat) like his brother he should inform us about these things and explain their quantity and condition so that we can hand it over to him. Otherwise we would take it back to the owners."

Ja'far was infuriated and he turned to the Caliph and said, "O Master of believers! These people attribute falsehood to my brother because this is knowledge of the unseen and my brother had no such knowledge."

The Caliph paid no attention to the statement of Ja'far but said, "They are agents and they are not the owners so they could not be held responsible for their decision."

The delegation implored the Caliph to help them leave the city in safety and security. The Caliph ordered they be taken out of the city under police protection and none should obstruct their passage.

The Qom delegation left the boundaries of the city and all of a sudden they decried a handsome young man who mentioned each of their names and said, "Accept your Master!" The group said, "Are you the master of Guardianship?" The youth replied, "Refuge of Allah (No)! Rather I am the slave and the obedient one of your Master, so come with me to be in the presence of our Master."

The Qom group happily followed the young man. When they reached the house of Imam (a.s.) they saw that the Imam was sitting on a platform wearing a green dress. His face shone like a full moon. They saluted the Holy Imam (a.s.) and after they had made themselves comfortable the Imam informed them about the amount of monies with them and the details of other items as well.

The Qom group fell into prostration of thanks for Almighty Allah for having given them the recognition of their Imam and the Divine Proof. After that they posed some religious queries to His Eminence and His Eminence provided the replies. Then they handed over the monies and goods to the Imam. His Eminence instructed them that in future they must not bring anything to Samarah but that it should be handed over to the Imam's representative in Baghdad. The Imam's written communications must also be taken from this representative. In that same gathering Imam (a.s.) gave a shroud and camphor to Abu Abbas Muhammad Ibne Ja'far Qummi Himyari and said, "May Allah magnify your rewards..."

After having received these favors the group bid farewell to His Eminence and departed for Iran and Qom and during the journey when they reached between Uqbah and the area of Hamadan, the above-mentioned gentleman, Abu Abbas died. After that we used to send our religious payments to Baghdad to the representative of the Imam and from there the Imam's epistles were issued."

The author says: This report proves that the caliph of that time was aware of the existence of the Imam of the Age (a.s.) and that is why he did not oppose the delegation that had brought the monies and he did not pay attention to Ja'far's claims so that this matter is not publicized, lest the common people become attentive towards the Imam. After the passing away of Imam Hasan Askari (a.s.) when Ja'far brought

20000 dinars for the caliph and in exchange of that asked him to allow him to keep the position of his deceased brother [Imam Ali Naqi (a.s.)], the caliph said: Your brother's position was not granted by us. It was a divine appointment. You can see that I exhausted all my capabilities to bring down the status of your brother but all my efforts had been in vain. On the contrary his respect and piety went on increasing. If in the view of the followers of your brother you also had those qualities you would not have needed any help from us. And if in their view you don't have the qualities your brother had, even if I appoint you on the post of Imamate, it would be of no use to you.

Chapter Forty-four

Reasons for Occultation (Ghaibat)

1 - Narrated to us Muhammad bin Musa bin Mutawakkil: Narrated to us Muhammad bin Yahya al-Attar [from Muhammad bin Husain] from Muhammad bin Isa bin Ubaid from Muhammad bin Abi Umair from Saeed bin Ghazwan from Abi Baseer from Abi Abdullah (a.s.) that he said:

"The birth of the Master of this affair has been concealed from the people so that when he emerges, he would not be having anyone's allegiance upon him."

2 - Narrated to us my father and Muhammad bin Hasan - May Allah be pleased with them – they said: Narrated to us Saad bin Abdullah from Muhammad bin Ubaid and Muhammad bin Husain bin Abil Khattab from Muhammad bin Abi Umair from Jameel Ibne Salih from Abi Abdullah (a.s.) that he said:

"The Qaim will arise without having anyone's allegiance on his neck."

3 - Narrated to us my father (r.a.): Narrated to us Saad bin Abdullah from Yaqoob bin Yazid and Hasan bin Zareef, all of them from Muhammad bin Abi Umair from Hisham bin Saalim from Abi Abdullah (a.s.) that he said:

"The Qaim (a.s.) will arise and there will not be anyone's allegiance on his neck."

4 - Narrated to us Muhammad bin Ibrahim bin Ishaq (r.a.): Narrated to us Ahmad bin Muhammad Hamadani: Narrated to us Ali bin Hasan bin Ali bin Faddal from his father from Abil Hasan Ali bin Musa ar-Reza (a.s.) that he said:

"As if I can see the Shias after the passing away of my third descendant, that they are roving about like cattle in search of pasture but unable to find it. I asked: Why would it be so, O son of Allah's Messenger? He replied: Because that Imam will be hidden from them. I asked: Why? He replied: So that when he rises up with the sword he would not be having anyone's allegiance on his neck."

5 - Narrated to us Abdul Wahid bin Muhammad al-Attar (r.a.): Narrated to us Abu Amr Kashshi from Muhammad bin Masud: Narrated to us Jibreel bin Ahmad: Narrated to us Muhammad bin Isa from Muhammad bin Abi Umair from Saeed bin Ghazwan from Abi Baseer from Abi Abdullah (a.s.) that he said:

"The master of this affair will be one whose birth shall be concealed from the people so that when he rises up he would not be having anyone's allegiance on his neck. And Allah, the Mighty and Sublime will improve his circumstances overnight."

6 - Narrated to us Muzaffar bin Ja'far bin Muzaffar Alawi Samarcandi (r.a.): Narrated to us Ja'far bin Muhammad bin Masud and Haider bin Muhammad Samarcandi, all of them said: Narrated to us Muhammad bin Masud: Narrated to us Jibreel bin Ahmad from Musa bin Ja'far Baghdadi: Narrated to me Hasan bin Muhammad Sairafi from Hanan bin Sadeer from his father from Abi Abdullah (a.s.) that he said:

"There is an occultation for our Qaim, which shall be prolonged." I asked: "Why, O son of Allah's Messenger?" He replied: "Because the Almighty Allah wants that the practices of His prophets in their occultation should also occur on him. And O Sudair, his occultation must come to an end. The Almighty Allah says:

﴿تَرْكُبُنَ طَبَقًا عَنْ طَبَقٍ﴾

"That you shall most certainly enter one state after another." It means:²³² The Sunnats of those who have gone before you."

²³² Surah Inshiqaq 84:19

7 - And through the same chain of narrators from Muhammad bin Masud: Narrated to me Abdullah bin Muhammad bin Khalid: Narrated to me Ahmad bin Hilal from Uthman bin Isa Rawasi from Khalid bin Najih Jawwaz from Zurarah that he said: Abi Abdullah (a.s.) said:

"O Zurarah, occultation is inevitable for the Qaim. I said: Why? He said: He will fear for his life - and he pointed to his stomach with his hand."

8 - And through the same chain of narrators from Muhammad bin Masud: Narrated to me Muhammad bin Ibrahim Warraq: Narrated to us Hamdan bin Ahmad Qalanisi from Ayyub bin Nuh from Safwan bin Yahya from Ibne Bukair from Zurarah that he said: I heard Aba Ja'far (a.s.) say:

"There is occultation for the Qaim before his advent. I said: Why? He said: He will fear - and he pointed to his stomach with his hand."

9 - Narrated to me Abdul Wahid bin Muhammad bin Ubdus al-Attar (r.a.): Narrated to us Ali bin Muhammad bin Qutaibah from Hamdan bin Sulaiman from Muhammad bin Husain from Ibne Mahboob from Ali bin Riyab from Zurarah that he said: I heard Aba Ja'far (a.s.) say:

"The Qaim (a.s.) will have an occultation before he rises up. I said: Why? He said: He will fear - and he pointed to his stomach with his hand." – Zurarah says: That is [he will fear] being killed.

10 - Narrated to us Muhammad bin Ali Majilaway (r.a.): Narrated to me my uncle Muhammad bin Abil Qasim from Ahmad bin Abi Abdullah Barqi from Ayyub bin Nuh from Safwan bin Yahya from Ibne Bukair from Zurarah from Abi Abdullah (a.s.) that he said:

"The Qaim (a.s.) will have an occultation before he rises up. I said: Why? He said: He will be afraid that he would be killed."

11 - Narrated to us Abdul Wahid bin Muhammad bin Ubdus al-Attar (r.a.): Narrated to me Ali bin Muhammad Ibne Qutaibah Nishapuri: Narrated to us Hamdan bin Sulaiman Nishapuri: Narrated to me Ahmad bin Abdullah bin Ja'far Madayni from Abdullah bin Fadl Hashimi that he said: I heard As-Sadiq Ja'far bin Muhammad (a.s.) say:

"Certainly, there is a long occultation for the master of this affair which cannot be avoided, as during the period of occultation every falsehood seeking person shall fall into doubt."

I asked: Why, may I be sacrificed on you? He replied: For the reason we have not been permitted to reveal.

I said: Then what is the wisdom behind his occultation? He replied: The same wisdom that was behind the occultation of divine proofs before him. Indeed the wisdom behind the occultation of His Eminence will not be known except after his reappearance just as the wisdom behind the actions of Khizr (a.s.) of making a hole in the boat, killing the boy and repairing the wall were not clear to Prophet Musa till the time of the parting of their ways.

O son of Fadl, this matter (of occultation) is a matter of Allah the Almighty and is one of the divine secrets from the unseen of God. And since we know that the Almighty Allah is All-Wise, we testify that all His actions and words are based on wisdom even though their causes may not be clear for us."

Chapter Forty-five

Epistles (Tawqeeat)

1 - Narrated to us Muzaffar bin Ja'far bin Muzaffar Alawi (r.a.): Narrated to me Ja'far bin Muhammad bin Masud and Haider bin Muhammad bin?Samarqandi that they said: Narrated to us Abi Nadhr Muhammad bin Masud: Narrated to us Adam bin Muhammad Balkhi: Narrated to us Ali bin Hasan Daqqaq and Ibrahim bin Muhammad that they said: We heard Ali bin Asim Kufi say:

"It has come in the epistles of the Master of the Age: Accurse, accursed is the one who utters my name in the gathering of people."

2 - Narrated to us my father and Muhammad bin Hasan bin Ahmad bin Walid - May Allah be pleased with them – they said: Narrated to us Abdullah bin Ja'far Himyari: Narrated to me Muhammad bin Salih Hamadani that: I wrote to the Master of the Time (a.s.):

"The people of my family harassme about the tradition that is narrated from your forefathers that: 'Our people and our Shias are the worst creatures of Allah'? The Imam replied as follows: Woe be and you, have not seen that Allah, the Mighty and Sublime has said:

□ جَعَلْنَا بَيْنَهُمْ □ قُرْىٰ أَتَى بِاٰكُلًا فِيهَا قُرَّى ظَاهِرَةً

And We made between them and the towns which We had blessed (other) towns to be easily seen.²³³

And by Allah we are that 'town' which Allah has blessed and you are the 'towns to be easily seen'."

Abdullah bin Ja'far says that this tradition was narrated to us by Ali bin Muhammad Kulaini from Muhammad bin Salih from the Imam of the Age (a.s.).

3 - Narrated to us Muhammad bin Ibrahim bin Ishaq Taliqani (r.a.): I heard Aba Ali Muhammad bin Hammam say: I heard Muhammad bin Uthman Amari (q.s.) say:

"An epistle was issued in a familiar handwriting that said: Curse of Allah on the one who utters my name in the gathering of people. Abu Ali Muhammad bin Hammam says: I wrote asking him when the reappearance will be? He replied:

Those who fix the time of reappearance are liars."

4 - Narrated to us Muhammad bin Muhammad bin Isaam Kulaini (r.a.): Narrated to us Muhammad bin Yaqoob Kulaini from Ishaq bin Yaqoob:

"I asked Muhammad bin Uthman Amari (r.a.) to write to the Imam a letter containing questions that were difficult for me. The Imam sent the following reply:

May Allah guide you, make you steadfast and keep you safe. As for what you asked me regarding some of your family and cousins and their denial about me, you should know that there is no proximity and relationship between Allah and anyone, and anyone who denies me is not from me and his path is like the path of Prophet Nuh's son. And as for the path of my Uncle, Ja'far, it is like the path of Prophet Yusuf's brothers.

As for "Fuqaa" (A drink prepared from barley extract) it is unlawful to drink it. And as for "Shilmaab" (A non-intoxicant drink and its use in the present age is common); it is not doubtful. And as for your property, till you do not purify it, do not use it. Then anyone who wants to send it to me and anyone who does not

²³³ Surah Saba 34:18

want to be separated from it, then what Allah has bestowed to us is better than what Allah has given you.

As for the reappearance and advent, it solely depends on the will of Allah and those who fix a time for it are liars.

As for the saying of those who think that Imam Husain (a.s.) has not been slain is a kind of disbelief, denial, deviation and misguidance.

But as for the problems which will occur in the future, you should refer to the narrators of our traditions for their verdicts as they are my proofs to you, and I am Allah's proof to them.

As for Muhammad bin Uthman Amri, may Allah be pleased with him and his father, he is trustworthy and reliable one of mine and his writing is my writing.

As for Muhammad bin Ali bin Mahziyar Ahwazi, then very soon, Allah would reform his heart and remove his doubt.

As for the money that you sent for me is not acceptable to me, except that money which is pure. And the compensation for a singing girl is unlawful.

As for Muhammad bin Shazan bin Naeem, he is from the Shias of us, Ahle Bayt (a.s.).

As for Abul Khattab Muhammad bin Ali Zainab Ajdaa, then he and all his associates are accursed and you do not cultivate the company of those who harbor their beliefs. And my forefathers and I are aloof from them.

As for those who are in possession of our funds, in a way that they consider it lawful for themselves and spend it, have in fact devoured (Hell) Fire.

As for Khums, it is lawful for our Shias till the time of reappearance, so far as their children are pure and not involved in sinful activities.

As for the funds that are sent to us and after which they fell into doubts and became regretful of having paid it to us, then anyone who wants we would return to him and we are not needful of the money of those who harbor doubt with regard to Allah.

As for the cause of occultation, the Almighty Allah has said:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءٍ إِنْ تَبْدِلْ كُمْ شَوْكُمْ

"O you who believe! Do not put questions about things which if declared to you may trouble you..."²³⁴

Each of my forefathers in his time was compelled by the oath of allegiance to the tyrant ruler and when I reappear I would not be having the allegiance of any tyrant on my neck.

As for how people would benefit from me during my occultation, it is like getting benefits from the sun, which is concealed by the clouds. And I am the security for the people on the face of the earth just as stars are security for the inhabitants of the heavens. Therefore do not ask what you are not in need of and do not put yourself into undue trouble. And pray more for an early reappearance as in it lies your success. Peace be on you, O Ishaq Ibne Yaqoob and peace be on all those who follow the guidance..."

5 - Narrated to us Muhammad bin Hasan bin Ahmad bin Walid (r.a.) from Saad bin Abdullah from Ali Ibne Muhammad ar-Raazi, famous as Kulaini that he said: Narrated to me Muhammad bin Shazan bin Nuaim Nishapuri that he said:

²³⁴ Surah Maidah 5:101

"An amount of 480 dirhams collected with me from the money that was supposed to be paid to His Eminence, Qaim (a.t.f.s.). So I did not like sending it without rounding off the amount (to 500). Therefore I added 20 dirhams of my own and sent 500 dirhams to Muhammad bin Ja'far but I did not mention that 20 dirhams were from my side. Thus Muhammad bin Ja'far received acknowledgment from the Holy Hidden Imam (a.s.) that he sent to me in turn. It was written on the receipt: Received 500 dirhams of which 20 were your own."

6 - Narrated to me my father: Narrated to us Saad bin Abdullah from Ishaq bin Yaqoob that he said: I heard Shaykh Amari (r.a.) say:

"I knew a man from the city with whom was an amount of money from the Imam's share. When this amount was sent to the Imam, he returned it and stated: Take out the share of your cousins from this, which comes to 400 dirhams. The man was amazed on reading this. When calculations were made it was indeed found that the person was having some property of his cousins in his charge. He returned some of the property and retained some. Then he gave it away as Sadaqah. It was an amount of 400 dirhams as the Imam had mentioned. When that amount was removed and again the funds were sent to the Imam, he accepted them."

7 - Narrated to me my father from Saad bin Abdullah from Ali bin Muhammad ar-Raazi: Narrated to me a group of our associates that:

"Once the Imam sent a slave to Abu Abdullah bin Junaid in Wasit and instructed him to sell him. He sold him and obtained the payment. But when he weighed the money he found that 18 Qirat²³⁵ was less. So he added 18 Qirat and some Ratti²³⁶ from his own money and sent it to the Imam. The Imam returned those 18 Qirat and some odd Ratti."

8 - Narrated to us Muhammad bin Hasan (r.a.) from Saad bin Abdullah from Ali bin Muhammad ar-Raazi famous as Kulaini: Narrated to me Muhammad bin Jibreel Ahwazi from Ibrahim and Muhammad Abnal Faraj from Muhammad bin Ibrahim bin Mahziyar that he reached Iraq in doubt and confusion and the following epistle was issued from the Imam:

"Tell Mahziyari that we have heard the things that you mentioned about your Master. Ask him, has he never heard the statement of Allah, the Mighty and Sublime:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ أَطِيعُوا رَسُولَهُ أَتَّى الْأَمْرَ مِنْكُمْ

*O you who believe! obey Allah and obey the Apostle and those in authority from among you.*²³⁷

Is this authority till the Judgment Day for anyone else other than him who is concealed from your view? Allah, the Mighty and Sublime has endowed you with intellect so that you may contemplate and He has appointed signs so that you may obtain guidance from them from Adam to Imam Hasan Askari (a.s.). When one sign disappeared another appeared like one star sets and another rises. Do you think that after Imam Hasan Askari (a.s.) Allah, the Mighty and Sublime has not maintained any connection between Himself and the people? It is not so. The command of Allah shall continue to be effective till the Judgment Day and they shall continue to guide.

O Muhammad bin Ibrahim, don't let doubt to enter your mind. Allah, the Mighty and Sublime never leaves His earth without His proof. Did not your father say before his demise: It is time for someone to calculate these dinars that I am having. When this matter was delayed and the Shaykh feared that he would die sooner, he told you to calculate the dinars and said that he would give you a bag. You had thirty bags and some pouches in front of you containing various amounts of dinars. Then you calculated them and the Shaykh put his seal on it. You were also told to seal it with his ring. The Shaykh said: If I remain alive I

²³⁵ Monetary unit

²³⁶ Monetary unit

²³⁷ Surah Nisa 4:59

would be more rightful for them and if I die you must fear the Almighty regarding myself and yourself. And after my separation you must mould yourself according to my desire. May Allah have mercy on you. From the dinars I have given you from my account separate them and they are ten dinars, and repay the amount you have taken as more terrible times are going to come. And Allah is sufficient for us and the best of the helpers.

Muhammad bin Ibrahim says: I went to Askar to meet the Imam. I met a woman who said: Are you Muhammad bin Ibrahim? I said: Yes. She said: Go back now and come at night. The door will remain open for you. You enter and go to the room in which a lamp will be lighted. I did as directed. The door was open. I entered and moved to the room in which a lamp shone. I found myself between two graves. I began to weep. A voice said: O Muhammad, fear Allah and fulfill the duty of Wakala (Imam's representation) as it is an important matter."

9 - And narrated to us Muhammad bin Hasan bin Ahmad Walid (r.a.) from Saad bin Abdullah from Ali bin Muhammad ar-Raazi from Nasr bin Sabbah Balkhi that he said:

"There was a transcriber in Merv that al-Khuzistani had introduced him to me as Nasr. Gradually, one thousand dinars belonging to al-Nahiyya (for Imam) were deposited with him. He sought my advice. I said, "Send them to Hajiz." He said, "You will be held responsible if Allah asks me about him on the Judgment Day." 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 dinars to Hajiz, the receipt of which came to him along with a Dua for him. It had been written to him, "The asset was one thousand dinars, and you sent me two hundred dinars. If you would like to transact through anyone, do so through al-Asadi in Rayy."

Nasr says: "After some time the news of al-Hajiz's death came, which made me so very grievous and mournful. I said to him: He informed you of the receipt of the money and news of Hajiz's death was relayed to you already."

10 - Narrated to me my father: Narrated to us Saad bin Abdullah from Ali bin Muhammad ar-Raazi: Narrated to me Nasr bin Sabbah that he said:

"A man from Balkh sent five dinars to al-Hajiz and wrote a slip with his name on it. The receipt came with his name and the name of his forefathers and a Dua for him."

11 - Narrated to me my father: Narrated to us Saad bin Abdullah from Abi Haamid Marghi from Muhammad bin Shazan bin Nuaim that he said:

"A man from the people of Balkh sent some funds 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 told him 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 me for a Dua that Allah may do that to you and He did that to you."

12 - Narrated to me my father: Narrated to us Saad bin Abdullah from Muhammad bin Sabbah that he said:

"I wrote a letter asking for Dua for Badashala, who had been imprisoned by Ibne Abdul Aziz. I also asked for permission to have a son from a concubine of mine. The answer came, "Sire from her and Allah will do what He desires and 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 were hasty."

When the news of the death of Ibne Hilal, the accursed came, the Shaykh 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 Hilali), 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 of our Dua."

13 - Narrated to me my father: Narrated to us Saad bin Abdullah from Allan Kulainifrom Hasan Ibne Fadl Yamani that he said:

"I set out to go to Surra Man Raa. A bag was sent to me, which had dinars 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 and 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 also, "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 Ihram 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 with it at Asfan 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 me and smiled and said, "Rejoice, you will go to Hajj this year and will return to your family, if Allah wills."

I went to Ibne Wajna 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.

14 - Narrated to me my father: Narrated to us Saad bin Abdullah from Ali bin Muhammad Shamashati, messenger of Ja'far bin Ibrahim Yamani that he 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 Handalas 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 that it was raided by the pirates.

I went to perform Ziarat of al-Askar. I was at the mosque when a servant 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 Ibrahim al-Yamani. Come to the house." This was while none of our friends knew about my arrival. I went to the house and sought permission to perform Ziarat from inside. I was granted permission."

15 - Narrated to me my father: Narrated to us Saad bin Abdullah from Allan Kulaini from Aalam Misri from Abi Rajaa Misri that he said:

"Two years after the demise of Abi Muhammad (a.s.) I undertook a journey to search for his successor but I failed in my mission. In the third year while I was still seeking Abi Muhammad's son in Medina, Abu Ghanim invited me to his house one evening. At that time, a thought crossed my mind that if at all there was any son of Imam (a.s.) then after three years he would definitely have made himself known. Suddenly a voice reached my ears, 'O Nasr bin Abde Rabb ask the people of Egypt whether they have seen the prophets (a.s.) in whom they believe?' Nasr says: 'Till then I was unaware of my father's name as I was born in Madayn and Naufali had brought me to Egypt. Listening to this I got up. Instead of going to Abu Ghanim's place I took the road to Egypt.'

He says: Two men from Egypt wrote about two sons of theirs. The answer same to one of them: O so-and-so Allah has rewarded you. And for the other there was a prayer as his son was dead.

16 - He said: And narrated to me Abu Muhammad Wajnai that he said:

"The order of the land became chaotic and mischief arose. I decided to stay in Baghdad for eighty days. The Shaykh came to me and said, "Return to your lands." I left Baghdad while I disliked my departure. As I reached Surra Man Raa, 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 Shaykh 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."

17 - Narrated to me my father: Narrated to us Saad bin Abdullah from Muhammad bin Harun that he said:

"I owed five hundred dinars to the Gharim (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 dinars. I set them aside for the Gharim (a.s.) for his five hundred dinars." 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."

18 - Narrated to me my father: Narrated to us Saad bin Abdullah: Narrated to me Abul Qasim Ibne Abi Hulais that he said:

"I went to visit the tomb of al-Husain (a.s.) in the mid-Shaban. On one of the years, I went to al-Askar before Shaban and thought about not visiting the tomb in Shaban. When Shaban arrived, I said, "I will not abandon the Ziarat 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 Abul Qasim al-Hasan ibn Abi Ahmad, the Representative, "Do not inform them of my arrival. I want it to be a sincere Ziarat." Abul Qasim came to me smiling and said, "These two dinars have been sent to me and I have been told to give them to al-Hulaisi and to say to him, Whoever fulfills the order of Allah, Allah fulfills his need." I became much sick in Surra Man Raa. My malady was so severe that I was worried and readied myself for dying. A medicine that was made of violet oil was sent to me. I was ordered to take it. I had not finished it that I had already recovered. Praise belongs to Allah, the Lord of the worlds.

"Someone who owed money to me died. I wrote a letter and sought permission to go to his heirs in Wasit.

I said that I would go to them in the beginning of his days of demise, so perchance I will get my right. However, I was not given permission. 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."

Abul Qasim says: Ibne Ramees sent ten dinars to Hajiz, which Hajiz forgot to deliver. A letter came to him, "You shall send the dinars of Ibne Ramees."

Ibne Harun Ibne Musa Ibne Furat wrote a letter about a number of things. He inscribed with a pen that did not have ink, asking for Dua for two of his nephews who were in prison. The answer of his letter came and it included a Dua for the prisoners, mentioning them by their names."

A man from the bondmen of Humaid wrote and asked for Dua for the baby his wife had conceived from him. The Dua came about the conception four months before the delivery, saying, "She will deliver a girl." It happened as written in the letter.

Muhammad bin Muhammad Basri wrote and asked for a Dua for the sufficiency of his means for his daughters and that he may go to Hajj and that his funds 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 funds were returned to him.

Muhammad bin Yazdaz wrote, asking for Dua 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 in the neighborhood.

She had written that fifty dinars be sent for a group of believers, 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 believers came, "May Allah accept from them and may He do favors to them and reward you." He had not prayed for my cousin.

He said: I also sent some dinars for a group of believers. A man who was called Muhammad bin Saeed also sent me some dinars, 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 is Muhammad."

He said: I carried on this year, in which I saw this sign, one thousand dinars, which Abu Ja'far had sent. Abul Husain Muhammad bin Muhammad bin Khalaf and Ishaq bin Ibne Junaid were with me. Abul Husain took on to carry the saddlebags to the houses. We rented three donkeys and when we reached al- Qatul, we did not find any donkey. I said to Abul Husain, "Take the saddlebags in which the money is and go with the caravan. I will stay behind and look for a donkey for Ishaq bin Junaid to ride because he is an old man." I rented a donkey and joined Abul Hasan at al-Hiyar, which is at the outskirts of Surra Man Raa. 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 Raa 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, Abul Qasim took a private moment with me and Abul Husain and Ishaq went ahead. Abul Qasim 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, Abul Husain said to me, "When I was with you at 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 at Askar." I said to him, "Take these, Allah has granted them to you. All praise belongs to Allah the Lord of the Worlds."

He said: Muhammad bin Kashmard wrote a letter, seeking a Dua to have his son Ahmad from his concubine forgiven. The answer came, "As for the Saqari, may Allah have that forgiven for him." The Imam

let him know that his patronym was Abu Saqr.

And narrated to me Ali bin Qais from Ghanim Abi Saeed Hindi and group from Muhammad bin Muhammad Ashari from Ghanim that he said:

"I lived in a city of India called Kashmir and I was among the forty advisors of the king. I was one of the forty persons who sat around him in his court. We were scholars of Taurat, Injeel and Zaboor. Once there was a discussion among us with regard to Prophet Muhammad and we said that we have found him mentioned in our books. Thus it was decided that I should go and find him and ask him about the correct religion. So I set out with some money. On the way I was robbed and I somehow managed to reach Kabul. From Kabul I moved to Balkh which was ruled by Ibne Abu Shoor. I went to him and told him about myself. He summoned the scholars to have a discussion with me on Islam. So I asked them about Prophet Muhammad. They said that he was their Prophet and that he has passed away. So I asked them who his successor was. They said: Abu Bakr. I told them to mention his lineage. They took his lineage upto the Quraish. I said: Then the person whose successor is Abu Bakr, was not a prophet because we have found in our books that his successor would be his cousin, the husband of his daughter and the father of his sons. All of them went to the king and said: This person has come out of polytheism and gone into disbelief. Therefore he must be executed. I said: I am following one religion and my aim is only to spread my knowledge.

So the king sent for Husain bin Askib and said: O Husain have a discussion with this man. Husain said: He has been surrounded by the scholars and jurists, how can I have a discussion with him? Take him aside and have a discussion with his as I have told you, and be lenient him. Thus Husain bin Askib took me aside and I asked him about Prophet Muhammad. He said: As the scholars have informed you, he was our Prophet. But his successor is his cousin, Ali Ibne Abi Talib (a.s.), the husband of his daughter, Fatima and the father of his sons, Hasan and Husain (a.s.). I said: I testify that there is no god, except Allah and that Muhammad is the Messenger of Allah. He took me to the king and I declared my acceptance of Islam. Then I came with Husain bin Askib to his house. He explained the teachings of Islam. I said: We have read in our books that there is a successor for every caliph. So who is the successor of Ali? He replied: Hasan, then Husain and then he mentioned each of the names till he reached the name of Imam Hasan Askari (a.s.) and then he said: Now you yourself search for the successor of Imam Hasan Askari (a.s.). So I set out to search for him.

Muhammad bin Muhammad said: And he came upto Baghdad with us. He told us that he had a friend who was helping him in this matter, but during the same time I became fed up with some of his habits and I separated from him.

He said: One day I was walking on the bridge in Baghdad in a contemplative mood when a man approached and said to me: Come to your master. He walked with me till he brought me to a house which had a garden. Suddenly I saw my master sitting there. When he saw me he spoke to me in Hindi and he greeted me. He addressed me by my name and asked about each of the forty persons separately. Then he said: You are planning to go for Hajj this year with the people of Qom. Don't go for Hajj this year. Go to Khurasan and perform the Hajj next year. Throwing a small pouch to me he said: You may use it for your expenses and don't stay in anyone's house in Baghdad. And don't tell anyone what you have seen. We set out from Uqbah and our Hajj was not complete and Ghanim went to Khurasan and he performed the Hajj the following year. Then he came to us kindly and did not enter Qom and neither did he go for Hajj. He went to Khurasan instead and died there. May Allah have mercy on him.

Muhammad bin Shazan from Kabuli that: I saw him with Abu Saeed, who remembered that I was in search of the true religion that I had found in Injeel and for which I had left Kabul. Muhammad bin Shazan said: I have received news that he has reached till here. I continued to search for him till I found him and asked him about his story. He said that he was still in search. He settled down in Medina. Whomever he mentioned this ridiculed him. Till he met a Shaykh of Bani Hashim named Yahya bin Muhammad Areezi. He said: The person you are looking for is in Sariya. He said: I came to Sariya and I went to a threshold that was sprayed with water. I felled myself at the place. A black servant emerged from the house and told me

to go away from there. I said I would not go anywhere. At last he told me to come inside. When I entered I saw my master seated at the center of the house. He addressed me by name which no one knew except my people in Kabul. Then he informed me about a few things. I said: My master, my livelihood is lost, please give me something. He said: It is lost because of your falsehood. Then he gave me rations and even though I had lost everything previously the rations Imam gave me lasted for me. Then I returned. But when I went there the next year I could not find anyone in the house."

19 - Narrated to me my father: Narrated to us Saad bin Abdullah: Narrated to me Ali bin Muhammad bin Ishaq Ashari that he said:

"I had a wife from the Mawali (emancipated slaves) whom I had deserted a long time ago. 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 had been impregnated. I wrote abouther and about a house my son-in-law had left behind for The Gharim (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 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 worlds."

20 - Narrated to me my father: Narrated to us Saad bin Abdullah: Narrated to me Abu Ali Matteeli that he said:

"Abu Ja'far came to me and took me to al-Abbasiya and led me to a ruin 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 female, who was Umm Abdullah, who would clip her hair and leave the house and would 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."

21 - He said: and narrated to me Abu Ja'far Marwazi from Ja'far bin Amr that he said:

"I went to al-Askar; this was while the mother of Abu Muhammad was alive. I was with a group 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."

22 - He said: and narrated to me Abul Hasan Ja'far bin Ahmad that he said:

"Ibrahim bin Muhammad bin Faraj al-Rukhaji wrote 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 of Allah, the Lord of the worlds." He said: 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.

23 - He said: and narrated to me Asimi that:

"A man was thinking about someone who would deliver the religious dues he owed to the Gharim (a.s.) and became much ill at ease for this. He heard a caller call, "Deliver what you have to Hajiz."

He said: Abu Muhammad al-Sarawi went to Surra Man Raa 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 Hajiz."

24 - He said: and narrated to me Abu Ja'far that:

"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."

25 - Abu Abdillah Husain bin Ismail Kindi that: Said to me Abu Tahir Bilali that:

"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 Abdullah told Tahir 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 success or 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 proximate friends of Allah their rights and leads the people to their challengers and may excessive praises be for Allah."

26 - He said: And Ja'far bin Hamdan wrote a letter to the Imam as follows:

"I made a slave girl lawful for myself but before that I laid a condition on her that I don't want a child and neither would I give her the status of mother of my children. After sometime she came to me and said that she was pregnant. I told her how this could be possible when I had told her that I don't want a child? Then she disappeared for sometime and when she returned to me she had a child with her. Neither I refused to accept the child nor stopped paying the expenses of that woman. Before her arrival with the child I had made a bequest regarding my property in favor of my children. Now when she came to me with a child I did not change my will. I just made an addition that when that child reaches maturity he should be given 200 dinars as one time payment. After that he or his children will not have any share in my property. Now my master, tell me whether I made the right decision regarding that child? And pray for my well being in the world as well as the hereafter.

The reply was as follows: Your making the slave girl lawful for yourself and then laying a condition that you don't want a child is strange matter! It is not something that befits a man of faith. Whenever he is in doubt and does not know when he went to that woman, he cannot disown his child. But is right to give him 200 dinars and nothing from endowed property because it belongs to one he has intended. Abul Hasan says: I calculated the time before the birth of the child and concluded that he was born at the expected time.

And he says: It is mentioned in the copy of Abul Hamadani: May Allah give you health. I received your letter and the letter sent to you. And this epistle is narrated by Hasan bin Ali bin Ibrahim from Sayyari.

27 - And Ali bin Muhammad Saymoori (r.a.) wrote asking for a shroud cloth and received the following reply:

"You will need it in the year two hundred and eighty or two hundred and eighty-one." He died in the year prophesied by the Holy Imam and he sent him the burial shroud two months before his death.

28 - [Narrated to us Ali bin Ahmad bin Mahziyar] that: Narrated to me Abul Husain Muhammad bin Ja'far Asadi that: Narrated to us Ahmad bin Ibrahim:

"I went to Lady Hakima, the daughter of Muhammad Ibne Ali as-Reza (a.s.) and the sister of Abul Hasan of Al-Askar (a.s.) in the year two hundred and sixty two in Medina. I conversed with her from behind the curtain and asked her about her religion. She named to me the Imams she followed and then she said, "And al-Hujja Ibn al-Hasan Ibn Ali," and mentioned his name. I said to her, "May I be sacrificed on you, 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 Shias 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 binte Ali in the superficies. 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 Husain Ibn Ali will be divided in his lifetime?"

29 - And narrated to us Abu Ja'far Muhammad bin Ali Aswad (r.a.) that he said:

"I handed over to Abu Ja'far Muhammad bin Uthman Amri cash/kind that was supposed to be paid to the Imam so that he may convey the same to the Holy Imam (a.s.). He accepted the things from me. Then two or three years before his demise once again I took some payments of the Imam to him (Amri). This time he told me to take the same to Abul Qasim Husain bin Rauh. I complained to Abu Ja'far but was told not demand that and he said: Whatever has reached Abul Qasim has reached me. Finally I took the monies to Abul Qasim and did not demand that which was in his possession."

The author says: This report proves that the representatives of the Imam had knowledge through Imam regarding the duties of each of them. This is only possible when all this is done under divine commands.

30 - And narrated to us Abu Ja'far Muhammad bin Ali Aswad (r.a.):

"Abu Ja'far Muhammad bin Uthman Amri dug a grave for himself, then he got it filled and asked the Imam about it. The reply came: There are causes for man. He sent the inquiry for the second time. The reply was: I command you to gather my affairs. After that he (Amri) passed away in two months."

31 - And narrated to us Abu Ja'far Muhammad bin Ali Aswad (r.a.) that:

"A woman gave me a garment in one of the years and asked me to take it to Al-Amri (r.a.). I took that with many other garments and when I reached Baghdad, he ordered me to submit all of them to Muhammad bin al-Abbas Qummi. I gave all of them to him except for the garment of the woman. Al-Amri (r.a.) 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 (r.a.) did not have a list of the things I was carrying."

32 - And narrated to us Abu Ja'far Muhammad bin Ali Aswad (r.a.):

"Ali bin al-Husain Ibn Musa Ibn Babawahy asked me after the death of Muhammad Ibne Uthman al-Amri to ask Abul Qasim al-Rauh to ask the Master of Age 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 father a blessed son that Allah will benefit him through this son and then there will be other sons after him."

Abu Ja'far Muhammad bin 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.

The author says: Abu Ja'far Muhammad Ibn Ali al-Aswad would often say to me when he saw me coming to the sessions of our Shaykh Muhammad Ibn al- Hasan Ibn Ahmad Ibn al-Walid 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 Dua of the Imam (a.s.).

33 - Narrated to us Abul Husain Salih bin Shuaib Taliqani (r.a.) in the month Zilqad in the year 339 A.H. that he said: Narrated to us Abi Abdullah Ahmad bin Ibrahim bin Makhlad that: I was in Baghdad in the company of Mashayakh (r.a.) when Shaykh Abul Hasan Ali bin Muhammad Samuri (q.s.) said to me in the beginning:

"May Allah have mercy on Ali bin Husain bin Musa bin Babawahy Qummi. The Mashayakh noted down that date. Then news arrived that he had died that same day. And Abul Hasan Samuri (r.a.) passed away after that on the 15th of Shaban in the year 328 A.H."

34 - Informed us Muhammad bin Ali bin Mitteel from his uncle Ja'far bin Muhammad bin Mitteel that he said:

"When Abu Ja'far Muhammad bin Uthman Amari as-Samman (r.a.) was in his last moments I was sitting near his head and asking him questions and talking to him. And Abul Qasim Husain bin Rauh was sitting at

his feet. Amari turned to me and said: I have been commanded to make a bequest in favor of Abul Qasim Husain bin Rauh." The narrator says: I got up from the head side, took the hand of Abul Qasim and seated him where I was sitting, and I myself sat down near the feet."

35 - And informed us Muhammad bin Ali bin Mitteel that he said:

"There was a woman called Zainab from the people of Aba. She was married to Muhammad Ibne Abdul al-Abi. She had three hundred dinars. She came to my uncle Ja'far Ibne Muhammad Ibne Matil and said, "I want you to give this money from me to Abul Qasim Ibn Rauh." My uncle sent me with her to translate for her. When I entered upon Abul Qasim, he addressed her with an eloquent tongue and said, "Zainab, how are you and what is the news of your children?" She did not need my translation. She gave him the money and came back.

36 - And informed us Muhammad bin Ali bin Mitteel that he said: My uncle Ja'far bin Muhammad bin Mitteel said:

"Abu Ja'far Muhammad bin Uthman al-Samman 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 Wasit at this time and give what I gave you to the first man who meets you after you climb over your courser to the waterway in Wasit." A tremendous shock overwhelmed me and I said to myself, "A man of my stature is sent for something like this and is assigned to carry insignificant items.

I went to Wasit, dismounted from the courser, and the first man who encountered me, I asked him about al-Hasan bin Muhammad bin Qatat, the pharmacist and the representative of the endowment in Wasit. He said, "I am him. And who are you?" I said, "I am Ja'far bin Muhammad bin Mateel." He recognized me through my name and gave me greetings. I gave him greetings and we hugged each other. I said to him, "Abu Ja'far al-Amri sends you his greetings and gave me these little garments and this sac to give them to you." He said "Praise belongs to Allah, Muhammad bin Abdullah al-Amri has just died and I had come out to procure a burial shroud for him." He opened the garments and there was all he needed, a Yemeni cloak, shrouds and camphor. There was money in the sac for the porters and the diggers. We attended the procession of his burial and then I returned."

37 - And informed us Abu Muhammad Hasan bin Muhammad bin Yahya Alawi the nephew of Tahir in Baghdad, on the side of the cotton market in his house that:

"Abul Hasan Ali bin Ahmad bin Ali Aqiqi in the year 298 A.H. came to meet Ali bin Isa bin Jarrah who was the vizier at that time, so that he could advise him regarding his government and to advance his needs to him. The vizier replied, 'You have many relatives in this city and if all of them start asking their needs and if we decide to entertain all of them, it will become a huge task and we will never be able to resolve the matter.' Aqiqi replied, 'Therefore I am asking my need from the one through whom difficulties are solved.' Ali bin Isa inquired, 'Who is he?' He replied, 'Allah, the Almighty.' With this he went out of the room angrily. Aqiqi used to say, 'I came out angrily and was saying, 'Allah, the lord of the Universe, gives patience on every calamity and solves every difficulty.'

Uttering this statement I left from there. Then a messenger from Husain bin Rauh came to me with a message from him. I complained to him about the vizier and he in turn narrated my complaint about the vizier to Husain bin Rauh (r.a.). That messenger returned and gave me one hundred dirhams. I counted all of them and weighed them. He also gave me a handkerchief and some quantity of Hunoot (camphor) and a few shrouds and declared, 'Your master has conveyed salutations to you and said that whenever any difficulty or sorrow befalls you, at that time wipe your face with this handkerchief. It is your master's handkerchief. Take this money, camphor and shroud along with you and know that tonight your wishes will be fulfilled.' He also said, 'When you reach Egypt, Muhammad bin Ismail will die 10 days before you and then after 10 days, even you will leave the world. This shroud and camphor are for you.' I took it from the messenger and he left.

I was busy at home when there was a knock. I asked my servant, 'Is everything all right? Go and see who is

there.' He went to see and replied, 'Everything is fine. The vizier's paternal cousin Hamid bin Muhammad Kaatib's servant has come.' He brought him to me. The servant said to me, 'The vizier and my master Hamid have called you.' I mounted my horse and went ahead till I reached the lane of Wazzaneen and saw that Hamid was sitting and waiting for me. When he saw me, he advanced towards me and shook hands with me and both of us headed for the vizier's house. The Vizier said to me, 'O old man, Allah has fulfilled your wish.' Then he apologized to me (of his past behavior) and gave me some official papers bearing his seal. I took them and came out."

Abu Muhammad al-Hasan bin Muhammad says: Abul Hasan Ali bin Ahmad al-Aqiqi narrated this to us in Nasibain and said to me, "These scents have not come but from my aunt." He did not mention her name. I really wished the scents for myself. Al-Husain bin Rauh 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 woven at Yemen, three garments from Khurasan, and a turban. The scents were in a sac. 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." 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 it. 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-Aqiqi and said to his servant, Khair, "I want to see the Shaykh." He took me inside. Al- Aqiqi said, "What is happening?" I said, "My master, the dirham which you gave me, I did not put it back." 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 bin Ismail had died ten days before him and then he died and was shrouded in the burial shrouds he was given."

38 - Narrated to us Ali bin Husain bin Shaazaway Muaddab (r.a.) that he said: Narrated to us Muhammad bin Abdullah from his father Abdullah bin Ja'far Himyari: Narrated to me Muhammad bin Ja'far: Narrated to me Ahmad bin Ibrahim that he said:

"I went to Lady Hakima, the daughter of Muhammad Ibne Ali as-Reza (a.s.) and the sister of Abul Hasan of Al-Askar (a.s.) in the year two hundred and sixty two. I conversed with her from behind the curtain and asked her about her religion. She named to me the Imams she followed and then she said, "And al- Hujja Ibn al-Hasan Ibn Ali," and mentioned his name. I said to her, "May I be sacrificed on you, 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 Shias 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 binte Ali in the superficies. 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 Husain Ibn Ali will be divided in his lifetime?"

39 - Narrated to us Muhammad bin Ibrahim bin Ishaq Taliqani (r.a.) that:

"I was in the company of Shaykh Abul Qasim Husain Ibne Rauh (q.s.) with a group of people including Ali bin Isa Qasri when a man stood up and said: 'I wish to pose some questions to you.' He (Ibne Rauh) replied, 'You may ask.' He asked, 'Please tell me if Husain (a.s.) is the Wali (saint) of Allah?' He replied at once, 'Yes.' He asked, 'Is it possible for Allah to give power to His enemy over this friend?' Husain bin Rauh said, "Pay attention to what I am saying and remember it. You should know that the Almighty Allah does

not speak to the people directly. But He sends some prophets of His to them. If He had sent non-humans as prophets they would not have gathered near him, they would have shunned him. That's why the prophets were from the people (human). They used to eat like humans and walked in the streets and bazaars. People used to say to him: You are like us and we are like you. We do not accept that you are a prophet but that you present some miracle. If you show a miracle we would know that you have a special distinction from Allah, which we do not have. Thus the miracles of the prophets are the greatest proof of the veracity of their claims. Therefore some of them after warnings and completion of proof presented the miracle of the flood and storm and the arrogant ones were drowned. Some were such that when thrown into the fire, it became cool and comfort for them. For some of them the sea split and the enemies drowned in it. The Almighty Allah turned the dry staff into a python. Of them were such through whose hands the Almighty enlivened the dead and for some split the moon and in the same way gave speech to animals like camel and wolf, etc.

In other words the divine prophets presented such miracles that people were not capable of performing them. The wisdom of the Almighty was such that the prophets, though they possessed the miracles sometimes they achieved victories and sometimes they suffered defeat. If they had always been victorious and had never suffered defeat and calamities the people would have mistaken them for being God and considered them all-powerful. Thus the prophets, despite their miracles were sometimes victorious and successful and sometimes vanquished, therefore the people did not perceive them to be omnipotent and realized that there was a power above the prophets Who is the creator and Nourisher of the Universe? They were compelled to confess to Him and obey His prophets, who are the proofs of Allah over the people. Anyone who saw their propagation, warnings and signs decided and confessed that it was truth and worth obedience. In this way they secured their salvation and those who deviated from this and became inimical to the divine messengers fell into everlasting chastisement. So: that he who would perish might perish by clear proof, and he who would live might live by clear proof."

Muhammad bin Ibrahim bin Ishaq says that the reply of Husain bin Rauh was so astonishing that the next day he went to him to ask him whether it was his own reply or he had learnt it from the Infallible Imam (a.s.). Husain bin Rauh told him: "O Muhammad bin Ibrahim! I never say anything on my own even in the most difficult circumstances. Rather the source of all the things is from the favors I have received from the Proof of Allah and heard from him..."

40 - Narrated to us Ahmad bin Muhammad Yahya al-Attar (r.a.): Narrated to us my father: Narrated to us Muhammad bin Shazan bin Nuaim Shazani that:

"Four hundred and eighty dirhams were given to me as religious dues. I added another twenty from myself and sent them to Abul Husain al-Asadi and did not tell him about the twenty from my own. The answer came, "The five hundred dirhams, of which twenty were yours, was received."

Muhammad bin Shazan says: After that I sent some money and did not specify who the senders were. The receipt that came specified the name of each individual and the amount he had sent.

Abul Abbas al-Kufi said: A certain man took some money to deliver to the Imam. He desired to see a proof. The Master 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 dinars out from the money that was with me. I did not weigh those six coins and passed on the rest. A letter came, "Return the six, which you took out without weighing. Their weight is six dinars and five dawaniq and one and a half grain." I weighed the dinars and they were as the Imam (a.s.) had said."

41 - Narrated to us Abu Muhammad Ammar bin Husain bin Ishaq Usrooshini (r.a.) that: Narrated to us Abul Abbas Ahmad bin Khizr bin Abi Salih Khujandi (r.a.) 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 Master of the Time (a.s.) as follows:

'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.

It is narrated about Abul Qasim bin Rauh that with regard to the tradition that His Eminence, Abu Talib brought faith Islam on the basis of the numeric values of Arabic letters', Ibne Rauh tied sixty-three knots with his hand. And then he said: It means that Allah is Wahid (One) and Jawad (generous).

42 - Narrated to us Ahmad bin Harun Faami (r.a.): Narrated to us Muhammad bin Abdullaah bin Ja'far Himyari from his father from Ishaq bin Haamid Katib that he said:

"There was in Qom a faithful cloth seller. One of his partners in business was from the Murjiah sect. Once they received a very fine piece of cloth. The believer said: I will send this cloth to the Master (Imam). His partner said: I don't know your Master, but you can do what you like. So the believer sent that cloth to the Imam. The Imam cut the cloth into half, kept one piece and returned the other and said: We don't need anything from Murjiah."

43 - Abdullaah bin Ja'far Himyari said:

An epistle came to Shaykh Abu Ja'far Muhammad bin Uthman Amri from the Imam, expressing condolence at the passing away of his father. One part of the epistle said:

"Indeed we are from Allah and to Him we shall return...We submit to His command and are satisfied with His decree. Your father has lived in good fortune and has passed away with dignity. May Allah's mercy be upon him, he has joined his friends and masters. Your father was always in the affair of the Imams (a.s.) and whatever would bring him near to Allah. May Allah brighten his countenance forgive his mistakes!"

May Allah give you more reward...and from the success of that departed one it is sufficient that he had a son like you, who would succeed him in his place and invoke mercy for him. And I also say that thanks be to my Lord because the hearts of the Shias are happy because of what Allah had made in you. May Allah help you and make you succeed. May He be your guardian and protector."

Epistles from the Master of the Age

Issued to Amari and his son (r.a.) narrated by Saad bin Abdullah.

44 - Shaykh Abu Ja'far (r.a.) said: Saad bin Abdullah has narrated as follows:

"May Allah make you successful in His obedience and steadfast in his religion and may He make you fortunate by His pleasure. I have learnt of what you have mentioned about Mithami and what he has stated about Mukhtar. And the one who met Mukhtar and spoke to him and concluded that the sole successor of Imam Hasan Askari (a.s.) is only Ja'far, the son of Imam Hadi (a.s.), and that he considered his Imamate to be valid. We have taken note of the whole matter that you had received from the friends and companions (Shias). And I seek refuge of Allah from blindness after light and vision, and from deviation after guidance and from evil deeds and dangerous mischiefs, while the Almighty Allah says:

أَحَسِبَ الْأَنَاسُ أَنَّمَا مَا يَرَوْا هُمْ لَا يُفْتَنُونَ

"Do men think that they will be left alone on saying: We believe, and not be tried?"²³⁸

And it is indeed surprising! How people fall into mischief and step into bewilderment and lean towards left and right and separate from their religion. Are they victims of doubt? Are they inimical to truth? Are they ignorant of the message and import of authentic traditions and correct reports? Or is it that they are aware of it but they have made themselves forget it?

Indeed the earth is never devoid of the proof, whether apparent or hidden. They have not seen and do not know that the Imams have arrived one after the other after their Prophet till the position reached Imam Hasan Askari (a.s.) and he sat on the seat of his respected father by the leave of Allah and guided towards the true path. He was the luminous star and the brilliant moon. Then the Almighty Allah summoned him to His presence and took him in His mercy. He, like his respected forefathers, made a bequest and entrusted his successorship and the covenant and last Imamate to his successor and his legatee. The Almighty Allah, by His predetermined will, concealed his location and His elevated rank is with us, Ahle Bayt and His favor is for us. If the Almighty Allah permits me to reappear, I would present truth in the best form and the most illuminated argument and sign, and I would have made myself apparent and established the proof. But the will of Allah is more dominant and cannot be subverted and His decision does not change. And the time decided by Him does not become apparent. On the basis of this they should keep aloof from their sensual desires and remain steadfast on the path they were on before this. And they must not try to search out needlessly that, which Allah has kept concealed as they would become sinful and they must not try to expose the divine secret, as they would regret it.

Although they should know that the truth is by us and with us and no one except us would claim thus, but that he or she would be a liar and fabricator. None except us can claim thus, except that he or she be deviated. Therefore, what we have stated here should suffice for them, rather than seeking further clarifications. Rather than desiring more explanation and details, they should rest content with this much, if Allah wills."

²³⁸ Surah Ankaboot 29:2

[Supplication during the Occultation of the Qaim]

45 - Narrated to us Abu Muhammad Husain bin Ahmad Mukattib: Narrated to us Abu Ali bin Hammam the following supplication and mentioned that Shaykh Amri (q.s.) had dictated it to him and commanded him to recite it and it is the supplication of the occultation of al-Qaim (a.s.).

الله عرفني نفسك ، فإنك إم تعرفني نفسك أعرف نبيك ، اللهم عرفني نبيك فإنك إم تعرفني نبيك م أعرف حجتك ، اللهم عرفني حجتك فإنك إم تعرفني حجتك ضلال عن ديني ، اللهم لا تمني ميّة جاهلية ، لا تزغ قلبي بعد إذ هديتني ، اللهم فكما هديتني بولالية من فرست طاعته علي من لاة أمرك بعد سوك صلوات الله عليه آله حتى يت لاة أمرك أمير مؤمنين حسن حسین عليه محمد جعفر اموسى علياً مهدي صلوات الله عليهم أجمعين ، لهم فثبتني على دينك استعملني بطاعتك ، ين قلبي وي أمرك ، عافني مما امتحنت به خلقك ، ثبتنی على طاعة ي أمرك ذي سترته عن خلقك ، فإذنك غاب عن بریتك ، أمرك ينتظر ، أنت عام غير معلم با وقت الذي فيه صلاح أمر يك في الاذنه با ظهاره أمره كشف ستره ، فصبرني على ذلك حتى لا احب تعجيل ما اخرت لا تأخير ما عجلت ، لا أكشف عما سترته ، لا أبحث عما كتمته ، لا انزع عك في تدبرك ، لا اقوه م كيف ما بالي الامر لا يظهر ؟ قد امتلات الا ض من جو ؟ . أفوض اموي كلها يك.

الله إنيأساك أ تريني ي أمرك ظاهرا نافذا لامرک مع علمي بأك اسلط اقد ابرها الحجة مشينة الاداء احو اقوة ، فافعل ذك بي بجميع مؤمنين حتى ننظر إلى يك صلوانك عليه آله ظاهر امقالة ، اضح ادلة ، هاديا من اضلاة ، شافيا من جهاة ، ابرز ياب مشاهده ، ثبت قواعده ، اجعلنا من تقر عينه برويته ، أقمنا بخدمته ، توفنا على ملته ، احضرنا في زمرته . لهم أذه من شر جميع ما خلقت برأت ذات انسات صوات من احفظه من بين يديه من خلفه عن يمينه عن شمه من فوقه من تحته بحفظك الذي لا يضيع من حفظته به ، احفظ فيه سوك صي سوك.

الله مد في عمره ، زد في أجله عنه على ما يتمناه استرعيته ، زد في كرامتك به فانه هادي امهدي قائم مهدي ، طاهر تقى زكي ارضي امجده اش��و

الله لا تسلينا يقين طو الامد في غيبته انقطاع خبره عنا ، لا تنسنا ذكره انتظار الایام قوة يقين في ظهو ادعاء صلاة عليه حتى لا يقطانا طو غيبته من ظهو قيامه ، يكو يقيننا في ذك كيقيننا في قيام سوك صلوانك عليه آله ، ما جاء به من حيك تزيلاك ، قو قلوبنا على الایام به حتى تسلك بنا على يده منهاج اهدى حجة عظمى ، اطريقه وسطى ، قونا على طاعته ، ثبتنا على متابعته اجعلنا في حزبه اعونه انصار ، اراضين ب فعله لا تسلينا ذك في حياتنا لا عند فانتا حتى تتوفانا نحن على ذك غير شاكين لا ناكثين لا مرتابين لا مكذبين.

الله عجل فرجه أيده بنصر ، انصر ناصريه ، اخذ خاذيه ، دمر على من نصب له كذب به ، أظهر به حق ، أمنت به باطل ، استنقذ به عبادك مؤمنين من ابد ، انعش به ابلاد ، اقتل به جباره كفر ، اقصم به فس اضلاة ، دخل به اجياب اكفارين ، ابر به امنافقين اناكثين جميع مخالفين املحدين في مشاق الا ض مغاربها ، بربها بحرها ، سهلها جبلها حتى لا تدع منهم ديار لا تبني لهم آثارا ، تظهر منهم بلادك ، اشف منهم صد عبادك ، جدد به ما امتحى من دينك ، اصلاح به ما بد من حكمك ، غير من سنتك حتى يعود دينك به على يديه غضا جديدا صحيحا لا عوج فيه لا بدعة معه حتى تطفئ بعده نير اكفارين ، فإنه عبادك الذي استخلصته نفسك تضيئه نصرة نبيك ، اصطفيتها بعلمك ، عصمته من اذنوب برأته من عيوب ، اطلعه على عيوب ، أنعمت عليه طهرته من ارجس نقائه من دنس.

الله فصل عليه على آبائه الانمة طاهرين ، على شيعتهم منتجبين ، بلغهم من آباءهم أفضل ما يأملون ، اجعل ذلك منا حاصا من كل شاك شبهة ياء سمعة حتى لا نريد به غيرك لا نطلب به إلا جهك.

الله إنا نشكوناك فقد نبينا ، غيبة بنا ، شدة زمان علينا ، قوع افتئن [بنا] ، تظاهر الاعداء [عليها] ، كثرة عدنا ، فلة عدنا.

الله فاجر دك بفتح منك تعجله ، نصر منك تعزه ، إمام عذر ظهره حرب عازمين.

الله إنا نسألك ألا تأخذ و بك في إطها عذك في عبادك ، قتل أعدائك في بلادك حتى لا تدع لحوا يا رب دعامة إلا قصمتها لا بنية إلا أفيتها ، لا قوة إلا هنتها ، لا كنا إلا هددته لا حدا إلا فلتنه ، لا سلاحا إلا أكلنته لا آية إلا نكتها ، لا شجاعا إلا قتلته ، لا جيشا إلا خذاته ، لا مهمن ياب ببحرك دامغ ، اضربهم بسيفك قاطع ، ببسنك ذي لا ترده عن قوم مجرمين عذب أعدائك أعداء دينك أعداء سوك بيدك أيدي عبادك مؤمنين.

الله أكف يك جتك في أرضك هو عذك كد من كاده ، امكر من مكر به ، اجعل دائرة سوء على من أراد به سوءا ، اقطع عنه مادتهم ، عبده قلوبهم ، رزمه أقدامهم ، خذهم جهرة بغنة ، شدد عليهم عقابك ، أخزهم في عبادك ، عنهم في بلادك ، أسكنهم أسفل ناك ، أحط بهم أشد عذابك ، أصلهم نارا احش قبور موتاهم نارا ، أصلهم حر ناك فإنهم أضاعوا أصلة اتبعوا شهوات أذوا عبادك.

الله أحي بويك قرآن ، أتنا نوه سرما لا ظلمة فيه ، أحي به قلوب ميتة ، اشف به أصداء وغرة ، اجمع به الاهواء مختلفة على حق ، أقم به حدود معلنة الاحكام مهملة حتى لا يبقى حق إلا ظهر ، لا عذر إلا زهر ، اجعلنا ياب من أوuanه مقوى سلطانه مؤتمرین لامرہ ، اراضین بفعله ، مسلمین لاحکامہ ، من لا حاجة به بهی تقیة من خلفك ، أنت يا رب ذي تکشف سوء تجیب مضطر إذا دعاك ، تتجی من کرب عظیم ، فاکشف ياب ضر عنک ، اجعله خلیفة في أرضك كما ضمنت.

الله لا تجعلني من خصماء محمد ، لا تجعلني من أعداء محمد ، لا تجعلني من أهل حنق غیظ على محمد ، فإني أعوذ بك من ذلك فأعذني ، أستجير بك فأجرني.

الله صل على محمد محمد ، جعلني بهم فائزًا عندك في الدنيا الآخرة من مقربين.

'O Allah introduce Yourself to me. For if You don't introduce Yourself to me I will not recognize Your Prophet. O Allah introduce Your Messenger to me for if You don't introduce Your Messenger to me I will not recognize Your Proof. O Allah introduce Your proof to me for if You don't introduce Your proof to me I will deviate in my religion. O Allah don't let me die the death of ignorance and do not turn my heart after guidance. O Allah when you have guided me to the guardianship of the one whose obedience is incumbent on me who is the master of Your affair after Your Messenger. Peace be on him and his progeny. So I became attached to the master of your affair, Amirul Momineen, Hasan, Husain, Ali, Muhammad, Ja'far, Musa, Ali, Muhammad, Ali, Hasan and Hujjat al-Qaim Mahdi, Your bliss be on them all. O Allah, keep me steadfast on Your religion, keep me prepared for Your obedience all the time and keep my heart soft for the master of Your affair. Save me from those trials in which You involve Your creatures. And keep me steadfast on the obedience of Your Wali whom You have concealed from the view of Your creatures. Who is waiting for Your command and You are the learned without being taught, about the time when the circumstances of Your Wali will be reformed and when he will reappear and the veil of occultation shall be opened. Then give me patience so that I don't make haste in what You have delayed or that I be inclined to the delay of that which You want to hasten. And that I do not ask of the exposition of what You have concealed. And search for that which You have concealed. Or that I should be dissatisfied with what You have decreed. And I should not say why and how the hidden Imam is not reappearing while the world is fraught with injustice and oppression. I have entrusted all my affairs to You.'

O Allah, I ask You to let me see the incomparable elegance of Your Wali when his rules shall be enforced. I know that the proof, argument, evidence, exigency, intention and strength is all for You only. So do this favor on me and the believers that we see Your Wali Amr. Your bliss be on him and his progeny. In this way

should His command become apparent and his guidance should become clear. He is one who brings out from misguidance to guidance and one who cures from the malady of ignorance. O Lord, reveal his countenance, make his pillars firm and include us among those who witness his incomparable elegance. And give is the good sense (Taufeeq) to serve him. And that we may die on his faith and are raised in his army.

O Allah, protect the hidden Imam whom You have created from every kind of mischief, whom You brought from nonentity to being, whom You created, raised up and gave a form. And protect the Imam from the evil that comes to him from the front and from behind. From right and the left. From above and from below. Keep him in Your protection. In a protection after which none can harm him. And through him protect the Prophet and the successor of the Prophet. O Allah, give the Imam of the Age a long life. Increase his lifespan. Help him in the Wilayat and rulership that you will grant to him. He is the guided one, one who will establish the truth, the pure, pious, sincere, satisfied, pleasing, patient, one who makes effort in the way of Allah and the thankful one.

O Allah, do not destroy our certainty due to the prolongation of his occultation and due to lack of news about him. Give us perfect faith in his remembrance, in his awaiting and in him. Do not make us careless of our duty of praying for him and for invoking divine blessings on him. Do not make us fall in despair for his reappearance and we should have firm certainty in his advent like we are certain of the advent of Your Messenger. And like we have faith in all that was revealed on the Prophet. Make our faith in these things strong. Till You make me walk the path of guidance by the Great Proof and the middle path. Give us the capability of his obedience and keep us steadfast in following him. Include us among his forces, his friends and his helpers. And make us among those who are satisfied with each of his actions. And don't deprive us of this bounty; neither in the lifetime nor at the time of death. Till we die on the same faith and certainty. Make us not among those who doubt or those who break the covenant or those who fall in sloth or those who deny.

O Allah, hasten his reappearance and help him and help those who help him. Abandon those who desert him and destroy those who are inimical to him and those who deny him. Through his being make the true religion apparent. Through him destroy falsehood. Through him save the believers from degradation. Inhabit the cities through his blessings. Eliminate the oppressors of disbelief through him. Destroy the strength of the leaders of the misguided ones and humiliate the tyrants and disbelievers through him. Through him destroy all the hypocrites, oath-breakers, irreligious that live in the east and the west of the earth, on land and on water, in plains or hills so that neither their cities should remain nor their vestiges. And that Your cities may be purified from them. And cure the hearts of Your servants from them, and through the Imam of the Age revive all that has been destroyed from Your religion, all the laws that have been changed and all Your practices that have been altered. Through the Imam reform all these things so that Your religion get a new lease of life and becomes perfect. The divine laws should become worthy of being followed without any hesitation and innovation. Due to his just rule the fire of disbelief should be extinguished because he is the one whom You have kept especially for Yourself. Whom You chose for helping Your Prophet. You chose him for Your knowledge and protected him from sins and immune from all defects. And You informed him of the secrets of the Unseen and sent Your bounties upon him. You kept him away from every impurity and clean from every ignorance and disobedience.

O Allah, bless them and their purified forefathers. And on their prominent Shias; and fulfill his hope. And keep this supplication of us pure from every doubt and show-off. So that we do not intend to please anyone but You.

O Allah, we beseech in Your court that our Prophet is also not among us. And our leader is also hidden from us. We are surrounded by hardships and trials of the world. The enemies have got an upper hand over us. Your opponents are more and our numbers are few.

So, Allah, save us from these calamities at the earliest and give us victory through the just Imam. O the true deity, accept our plea.

O Allah, we beseech You to permit Your Wali to express Your justice among Your servants and that he may slay Your enemies till there does not remain any caller to oppression. O Lord, demolish the pillars of oppression and destroy the foundations of tyranny. Demolish their pillars and blunt their sword. Make their weapons useless. Lower their flags and eliminate their fighters. Put discord into their forces. O Lord, send down hard stones upon them and hit them with Your sharp sword. Do not turn away the severity of Your chastisement from the criminals. Send down chastisement on the enemies of Your Wali and the enemies of Your Messenger through the hands of Your Wali and the hands of Your servants.

O Lord, suffice for Your Hujjat and Your Wali in the earth from the fear of their enemies. And nullify the plots that they devise for him. Imprison in the circle of evil one who intends bad for the Qaim. Remove the mischief of the world through his blessed existence and put awe into the hearts of his enemies. Make the steps of his enemies waver. Leave his enemies confused and send down severe chastisement on them. Degrade them among Your servants. Make them accursed in Your cities. And put them in the lowest level of Hell. And send your worst punishment for them. Fasten them with fire and fill the graves of their dead with fire. And tie them with the fire of Hell. They are the same who considered Prayer unimportant, who followed their base desires and humiliated Your servants.

O Allah, revive the Quran through Your Wali. Show us its effulgence which is permanent and in which there is no darkness. Enliven the dead hearts through him. Cure the hearts which are full of malice. And through him bring together on truth different selfish desires. Through him revive the laws that have been made obsolete so that the truth becomes triumphant and justice is established. O Lord, include us among his helpers. That we may strengthen his rule and be of those who follow his commands and are satisfied with each of his actions. Make us of those who submit to his commands. Make us such that people do not have to resort to dissimulation from us. O Lord, You are the only one who saves from every harm. You answer the prayer of the helpless. You save from great sorrow and pain. Thus O Lord, remove every harm from Your Wali. Appoint him as Your Caliph on the earth as You have decided about him.

O Lord, do make me of those who dispute with the Aale Muhammad and don't make me among their enemies. Don't make me one who is displeased and angry with Aale Muhammad. Thus I seek Your refuge from this; so please give me refuge. And I beseech You to grant me.

O Allah, bless Muhammad and the progeny of Muhammad and make me successful with them in the world and the hereafter and make me from those who are proximate to You.

46 - Narrated to us Abu Muhammad al-Hasan bin Muhammad al-Maktab that: In the year Shaykh Abul Hasan Ali bin Muhammad as-Saymoori (q.s.) passed away when I was in the City of Islam (Baghdad). Thus a few days before his demise I went to him and saw that he was showing a Tawqee to the people which read as follows:

"In the Name of Allah the Beneficent the Merciful. O Ali bin Muhammad as-Saymoori, may Allah give good rewards to your brethren concerning you (i.e. on your death), for indeed you shall die after six days. So prepare your affairs, and do not appoint anyone to take your place after your death. For the second occultation has now occurred, and there can be no appearance until, after a long time when Allah gives His permission, hearts become hardened and the world is full of injustice. And someone shall come to my partisans (Shia) claiming that he has seen me; but beware of anyone claiming to have seen me before the rise of al- Sufyani and the outcry from the sky, for he shall be a slanderous liar."

And there is no strength and might except for Allah, the High and the Mighty."

He says: "We took a copy of the Tawqee and left him and on the sixth day we again went to him to find him in throes of death. So we asked him: Who is your successor? He said in reply:

For Allah is the affair, He would attain it.

And he passed away, may Allah be pleased with him and those were the last words that I heard from him."

47 - Narrated to us Abu Ja'far Muhammad bin Ali bin Ahmad bin Buzurg bin Abdullah bin Mansur bin Yunus Ibne Buzurg, a companion of as-Sadiq (a.s.) that: I heard Muhammad bin Hasan Sairafi Dauraqqi, a native of Balkh say:

"I desired to go to Hajj and had some religious dues, some of which were gold and some were silver. I melted the gold and the silver and rendered them into pieces. These funds had been entrusted to me to deliver them to Shaykh Abul Qasim Husain bin Rauh. When I reached Sarakhs, I erected my tent on a sandy spot and began separating the pieces of gold and silver. One of the pieces fell from me and went into the sand and I did not notice. When I reached Hamadan, I went over the gold and silver once again as a precaution to guard them, and found out that one piece, which weighed a hundred and three metical, or he said, ninety three metical, was missing. I replaced that piece with another piece of the same weight from my own funds and put it with the other pieces of gold and silver. When I reached Baghdad, I went to Shaykh Abul Qasim Husain bin Rauh and gave him all of the gold and silver I was carrying. He stretched his hand and pulled out the piece I had included from my own funds, from amongst all the pieces, threw it to me and said, 'This piece is not ours. Our piece is the one you lost at Sarakhs, where you erected your tent over the sands. Return to that place and disembark where you had disembarked and search for the piece there beneath the sands. You will find it there and when you will come back here, you will not see me.'

I went back to Sarakhs and disembarked where I had stayed and found the piece of gold. I went back to my lands and when the next time I went for Hajj, I took the piece and went to Baghdad, and found out that Shaykh Abul Qasim Husain bin Rauh had passed away. I met Abul Hasan al-Samari and gave the piece to him."

48 - Narrated to us Abu Ja'far Muhammad bin Ahmad Buzurgi that:

"I saw in Surre-Man-Raa a young man in the Masjid famous as Masjid Zubaidiya on the Market Road, and he mentioned that he was a Hashimite from the descendants of Musa bin Isa. Abu Ja'far did not mention his name. I was praying; when I completed the prayer, he asked: Are you Qummi or Raazi? I said: I am Qummi but I am caretaker of the masjid of Amirul Momineen (a.s.) in Kufa. He said: Do you know the house of Musa bin Isa in Kufa? I said: Yes. He said: I am his son. And he said: My father had a number of brothers and the eldest of the brothers was very rich but he did not give anything to his younger brothers. One day the younger brother came to the elder brother and stole six dinars from him. The elder brother said to himself: I will go to Imam Hasan bin Ali bin Muhammad bin Reza (a.s.) and request him to tell my younger brother to return it. Perhaps he will return my money as the Imam has a kind way of speaking. In the morning he thought to himself: Instead of going to the Imam it would be better to complain to the ruler's police officer. So he went to the officer but he was busy in a game. He waited for him to finish the game. Meanwhile a messenger of the Imam came and told the elder brother that the Imam was calling him. When he went to the Imam, the Imam said: In the evening you had made a request to us but in the morning you changed your mind. Go back home check the box in which you keep your money. Your money has come back so don't suspect your brother. Behave nicely with him and give him something from your funds. If you don't want to give him, send him to us, we will give him. He says: On the way back I met my servant who told me that the money box has been found."

Abu Ja'far Buzurgi says: The next day that young man took me home and played host to me. Then he called out to his bondmaid and said either, "Ghazzal or O Zulal. Suddenly an aged bondmaid came. He said to her, "Bond maid, speak to your master of the narrative of the applicator and the baby." She said, "We had a child who was sick. My mistress asked me to go to the house of al-Hasan bin Ali (a.s.) and ask Lady Hakima to give us something to bless our child with health. I went to Lady Hakima and asked her that. Lady Hakima said, 'Bring me the applicator by which the baby was born yesterday, has received kuhl .' Meaning the son of al-Hasan bin 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."

Abu Ja'far Buzurgi says: In the Kufa masjid I met Abul Hasan bin Barhuna Barsi and narrated this tradition to him from that Hashemite youth. He said: That Hashimi has narrated the same story to me without

omitting or adding anything.

49 - Narrated to us Husain bin Ali bin Muhammad Qummi, known as Abi Ali Baghdadi that:

"When I was in Bukhara a man known as Ibne Jaushir handed me ten pieces of gold and asked me to give them to Shaykh Abul Qasim Husain bin Rauh in Baghdad. I carried them with me and when I reached Amawaih, I lost one of the pieces. I did not realize this until I reached Baghdad. I took out all of the gold for delivery, but I noticed one was missing. So I bought another piece of equal weight in its place and put it with the other nine pieces. Then I went to Shaykh Abul Qasim Husain bin Rauh and put the pieces in front of him. He said, "Take it. That piece which you bought is yours," pointing with his hand towards the piece. "The piece which you lost has already reached us, and here it is." Then he pulled out the piece which I had lost at Amawaih. I looked at it and recognized it.

Husain bin Ali bin Muhammad, known as Abu Ali al-Baghdadi said: I saw that year in Baghdad a woman who was asking me about the representative of our Masters (a.s.) who he was. One of the Qummis told her that he is Abul Qasim Husain bin Rauh and led her to me. She came to him when I was there and said, "O Shaykh, what do I have with me?" He said, "Whatever you have with you, throw it at the Tigris river and then come back to me, so I may inform you." The woman went and carried what was with her and threw it at the Tigris and then returned. Abul Qasim Husain said to a bondmaid of his, "Bring me the case." Then he said to the woman, "This is the case that was with you and you threw it into the Tigris. Should I tell you what is in it or you are going to tell me?" "You tell me," said the woman. He said, "There is a pair of gold bracelet in this case and a big ring fastened with jewels, and two small rings fastened with jewels and two rings, one of them turquoise and the other cornelian." It was as he had said and he had not left out anything. Then he opened the case and showed me its contents. The woman also looked at it. She exclaimed, "This is the very case I carried and threw into the Tigris." I and the woman fainted out of happiness of seeing this miraculous proof of the truth of guidance.

After he narrated this tradition to me, Husain said, "I bear witness by Allah, the High, that this tradition is as I told you, neither have 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."

50 - Narrated to us Abul Faraj Muhammad bin Muzaffar bin Nafees Misri Faqih that: Narrated to us Abul Hasan Muhammad bin Ahmad Dawoodi from his father that he said:

"It is narrated about Abul Qasim bin Rauh that with regard to the tradition that His Eminence, Abu Talib brought faith Islam on the basis of the numeric values of Arabic letters', Ibne Rauh tied sixty-three knots with his hand. And then he said: It means that Allah is Ahad (One) and Jawad (generous)."

The explanation of this is the sum total of the numeric equivalents of the letters of the sentence: Allah is Ahad (One) and Jawad (generous) is 63. That is A=1, L=30, H=5 + A=1, H'=8, D=4 + J=3, W=6, A=1, D=4. Hence sum total is 63.

51 - Narrated to us Muhammad bin Ahmad Shaibani and Ali bin Ahmad bin Muhammad Daqqaq and Husain bin Ibrahim bin Ahmad bin Hisham Muaddab; and Ali bin Abdullah Warraq - May Allah be pleased with them – they said: Narrated to us Abul Husain Muhammad bin Ja'far Asadi (r.a.):

"The follow epistle was received from the Imam through Shaykh Abu Ja'far Muhammad bin Uthman (q.s.) in reply to my question:

As for a question you asked about the Prayer at the time of sunrise and sunset its reply is as follows: It is so that they say that the sun rises and sets between the two horns of Shaitan, then what is better than prayer that it may rub the nose of Shaitan on the earth? Therefore recite prayer at this time and rub the nose of Shaitan (humiliate him).

As for a question about that which has become endowed about us and that which is fixed for us, but inspite of this if its owner becomes needful of it, its reply is as follows: Till it has not been accepted, a transaction is allowed to be made invalid and one could spend from it. If it has been accepted it cannot be

made invalid, whether he is needful of it or not.

As for that which you asked: that if someone is having something from our property and he spends it without our permission as if he is himself the owner and considers it permissible for himself. The reply to it is as follows: One who does thus is accursed and on the Day of Judgment we would be displeased with him. The Holy Prophet (s.a.w.s.) has certainly said: "Anyone who considers a prohibited thing of my progeny as permissible is eligible for my curse and that of all the prophets. One who encroaches upon our rights is among those who are unjust upon us and the curse of Allah is upon him. The Almighty Allah says:

عَنْهُ اللَّهُ عَلَى الظَّالِمِينَ

"Know that! The curse of Allah is upon the oppressors."²³⁹

As for your question that if a child is circumcised and the foreskin again grows up is it necessary to cut it off again; the reply is that yes, it is necessary to cut off that skin again. The earth complains to Allah, the Mighty and Sublime for forty days when an uncircumcised person urinates on it.

As for your question whether it is allowed to pray having a fire, a picture or a lamp in front, the reply is that there is difference of opinion in this matter. You should know that if one is not from the children of idolaters and fire worshippers he can have these before him and pray. But if one is from the children of idolaters and fire worshippers having these things before him in prayers is not allowed.

As for your question regarding our property, whether it is allowed to stay in the building, is it allowed to pay taxes through its income and one who has entered this place to gain our proximity and reward, is it allowed to spend on playing host to him? The reply is that when it is not permissible to use the property of others without their permission, how can it be lawful to use our property when our permission has not been taken? Thus one who makes use of our property without our leave it is as if he has made lawful what we made unlawful for him and one who consumes anything from our property it is as if he has filled his stomach with fire and very soon he would be cast into the blazing fire.

As for your question whether it is allowed for a person to form an endowment in our name and appoint a person to take care of the property and in lieu of it take a fixed sum of money and send the balance to the Imam. Well, the reply is that this caretaker is allowed to take the sum specified by the creator of endowment. But apart from this none else is allowed to take anything from the endowment.

You asked regarding the fruits on our property, that whether passersby are allowed to eat from them. The reply is that they are allowed to do so but they cannot carry away the fruits from there."

52 - Narrated to us my father and Muhammad bin Hasan bin Ahmad bin Walid - May Allah be pleased with them – they said: Narrated to us Saad bin Abdullah from Ahmad bin Muhammad bin Isa from Muhammad bin Abi Umair from Ali bin Abi Hamza from Abi Baseer that he said:

"I said to Abu Ja'far (a.s.): May Allah do good to you, which is the easiest way to enter the fire of hell? He replied: To usurp a single dirham from the property of an orphan – and we (Aale Muhammad) are orphans."

The author says: The orphan here denotes a person who is abandoned by his people. The Messenger of Allah (s.a.w.s.) was called an orphan in the same sense and after him all the Imams are orphans in that same sense. And the verse which prohibits taking unlawfully anything from the property of orphans is in fact with regard to these personalities only. After that the verse is applicable to other orphans. And orphans are called 'Yateem' because they are cut off from normal circumstances.

53 - Narrated to us Abu Ja'far Muhammad bin Muhammad Khuzai (r.a.) that he said: Narrated to us Abi Ali bin Abil Husain Asadi from his father (r.a.) that he said:

²³⁹ Surah Araaf 7:44

"Shaykh Abu Ja'far Muhammad bin Uthman Amri (q.s.) received an epistle from the Imam as follows:

In the Name of Allah the Beneficent the Merciful. The curse of Allah, all angels and men be on the one who has made lawful a single dirham from our property. Abul Hasan Asadi says: If a person without taking a single dirham from the Imam's property considers it lawful, it is not lawful for him. I said to myself: It is applicable to all who consider it lawful. Thus it is unlawful for him. I also was under the impression that what precedence the Imam has over others? Thus by the one who sent Muhammad rightfully as a giver of glad tidings, when I saw another epistle from the Imam all that I was thinking was proved wrong. The second epistle said: In the Name of Allah the Beneficent the Merciful. The curse of Allah, all angels and men be on the one who has unlawfully taken a single dirham from our property.

Abu Ja'far Muhammad bin Muhammad Khuza'i says: Abu Ali bin Abil Husain Asadi showed this epistle to us and we read its contents ourselves.

54 - Narrated to us Muhammad bin Muhammad bin Isaam Kulaini (r.a.): Narrated to us Muhammad bin Yaqqob Kulaini from Muhammad bin Yahya Attar from Muhammad bin Isa bin Ubaid Yaqqutani (r.a.) that he said:

"I wrote to Ali bin Muhammad bin Ali (a.s.): A person has set aside something for you from his property – may I be sacrificed on you – but later he becomes needful of it. Should he take from it or send the same to you? The reply came: He has the choice to take from it till the time the things are in his possession, but if they have reached us we shall consider his case favorably depending on his needfulness."

Chapter Forty-six

Longevity

1 - Narrated to us Muhammad bin Hasan bin Ahmad bin Walid (r.a.) that he said: Narrated to us Muhammad bin Hasan Saffar from Ahmad bin Muhammad bin Isa from Ali bin Hakam from Hisham bin Saalim from As-Sadiq Ja'far bin Muhammad (a.s.) that he said:

"Prophet Nuh (a.s.) lived for 2500 years out of which 850 years was before proclaiming his prophethood and he propagated faith to his nation for 950 years. After deluge he disembarked from the Ark and lived for another 700 years during which his children lived on the earth. Then one the day the angel of death visited him when he was standing in the sun. The angel greeted him: Peace be on you. He responded to the greeting, then asked: What is the purpose of your visit, O angel of death? The angel said: I have come to capture your soul. Nuh (a.s.) said: Will you allow me to come to the shade? The angel said: All right. Nuh (a.s.) came into the shade and said: O angel of death, I feel the duration of my life was as much as the time it took me to come from the sun into the shade. Now you may do as you are commanded. The narrator says: Then the angel captures the soul of Nuh (a.s.)."

2 - Narrated to us Muhammad bin Ali Majilaway (r.a.): Narrated to us Muhammad bin Yahya al-Attar from Husain bin Hasan bin Aban from Muhammad bin Uramata that: Narrated to me Saeed bin Junah from Ayyub Ibne Rashid from a man from Abi Abdullah (a.s.) that he said:

"The lifespan of each person of the nation of Nuh (a.s.) was of three hundred years."

3 - Narrated to us my father: Narrated to us Ahmad bin Idrees Muhammad bin Yahya al- Attar, all of them said: Narrated to us Muhammad bin Ahmad bin Yahya that: Narrated to us Muhammad bin Yusuf Tamimi from Ja'far bin Muhammad from his father from his grandfather (a.s.) from the Messenger of Allah (s.a.w.s.) that he said:

"Father of humanity, Adam, lived for 930 years. Prophet Nuh (a.s.) had a lifespan of 2450 years. Prophet Ibrahim (a.s.) 175 years. Prophet Ismail (a.s.) 120 years. Prophet Ishaq (a.s.) 180 years. Prophet Yaqoob (a.s.) 120 years. Prophet Yusuf (a.s.) 120 years. Prophet Musa (a.s.) 126 years. Prophet Harun (a.s.) 133 years. Prophet Dawood (a.s.) 100 years out which he was the king for 40 years and Prophet Sulaiman (a.s.) lived for 712 years."

4 - Narrated to us Muhammad bin Ali bin Bashshar Qazwini (r.a.): Narrated to us Abul Faraj Muzaffar bin Ahmad: Narrated to us Muhammad bin Ja'far Kufi: Narrated to us Muhammad bin Ismail Barmaki: Narrated to us Hasan bin Muhammad Salih Bazzaz that he said: I heard Hasan bin Ali Askari (a.s.) say:

"After me, my son will be the Qaim through whose long lifespan and occultation the practice of the prophets will be repeated. His occultation will so much prolonged that the hearts of the people will; harden no one will remain steadfast on religion except those on whose hearts Allah, the Mighty and Sublime has inscribed faith and those who would be helped by Ruhul Qudus."

5 - Narrated to us Muhammad bin Ahmad Shaibani (r.a.) that he said: Narrated to us Muhammad bin Abi Abdullah Kufi from Musa bin Imran Nakhai from his uncle Husain bin Yazid Naufali from Hamza bin Humran from his father Humran bin Ayyan from Saeed bin Jubair that he said: I heard the Chief of the Worshippers Ali bin Husain (a.s.) say:

"In the Qaim is resemblance to Prophet Nuh (a.s.) and that is a long lifespan."

6 - Narrated to us my father that: Narrated to us Ali bin Ibrahim bin Hashim from his father from Muhammad bin Abi Umair from Hisham bin Saalim from As-Sadiq Ja'far bin Muhammad (a.s.) that he said relating the story of Prophet Dawood (a.s.):

"One day Prophet Dawood (a.s.) came out of the house reciting the Zaboor. And when he recited the

Zaboor, there was no mountain, no stone and no bird that did not join him in his recitation. Finally he reached a hill on top of which lived a worshipper named Hizqil. When this man heard the mountains, stones and birds reciting the Zaboor he understood that Prophet Dawood (a.s.) was approaching. Prophet Dawood (a.s.) said: O Hizqil, allow me also to join you on the hill. He replied: No. On being refused the permission Prophet Dawood (a.s.) began to weep. Allah, the Mighty and Sublime revealed to Hizqil to allow Prophet Dawood (a.s.) and to seek His forgiveness. So he held the hand of Prophet Dawood and brought him to the top. Prophet Dawood (a.s.) said: O Hizqil, do you ever feel like committing a sin? He replied: No. He asked: Do you ever feel desirous of worldly pleasures and vices? He said: Sometimes I feel the urge. He asked: Then what do you do? He said: I go into this cave and by looking at that which is in the cave I obtain lesson from it. So Prophet Dawood (a.s.) entered the cave and saw a throne made of iron on which was a skeleton, and an iron plate was attached to it. Dawood (a.s.) saw the following written on it:

'I am Urwah bin Salam. I ruled for 1000 years, constructed 1000 cities, married 1000 times and the gist of my whole life is that today I have turned to dust. I am the diet of worms and insects. Thus one who sees me should not desire the world.'"

Chapter Forty-seven

Narration regarding Dajjal (anti-Christ)

1 - Narrated to us Muhammad bin Ibrahim bin Ishaaq (r.a.) that he said: Narrated to us Abdul Aziz bin Yahya Jaludi in Basra: Narrated to us Husain bin Maaz: Narrated to us Qais bin Hafs: Narrated to us Yunus bin Arqam from Abi Yasar Shaibani from Zahhak bin Muzahim from Nazaal bin Sabra that he said:

"Amirul Momineen Ali Ibne Abi Talib (a.s.) delivered us a sermon; he praised Allah, the Mighty and Sublime, invoked blessings on the Holy Prophet and his progeny (a.s.). Then he said thrice:

'Ask me, O people, before you lose me.'

Sa'sa bin Sauhan arose and asked with respect, 'O Amirul Momineen, when will Dajjal appear?' Imam (a.s.) said, 'Sit down as the Almighty Allah has heard you and He knows your intention. By Allah, one who is asked is not more knowledgeable than the questioner. But there are some signs and aspects for it, which come one after another, like one step falls after another. If you want I can inform you about it. "Yes, please do, O Amirul Momineen (a.s.)," said the narrator.

The Imam (a.s.) said, "Know that those signs are as follows:

When people would forget the prayers, trusts will be betrayed. Lying would be considered lawful. Usury will become common. Bribes would be rampant. Tall buildings would be constructed. Religion will be sold in exchange of worldly gains. Fools will be in power. Advice will be sought from women. Relationships will be broken off. Carnal desires will be widely followed. Bloodshed will be considered a minor matter. Forbearance will be looked upon as weakness and oppression will be considered a matter of pride. Kings and rulers will be sinners and transgressors. Ministers shall be liars. The general public shall be dishonest. The reciters of Quran will be transgressors. False testimony will be acceptable. Sins would be committed openly. Laying false allegations will be a common thing. Sinfulness and rebellion will be rife. The Quran will be looked down upon. Mosques will be decorated. Minarets will be elevated. Evil people would be accorded honor. Rows, instead of displaying unity would present a scenario of strife. Hearts of the people will be distant from each other. Oaths and promises will be readily broken. That which has been promised will come near. Greed for wealth will impel people to take women as partners in business. Voices of the singers will rise up high and they shall find much audience. The lowly people shall become the leaders of the community. Male and female singers shall be procured on payment. The people of this age will curse the people of the past. Women will ride (horses). Women will resemble men and men will resemble women. Witnesses will testify without being asked to do so and other people without recognizing the truth and in other than religion they will give deep thought and give testimony. World would be given precedence over the hereafter. Apparently they would be like wolves but their hearts will be more rotten than carrion. They shall be stinking and more bitter than aloe. At that time all would say, 'Hurry up, hurry up. At that time the Baitul Maqdas will be the best place to live in. And a time will come upon the people that everyone will wish to reside in the Baitul Maqdas."

Asbagh bin Nubatah stood up and said: O Maula! Who would be the Dajjal? He replied, 'The name of Dajjal is Saeed bin Saeed. Thus one who supports him is unfortunate. And are fortunate who deny him. He shall emerge from Yahoodiya village of Isfahan. He shall be blind in the right eye. The left would be on the forehead like a bloody piece, which would be glinting like the morning star. On his forehead would be inscribed: 'Kafir' (disbeliever) which would be readable to the literate as well as the illiterate. He shall jump into the seas. The Sun will follow him. A mountain of smoke will precede him and a white mountain will follow him, which in times of famine will be mistaken to be a mountain of food (bread). He shall be mounted on a white ass. One step of that ass will be of one mile. Whichever spring or well he reaches, will dry up forever. He will call out aloud which shall be audible to all in the east and the west from the Jinns,

humans and satans. He would tell his friends: I am the one who created then shaped. And I estimated and guided. I am your High Lord.

That enemy of Allah will be a liar. He shall be a one-eyed man having human needs, who walks about while your Lord is neither one-eyed nor in need of food. He neither walks nor is there decline for him. He is above all things.

Know that the majority of his followers will be persons of illegitimate birth and they shall be wearing green caps. The Almighty Allah will have him eliminated on a Friday after three hours have passed in the evening on the Uqbah Afeeq at the hands of one behind whom Prophet Isa (a.s.) would pray. Know that! After this will come to pass the Great event."

Thus we asked: O Amirul Momineen (a.s.), what would that be? He replied, "Daabbatul Arz will emerge from Mt. Safa. He shall be having the seal ring of Prophet Sulaiman (a.s.). When that ring would be touched on the face of a believer, it would brand him to be a true believer. And when it is touched on the face of an infidel it would clearly mark that he is really a disbeliever. So much so that the believer will say to the infidel, "Hell is ordained for you, O infidel." And the disbeliever will say to the believer, "Tooba is ordained for you, O believer. Alas! If I were also successful and delighted with you this day."

Thus when the Daabba raises his head he would, by the permission of Allah, the Mighty and Sublime be able to see whatever is present between the east and the west. And it would be at a time when the Sun will rise from the west. At that time the time for repentance would be over and no repentance would be accepted from anyone. Neither would any deed rise up to the heavens as mentioned:...its faith shall not profit a soul which did not believe before, or earn good through its faith..."

Then Amirul Momineen (a.s.) said: "Do not ask me about the conditions following this. This is a covenant that I have made with my dearest one that I would not inform about this to anyone except my descendants."

Nazaal bin Sabra says that I asked Sa'sa bin Sauhan what Amirul Momineen (a.s.) meant by this? He replied, "O Ibne Sabra, he is the same behind whom Prophet Isa (a.s.) would pray. He shall be the twelfth descendant and he would be the ninth descendant of Husain bin Ali (a.s.). He would be the one for whom the Sun would rise from the west and he shall reappear between the Rukn and Maqaam . Then he would purify the earth and establish the scales of justice. Then no one would be able to oppress another.

Thus the dearest one of Amirul Momineen (a.s.), the Messenger of Allah (s.a.w.s.) had taken an oath from the latter that he must not inform anyone about the events after this except his purified descendants, Allah's blessings be on them all."

And narrated to us Abu Bakr Muhammad bin Umar bin Uthman bin Fadl Uqaili Faqih that: Narrated to us Abu Amr Muhammad bin Ja'far bin Muzaffar; and Abdullah bin Muhammad bin Abdur Rahman ar-Raazi, and Abu Saeed Abdullah bin Muhammad bin Musa bin Kaab Saidani; and Abul Hasan Muhammad bin Abdullah bin Subaih Jauhari, they said: Narrated to us Abu Yaala bin Ahmad bin Muthanna Mausili from Abdul Aala bin Hammad Narsi from Ayyub from Nafe from Ibne Umar from the Messenger of Allah (s.a.w.s.) that he mentioned the same tradition.

2 - Narrated to us Abu Bakr Muhammad bin Umar bin Uthman bin Fadl Uqaili Faqih through this chain of narrators from his Mashayakhs from Abi Yala Musili from Abdul Alaa bin Hammad Narsi from Ayyub from Nafe from Ibne Umar that he said:

"One day the Messenger of Allah (s.a.w.s.) prayed the Morning Prayer with his companions. After that he arose and accompanied by his companions reached to a house in Medina and knocked the door. A lady emerged and asked: What do you want, Abul Qasim? The Messenger of Allah (s.a.w.s.) said: O Abdullah's mother allow me to go to Abdullah. She said: O Abul Qasim, what do you want from Abdullah? By Allah, he has lost his mind and he speaks to himself. He is disputing with me in a very important matter. The Holy

Prophet (s.a.w.s.) said: Let me see him. She said: Are you prepared to meet him at your own risk? He replied in the positive. She said: Come. So he entered the house to find him covered with a shawl and shivering and muttering to himself. She told him to keep quiet and to sit up. This is Muhammad. He has come to you. So he fell silent and sat up. The Messenger of Allah (s.a.w.s.) said: What is wrong with him? May Allah's curse be upon him. If he leaves me I can tell you if he is that same one. After that the Holy Prophet (s.a.w.s.) said: What can you see. He replied: I can see truth and falsehood and I can see a throne on the water. The Messenger of Allah (s.a.w.s.) said: Will you testify the oneness of Allah and my messengership? He replied: Rather you testify the oneness of Allah and my messengership! Because Allah has not made you worthier than me for it.

On the next day again the Messenger of Allah (s.a.w.s.) prayed the Morning Prayer with his companions. After that he arose and they came to that house and knocked the door. A lady emerged and said: Please come in. They saw that he was atop a date palm, singing a song. His mother said: Shut up! And come down. This is Muhammad and he has come to meet you. That man fell silent. The Messenger of Allah (s.a.w.s.) said: What has happened to him? Allah's curse be on him! If he leaves me I can tell that he is the same one.

On the third day again the Messenger of Allah (s.a.w.s.) prayed the Morning Prayer with his companions. After that he arose and they came to that house and saw that he was baaing with a sheep. His mother said: Keep quiet. This is Muhammad and he has come to meet you. He became quiet and sat down. On that day some verses of Surah Dukhan had been revealed and the Prophet has recited them in the daily prayer that day. The Prophet again asked him: Do you testify that there is no god except Allah and that I am the messenger of Allah? He said: Rather you should testify to the oneness of Allah and that I am the messenger of Allah because Allah has not made you more rightful than me for it.

The Messenger of Allah (s.a.w.s.) said: I have concealed something from you. Tell me what it is? He replied: Smoke. Smoke. The Holy Prophet (s.a.w.s.) said: Keep quiet, and remember that you will not proceed before your appointed period and you will not reach to your aim. And you will get only as much as is decreed for you. Then he told his companions: O people, Allah, the Mighty and Sublime did not send any prophet but that he warned his nation of Dajjal and Allah, the Mighty and Sublime has kept him alive till your time. When you fall in doubt about him you should remember that your Lord cannot be one-eyed. Indeed the Dajjal would be astride an ass and the distance between the two ears of the ass will be one mile. He will be accompanied with Paradise and Hell and a mountain of bread and a stream of water. Most of his followers will be Jews, women and ignorant ones. He will roam through the whole earth except for the Holy Kaaba in Mecca, and the Prophet's Mosque in Medina."

The author says: People of malice and denial accept all such reports and they consider, correct reports about Dajjal, his occultation, long age and his advent in the last period of time. But they are not prepared to accept that the Qaim is present, that he will remain in occultation for a long time and then finally reappear and fill the earth with justice and equity as it would be fraught with injustice and tyranny. This is despite the fact that we have traditions from the Prophet and the Imams regarding the Imam's name, lineage and occultation. And there are traditional reports on prolongation of occultation. The aim of their denial is to put out the light of Allah and invalidate the matter of the Wali of Allah. But Allah will perfect His light even though polytheists may find it distasteful. Our opponents say that the reason of their denial is that the traditions regarding the Imam and his occultation that are present in our collections are not in their books of traditional reports.

This is the same argument that apostates, Hindus, Jews, Christians and Zoroastrians give for denying the prophethood of the Holy Prophet (s.a.w.s.). They also say that the reports you quote with regard to his miracles and evidences, are not found in our books. Through this we prove the falsity of those reports. If we accept the objection of our opponents to be true, what would be done with the objection of those who deny the Holy Prophet (s.a.w.s.) who are more than the deniers of the Imam? In the same way our opponents also object that they also cannot understand how the age of a person can exceed the age of the people of his time like it is thought about our Imam.

Thus we shall tell them: You agree that it is possible for the age of Dajjal in occultation to exceed the age of other people, and in the same way you admit to the longevity of the accursed Iblees; yet you don't accept this could be possible with regard to the Qaim, inspite of the fact that there are traditional reports with regard to his occultation, long lifespan and his reappearance and advent after the divine command. Such traditions have also been presented in this book. This is further supported the tradition of the Holy Prophet (s.a.w.s.) that says: Whatever had passed in the previous nations, the same will come to pass in this, exactly.

And it has been mentioned that many prophets and Divine Proofs had long lifespans. Like Prophet Nuh (a.s.) who lived for 2500 years. And the Quran say that he lived in his nation for 950 years.

We have also presented the tradition whose chain of narrators is mentioned in this book that it says: In the Qaim there is resemblance to Prophet Nuh (a.s.) and that is having a long lifespan. Then what is the reason that you cannot understand this and that you consider it impossible? You should in fact accept it because the existence of the Imam is proved by the traditions of the Holy Prophet (s.a.w.s.).

Accepting the existence of the Qaim is necessary just as it is necessary to accept that the People of the Cave slept in their cave for 309 years. If the latter report can be accepted then the former is also worthy of acceptance. How are the reports of Wahhab bin Munabba and Kaab bin Ahbar accepted when there is no statement of the Messenger of Allah (s.a.w.s.) vouchsafing their truthfulness? Their traditions do not fit any logic. While people are in doubt and they deny whatever has been related by the Holy Prophet (s.a.w.s.) with regard to Qaim, about his occultation and his reappearance, even though it is about a true fact. Is it anything other than a willful denial of truth?

How can the opponents say that a person cannot exceed the age of the people of his time while the statement of the Messenger of Allah (s.a.w.s.) is true that all the practices of the past nations will be repeated in this Ummah, especially in well known aspects. Now which aspect is more well known than that of the Qaim? Who is it that is mentioned by the people of the east and the west? Who is it that is mentioned by those who believe in him as well as those who deny him? Thus if the occultation of the Qaim has been proved invalid even though there are authentic traditions of the Holy Prophet (s.a.w.s.) it would in fact prove the invalidity of the prophethood of the Holy Prophet (s.a.w.s.) because he has informed about the occultation of the Qaim. Thus in this way the prophethood of the Prophet will be proved false. Although the opponents accept that the Prophet said regarding Ammar Yasir that he would be killed by a rebellious group, and that the beard of Amirul Momineen (a.s.) would be dyed in the blood of his head, he said regarding Imam Hasan (a.s.) that he would be martyred through poison, and that Imam Husain (a.s.) would be martyred through the sword. Then why don't the opponents deny his sayings stating the occultation of the Qaim and his name and lineage etc? Indeed the Prophet was true in all his statements and held particular views. No one can have perfect faith till one does not accept the decisions of the Prophet and submits to all his commands without there being the slightest doubt. This is what Islam is. Islam means submission and obedience and one who brings a religion other than Islam, it would not be accepted and such a person will be a loser in the hereafter.

The most surprising fact is that our opponents narrate that Prophet Isa (a.s.) passed through Kerbala and saw a herd of deers. When he moved closer he saw that they were weeping. Seeing this Prophet Isa (a.s.) sat down and his disciples sat around him. Thus Isa (a.s.) cried and his disciples also cried even though they did not know why he had sat down and why he was crying. They asked: O spirit of Allah and His word, why did you cry? He asked: Do you know this land? They said: No, we don't. He said: It is the land where the son of Ahmad, the prophet of the last period of time and son of the Purified Batool (s.a.) who is an image of my respected mother, Maryam will be martyred and buried. The dust of this land is purer than musk because it is the burial ground of this oppressed martyr. And the essence of the prophets and his progeny is such. These deers talk me to me and they say that they graze on this land in devotion to the oppressed Imam as a result of which they feel secure over here. After that Isa (a.s.) split their droppings and smelt them and said: O Lord, preserve these dropping in this state so that the father of the martyr may smell them and obtain comfort. Thus those droppings remained till the time of Ali (a.s.). When Amirul

Momineen (a.s.) passed from there he smelt those droppings, cried and informed about the impending tragedy of Kerbala.

Our opponents accept the veracity of this incident and agree that those droppings remained for more than five hundred years and there was no difference in their freshness and smell. The passage of time did not affect them in any way. But they don't accept that the Qaim of Aale Muhammad, the Imam of the Age is alive. And that he will rise with the sword, eliminate the enemies of Allah make the religion of Allah dominant while there are authentic traditions of the Prophet and Imams in this regard which mention his name, lineage, his long occultation and which also state that the practice of the previous nations with regard to long lifespans has been decreed for this Imam. This denial is only due to malice, bigotry and obstinacy against acceptance of truth. [We seek Allah's refuge from humiliation].

Chapter Forty-eight

Report about the Gazelles in Nainawa

Narrated to us Ahmad bin Hasan Qattan, alias Abu Ali bin Abde Rabb, a tradition scholar from Rayy: Narrated to us Ahmad bin Yahya bin Zakariya Qattan: Narrated to us Bakr bin Abdullah bin Habib: Narrated to us Teem bin Bohlool: Narrated to us Ali bin Asim from Husain bin Abdur Rahman from Mujahid from Ibne Abbas that he said:

"I was with Amirul Momineen (a.s.) during his expedition to Siffeen. When we reached Nainawa at the banks of the Euphrates, Ali (a.s.) called out aloud: O Ibne Abbas, do you recognize this place? I said: I don't recognize it, O Amirul Momineen. He said: If your awareness about it were like mine you would not have passed it without lamenting like I lament. Ibne Abbas says: Then he wept till his cheeks were wet with tears and his tears flowed onto his chest. Ibne Abbas says: On seeing him cry we also began to weep. After that Amirul Momineen (a.s.) said: Ah! Ah! What do I have to do with the progeny of Abu Sufyan and progeny of Harb which is an army of Satan and a group of disbelief? Then he said: Have patience, O Abu Abdullah, because your father has also suffered the same cruelties at the hands of such tyrants as you suffer. Then he asked for water, performed the ritual ablution and prayed as long as Allah willed.

Then he continued his discourse after stopping to perform the ritual prayer. He said: O Ibne Abbas! I said: Here I am, my master. He said: If you want I can tell you what I saw in dream which was as clear as wakefulness. I said: Master, your eyes slept, what you saw in the dream must be good. He said: I just saw many persons landing here from the sky. They held white flags and wore glittering swords around their necks. They drew a line around this area and I saw that the branches of the trees of this area drooped low and suddenly fresh blood began to surge through the desert. I saw my son, Husain thrashing his limbs in the sea of blood and pleading but no one came to help him. The white and luminous persons who had come from the sky said to Husain in a loud voice: Be patient, O progeny of the Messenger, you shall be killed at the hands of the worst of the creatures. O Abi Abdullah (a.s.), the Paradise is eager for you. After that those luminous persons came to me and offering me condolence said: O Abul Hasan, congratulations to you that the Almighty Allah will brighten your eyes on the Judgment Day due to the martyrdom of Husain when the people would be standing before the Lord of the worlds. After seeing this I woke up. O Ibne Abbas, I swear by One in whose hands is my life that the truthful Prophet Abul Qasim (s.a.w.s.) informed me: You will pass through this land when you would be fighting the tyrants. This land is Karb-o-bala. My Husain will be buried at this place. And with him would be buried 70 persons from my and Fatima's progeny. This land is famous in all the seven heavens and the folks of heavens talk about the land of Kerbala just as they speak of the Kaaba, Medina and Baitul Maqdas. After that Ali (a.s.) said: O Ibne Abbas, search for deer droppings in this desert. By Allah, neither have I lied nor did the Messenger of Allah (s.a.w.s.) lie to me. The dropping shall be yellow like saffron. Ibne Abbas says: As per the orders of Amirul Momineen (a.s.) I began to search for the droppings and at last found them in a heap. I called out aloud: O Amirul Momineen (a.s.) I have found those same droppings that you told about. Amirul Momineen (a.s.) said: Allah and the Messenger said the truth. Then he came forward, picked up the droppings and smelt them. Then he said: These are the same droppings that the Messenger of Allah (s.a.w.s.) has informed about. Then he said: Know that, O Ibne Abbas, these are the same droppings that Isa bin Maryam (a.s.) had smelt. When Prophet Isa (a.s.) passed through this desert with his disciples, he saw a herd of deers and they were weeping. Seeing this Prophet Isa (a.s.) sat down and his disciples sat around him. Thus Isa (a.s.) cried and his disciples also cried even though they did not know why he had sat down and why he was crying. They asked: O spirit of Allah and His word, why did you cry? He asked: Do you know this land? They said: No, we don't. He said: It is the land where the son of Ahmad, the prophet of the last period of time and son of the Purified Batool (s.a.) who is an image of my respected mother, Maryam will be martyred and buried. The dust of this land is purer than must because it is the burial ground of this oppressed martyr. And the essence of the prophets and his progeny is such. These deer talk to me and they say that they graze on this land in devotion to the oppressed Imam as a result of which they feel

secure over here. After that Isa (a.s.) split their droppings and smelt them and said: They smell of grass that grows here. O Lord, preserve these dropping in this state so that the father of the martyr may smell them and obtain comfort. After that Amirul Momineen (a.s.) said: O Ibne Abbas, these droppings have remained till now and due to such along time they have become yellow. This place is Karb-o-bala. Then he said in a raised voice: O Isa bin Maryam, may Allah not bless the killers of Husain, those who help his enemies and those who did not help Husain. After saying this Amirul Momineen (a.s.) wept much. I also began to weep. Finally the Imam fell down unconscious. On regaining consciousness he picked up some droppings and tied them in a corner of his shawl and told me also to pick up some. Then he said: O Ibne Abbas, when you see fresh blood flowing in them you should know that my son has been martyred in this land.

Ibne Abbas says: I used to take care of those dropping more than anything else and always carried them tied up in my sleeve. One day I was sleeping at home. When I awoke I saw that my sleeve was smeared with blood and blood was oozing from the droppings. I got up and began to lament. I said to myself: The son of Allah's Messenger has been martyred and my master, Ali (a.s.) has not lied. He never informed me of something that never materialized because the Messenger of Allah (s.a.w.s.) used to tell him many things which he did not tell others. When I emerged from the house I saw a dust storm enveloping the whole of Medina and nothing was visible. As if it was a solar eclipse. The walls of Medina had turned red. It seemed as if blood had been sprinkled upon them. So I sat down and began to cry. I said: By Allah, Husain is martyred. At that moment I heard a call from unseen which was saying:

O progeny of the Messenger, be patient as the exhausted son of Batool, has been killed. And the trustworthy angel descended in lamentation of this oppressed martyr.

Then I heard him cry and I became very sad. I remembered that day it was the month of Mohurrum and the day of Ashura.

When the news of the martyrdom of Imam Husain (a.s.) reached Medina it was learnt that he had been martyred on that day only and those who were with him used to say: We also heard that same voice. But since we were in the battle we could not make out whose voice it was. We think it was Khizr. Bliss of God be on him and Husain; and may Allah curse those who are pleased at the handiwork of the killers of Husain."

It is mentioned in narrations that Hababa Walbiya met Ali Ibne Abi Talib (a.s.) and also other Imams after him; and she lived till the time of Imam Ali Reza (a.s.) and no one denies her long lifespan. Then why should the longevity of the Qaim be denied?

Chapter Forty-nine

It is narrated that Hababa al-Walbiya met Amirul Momineen (a.s.) and the Imams (a.s.) after him, and that she lived till the time of Imam Reza (a.s.) and no one has denied the long age of Hababa. Then how can they deny the long age of the Qaim?

Regarding Hababa Walbiya

1 - Narrated to us Ali bin Ahmad Daqqaq (r.a.) that he said: Narrated to us Muhammad bin Yaqoob: Narrated to us Ali bin Muhammad from Abi Ali Muhammad bin Ismail bin Musa bin Ja'far from Ahmad bin Qasim Ijli from Ahmad bin Yahya alias Kurd from Muhammad bin Khadai from Abdullah bin Ayyub from Abdullah bin Hisham from Abdul Kareem from Amr Khathami from Hababa Walbiya that she said:

"I saw Amirul Momineen (a.s.), peace be upon him, among [some of] the shurtatu 'l-khamis , he had a two-pronged horsewhip with which he was tapping²⁴⁰ [the shoulders] of [some] fishmongers selling al-jarri, al-marmahi, and az- zimmar, saying to them: 'O sellers of [fish like] the monsters [musukh] of Banu Israel and [like] the army of Banu Marwan [Ibn al-Hakam].' Furat Ibn Ahnaf stood up before him, and said: 'O Amirul Momineen (a.s.), what is the army of Banu Marwan?' "

[Hababa] said: "He said to him: '[This is a name I give] to groups who shave their beards and curl their moustaches and become monsters (musikhu).'²⁴¹ I have not seen anyone speak in a more composed way than he [did then]. I followed him, and continued in his steps, till he sat down in the rahbah (open space) [facing] the mosque in Kufa]. Then I said to him: 'O Amirul Momineen (a.s.), what is the evidence of the Imamate, may Allah have mercy upon you?' "

She said: "He said: 'Give me that small stone,' and he pointed to a stone. I gave it to him, and he made an impression on it for me with his seal. Then he said to me: 'O Hababa. When someone claims the Imamate, if he can make an impression like the one you see, know that he is the Imam who must be obeyed. In nothing with the Imam wants [to do], will anything [he needs] be far from him.'"

She said: "Then I went away, and [later] Amirul Momineen (a.s.), peace be upon him, passed away. And I came to al-Hasan, peace be upon him, when he was sitting in the place [in the rahbah] of Amirul Momineen (a.s.), peace be upon him. They were asking him question. He said: 'O Hababa al-Walbiya!' I said: 'Yes, my Master.' He said: 'Give me what you have with you.' She said: "I gave it to him and he made an impression on it as Amirul Momineen (a.s.), peace be upon him, had done."

She said: "Then I came up to al-Husayn, peace be upon him, who was in the mosque of the Messenger of Allah, may the blessing and peace of Allah be upon him and his descendants. He beckoned [me] to approach and greeted [me]. Then he said: 'With me is the evidence which proves what you want [to know]. Do you want [to know] the evidence for the Imamate?' I said: 'Yes, my master.' He said: 'Give me what [you have] with you.' and I handed him the stone; he made an impression on it for me."

She said: "Then I came up to Ali Ibn al-Husain, peace be upon him, and I had reached such an old age that I trembled; I was then 113 years old. I saw him in Ruku and sujud, busy with worship. I had no hope [that he would show me] the sign. Then he pointed at me with his forefinger and my youth returned to me."

²⁴⁰ A group from the companions of Amirul Momineen (a.s.) who pledged to fight with him to the death and not to give up till victory was obtained. It consisted of five or six thousand men, and was formed after the battle of Nahrawan. One of their commanders was Qays Ibn Saad Ibn 'Ubada al-Ansari. They disbanded after the assassination of Amirul Momineen (a.s.) and the truce arranged by the Imam al-Hasan, peace be upon them both. (See al-Kishshi, pp.5-6, 103,110; al-Ikhtisas, p.2.)]

²⁴¹ The custom of shaving the beard and curling the moustache belonged to the Persians. In contrast with this, the custom among the Arabs was to grow a long beard and trim the moustache. After the time of Amirul Momineen (a.s.), in the time of the descendants of Marwan Ibn al-Hakam (2/623-reigned 64/684-65/685), it became the custom among the court and the army to adopt the Persian style. Since the Arab style was recommended by the religion, the Persian fashion came to be thought of as a kind of religious monstrosity. Thus the fish are compared, as regards their monstrous form, with the "monsters"

She said: "I said: 'O my Master, how much of the world has passed away, and how much remains?' He said: 'As for what has passed away, it can be told; but what remains cannot.' "She said: "Then he said to me: 'Give me what [you have] with you,' and I gave him the stone; he made the impression on it for me. Then I came to Abu Ja'far, peace be upon him, and he made the impression on it for me. Then I came to Abul-Hasan Musa, peace be upon him, and he made the (musukh, pl. of mamsukh: turned monster) who adopted shaved beards. The hadith thus contains a prophecy by Amirul Momineen (a.s.), peace be upon him, to the effect that a style will be adopted.] impression on it for me. Then I came to ar-Reza, peace be upon him, and he made the impression on it for me."

Hababa lived ninemonths beyond this, according to what Abdullah Ibn Hisham has mentioned.

2 - Narrated to us Muhammad bin Muhammad bin Isaam (r.a.) that he said: Narrated to us Muhammad bin Yaqoob Kulaini that he said: Narrated to us Ali bin Muhammad that: Narrated to us Muhammad bin Ismail bin Musa bin Ja'far that: Narrated to me my father from his father Musa bin Ja'far from his father Ja'far bin Muhammad from his father Muhammad bin Ali (a.s.) that:

"When Imam Ali Ibne Husain (a.s.) prayed for Hababa Walbiya, Allah returned her youth and when he pointed to her with his finger she began to menstruate although she was 113 years old at that time."

The author says: When it is possible for Hababa Walbiya that Allah returns her youth due to the prayer of Imam Ali Ibne Husain (a.s.) when she was 113 years old and she lived for nine months after meeting Imam Ali Reza (a.s.) why is it not possible for Allah to keep the Qaim young and alive? And that He may keep him alive till he would fill the earth with justice and equity as it would be fraught with injustice and tyranny? In addition to this clear authentic traditions have been recorded from the Messenger of Allah (s.a.w.s.) and the Holy Imams (a.s.) regarding the Qaim.

Our opponents also narrate about Abu Duniya Muammar Maghribi that his name was Ali bin Uthman bin Khattab bin Marra bin Muwayyad. At the time of the passing away of the Holy Prophet (s.a.w.s.) his age was around three hundred years. After the Messenger of Allah (s.a.w.s.) he served Amirul Momineen Ali Ibne Abi Talib (a.s.) and when the rulers of the time asked him the secret of his long age he said that he had drunk the elixir of life. He remained alive till the age of Muqtadar. Our opponents do not even accept his death. Then why do they deny the long lifespan of the Qaim?

Chapter Fifty

Report of Muammar al-Maghribi

1 - Narrated to us Abu Saeed Abdulla bin Muhammad bin Abdul Wahab bin Nasr Sijzi that he said: Narrated to us Abu Bakr Muhammad bin Fath Raqqi and Abul Hasan Ali bin Hasan bin Ashki, son-in-law of Abu Bakr said:

"Once we met a person in Mecca who was from Maghrib. We had come to the House of Allah for Hajj along with a group of traditionalists and went to that person. It was three hundred and nine Hijra then. We saw that all the hairs of the head and beard of that person were black. However, he was a skeleton covered with skin like a dry water-bag. He was surrounded by his grandchildren and elderly people of his homeland. They informed that they lived in the far most region of the north-west Africa near Bahirah Ulya. Those elderly persons testified and said: 'We have heard from our forefathers and they from their ancestors that they are watching this person who is called Abu Duniya Muammar whose name is Ali bin Uthman bin Khattab bin Marra bin Muwayyad from a long time. He is Hamadani and a resident of highland of Yemen.' We asked that aged person, 'Have you seen Ali (a.s.)?' He pointed with his hand. His eyebrows were hanging in front of his eyes. When his eyes were opened, it appeared as if two lamps were lighted. He told us, 'I have seen him with these eyes of mine. I was his servant. I accompanied him in the Battle of Siffeen and this injury was caused by the leg of his mount.' We saw the mark of injury on his right eyebrow. All the grandsons and other relatives of that elderly person surrounding him testified for his long life and said, 'We have seen him in the same state since the time we were born and began to understand things and we have heard the same from our forefathers also.'

When we talked to him, we came to know that he was not of unsound of mind and whatever was asked to him, he replied after thinking. We asked him about himself. He related, 'My father used to read ancient books and Sahafs (scriptures). Thus, he read about Aab-e-Hayat (Life-giving water) in one of the books that it is in darkness and whoever drinks this water will have a very long life. After reading this, he developed interest in visiting the darkness. We gathered essential items for the journey and took a few servants, milch camels and camels as beast of burden and departed. I was thirteen years old then. After continuous traveling, we reached darkness and entered the darkness. We traveled in it continuously for six days. We used to differentiate day and night by a faint light, which slightly reduced the darkness of night. After continuous travel, we descended between some mountains and valleys and my father went around searching for a spring of life everywhere. He had read that the spring of Aab-e- Hayat was at that spot. We stayed at that place for a few days and the water we had with us was depleted. We lived on the milk of she-camel. If we had not the she-camels with us we would have died of thirst. My father continuously went about here and there in search of Spring of Life and he had ordered us to keep the fire burning so that the way remains visible and he does not have difficulty in reaching us. We stayed there for five days and my father remained busy continuously searching but the spring was not found. At last, he gave up and intended to return. Our provisions for journey were exhausted. When servants feared for their lives, they insisted my father to move out of the darkness. One day, I came out of my caravan to relieve myself and went a little far away. Incidentally, I saw a spring, which had white and sweet water. That spring was neither too small nor too big and was of medium size, which was gushing forth slowly. I went near it and drank two or three fistfuls of water, which was very sweet and tasty and cool. I came back running to my caravan and gave the good news to servants that I had found out a spring of water. They took along water-bags and came along with me. I did not realize at that time that my father was searching for a spring. Instead I was happy that water was exhausted in our caravan and I found a spring. My father was not present at that time and had gone in search of the spring. We searched for that spring a lot but could not find it. The servants falsified me and said, 'You did not speak the truth.' When we returned to our camp, we saw that my father had also returned. I narrated the entire episode to him. He said, 'My son, I bore all these calamities for the sake of this spring only but I could not find it and you found it. Now your life would be so long that you would become wary of living.' Eventually, we returned to our home. My father remained alive for a few years and passed away after that. May Allah be pleased with him.

When my age reached nearly thirty years, the Messenger of Allah (s.a.w.s.) and two of his caliphs had passed away. When I came to Mecca during the last days of third caliphate, my heart was attracted to Ali among all the companions of Holy Prophet (s.a.w.s.). Thus, I joined his service and was present along with him in all the battles. This is the mark of the injury caused to me in the Battle of Siffeen by the leg of his horse. I continued to serve him after that also till he passed away. Then his children and household members insisted that I stay with them but I returned to my homeland. I set out for Hajj again during the time of Bani Marwan and came back with my fellow countrymen. Whenever I go on a journey, the kings of western countries who know about my long life summon me to their court and ask me about my long life and what I had witnessed and experienced. I wished that I perform Hajj for last time and as you see my grandsons gathered around me have brought me here."

Muammar Maghribi said: "My teeth fell two or three times and grew once again." We asked him, "Please narrate the traditions heard by you from The Commander of faithful, Ali Ibne Abi Talib (a.s.)" He said, "I had no interest or enthusiasm in seeking knowledge and his companions were seeking a lot of knowledge from him. As I loved the master very much, I used to remain busy serving him. Then too, whatever I had heard from master, I narrated to knowledge-loving people of western countries, Egypt and Hijaz and all of them have passed away but these grandsons of mine have recorded them all. Then he took out a book and read aloud a few traditions from it (which are narrated below).

Narrated to us Abul Hasan Ali bin Uthman bin Khattab bin Murra bin Mazeed Hamadani famous as Abu Duniya Muammar Maghribi (May Allah be pleased with him in his life as well as after his demise):

Ali Ibne Abi Talib told me that the Messenger of Allah had said: "Whoever loves the people of Yemen loves me and whoever hates the people of Yemen hates me."

And Narrated to us Abu Duniya Muammar Maghribi that Ali Ibne Abi Talib (a.s.) narrated to him that Messenger of Allah (s.a.w.s.) said:

"If someone helps a troubled person Allah will grant him ten rewards, forgive ten of his sins and increase his status by ten levels."

Then the Commander of faithful said that Holy Prophet (s.a.w.s.) also said:

"If someone fulfills the wish of a brother-in-faith for the sake of Divine pleasure then it is as if he has served Almighty Allah for one thousand years and did not disobey Him even for a moment.

Narrated to us Abu Duniya Muammar Maghribi that he heard Ali Ibne Abi Talib saying:

"One day, the Messenger of Allah (s.a.w.s.) was very hungry. He was in the house of Lady Fatima then. He told me, 'O Ali! Please lay the food.' When I laid the food, it comprised of a few loaves of bread and roasted meat."

Narrated to us Abu Duniya Muammar Maghribi that one day he heard the Commander of faithful say:

"I got twenty-five injuries on my body in the Battle of Khaiber. When I came to Holy Prophet (s.a.w.s.) in this state, he saw me and started crying and applied his tears to my wounds and those injuries healed immediately.

Narrated to us Abu Duniya Muammar Maghribi that Ali Ibne Abi Talib said that Holy Prophet (s.a.w.s.) said:

"If a person recites Surah Ahad once, it is as if he has recited one-third of Holy Quran. If a person recites it twice, it is as if he has recited two-third of Holy Quran. If a person recites it thrice, it is as if he has recited the entire Holy Quran."

Narrated to us Abu Duniya Muammar Maghribi that Ali Ibne Abi Talib said that Holy Prophet (s.a.w.s.) said:

"One day I had taken my goats for grazing when a wolf came in front of me. I asked it, "What are you doing here?" It said, "What are you doing here?" I said, "I am flock-keeping here." Then it went away." Then, he said, "One day I was making my flock of goats drink water. Suddenly, a wolf came and caught hold of a goat and tore it. I caught hold of its neck, slaughtered it and took it in my custody. Then I took it (slaughtered goat) to market and suddenly, three angels appeared in front of me viz. Jibreel (a.s.), Mikaeel (a.s.) and the Angel of Death. When they saw me, they said, "He is Muhammad. Whom Allah has granted abundance." They made me lie down and tore open my chest with a knife they were carrying and removed the heart from my chest, washed it with cool water they were carrying in a bowl so much that all the blood on my heart was cleansed. Then they kept it back in my chest and moved their hand on it and my chest became normal by the order of Almighty Allah. I did not feel pain or hurt because of that knife. I came back to my foster-mother, Halima. She asked me, "Where are the animals?" When I narrated the entire incident to her, she said, "Very soon you would be given a high rank in Paradise."

2. Narrated to us Abu Saeed Abdullah bin Muhammad bin Abdul Wahhab that he said: Mentioned Abu Bakr Muhammad bin Fatah Riqqi and Abul Hasan Ali bin Husain Ashki that:

"When the governor of Mecca came to know about Abu Duniya, he objected and told him, 'You would compulsorily have to come along with me to Muqtadir in Baghdad. If he comes to know then he would be displeased with me for I let you go.' The people of North-west Africa, Egypt and Syria who had come for Hajj said, 'Please forgive him and do not take him on a journey because he is an old man and would not remain alive after bearing the difficulties.' Then, his life was spared. Abu Saeed says, 'If I would have gone for Hajj that year I would have surely met Abu Duniya. His fame had spread in all cities and the narrators of Egypt, Syria, Baghdad etc. narrated traditions from him. I too was interested in meeting him and narrating traditions from him.'"

3. Narrated to me Abu Muhammad Hasan bin Muhammad bin Yahya bin Hasan bin Ja'far bin Abdullah bin Hasan bin Ali bin Husain bin Ali Ibne Abi Talib gave me the licensed narrate traditions which were authentic and according to me, the tradition of Abu Abdillah Muhammad bin Hasan bin Ishaq bin Husain bin Musa bin Ja'far bin Muhammad bin Ali bin Husain bin Ali Ibne Abi Talib is correct.

He said that he performed Hajj in 313 A.H. and the same year the chamberlain of Muqtadir Billah, Nasr Qishwari had also come for Hajj. He was accompanied by Abdullah bin Hamadan whose agnomen is Abul Hijaa. We all reached Medina in the month of Zilqad and found an Egyptian caravan there. Abu Bakr Muhammad bin Ali Maazrai was also present among them. He was accompanied by a person who was among the inhabitants of west about whom it came to be known that he had seen (one of) the companions of Holy Prophet (s.a.w.s.). There was a large crowd of people who had come to see and meet him. People had surrounded him and looked at him with astonishment and touched him. Soon his soul was going to depart from his body because of crowd and pushing and pulling. My paternal uncle, Abul Qasim Tahir bin Yahya (r.a.) ordered his slaves to disperse the crowd. Thus, slaves did as ordered and Muammar Maghribi was moved to the house of Ibne Abu Sahl Tifli. My uncle came there and permitted people to meet him one by one. Muammar Maghribi was accompanied by five persons who were sons of his sons. One of them was also an old man whose age was more than eighty years, about whom it came to be known that he was the grandson of Muammar Maghribi. Another one was seventy years old and two more persons were of fifty or sixty years old who were his grandsons. The fifth one was seventeen years old who was his great grandson. There was no one younger than him. Muammar Maghribi did not appear more than thirty or forty years old. All the hairs of his head and beard were black and he was thin and slim, short in height and had small legs and flat cheeks. Abu Muhammad Alawi says that this person named Ali bin Uthman bin Khattab bin Marrah bin Muwayyad narrated a few traditions to me, which I have written using the same words. When I looked carefully, I saw that the hair present between his lower lip and chin were white. After he had his meals, they used to turn black."

Abu Muhammad Alawi says: If prestigious people of Medina, a congregation of Pilgrims and many such persons would not have heard this tradition I too would not have narrated it. I have heard a few traditions from him in Medina and Mecca in the renowned house of Sahmiyyin, which is famous by the name

Mukabbiriyah, which belongs to Ali bin Isa bin Jarrah and also in the tents of Qishwari and Mazrai near Baab-e-Safa. Nasr Qishwari wanted to take along Muammar Maghribi and his children with him to Muqtadir in Baghdad. However, the people of Mecca came and said, "May Allah keep you safe! Among all the traditions, which have reached us through our ancestors, one of them says that if Muammar Maghribi enters Baghdad it would be destroyed and the kingdom would fall." Hearing this, he dropped the idea of taking him along and turned him towards western countries. When we asked the chiefs of the people of North-west Africa and Egypt, they said, "We have heard the name of this person and name of his homeland, Tunjah from our ancestors and we have narrated many traditions from him in this book owned by us.

Abu Muhammad Alawi narrates that that elderly person, Ali bin Uthman Muammar Maghribi narrated about his first journey as follows: "My father and my paternal uncle took me along with an intention of performing Hajj and Ziyarat and set out from the Hadhramaut. They forgot the way during journey. They could not find the way for three days and three nights. After traveling constantly, we got stuck in knolls of sand, which is called Ramal-e-Aalij and which is before Ramal-e-Iram Dhaatul Imad.

We were still involved in this difficulty and we saw large footprints. We followed those marks and reached a village. We saw that two persons were sitting near a well or a spring. As soon as they saw us, one of them got up, filled a bucket of water from the well, came to us and offered it to us. My father said, "We would stay tonight at this well only and would do Iftar with it only." Then that person came to my uncle and said, "Drink this water." He too gave the same reply as my father. Then he offered the bucket to me and said, "Take this and drink water from it." When I drank water from it, the person said, "Congratulations, you would meet Ali Ibne Abi Talib (a.s.). When you meet him, say that Khizr and Ilyas have conveyed salutation to him and narrate this event to him. O son! You would remain alive for such a long period that you would meet Imam Qaim (a.t.f.s.) and Prophet Isa (a.s.). When you meet them, convey our salutation to them." Then they asked me, "What relation do you have with these two persons?" I said, "My father and my uncle." They said, "Your uncle would not be able to reach Mecca but you and your father would reach. However, your father would pass away. You will get a long life. You would not be able to meet Holy Prophet (s.a.w.s.) because he is going to pass away."

I swear by God, after saying this, I don't know where both of them disappeared – towards the heaven or inside the earth. Then we saw that there were neither any marks of footsteps nor a spring or water. We were surprised at this incident a lot. We all returned to Najran. My uncle fell ill and died over there. I and my father performed Hajj and went to Medina. My father fell ill there and he willed to Ali Ibne Abi Talib (a.s.) about me and passed away. Ali (a.s.) brought me up. I was with the Commander of faithful Ali Ibne Abi Talib during the time of three caliphs and during the apparent caliphate of Ali (a.s.). Then Ibne Muljim martyred him. May Allah curse him.

When the house of Uthman was besieged, he called me and handed over a letter and a mount and asked me to take that letter to Ali (a.s.). Ali (a.s.) was in Medina at that time. He had gone to his lands. I took that letter and departed. When I reached the wall of Abaya, I heard a voice reciting Holy Quran. I saw that Master Ali Ibne Abi Talib was coming from Maqam-e-Yambu' reciting the verse of Holy Quran:

أَهَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَّادًا لَّا تُرْجَعُونَ

"What! did you then think that We had created you in vain and that you shall not be returned to Us?"²⁴²

When he saw me, he said, "O Abu Duniya! How did you come here?" I said, "I have brought a letter given to me by Uthman." When Imam (a.s.) opened the letter, he found the following two lines quoted in it: "If I am worthy of being eaten up then please do eat me. Otherwise help me before I am torn apart." After reading this letter, Imam said, "Lets go." However, when we reached Medina, Uthman was already murdered. He turned towards the walled garden of Bani Najjar. When people came to know about his arrival, they came running towards him. Before that, it appeared that people would pay allegiance to Talha

²⁴² Surah Mominoon 23:115

but when they saw Imam (a.s.), they came running to his side like a flock of goats, which runs after being attacked by a wolf. First, Talha and then Zubair and then Muhajireen and Ansar paid allegiance. I was busy serving the Imam. I was present in the Battle of Jamal and Battle of Siffeen. Once, the whip fell down from Imam's hand in Siffeen. I was standing on his right hand side. When I tried to bend and pick up the whip, I was struck on my eyebrow by the iron bridle and this injury was caused as a result. The Commander of faithful Ali Ibne Abi Talib (a.s.) called me and applied the wetness of his mouth on my injury and put a pinch of dust on it. I swear by God, my pain disappeared immediately because of its blessing. I continued to serve the Imam (a.s.). Then I served Imam Hasan (a.s.) till he was injured in Hall of Madayn and came to Medina along with him. I remained busy in his service till Joada binte Ashath Ibne Qais Kindi (may Allah curse her) conspired with Muawiyah and martyred Imam Hasan (a.s.) by poisoning him.

Then I reached Kerbala along with Imam Husain (a.s.). When Imam Husain (a.s.) was martyred, I feared Banu Umayyah and escaped to Maghrib and now I am awaiting the reappearance of Imam-e-Qaim (a.t.f.s.) and emergence and descent of Prophet Isa (a.s.)."

Abu Muhammad Alawi narrates: I saw a strange thing that when he was narrating these events in the house of my uncle, Tahir bin Yahya, the hair between his lower lip and chin became red and then turned white. I had seen (earlier) that there was no white hair on his head and beard. When that elderly person saw my amazement, he said, "What are you looking at? It happens whenever I am hungry; and when my stomach is full, these hair turn black." Eventually, my uncle ordered food and three trays full of food were brought. One of the trays was kept in front of Muammar Maghribi and I joined him along with a few other persons. The other two trays were kept between rest of the people. My uncle told people: "I have right upon you then why don't you eat? Why do you make my food unlawful for yourselves?" Thus, some people ate food and some people did not. My uncle was sitting on the right hand side of Muammar Maghribi. He used to eat himself and forward it to him also. I saw that he ate food as much as a young man eats. I saw that the hair between his lower lip and chin were blackening. When he ate enough that his stomach was full, all his hairs became black.

4. Narrated to us Ali bin Uthman bin Khattab from Ali Ibne Abi Talib (a.s.) that the Messenger of Allah (s.a.w.s.) said:

"Whoever loved the people of Yemen has loved me and whoever hates the people of Yemen has hated me."

Chapter Fifty-one

Ubaid bin Shariya Jurhami

Narrated to us Abu Saeed Abdullah bin Muhammad bin Abdul Wahhab Sajzi that he saw a text in a book written by his brother, Abul Hasan:

I have heard a scholar who used to read books narrating that Ubaid bin Sharyah lived for three hundred and fifty years. He had seen the sacred period of Holy Prophet (s.a.w.s.) and accepted Islam. Then he remained alive after Holy Prophet's (s.a.w.s.) demise and met Muawiyah during the time he had power and rule. Muawiyah told him, "O Ubaid! Tell me, how was the time? What all did you hear and what all did you see?"

Ubaid said: "The time has not changed much. Day and night exist today as they used to do earlier. As people used to live and die earlier, they do it now also. Yes, people call their time bad. I have seen a person and have met him who lived for one thousand years and he told me that he has met a person who lived for two thousand years." "Whatever I have heard is that among kings of Hamiran there was a king who was one of the Shahs of Yemen was well-known by people in all the cities. He was called Dhu Sarah. He was made king in his youth. He used to treat his subjects with good character. He was kind to them. People used to obey him. He ruled for seven hundred years. Often he used to go for stroll or hunting along with his companions. One day when he went for a stroll, he saw two snakes in the way. One of them was as white as silver and another as black as a coal. Both of them were fighting with each other. Black snake overpowered the white one and very soon white snake was going to die. The king killed the black snake and picked up the white one. He took it to a spring and made it drink water from there and it regained consciousness. The king set it free and it crawled away. The king returned to his camp and came back to his palace in the evening. He went and sat alone in a room such that no one was allowed to come inside. Suddenly, he saw a youth whose handsomeness cannot be explained who stood there resting his hands on the door frame. The king was frightened and said, "Who are you and why have you come here when no one is permitted to come here?" That youth answered, "O king! Do not fear. I am not a human being but a Jinn and I have to repay you for your nice behavior towards me." The king said, "What good have I done to you?" He said, "Actually, I am that snake whose life was saved by you today and the snake you killed was my slave and he was betraying me. He had killed many of my family members. Whenever he used to find someone alone, he used to kill him and you have killed my enemy and saved me. Thus, I want to give you something in return and want to thank you. O king! We are Jinn and not Al-jinn." The king asked, "What is the difference between Jinn and Al-jinn?" The text ends here.

Chapter Fifty-two

Rabi bin Sabagh Fuzari

Narrated to us Ahmad bin Yahya Mukattib that: Abu Tayyab Ahmad bin Muhammad Warraq from Muhammad bin Hasan bin Duraid Azdi Omani in his narrations and books that we have found in other sources that:

"Rabi bin Zaba Fazari was also present in the delegation that went to Abdul Malik bin Marwan. He was one of the most aged persons. He was accompanied by his grandson, Wahab bin Abdullah bin Rabi who was very weak. His eyebrows hung in front of his eyes and he used to tie them on his forehead. When the chamberlain saw him, he thought that he was the weakest person and said, "First you please come inside." He came in with the support of his staff and stood with its support. His beard was so long that it reached his knees. When Abdul Malik saw him, he said, "O elderly person! Please sit down." He said, "How can I sit when my grandfather is standing at the door." Abdul Malik said, "Okay, so you are the grandson of Rabi bin Zaba." He said, "Yes, I am Wahab bin Abdullah bin Rabi." Abdul Malik ordered his chamberlain to call Rabi. The chamberlain called out: "Who is Rabi?" Rabi came forward and said, "I am Rabi." Then, he quickly entered the court and saluted. Abdul Malik told his courtiers, "Fie on you, he is younger than the two men. O Rabi! How did you pass your age and what all did you see?" Rabi said, "I am the one who said:

Know that I am one who hopes to live forever and eternally

My life and birth has seen many ages and understood them

I am Amr al-Qais, you certainly would have heard about it

Alas, alas, his life was prolonged.

Abdul Malik said, "I noticed words 'and I was a child' in your verses. He said, "And I had said:

When a person lives for two hundred years

His desires and youth disappears.

Abdul Malik said, "I also noticed words 'when I was a boy' in your verses. O Rabi! You have got best luck and now tell me about your life." Then he said, "I spent two hundred years of my life in Fatara , between Prophet Muhammad (s.a.w.s.) and Prophet Isa (a.s.). Then I spent one hundred and twenty years during the time of ignorance and then I lived for sixty years during the time of Islam."

Abdul Malik said: Tell me about the persons of Quraish who have similar names. He said, "Ask me about anyone." Abdul Malik said, "What kind of person was Abdullah bin Abbas?" He answered, "He possessed knowledge, understanding and benevolence and was serene and forbearing."

He then asked, "Tell me about Abdullah bin Umar." He replied, "He was possessor of knowledge and serenity. He was kind and controlled his anger and kept away from injustice."

He asked, "Abdullah bin Ja'far?" He said, "He was like light and mild scent and softhearted and Muslims were not hurt by him."

He was asked about Abdullah bin Zubair. He said, "He was such a mountain, from which rocks used to fall." Abdul Malik said, "By God, how did you gain so much information?" He said, "Some of it was gained while staying close to them and most from reports I received about them."

Chapter Fifty-three

Shaqqul Kahin

Narrated to us Ahmad bin Yahya Mukattib (r.a.): Narrated to us Abu Tayyab Ahmad bin Muhammad Warraq from Muhammad bin Hasan bin Duraid Azdi Omani from Ahmad bin Isa Abu Bashir Aqili from Abu Hatim from Abu Qubaisah from Ibne Kalbi from his father who heard from the elders of Bajila that:

"They had not seen anyone more courteous, dignified and handsome (than Shaqul Kahin). They have informed that Shaqul Kahin lived for three hundred years. When the time of his death arrived, the people of his community gathered around him and said, "Please give us some advice because now your last moments have arrived." He said, "O people! All of you remain united. Do not break relations and remain ahead of one another and do not remain behind. Behave nicely with your relatives. Fulfill your duties. Appoint an intelligent man as your leader. Honor one who is going to provide salvation. Respect elders. Disgrace the wicked. Remain forbearing during the time of seriousness. Do not destroy your good deeds with ostentation. After you overpower your enemy, forgive him. When you are wary, sign a peace treaty and when you are deceived, do a favor. Obey elders and be the first to invite towards goodness in case of enmity because reaching the end in enmity is such an injury, which is difficult to be healed. Do not taunt anyone's relation. Do not point out the faults of others. Do not marry your daughters with one who is not your equal because it is great mistake and a cause of disgrace. Behave softly because oppressiveness leads to disgrace and earns condemnation. Remaining patient is more profitable than taking revenge. Satisfaction is the greatest wealth. People are slaves of pride and avariciousness. Destruction sits along with them. Their mounts are souls of a being, which would make them cry and ashamed. They are such examples whose sleepy eyes have the hope of gaining wealth and fear (of destruction) of their wealth."

Then he said, "What kind of advice is this? That is full of sweetness and eloquence when it should have been very strict and strong and the mine of advice is not common for all." Then he died.

The author says: Our opponents narrate many such traditions and prove their truthfulness. They also narrate a tradition about Shaddad bin Aad bin Iram that he lived for nine hundred years. Also, they narrate characteristics of his paradise that it is on this earth but hidden from the eyes of people. They reject Qaim of progeny of Muhammad (a.t.f.s.) only because of their hatred towards right and rightful people and they reject the traditions narrated about him.

Chapter Fifty-four

Shaddad and his Paradise – those who had very long life-spans

Shaddad bin Aad bin Iram and his paradise. Like which nothing was ever made on this earth

1 - Informed us Muhammad bin Harun Zanjani through what he wrote to us that: Narrated to us Maaz Abu Muthanna Anbari: Narrated to us Abdullah bin Muhammad bin Asma: Narrated to us Juwairiya from Sufyan from Mansur from Abi Wael that he said:

"A man called Abdullah bin Qalabah set out in search of his lost camel. He was searching it in the desert and wilderness of Aden. He saw a city in those wildernesses, which was surrounded by a city-wall on all four sides and had many palaces and countless flags. He thought that the city would be inhabited and went there to enquire about his camel but he did not see anyone entering or leaving the city. He reached near the city, got down from his camel and tied it on one side, unsheathed his sword and entered the city through its gate. He saw two more large gates such that no one would have seen gates as large as and as high as those. The wood of those doors was fragrant and was studded with saffron and red rubies, whose light had illuminated all the houses. He was surprised on seeing this. Then he opened one of the doors and entered. There was a city inside it, which was matchless and unique. He saw such palaces standing, whose pillars were made of emerald and ruby. There were windows in every palace and every window had another window above it. All of them were made from gold, silver, pearls, ruby and emerald. The doors of those palaces were like the gates of city, whose wood was fragrant and were decorated with rubies. The flooring of those palaces was made from the balls of pearls, musk and saffron. When he saw those buildings, he did not find anyone there and became frightened. There were flower-beds on all four sides of those palaces.

Trees were planted in them and fruits were hanging from the trees. Streams were flowing beneath them. He thought that it is the same paradise, which Allah has promised for His virtuous servants. He thanked God for making him enter Paradise in the world itself. Then he picked up small bottles containing pearls, musk and saffron as much as he could. However, he could not remove even a single emerald or ruby because they were strongly fitted on walls and door and balls containing pearls, musk and saffron were spread in palaces and rooms like sand. He collected as much as he could and then came out, mounted his camel and reached Yemen from the way he had come. There he showed those balls of pearls, saffron and musk and narrated whatever he had seen. He sold the pearls, which had turned saffron and changed because of ravages of time. This news spread and when it reached Muawiyah bin Abi Sufyan, he sent a messenger to the governor of Sanaa and summoned that person. Thus, the person went to Muawiyah. He enquired about that city in private and asked what he had seen in it. He narrated the entire incident to him and showed him the pearls, musk and saffron he had picked up from there and said, "By God, even Sulaiman bin Dawood did not have such a city." Muawiyah called Kaabul Ahbar and said, "O Abu Ishaq! Have you received the information about a city in this world, which is made of gold and silver? Its pillars are made of rubies and emerald and its palaces and windows are made of pearls. Its flower-beds have trees and streams flow beneath them?"

Kaab said, "Yes, such a city was built by Shaddad bin Aad. It is Iram Dhatul Imad, which was praised by Almighty Allah and He says in the book revealed on His Messenger (s.a.w.s.) that nothing was created like that."

Muawiyah said, "Tell me about it." Kaab said, "There was a person called Aad-e-Ula and he was not from Aad, the community of Prophet Hud (a.s.). He had two sons – Shadeed and Shaddad. When Aad died, both of his sons became kings and came to power so much that everyone in the east and west started obeying them. Shadeed died first and Shaddad became the king undisputedly.

He loved books very much. When he used to hear about Paradise that there would be buildings made of rubies, emerald and pearls, he wished that he too would make such a paradise like that in this world

against God. He appointed one hundred persons for his work and appointed one thousand people to help each one of them and ordered: "Look for the best and wide ground and make a city of gold, silver, rubies, emerald and pearls for me in it and make the pillars from emerald. Make its pillars from emerald. Construct palaces in it and make windows in them and construct more windows above the existing ones. Plant trees of different fruits below those palaces and make streams flow beneath the trees as I have read in books about the features of Paradise. I want to construct a city like that in this world. Those people said, "From where will we get so many jewels and gold and silver to make a city with them as wished by you?" Shaddad said, "Maybe you people don't know that all the countries of world are under my control." The people said, "Yes, we know that." He said, "Go and appoint a group on every mine of gold, silver and jewels so that they collect as much as you want. Also, get the gold and silver from people as much as they have."

Thus, letters were written to the sovereigns of the east and west and they collected jewels for ten years. Then the city was constructed in three hundred years. Shaddad lived for nine hundred years. People informed him that they had completed the construction of Paradise. He ordered, "Construct a boundary on all four sides of it and build a thousand palaces around that boundary and fix a thousand flags near each palace because each palace would be occupied by one of my viziers. Hence, go back and complete this work." Hearing this, those people came back and constructed as they were ordered and informed him. Now, when he ordered people to make preparations to go to Iram Dhatul Imad, people collected belongings for the journey for ten years.

Then, the king departed with an intention of visiting Iram. When he reached near that paradise and the journey of only a day and night was left, Lord of worlds sent a voice on him and his companions and all of them died after hearing it. Neither he could enter Iram nor could any of his companions do so. It is a characteristic of that Iram that a city could not be created like that one.

Also, I have noted this fact in books that a person would go to that Iram. He would see it and narrate it to the people but the people would not believe him. However, faithful people would enter it during the last age."

The author says: If it is permissible for a paradise made on earth to remain hidden from the eyes of people and no one can find it out and even though its location is unknown, people believe in it on the basis of traditions then why don't they accept the occultation of Qaim (a.t.f.s.) on the basis of traditions? Also if it is acceptable that Shaddad bin Aad lived for nine hundred years then why is the long life of Imam Qaim (a.t.f.s.) objected to?

The narration about Shaddad bin Aad is reported by Abu Wael and reports about the Qaim (a.t.f.s.) are narrated from Prophets (a.s.) and Imams (a.s.). Thus, it is mere rejection of truth.

I have seen in Kitab Muammareen, in which it is narrated from Hisham bin Saeed Rihal: I saw a stone in Alexandria, on which it was inscribed "I am Shaddad bin Aad" who constructed Iram Dhatul Imad such that no city was constructed like it. I trained many armies and leveled many battlefields with the power of my arms and constructed Palaces of Iram when there was no old age and death and stones were as soft as flowers. Also, I threw a lot of wealth whose quantity reached twelve storeys in sea and no one would be able to remove it but the Ummah of (Prophet) Muhammad (s.a.w.s.) will bring it out.

Aus bin Rabiah bin Kaab bin Umayah al-Astami lived for two hundred years and composed the following verses:

I lived so much that my family members became wary

Of my living with them and my long life

And it is justice that apart from two hundred years

**The fourteen years, which were spent
Making one wary of life and every morning
Is followed by night
My bones had left the flesh like Rahib (his bones)
And my heart accepted it.**

Abu Zubaida whose name was Badr bin Hurmula was a Christian and he lived for one hundred and fifty years.

Nasr bin Duhman bin (Basar bin Bakr bin) Sulaiman bin Ashja' bin Reeth bin Ghatfan lived for one hundred and ninety years and all his teeth fell and all his hair turned white and he became unsound of mind. When his community needed his advice in one of the matters, they prayed to Allah to restore his mind and youth. Allah accepted their supplication and granted him mind and youth and all of his hairs turned black.

Thus, Musallama bin Kharshab Anmari told Anmar bin Bagheez (about this) and it is said that Ayaz Mardas Salami said:

**Nasr bin Duhman's life was like a hundred year old camel, which he lived
His posture was straightened and his body accepted it
And the whiteness of his hair was changed to black for ninety more years
And his youth began once again after he had lost it
His also regained his sense
Even though he had lost it but he died in spite of all these things.**

Suwaid bin Hadhdhaq Abadi lived for two hundred years.

Ja'sham bin Auf bin Hudhaimah lived for a long period and composed the following verses:

**Till when would Ja'tham have lived among alive?
Who neither had anyone to support him and nor was he rich
Alas, there is not medicine for death.**

Thalaba bin Kaab bin Zaid bin Abdul Ash-hal Ausi lived for two hundred years and composed the following verses:

**I spent life with many groups
But all of them went away. They became so silent
That when I call them, they don't respond
Thus, my life was lengthened too much for me after them
Hence, I used to sit in a corner of my house whole day
And spent those days wishing for death.**

Rida-ah bin Kaab bin Dhahl bin Qais Nakh-l' lived for three hundred years and composed the following verses:

And it did not remain, alas, what an infamy

I am neither the father of sons nor of daughters

Nor am I a barren woman for whom there is no sleep

But the dead are counted daily

Is there anyone who would buy my life and I would sell it to him?

Adi bin Hatim Tai lived for one hundred and twenty years.

Ammabaat bin Qais bin Harith bin Shaiban Kindi lived for a hundred and sixty years.

Umair bin Hahir bin Umair bin Abdul Azza bin Qumair lived for one hundred and seventy years and composed the following verses:

I got involved and the time destroyed me and I received

Hundred more years of life and ten more years after that

And I have become like a chick that I am neither included among dead,

Which would have ended my problems nor am I included among alive to give order

I spent a long period of my life with the people of my tribe

Now I am like a dead for them who is heading to his grave.

A'rраam bin Mundhar bin Zubaid bin Qais bin Haritha bin Laam lived for a long period during the time of ignorance and saw the time of Umar bin Abdul Aziz and met him. When his cloak used to fall, his ribs were visible one above the other. Hence, he asked, "What did you get?" He recited the following lines in reply:

And I swear by Allah that I don't know whether I

Have seen the people of the time of Dhulqarnain and thought that I am older than them

When you will remove my shirt so that

You would see the chest, which neither has flesh nor blood.

Saif bin Wahab bin Judhaimah Taai lived for two hundred years and composed the following verses:

Know that very soon I am going away

And don't think I am a liar

Whichever cloak I wore was thus, destroyed

And the controlling power saw me

And warded off the enemy and benefited his friend so that someone may live with him.

Irtah bin Dush-habah Muzni lived for one hundred and twenty years. His agnomen was Abu Waleed. Abdul Malik bin Marwan told him, "O Irtah! Is something left from your verses? He replied, "O Amirul

Momineen! I do not drink wine nor do I sing nor get angry while the poets who come to me do not have these characteristics. Then I said:

I showed man that nights eat him up

Like earth eats up the fragments of iron

And when death arrived

The life of Adam's son did not remain even for a moment

And know it that it would come back again in order to

Complete the offering of Abu Waleed.

Abdul Malik was taken aback. He said, "O Irtah!" Then Irtah said, "O Amirul Momineen! My agnomen is Abu Waleed."

Also Ubaid bin Abras lived for three hundred years and composed the following verses:

I was destroyed and the time destroyed me

And my example is like Banu Naa'th and like the polestar.

Then Numan bin Mundhir arrested him and killed him on the day he was angry.

Also Shuraih bin Hani lived for one hundred and twenty years till he was killed during the time of Hajjaj bin Yusuf. He composed the following verses about his weakness and old age:

I became aged and continued to bear the sufferings of old age

And I spent a long period among polytheists

Then I saw the time of prophet who was a warner

And after that I saw Siddique and Farooq also

And I also saw the day of Mehran and Shushtar

And the gatherings of Siffeen and Nahrawan

Alas, I am sad about this long life.

Also, a person from Bani Z'abbah who was called Majaah' bin Sabaa' Z'abbi lived for a long time and composed the following verses:

I went around the earth many times

I became weak and wished that I should have died

And I was destroyed and if day

And night are destroyed then they come back

And a month comes after a month

And a year comes after every year.

Luqman²⁴³ Aadi, the elder lived for five hundred years. Umar lived for seven Unsurs; and every Unsur consists of eighty years. He was included in the delegation of the community of Aad, which had gone to Haram to pray for rain. He used to keep a female young one of a vulture on the mountain, which was his actual home till the vulture remained alive. After that he used to catch another one and bring it up till nothing remained of it and his life was very long. Thus, it is said about him that he lived till now without having anything.

Also, many famous poems are quoted from him. He was granted strength and sharp hearing sense and sight, which was necessary for him and he has narrated a number of traditions.

Zuhair bin Junaab bin Hubal bin Abdullah bin Kunana bin Bakr bin Auf bin Uzrah bin Zaidullah bin Rufaidah bin Thaur bin Kalb Kalbi lived for three hundred years.

Maziqiyah whose name was Umar bin Aamir was like water from the sky. He used to spread life wherever he went. He was called Maziqiyah because he lived for eight hundred years. He was a common man for four hundred years and ruled for four hundred years. He used to wear two suits everyday and then tear them so that no one reuses it.

Hubal bin Abdullah bin Kananah lived for six hundred years.

Abu Tahaman lived for one hundred and fifty years.

Mutasawwaghar bin Rabia'h bin Ka'ab bin Zaid Munah bin Tameem lived for three hundred years. He saw the time of Islam but did not accept Islam. The verses quoted from him are famous.

Duwaid bin Zaid bin Nahd lived for four hundred and fifty years. He said:

The time surrounded me

And the time is such that if someone makes something then it destroys it

Whoever is corrected today, it defaces him tomorrow.

When the time of his death arrived, he called all his children and willed them: "Do bad to people and do not accept their apology and do not accept their revenge."

Rabi bin Zaba bin Wahab bin Bagheez bin Malik bin Saad bin Adi bin Fuzara lived for two hundred and forty years. He saw the time of Islam but did not accept Islam.

Maadi Karb Hameeri from the progeny of Dhi Yazn lived for two hundred and fifty years.

Also Sharyah bin Abdullah Jofi lived for three hundred years. Thus, he came to Umar bin Khattab in Medina and said, "I have seen in this desert, in which you are that the people of my community read your testimony i.e. Laa ilaaha illallaah. He was accompanied by his son at that time who stumbled as he walked. He had become very old. He was told, "O Sharyah! Your son has become old and you are still alive." He replied, "I swear by God, I had married his mother when I was seventy years old. However, this wife of mine was very chaste and loyal. Whenever I was happy, she used to treat me so that my eyes used to become cool and if I was upset she used to coax and make me happy. However, this son of mine has married a woman who is very immodest and evil-doer. Whenever he is happy, she troubles him so much that he becomes unhappy and if he is sad she abuses so much that he approaches his death.

Narrated to us Abu Saeed Abdullah bin Muhammad bin Abdul Wahhab bin Nasr Sajzi from Abul Hasan bin Muhammad bin Abdullah bin Hamza bin Zaid She'rani who was from the progeny of Ammar bin Yasir that Abul Qasim Muhammad bin Qasim Misri narrated that:

²⁴³ This is other than the Luqman who lived during the time of Prophet Dawood (a.s.).

"The treasures of Egypt opened for Abu al-Jaish Hamaduyah bin Ahmad bin Tuloon so much that they had not opened for anyone else. When he intended to raze the pyramids of Egypt, his trustworthy advisers advised him not to do so but he did not listen and appointed one hundred laborers for this work who continued to dig the area around it for one year but could not find a way and when they intended to return without any hope, they saw a hole. Hence, they estimated that it was the same door and opened it through its mechanism. (Muhammad bin Muzaffar says that they saw a foundation behind that, which was very strong. They removed and cleansed it.) It contained an inscription in Greek. All the wise and people from all the religions of Egypt were called to read that inscription but no one was successful in reading it.

There was a person called Abu Abdullah Madini who was one of the great scholars of the world. He told Abu al-Jaish Hamaduyah bin Ahmad, "I know an Ethiopian Bishop whose age is three hundred and sixty years now and he knows this writing. He had tried to teach this writing to me also but I loved Arabic more and hence, I could not learn it. That person is alive even today." Eventually, Abu al-Jaish Hamaduyah wrote a letter to the Shah of Ethiopia to send that Bishop to him. The Shah of Ethiopia wrote a letter in reply: the Bishop has grown very old and has become used to the environment of this place. If he leaves this environment and goes to another place then there is a risk that the environment will not be suitable for him there and he would die. Also, he can no longer bear long journeys. His presence is a cause of honor, joy and tranquility for us. Therefore, if you want him to read something or explain or to answer your questions then write and send them here." Hence, that marble slab was kept in a tray and sent to the city of Aswan. Then it was sent to Ethiopia from Aswan, which was near it. When that piece reached Ethiopia, the Bishop read it and translated it into Ethiopian language. It was then translated into Arabic from Ethiopian. It was written as follows in it:

"I am Rayyan bin Dumagh." Abdullah Madini asked the Bishop who that person was. He replied, "He was the father of king Aziz of Egypt during the time of Prophet Yusuf (a.s.) whose name was Waleed bin Rayyan bin Dumagh. The Aziz of Egypt lived for seven hundred years. His father Rayyan lived for one thousand and a hundred years and Dumagh lived for three hundred years. In short, it was inscribed as follows:

"I am Rayyan bin Dumagh who had set out to know where river Nile originated from because I was not aware of its origin. I was accompanied by four thousand people and I continued to travel for eighty months and I reached darkness and the ocean. I saw that river Nile cut that encircling ocean and crossed it. There was no way for me to cross the river and only one person was left with me out of four thousand. I feared that my rule would come to an end and hence, I returned to Egypt. Then I constructed many pyramids and cellars. I also constructed two such pyramids, in which I kept all my treasures safely and I have composed the following verses about it:

My knowledge consists of that which exists

And my I don't have knowledge of unseen and Allah knows better

And provided firmness in creation of a thing, which required it

I strengthened and Allah is the Most Powerful and Wisest

Thus, I tried to find out the origin of River Nile,

I became wary and man is wary

I spent eighty months in journey

Even though I was surrounded by the people Bani Hajar and a very huge army

Till the point we had left behind all men and Jinn

And I came face to face with a dark river

Thus, I accepted that there is no stage after this

For any person who dares before or after me

Then I returned to my country and stayed there

Sometimes in calamities and sometimes with bounties

I am the owner of all pyramids of Egypt

And of all the earthen utensils and I am one who initiated

I have left in it signs of my craftsmanship and wisdom

And handed over to the time which would neither get torn or destroyed

And it has many treasures and strange things

And this act is a cause of bitterness and disappointment for the time

My locks will be opened and my strange things will come out

In the hands of a friend of Lord, which would shine like a star during the last age

His actions will be seen around the House of Allah

And he will reach the peak and then it would be a time of peace and harmony

Eight and nine and two and four

And other ninety or nine will be killed or taken captives

Then there would be clashes for ninety-nine years

And all signs of mine would come into their hands and will be destroyed

All my treasures will come out

However I see that blood would be shed because of this

I have written my words on rocks

They would remain and would then be destroyed and will then become extinct.

After looking at this inscription, Abu Jaish Hamaduya bin Ahmad said, "This is a thing, which would be used by Qaim of progeny of Muhammad (s.a.w.s.). Then that marble slab was kept back in its place.

A year later, Abu Jaish was killed in the state of intoxication on his bed by his slaves. It was known after this incident when pyramids were constructed and by whom and it is one of the most authentic narrations about Nile and pyramids.

Zabira bin (Saeed bin) Saad bin Sahm Qarshi lived for a hundred and eighty years. He lived during the time of Islam also. His death was accidental.

Lubaid bin Rabia Ja'fari lived for a hundred and forty years and lived during the time of Islam and accepted it. When he was of seventy years, he composed the following verses:

As if I have spent seventy years

**And took the cloak off my shoulders
This soul is crying and complaining to me
That I lifted you for seven years more than seventy years
If you complete three more years then you would get a wish
And eighty years will be completed after those three years**

When he was ninety, he composed the following verses:

**As if I have completed ninety years now
Thus, I have taken off the bridle of life along with it
The daughters of the time attack me from unknown place
However, I am injured with something other than arrows**

When he completed one hundred and ten years, he wrote:

**A person who lived for a hundred years and completed ten more years after that
Then what is missing in his age?**

When he completed one hundred and twenty years, he wrote:

**I spent a long life before I fell ill
But there is no place for this adamant soul**

When he was a hundred and forty, he composed the following verses:

**Now I am fed up with life and its length
And with the question of people, "Lubaid, how are you?"
Men were overcome but you did not lose
That lengthy period, which will be forever and elongated
If a day comes for me and a night after that
Then both of them come once again after they have passed.**

When he was in his final moments, he willed to his son, "Your father will not only die but will be destroyed. Thus, when your father's soul is captured, close his eyes, make him face Qibla and wrap him in his clothes and tell everyone strictly that they should not cry or shout. Then prepare nice food in the large vessel, in which I used to feast and send it to those people in mosque who have mourned for me. Make the people eat it after the Imam completes prayer with salutation. When they have finished eating, tell them that their brother Lubaid has died and request them to attend my funeral and that Almighty Allah has captured my soul." Then he recited following verses:

**"When you bury your father, put some wood and wet sand on him
And use such strong planks that uninvited guests do not manage to make nests inside**

And it is certain that the face would become like fine sand although it is unbelievable."

There is another tradition that Lubaid had taken oath that when northern wind blows, he would slaughter some camels and fill them in a large vessel and invite everyone for feast.

When Walid bin Uqbah bin Abi Muit became the governor of Kufa, he delivered a sermon and said after praising and glorifying Allah, "O people! You know about Lubaid bin Rabia Ja'fari and his courtesy and helpfulness and you also know that he had taken oath that whenever northern wind blows, he would slaughter a few camels. Hence it is your duty that to help him for his courtesy." Saying this, he got down from the pulpit and sent five camels and wrote the following verses to Lubaid:

I see that when Abi Aqeel Lubaid's northern wind blows

The butchers sharpen their knives

He is a Ja'fari who is very tall and has broad chest

He is generous like his lineage and like a sharp sword

And these virtues are present in Ja'fari sons also

As if there is dearth of wealth for him.

It is said that Walid had send twenty camels. When Lubaid read those verses, he said, "May Allah give ten rewards to Amir for this. Probably, he does not know that I have stopped composing verses." Then, Lubaid called his five year old daughter and said, "Reply these verses of Amir." The girl thought for a while and then recited the following verses:

Now, whenever Abu Aqeel's northern wind blows

We would remember Walid

A tall one with broad chest

And one who is related to Abdush Shams

He helped Lubaid like long ropes, like a caravan of camels

On which the people of Bani Haam are mounted

O Abu Wahab (Walid)! May God reward you for it

We have slaughtered the camels gifted by you and

Please be generous another time also because a generous is one who

Is generous again and again and our oath is fulfilled again and again.

Lubaid (after hearing these verses) said, "O daughter! You have quoted very nice verses but you should not have asked for anything in them." She replied, "A king never gets angry when asked for something." Lubaid said, "Then you are a very good poet."

Dhul Asba Adwani whose name was Harthan bin al-Harith bin Muhrith bin Rabia bin Hubairah bin Thalaba bin Zarb bin Uthman lived for three hundred years.

Ja'far bin Qabt lived for three hundred years and lived during the time of Islam.

Aamir bin Zarb Adwani lived for three hundred years

Muhassin bin Utbaan bin Zaalim bin Amr bin Qatiah bin Harith bin Salama bin Mazin Zubaidi lived for two hundred and fifty years and composed the following verses:

Beware, O Muslim (community)! I am not from you

I am such a man whose strength is hungry

When I was challenged by two persons, I told them to come

They said, "Every person who is challenged, displays his strengths

Beware, O (Bani) Muslim! My life has made me wary

And trade and traveling for it has made me weak

I have become a burden for my house because of illness and weakness

And every stranger and relative has become wary of me

This time and days are like a table with food laid on it

Which has a part for every hungry person.

Auf bin Kunana bin Auf bin Uzrah bin Zaid bin Thaur bin Kalb lived for three hundred years. When his final moments arrived, he gathered his children and willed:

"Fear Allah, do not mourn or grieve (for loss of wealth). Keep away from distrust. Do not disturb wild animals otherwise all of them will come out of their shelters and you will be disgraced. Do not hurt people and live with peace and harmony. Do not ask excessive questions so that people do not consider you a burden. Do not speak except truth so that people praise you. Treat people with love so that their hearts become spacious for you. Do not deprive people of benefiting from you. Otherwise, their hearts will become full of complaints for you and include yourselves among those who give gifts to their children secretly. Do not spend much time with people lest you would be considered lowly. Be patient during the time of difficulty and make the time wear its clothes. Certainly speaking nice with difficulty is better than speaking bad with ease. Bow in front of the person who bows in front of you, for people come closer because of love. If someone expresses hatred and dislike do not move away from promise and commitment. If someone seeks excuse from you, accept his excuse. Keep your promises and do not break them. Lift your status by keeping away from falsehood because human misfortune is in falsehood and speaking against the will. Do not express your helplessness to people. Otherwise, you will lose respect in their eyes. Fear poverty because it is a disgrace. Treat your equals honorably and wish that you are uplifted. The beauty of women should not separate you from healthy lineage and involve you in worry because marriage with virtuous women is a cause of respect and honor. Bow down while meeting your community. Do not betray them and do not show indifference in a matter, in which they are united because opposition is against obedience of a leader. First do good to your people and then to others and do not fear the wishes of your near and dear ones because it is a cause of extinguishment of fire of hard work and non-fulfillment of duties. And leave the one who sleeps and become their helpers during the time of their difficulties and pains so that you will conquer and fear from asking that, whose benefits did not reach them. Treat your neighbors with respect who comes to you with freshness. Give preference to the right of weak over your right. Tolerate fools so that your sorrow and grief is reduced. Keep away from groupism because it is a disgrace. Do not trouble yourself more than your capacity except during the time of difficulty so that you are not condemned for inspite of your helplessness; and you should have such a strength, which is better than supporting them through apologies in the state of helplessness (i.e. you should assist them before it is time to seek forgiveness) and make effort and do not be sluggish because effort keeps away from poverty and helplessness. You all should shout one slogan because it is a cause of

respect and keep your edges sharpened. Do not pay attention to disrespectful people nor bring them near you and do not meet wicked people because you will be hurt by them. Do not be jealous among yourselves else you will be destroyed. Miserliness is a disease. Keep away from it. Elevate your status through generosity, kindness and by respecting the purity of excellent people. Spend and gain love. Take care of knowledge and respect of knowledgeable and excellent persons. Benefit from the experience of the experienced persons. They would not stop you even from a smallest deed, which contains reward and do not consider people lowly. Otherwise the same would be returned to you because a person is judged by the purity of his heart and purity of his tongue and when you are involved in fear of something then it is necessary for you to be steadfast instead of hurrying up. Also, see to it that you make your place near rulers through love because whoever tried to disrespect them was disrespected himself and whoever elevated them was elevated. Show courtesy because eyes are pointing you out. Show humility with dignity to people so that your Lord likes you." Then he said:

"And every intelligent and shrewd will not advise you

Nor every advisor is intelligent

However, if both things are collected in one person

Then it is necessary for you to obey him."

Saifi bin Riyah bin Aktham who was from the progeny of Asad bin Amr bin Tameem, lived for two hundred and seventy years. He used to say, "Your brother is under your control in all circumstances except during the time of war because when a man picks up a weapon, he cannot be controlled by anyone. Sword is the best advisor. Avoiding pride keeps praises alive. The greatest punishment is that given to a traitor. The mischief of help is injustice. The worst character is one, which is troublesome and bad manners are cause of increasing displeasure." Then he hit his staff on ground and recited the following verses:

It is necessary for a destroyed person that he realizes his faults before his death comes

And human beings got knowledge so that they understand everything.

Imad bin Shaddad Yarbui' lived for a hundred and fifty years.

Aktham bin Saifi from the progeny of Asad bin Amr bin Tameem lived for three hundred and sixty years. Some say that he lived for one hundred and ninety years. He saw the time of Islam. There is difference of opinion whether he accepted Islam or not. Most people say that he did not accept Islam. He said about this:

Certainly, a man should spend ninety years of life

If it is extended by hundred more years then an ignorant (person) does not become wary of life

If six and four are subtracted from two hundred then one hundred and ninety would remain

It is when nights are also counted.

Muhammad bin Salama says, "When Aktham wanted to accept Islam, his son made him die out of thirst. Also, I have heard that this verse was revealed for him: "And whoever flies in Allah's way, he will find in the earth many a place of refuge and abundant resources, and whoever goes forth from his house flying to Allah and His Apostle, and then death overtakes him, his reward is indeed with Allah." There was no one wiser than him among the people of Arabia. When he got the news of annunciation of apostleship of the Messenger of Allah (s.a.w.s.), he sent his son Halees to Prophet (s.a.w.s.) and said, "O son! I want to give you some advices. You should follow after you depart till your return to me. Try your luck in the month of Rajab. Then try to make it lawful so that it becomes lawful because of you because unlawful is illegal for oneself but also for one's acquaintances. During this journey, you should stay with the person who is most

respectful, in whichever tribe you happen to pass by. Maintain your relations with noble persons. Keep away from disgraced ones because if they would not have been disgraced then they would have been respected in their community and when you approach that person then first of all, I am aware of him and his family as he belongs to one of the most honored households of Quraish. You should keep two things in mind. Even if he desires kingdom, you should honor him and stand in front of him. Do not sit unless he asks you to do so. In this way, you would not be hurt by him and you will be benefited by him and if he is really a prophet then Allah would not like misbehaving with him. You would find that all his matters are right and you would find humility in him. He would be an obedient one of his Lord. Bow down when you meet him and do not say anything except what I have ordered you. Remember whatever I have told you and follow it.

Then he handed over a letter addressed to the Holy Prophet (s.a.w.s.) to his son, which contained the following text: In the name of Allah, this letter is from a servant to another servant. I got the news of you apostleship but I don't know the truth. If you have seen something then show me and if you have received knowledge then give it to me also and include me in your treasury. Wassalaam.

Holy Prophet (s.a.w.s.) replied this letter as follows: From Muhammad, the Messenger of Allah (s.a.w.s.) to Aktham bin Saifi. I thank Allah that he ordered me to say 'There is no God except Allah' and order others to do so. All creatures are created by Allah and every order belongs to Allah. Only He gives life and only He gives death. Only He will assemble people and we have to return only to Him. I have been sent to teach you people the manners of messengers and you would certainly be asked about the great news and that great news would be known soon."

When Aktham bin Saifi read the letter of Holy Prophet (s.a.w.s.), he asked his son, "How was he according to you?" He said, "I saw that he orders good things and stops from doing bad deeds." Thus, he told his son, "O son! Gather Banu Tameem but do not bring any fool because every person has an opinion and a fool's opinion is weak however physically strong he might be. Whoever does not have intelligence, does not have goodness (When Banu Tameem gathered, he delivered a sermon following:)

"O Banu Tameem! Now, I have become aged and I have entered the disgrace of old age. If I say a right thing, you must accept it. Otherwise, inform me about a right thing so that I become steadfast on it. My son had gone to meet a person. He informed that that person orders to do good things and stops from evil. He narrates benefits of good character and restrains one from having bad character. He orders worship of One Allah. He prevents from worshiping idols and fire. He says that he is the messenger of Allah and that messengers had come before him also who had books and ordered worship of One Allah. Hence it is the duty of you all that you help Muhammad (s.a.w.s.) in his mission. If the orders given by him are rightful, you will benefit and if it is not rightful, it is your duty to hide him and do not become angry with him."

"Earlier Asqaf Najran had also narrated his characteristics. Before that, Sufyan bin Majashi' had also talked about him and hence, he named his son Muhammad. Those among you who possess opinion know it well that the matter, towards which he is inviting is a good thing. Hence, you should be the first to accept him and do not delay this matter. If you obey him, it would be a cause of your honor and you would be manifested. Make haste in obeying him before you are compelled to do so because I see that he would not leave any high or low position and would not live without uprooting fixed thing and would reach everywhere. Even if it is supposed that whatever he is inviting towards is not a religion then too it is merciful character. Accept whatever I say and follow it. I am asking for a thing from you, which can never be snatched from you. Your population is a majority in Arabia and your cities are largest. I think that even if a disgraced one will follow him, he would become respectful and even if a respectful person opposes him, he would be disgraced. You people are respectful. Hence, your respect will be doubled. Then there would be no one to compete with you. Remember that those who go ahead do not leave anything for those who are left behind. Leadership is for those who come first and those who are left behind have to obey. Thus, hasten in your work because determination is strength and precaution is helplessness.

Malik bin Nuwairah said, "O people! This old man has become unsound of mind." Aktham said, "Curse be

upon the person who is aggrieved and extremely sorrowful. You people kept quiet over my words. The worst thing for an advice is that people turn their faces away from it."

"Woe unto you, O Malik! You would be destroyed. When truth becomes manifest, it manifests its followers also and backward people also come in the level of those who have progressed. Thus, you should make it obligatory for yourself to be among those who stand up for establishing truth. Now, when you have considered me elder to you, bring my camel so that I mount on it." Saying this, he mounted on his camel and his son and nephew walked behind him. Then he said: "I am sad about the work, which I could not accomplish and which did not take me ahead."

Banu Tai wrote a letter to Aktham. They were his maternal uncles. Some narrators say that Bani Marrah wrote a letter to him. They were also his maternal uncles. They sought advice from him. Aktham wrote to them in reply:

"So to say: I advise you to fear Allah and maintain relations because its roots are strong and branches are spread out. Keep away from sins and breaking relations because its roots are weak and branches do not spread. Do not marry foolish women because it is abominable to have sexual intercourse with them and the children born are useless. Consider the worth of camels. They are like a strong fort for Arabia. Do not load them more than their capacity. They are fixed as dower and accepted in expiation for killing. Their milk is a gift for elders and food to children. They can also be used for operating grinding mill. A person who considers his worth will never be destroyed. Poverty of intelligence is the real poverty. A virtuous man would never allow his wealth to be destroyed. Sometimes, a single man happens to be better than a hundred men and sometimes a single group happens to be better than two groups together. A person, who complains about time, bears pain. A person, who is thankful for his fortune lives a good life. Lust and greed are barriers in the way of (a person with) opinion and habit should be in accordance with good manners. A needy, who has love in his heart is better than a rich who has hatred in his heart. World is a temporary abode, which will be destroyed. Whatever is bound to come, will come in spite of your weakness even if you fail to seek it and whatever is bound to go, will go in spite of all the force and attempts made by you. The defect of poverty and hunger wastes honor. Jealousy is such a disease, for which there is no medicine; rejoicing at another's distress comes after that. If a person treats others with goodness, he too would be treated with goodness. Foolishness is accompanied by shame. Forbearance is the pillar of mind. The collection of all (good) deeds is patience; and forgiveness is the best act. Keeping promises maintains friendship and the love for a person who shows inclination increases."

Aktham bin Saifi gathered his children at the time of his death and told them: "O my sons! I lived for a long period and want to make some wills to you before I die.

I will you that you should fear Allah and to maintain relations. Continue to do good deeds so that your number increases. Neither its roots nor its branches deplete. Keep away from disobedience of Allah and breaking relations because neither roots nor branches of a person who breaks relations are strong. Control your tongue because it is your enemy. Even a friend would not like to hear a true thing and look at the necks of camels and load them according to their capacity because they are given in dowers and also accepted as blood-money. You must not marry foolish girls because it would be nothing but trouble for you and children from them would be nothing but trouble. To have proper food during a journey guarantees comfort and strength and a person who does not become hopeless after losing a thing will get peace and if a person remained satisfied with whatever he has, his eyes will be cooled. Leave that (wrong) deed before you are embarrassed and according to me, it is better to do a good deed than committing a sin. No man dies without knowing his value and status. Helplessness during distress is a barrier for dignity. Pity on that scholar who is fearless about his foolishness; and fear takes insight away. Whenever some issue is brought to him, he becomes confused and when the work is taken back, he is recognized by clever as well as foolish. Extravagancy during happy times is stupidity. Attaining heights give respect. Do not be sad if you get a little because you will get more. Do not answer a thing, which is not asked to you. Do not laugh at a thing, which is not worthy of laughing. Express your aloofness from this world and do not have hatred. Jealousy resides among relatives and when everyone gathers in one place, their weapons start

cackling. You get near because of love but do not depend on proximity. Also, it is obligatory that you reform through wealth because the reformation of wealth and property cannot take place without your reformation. Pay attention to your diet. Do not rely on your brother's wealth to fulfill your needs. It is like that one who tries to enclose water in the fist. If a person wants to become rich, he should spend on his family members. Respect your leaders. The game of a respectful woman is to play with spindle (i.e. she remains busy in her work). When there is no way out, patience is the last policy."

Qirdah bin Thalaba bin Nafasha Sulooli lived for one hundred and thirty years during the time of ignorance. Then he saw the period of Islam and accepted it.

Masaad bin Junaab bin Maraarah was from the progeny of Amr bin Yarboo' bin Hanzala bin Zaid bin Munaah and he lived for a hundred and forty years.

Qus bin Saada Ayaadi lived for six hundred years and he was one who composed the following verses:

Does a raining cloud take peace away from a person who is in a bad condition?

Or it showers favor on him?

Whatever has passed away and lost from the hands then

There is no use of lamenting and saying, "Only if, it would have been such".

Similarly, Lubaid says:

And Qus said "Only if" and "If I would have been such"

He left Luqman the wise behind by saying that.

Harith bin Kaab Madhh'aji lived for one hundred and sixty years.

The author says: All traditions narrated by us are also related by our opponents from Muhammad bin Saaeb Kalbi, Muhammad bin Ishaq Bashaar, Awaana bin al-Hakam, Isa bin Zaid bin Aab and Haitham bin Adi Tai. And the Holy Prophet (s.a.w.s.) said, "Whatever has happened in the previous Ummahs will happen in this Ummah also, in the same order."

Thus, if it is appropriate that long life was prevalent among previous Ummahs and the incidents of occultation of proofs of Allah (a.s.) took place in previous centuries, why should the occultation of Imam Qaim (a.t.f.s.) and his long life be rejected in spite of the fact that there are traditions from the Messenger of Allah (s.a.w.s.) and holy imams (a.s.) about his, which are narrated in this book?

Narrated to us Ali bin Ahmad Daqaaq from Muhammad bin Abi Abdullah Kufi from Musa bin Imran Nakhai from his uncle, Husain bin Yazid Naufili from Ghiyath bin Ibrahim from Imam Ja'far Sadiq from his holy father from his holy ancestors that Holy Prophet (s.a.w.s.) said:

"Whatever has happened in previous Ummahs will happen exactly in the same way in this Ummah also, in the same order."

Narrated to us Ahmad bin Hasan Qittan from Hasan bin Ali Askari from Muhammad bin Zakariya from Ja'far bin Muhammad bin Imarah from Imam Ja'far Sadiq from his father from his holy ancestors that Holy Prophet (s.a.w.s.) said;

"I swear by Him, Who made me rightful Prophet and harbinger of good news that all those things are going to occur in my Ummah in the same order, which had occurred during previous Ummahs. So much so that if a snake entered a hole in Banu Israel, it would happen in my Ummah also."

Narrated to us Shareef Abul Hasan Ali bin Musa bin Ahmad bin Ibrahim bin Muhammad bin Abdullaah from Abu Ali

Hasan bin Rakaam from Ahmad bin Muhammad Naufili from Ahmad bin Hilal from Uthman bin Isa Kilaabi from Khalid bin Najeeh from Hamza bin Hamraan from his father from Saeed bin Jabeer that he heard Syed al-Aabideen Ali bin Husain bin Ali bin Abi Talib (a.s.) saying:

"Our Qaim (a.t.f.s.) has Sunnah of prophets. The Sunnah of Prophet Nuh, Prophet Ibrahim, Prophet Musa, Prophet Isa, Prophet Ayyub and Prophet Muhammad (s.a.w.s.) is included in it." The Sunnah of Prophet Nuh is a long life, secret birth and remaining hidden from people is the Sunnah of Prophet Ibrahim. The Sunnah of Prophet Musa is fear and occultation. The Sunnah of Prophet Isa is that people have difference of opinion about him. The Sunnah of Prophet Ayyub is happiness after bearing calamities and Sunnah of Prophet Muhammad is that he will come out carrying a sword.

Thus, if it is correct that the incidents of long life were prevalent during previous ages, it is appropriate that this Sunnah is true for Imam Qaim (a.t.f.s.) also, who is the twelfth Imam. It is not possible that nothing will be left in the occultation of Imam (a.t.f.s.) and as Holy Prophet (s.a.w.s.) said, "Even if one day is left before this world perishes then Allah will prolong that day enough so that Imam Qaim (a.t.f.s.) will reappear and fill the world with justice as much as it would have been filled with injustice and oppression and we would get Islam only when we bow in front of the commandments of Holy Prophet (s.a.w.s.) and holy imams (a.s.). There is no power and might except by Allah, the High and the Mighty."

During the previous ages, the people who were religious, worshippers and abstinent used to hide such a person and their matters and this custom is followed from the beginning of the world till our time. Then how is it possible to deny the occultation of Imam Qaim (a.t.f.s.)? Only those people will reject this, whose hearts are filled with infidelity and misguidance and hatred of Prophet (s.a.w.s.) and Imams (a.s.).

Incident of Bilohar and Yuzasif

Narrated to me Ahmad bin Hasan Qattaan from Hasan bin Ali Askari from Muhammad bin Zakariya that:

A king who had a huge army and ruled a vast region in the kingdom of India whom the subjects feared in an uncommon manner, was very lustful. He loved every indecent act and loved to be flattered a lot. He liked those who considered his opinion right and behaved well with them. However, he hated and ruined those who neglected his orders and had faith on someone else. He had reached his prime youth and his advices were firm, his speech was eloquent and was famous for his statesmanship and maintaining law and order. Thus, because these facts became famous, common people became obedient to him. Strong and weak everyone bowed in front of him. The intoxication of strength, fame and pride was collected in him. He was granted extra strength because he conquered his enemies, showered anger on the people of his kingdom and obedience of people. Thus, he used to disdain people because of his inebriation. The praises and flatters had made him even more unconscious. Then his view and heart became full of pride so much because people praised him a lot and appreciated his moves in front of him. He desired this world only and world was giving him everything and there was no desire, which remained unfulfilled. He used to fulfill his lust through women as well as men and was deprived of a male offspring. Religion prevailed before his kingdom and majority people followed the former. Shaitan decorated the enmity of religion and religious people in his eyes and he harmed religious people, broke their strength and terrorized them and he had brought the idol-worshippers near him before and made idols of silver and gold for them. He favored and honored them and prostrated in front of their idols.

Thus, when the subjects saw this, they too got attracted towards idol-worship and the religious people were dishonored.

One day, he enquired about a person, who had good reputation and high status in the country so that he could take his help in some activities and treat him with love and honor him.

People said: "Sir, he has left off this world and whatever is there in it and he has attached himself to the dervishes. The king did not like this and ordered that he should be brought to him. When this person was brought to the king and the king saw him dressed like a dervish and expressing humility like them, he

scolded him saying: You were from among our servants and among the nobles of our country. Then why did you disgrace yourself and destroy your property and family members? Why did you follow those who suffer loss? So much so that you became a butt of ridicule and exemplar for the people. You were our ally in the most important matters and you helped me in whatever I wanted you to help.

That person replied: O king, if I don't have any right upon you, your intellect definitely has a right upon you. So do not be angry at what I say, and decide the matter after understanding it properly because anger is the enemy of reason, and it puts a veil between man and his understanding. The king said: What are you trying to say? The dervish replied: O king, I ask you, have you punished me due to my personal sins? Or my sin is affecting you? The king replied: Your sins are very serious in my view and if anyone from my subjects causes the destruction of his self I shall come between him and his self. Because his destroying his self is same as destroying another person. I am his guardian and I am having authority on him as well as you. Thus I am having more authority on you and I am going to punish you since you have destroyed yourself in this manner. The dervish said: O king, Do not condemn me without proof and do not establish proof except that you have a judge with you. You are having many judges from the men and it is their rulings that you enforce. I approve of some of them and I am fearful of some.

The king said: Who are those judges? The person said: The judge I approve is your reasoning faculty and that which I dread is your selfish desire. The king said: What are you trying to say? Since when has this thought appeared in your mind? Who has deviated you? I came to know that I was told something in my childhood which took root in my heart like a seed that germinates in the earth. It continued to grow and became a tree as you can see. I have heard from a wise man that one who is a fool considers a useless thing as very important and he considers useless that which is really useful. And he does not leave the matter which is having no reality and does not achieve the aim that is having reality and he does not see that which is real. Thus he is not satisfied at leaving that which has no reality and the reality is the life after and that which is not real is the world. Since I heard this I left off this temporal world which is having no reality and I became attached to that which is real, that is the permanent abode. Now, in my view, life is death and wealth is poverty. The happiness of the world is sorrow, health is sickness, the strength in the world is weakness and helplessness, the worldly honor is degradation and how the worldly life should not be death because the one who lives, lives for death and he is certain of death and also of the end of life. And why should not its prosperity not be considered penury, as nothing is achieved except that due to this he becomes needful of something else which makes him inclined to that which is necessary for him.

Like man is sometimes needful of an animal that when he rears it, he considers necessary its feed and care. In the same way, for everything he becomes needful of something else, that may be useful and necessary for him. Thus when can the need be fulfilled of one who is needful of this procedure? And how his happiness should not turn into sorrow that whoever receives some joy is in fact such that sorrow and pain lies in ambush for him? And he himself sees his sorrow being doubled. If he is gladdened through his child, the child's sickness and death brings him utmost grief which surpasses his joy. If he becomes happy due to his wealth, is he not fearful of its destruction and loss? That the joy of wealth is the greatest joy. If it is so, people have a right that they must not become attached to that about which they know previously. And how cannot his health change into sickness as his health depends upon various factors and the nearest element of life is blood. And the most obvious fact is that the man who is created through blood, can very soon get involved in a sudden death, slaying, plague, cheek injury and pleurisy and perish. And how cannot his strength not change into weakness while in him are present those powers that can harm and even destroy him. And how cannot the position of these factors change into degradation while honor is not made permanent for man and his family has to suffer disgrace. Except that the days of honor are very few and the days of disgrace are long. Thus the best option for the people is that they should condemn this world for which they have extended their hands. After the fulfillment of the need he should hope and expect every hour and every moment and every day he should calculate his wealth that he is in need of and in obtaining which he dazzles the eyes of his relatives and they fight each other over the wealth that he has amassed. They demolish the foundations of his building and death attacks his family members and uproots them completely. And everyone that is having brotherly relations to him is subjected to torture. Thus, O king, I condemn all that the world is giving and the dress with which it is

dressing; inherited property that would ultimately make one naked. Sometimes it brings honor to a person but later it brings grief. And one who is involved in its love, he is going to leave it ultimately. After receiving wealth in inheritance a person becomes hard-hearted. One who obeys this wealth is defrauded and one who relied on it, is betrayed. Inherited wealth is like that beast of burden that throws down its rider, it is like a companion who misappropriates. It is a way that makes you astray. It is a place of descent that destroys and it is a greatness that does not honor anyone but it degrades all. It is a beloved that does not love anyone and it is a necessary thing but it does not remain with anyone forever. Sometimes this inherited wealth is loyal and at other times it is disloyal. Sometimes it denies and sometimes it verifies. Sometimes it supports and sometimes it goes against. One who wants to progress with this inherited wealth, it creates crookedness in him. It plays with one who has taken possession of it. At the same moment it gives a morsel to one who has decided to eat it. When it makes a person its servant it serves him well. It makes fun of one who laughs upon it. It condemns one who criticizes it. It weeps for one who cries on it. It extends the hand of charity to one who asks for help and gives respect while he is disgraced. It honors the one who is dishonored. In the same way if one is lowly, it makes him great and makes the lowly one lofty. Sometimes the inherited wealth is obedient even if it is disobeyed. In the same way one feels happy in this inherited wealth while one is caused grief. Similarly the satiated ones by it are those that are hungry. And some people are dead due to this inherited wealth while in fact they are alive.

Thus woe be to the abode that has such qualities that it places the crown of glory on a person in the morning and in the evening assigns him to the pit of destruction. It makes one wear ornaments of gold in the evening and next day puts him in the chains of slavery. Sometimes this world makes one sit on the throne in the morning and throws him to some prison at night. Sometimes it spreads the sheets of silk at night and in the morning forces him to sleep on dust. In the morning it may gather those who have fun and games and at night it gathers those who weep and wail. On some nights it endears to him the proximity of his family members and on some mornings it makes him like aloofness from them. On some mornings it makes his smell pleasing to him and on some nights it makes the same smell detestable. So, one who is not going to be saved from its evils is the one who relies on his glory. This man's heart benefits from the worldly things and his eyes relishes its strange things. His hand is full of the worldly bounties but later it also becomes empty. The spring of wealth remains calm. Whatever is gone is gone and whoever is destroyed is destroyed. Whatever became apparent became apparent. After each one it keeps one in force and it is satisfied with all by way of recompense. It brings peace to all centuries one after the other. It feeds the leaders depending upon their communities. It makes the lowly ones reach to the position of the superior ones. It makes the helpless ones take the place of those who are cautious. It brings the communities from dryness into freshness. It makes the walkers ride, rings the hungry into prosperity, changes adversity into opulence, humiliation into respect. So much so that if he is immersed in it, it brings changes in circumstances and then again removes freshness and prosperity from them and takes away the strength from them. And once again they return to the worst destruction, the worst needfulness and the worst drought.

O king, you say that by renouncing the world I have subjected myself and my family to destruction is not true. Rather I have become more attentive towards them and I have maintained a special relationship with them. But I was seeing them with an enchanted eye through which I could not distinguish my relatives from the strangers and the enemies from friends. Thus when the enchantment ended the enchanted eye changed into the normal eye and the friends were distinguished from the enemies and the relatives stood out from among the strangers. Thus at that moment I began to count my relatives, friends, brethren and the kindred. All of them were like hunting dogs ready to devour me except that they were different in strength and daring. Some of them were like lions due to their hot temper. Some were like hyenas that tear up its prey and are notorious for snatching and fighting. Some were like flattering dogs that wag their tails and some were deceptive and cheating like foxes. Though their methods differed their aim was one and the same.

O king, even though you are having a lofty position due to the greatness of your kingdom and because of your armies, supporters and servants I have pondered about you a great deal. And I concluded that no one from this world is on your side. You are alone. And I have also learnt that the common people are hostile

to you and the people you rule are very greedy and inimical. They are great hypocrites. These people are more dangerous to you than the hunting dogs. All the strangers bear enmity towards you. When I look at your servants and aides I find that they are a group that acts for vested interests. And despite this they are involved in greed and selfishness, so that they may work less for you and take more recompense. And when I look at your close confidants and your relatives I find them busy in working for you and increasing your wealth, whereas you always subject them to hardships and not all of them are like that. They are happy in working hard for you. Thus if you stop from them this they would not be pleased. So, O king, can you not see that you are alone? You neither have a relative nor any wealth.

Whereas I have family members, wealth, friends and siblings who are neither eating me up nor being fed through me. They love me and there is no discord between us. They testify for me and I testify for them and we do not falsify each other.

They are having concern for me and I have concern for them and there is no animosity between us. They help me and I help them and we are in contact of each other. They like the goodness that I like. They do not fear that I shall influence them. There is neither corruption nor greed between us. We perform for each other such rewarding acts that are not temporal. And this practise is always established between us. If I become deviated they are my guides. If I become blind they are my eyesight. If I come to them they become my refuge. If I am attacked they become a shield for me. When I fall into a hardship they become my helpers. And we have kept ourselves safe from houses, shops and eating places and neither have we any desire for them. We have renounced all the wealth and pelf due to which we have no desire for worldly riches. We do not rebel against each other and do not harbor enmity towards each other. Neither we resort to corruption nor have any jealousy. We do not cut off relations. Thus, O king, these are my family members. They are my brethren and the near kindred and my friend. It is them I love and to them I turn. I have deserted whom I had recognized with my enchanted eye and from whom I wished to be safe.

Thus, O king, this world is like I told you. It has no reality. This is its genealogy and this is its revolution that I had heard of. After knowing this I have renounced it. I have seen the matter which is true reality. Thus, O king, if you like, I will talk to you about the hereafter which I know is the only reality. So you be prepared to hear about it. Listen with all your attention; not like you listen to other things. Thus the king did not do any injustice upon him except that he told him: You have lied and nothing that you have said is correct. You have remained successful in evil and hatred. Thus you get out of here and do not stay in any part of my kingdom as you are of those who create mischief.

During that time a son was born to the king while he had lost hope of having a male issue. This newborn child was so beautiful and attractive that no one had ever seen such a handsome boy. The king was so much enjoyed that he almost died of happiness. In his view this was a gift from the idols that he worshipped. Thus the people donated all the wealth they had to the temples that housed the idols. People were ordered to continue the celebrations for a year. The king named his son as Yuzasif and he summoned all the scholars and astrologists of the country to prepare the child's horoscope. After much contemplation the astrologers informed that the boy shall have the highest position among all his contemporaries in India. But one of them said: Not only the highest position in the world; what I see is that this child will also have an exalted status in the hereafter and that he would be a leader of religion and the religious people. He shall have an honorable position in the hereafter because the greatness I see in him does not resemble any worldly greatness; rather it is akin to the greatness of the hereafter.

These words killed all the joy that the king had experienced with regard to the newborn child. It was so because the person who had given this prophecy was the most reliable astrologer and the most learned and truthful in the king's view. So the king arranged a house for the child and appointed the most trusted nurses and servants there commanding them that death, hereafter, sorrow, disease and annihilation should not be mentioned in the presence of the child. So much so that they become accustomed to that and their hearts forget the reality. They were told that when the child grows up nothing should be mentioned in his presence that may create fear in him and lead him to religion. And that they must take care of him and protect him and become so much absorbed in it that they should forget each other.

Due to the fear that his son will adopt the right way, the king was extremely angry at the dervishes.

He had a minister who neither misappropriated his wealth, nor lied or concealed anything from him. He neither tried to influence his decisions and there was no one who shared his actions and the king didn't want to lose him. In addition to this the minister was kind hearted and well known for his charitable deeds. The common people loved him and he was pleased with them. However the king's aides and relatives were jealous of him. They used to oppress him and tried to lower his status.

One day this king went out for the hunt accompanied with this minister. In the hilly path he found a person with injured legs. He was clinging to the trunk of a tree and it was impossible for him to go away from there. When the vizier inquired he said that the wild beasts have rendered him in that condition. The vizier was moved by his circumstances and the man pleaded for help and implored the vizier to take him to his house saying perhaps he would benefit him in the future. The vizier said: Even if you don't give me anything in return, it is still my duty to help you; but tell me how you intend to recompense me? Can you do some work or repair something? The man said that he was capable of changing adverse circumstances. "How can you do this?" asked the minister. He replied: as soon as discord appears I bring about unity as a result of which there is no mischief. The minister did not pay much attention to his statement but brought him along and got him treated to health.

At last it so happened that the king's aides together decided to accuse the honest minister of something and bring him down in the king's estimation. So they told the king that this minister was aspiring for the throne and in order to seize power after him he was always behaving nicely with the people. If you want to confirm this you call him and say that you want his advice about giving up the kingdom to become a dervish. His elation at this decision of yours will tell you what the truth is. Since they all knew that the minister had a soft corner for religion and he was inclined to the hereafter, he would definitely be elated by the king's plan and they would succeed in exposing him to the ruler. The king said that he would ask him about it when he met him next time. Thus when the king met the minister he said: You know well how much I am inclined to worldly things and wealth and I have told you before that in the past I did not possess anything. And I have realized that one day I will have to revert to the same condition. So I have decided to do something for the hereafter which is better than what I have done to get material wealth. I begin with the realization that the truth is with the religious and first of all I shall leave the kingdom to whose who are deserving of it. So what is your opinion about it? On hearing this, the minister cried intensely and the king understood what the minister's view was. The vizier said: Your majesty, even if something is difficult to obtain, it is worth trying to obtain it if it is going to be permanent. And if something is temporal, it is not worth trying to obtain it even though obtaining it may be easy. Your decision is good and I pray to God that He gives you the best of the world and the hereafter.

The king was extremely annoyed at the minister's opinion and he realized that what he had been told about the latter was true. The minister also felt that the king was displeased with him and he returned home in dismay to discuss with the family members what wasthe solution to this problem. He lay awake at night thinking of a way out of these circumstances when he remembered of the man he had saved, who had told him that he was capable of changing adverse circumstances. He summoned him at once and told him: You told me that you can change adverse circumstances to the good. He replied: Yes I had told you that. What is your problem? The vizier said: I will tell you about it. I was a companion of the king before he gained this kingdom and since he became a king I don't remember any instance when he has been displeased with me. But today he called me and said that he was renouncing the world to become a hermit. When I expressed my approval he was dismayed. The man said: I have understood the problem. Actually the king thinks that you want to oust him and take over his kingdom. I have a plan which would surely save you from undesirable consequences. In the morning you change into the dress of a hermit, shave your head and rub your head at the king's threshold. When he sees you he will ask what you are upto. You say: Since I gave you advice I thought that first I must act upon it. The king will then know that you are not after his kingdom. So the vizier did the same and finally the king realized that the former had no evil intentions.

The very next day, the king issued commands that all religious people should be thrown out of his territory. All those who were inclined to religion went into hiding. One day the king was on an excursion when he saw two dervishes. He summoned them and said: Why have you not left my kingdom? They said: We were leaving but your agents brought us here. "Why are you on foot?" They said, "We are aged, we neither have a vehicle nor any means of travel. Thus we cannot travel any faster." The king said, "When a person is frightened of death he does not need a vehicle to move faster." They said, "We are not scared of death; rather we don't find pleasure in anything." The king said, "Why are you not scared of death? Because when my agents brought you here why are you trying to flee?" They said, "We are fleeing from death not because we are scared of it. You must not think that we are frightened of death. We flee in order to help you against our desire." The king was angry with their reply and he ordered that they be cast into the fire. He also issued the edict that any devout person found anywhere be also consigned to the flames. The idol worshippers immediately searched out all religious people in every nook and corner of their country and burnt them alive. From that time the custom of burning the dead started in India.

Most devout and religious people were exterminated from the country. Only a few dared to conceal themselves so that one day they may show the right path to one who came out in search of it.

Yuzasif, the prince reached the age of understanding. He was a very intelligent youth. His wisdom compelled him to ask himself why he was kept with a few person in solitude. He thought of asking his father about it but later realized that it was he only, who has arranged all this so why would he tell him what the matter was? Among those who were appointed to train the prince in the royal customs and administrative affairs there was a man who due to his wisdom had endeared himself most to the young prince. One day the prince told him: I like you very much. You are like a father to me. After the king I will inherit the kingdom. At that time your position will either be too high or too lowly.

The man said, "Why are you threatening me?" Yuzasif replied, "Because until now you have concealed from me the fact that I will learn in the future. At that time I will take a dreadful revenge from you." The man was terrified and he told Yuzasif all the secrets, the prediction of the astrologers, the reason why he was kept in seclusion etc. The prince thanked him and told him to keep it confidential. One day when the king came to see his son, the son said: "Father, I am indeed yet a child. So I thought about myself and also observed my controversial circumstances. Thus I will mention what I remember and inspite of knowing what I don't mention; it is something that I also know well. I also know that I am not like that neither you are in that condition. Neither you shall remain like this forever; and the time will change your condition very soon. Thus if you wanted to conceal the matter of death from me, it has not been so. And if you restricted my movements and kept a barrier between me and the people so that I don't become capable to know that which is not in my favor, you have keep me out of your circle. I am anxious and restless because of the barrier between me and the people. So much so, I am not aggrieved of anything."

And I have no intention till I am not satisfied with the condition I am in, from which neither I get any benefit nor am I interested in it. Thus you release me and tell me about that which you dislike and are fearful of so that I may keep away from it and that your satisfaction and pleasure may dominate me. So far I am unable to fathom why I have been kept in this seclusion? Why I am not allowed to go out? Is it the punishment for some mistake of mine? If it is to ensure that I remain ignorant of death and eternity, how long will this go on? One day this world will itself inform. Now allow me to go out otherwise I will die thinking on it.

When the king heard this he realized that the prince has come to know what was concealed from him. And that these restrictions will only increase inquisitiveness. So he said: My son, I didn't keep you here except that you remain safe from hardships and discomfort. Thus you see only that which is favorable and hear only that which pleases you. So when your desire is against this, I will indeed dominate the things with myself over that which you are pleased with and that which you desire.

Then he ordered his men to mount him with all majesty and remove all detestable views from his path.

After this excursion he undertook a number of outings.

One day he was on an unfamiliar route when he saw two beggars. One of them was terribly diseased having yellow complexion and the other was blind. He was shocked at their sight and inquired about them. The people told him that it was due to a terrible disease and that the blind man was like that since a long time. The prince asked if others were inflicted with this disease. When they replied in the positive the young prince asked if it was not possible to save oneself from these diseases? When they said that it was not possible the prince became aggrieved and was shocked and terrified of that which existed in his father's kingdom. And he remained in this manner for many days.

One day during an excursion he saw an old man. Grey hair, waist bent, unable to walk properly; his complexion had darkened and skin was wrinkled. The prince was amazed at his condition and he asked the people regarding it. They told him that he is an old man. He asked: How much time does it take for man to reach this stage? They said: Around a hundred years. He asked: Then what happens after that? "After that he dies," they told him. The prince asked, "Does anything remain after the man and his age?" "No, nothing," said the people, "And this happens within a short time." The prince said: There are thirty days in a month and there are twelve months to a year. Now if the age of man is a hundred years which day of the month passes by fastest? And which month of the year passes soonest? Which year of life goes away in the shortest time? After that the prince returned repeating these sentences. Then he began to remain awake in the nights, his conscience awoke and he gained insight and wisdom. No error or forgetfulness remained in him and he developed seriousness of purpose. His heart turned away from the world and worldly desires. In any case, he accorded respect to his father and behaved with him kindly. In spite of that he was always waiting to hear anyone speak against the path he himself followed so that he may guide him.

The prince summoned the man who had revealed the truth to him and asked: Do you know anyone who is different from us? "Yes," he said, "There is a group of people called dervishes. They have renounced the world and are in search of the hereafter. Their speech and knowledge is such that I know nothing of it, except that people are inimical to them and they burn them alive; and the king has thrown them out of his kingdom. Thus these days no one in our towns is aware of them as the surviving ones have gone into hiding waiting for deliverance. And the system of these divine saints has come since the ancient age and they live in tyrant rules concealed from each other." All this made the prince very sad and he became like a man who was in search of something that was important to him. His contemplation, elegance, excellence and wisdom became famous in every nook and corner of the land.

This information also reached to a dervish, Munsh Bilohar of Sirandep, who in addition to being a dervish was also a physician. So he boarded a ship and landed at Saulabath and planned to meet the prince and join his order. He took off his dervish clothes and put on the attire of traders. After that he obtained detailed information about the courtiers, associates and people of that place. Therefore he also learnt about the excellent manners of the prince through his aides and also that the prince had great regard for him. So Bilohar began to frequent the house of this aide till one day he found him alone and said: I am a trader from Sirandep. I am here since some days. I am having a priceless thing with me which is highly beneficial. Since I found you reliable I am telling about it. The thing I have is more precious than red sulphur. It can give sight to the blind and hearing to the deaf. It cures weakness and turns weakness into strength. It protects you from the jinns and helps against enemies and I don't find anyone more worthy of this medicine than this young man. Thus if you feel appropriate you may mention it to the prince. If he is inclined you may then take me to him because the excellence of this elixir should not remain unknown to him. The aide replied: You have mentioned something that we have never heard before. And I don't think there is any problem in informing the prince about something he is unaware of. But first you let me see this medicine; if I find any reality in what you say I will mention it to the prince. Bilohar said: I am a physician, I know that you have a weak eyesight and I fear that that if you glance at the medicine you may lose your remaining sight. However the prince has good eyesight and he is also young in age so there is no risk if he looks at it. If he sees it, it would prove beneficial for him. On hearing this, the man went to the prince and mentioned what Bilohar had said. The prince realized that it would be good to meet this

person.

So he said: Bring him tonight itself but keep it a secret as such a man is not caused disrespect. The prince's aide informed Bilohar of the appointment. He took a basket containing books. The aide asked: What is there in the basket? Bilohar said: Medicine. Now if you like you may take me to the prince. So they set out to meet the prince. When they arrived the prince greeted Bilohar, prayed for him and welcomed him in the best manner. After that the aide went away. The Hakim sat down with the prince and asked him first of all: O prince I feel that you have accorded more respect to me than your servants and the nobles of your country. The prince said: It is due to that great hope that I repose in you. Bilohar said: You have done like the king of a country who was well known for his good deeds and people had good hopes in him. One day he was on an excursion with his army when he saw two poor men in tattered clothes. They seemed helpless and deprived. The king alighted, greeted them and shook hands. His ministers felt very bad on seeing this. So they came to his brother who had influence upon him and said: The king has disgraced himself and the people of the country. He got down to meet two lowly men. So you must scold him so that he doesn't repeat it again. And also ask him why he acted in this manner. The brother did that and in reply the king said something which did not reveal whether the king was angry or he had accepted the critique. The brother returned home after that. After some days the king ordered the announcer of deaths to go the door of his brother and announce his death. And this was the method the king followed when he intended to eliminate anyone. When they heard the news there was wailing in the brother's house and he himself rushed out dressed in clothes of death to the royal residence wailing and tearing at his hair.

When the king came to know this, he summoned him. On entering the court the brother threw himself down and began to cry of perdition and plead for mercy. The king said: Come here, you are crying because the caller had conveyed the message of the creature and not the creator. And I am your brother. You know that you have not done anything for which I may kill you, but condemn me of what I do in the land. While I can see the caller of my Lord and I am more aware of my sins than you. So go back as I have understood that the ministers have fooled you and they will also realize their folly soon.

After that the king ordered them to make four wooden caskets. Tar was applied to two of the caskets and filled them with gold, rubies and emeralds. The other two caskets were gilded with gold sheets but filled with excreta, blood and carrion. Then he summoned the viziers who had blamed him for according respect to the two poor men, and asked them: Which of these caskets are more valuable? They said: As far as we can see and on the basis of what we know the two caskets covered with gold are more valuable, while the caskets covered with tar are worthless. The king said: So this is your knowledge about things and the reality of your opinions. Then he ordered his men to open the tarred caskets and soon the court was filled with the brilliance of the jewels. The king said: The simile of these caskets is like that of those two who were apparently poor but endowed with knowledge, wisdom and all the good qualities which are more precious than these jewels. Then he ordered them to open the golden caskets. The people recoiled in horror. The terrible scene made them nauseous and they were tortured by the dirty stench. The king said: The simile of these caskets is like those who are outwardly dressed in good clothes but they have ignorance in the inside, they have blindness, lies, oppression and all kinds of evils which are more horrid than carrion and more detestable.

The people said: We have understood what you intend to say and we have gained lesson from this.

Then Bilohar said: O prince, your meeting me and according honor to me is also similar to that. Prince Yuzasif stood up and said: Narrate to me some more edifying incidents. The Hakim said: Every farmer sows the seeds. Some grains fall at the edge of the field, some fall on stones and dry up ultimately. Some fall in thorny bushes and are unable to take root. Some fall on clean earth and grow up properly. O prince, except for these all the seeds are wasted. In the same way good counsels are effective only on clean consciences. The prince said: Hakim, your discourse has given me a tranquility that I cannot describe. Please give me an example through which the love of the world can be said to be a fraud.

Bilohar said: It is said that an excited elephant pursued a man who fled in horror. The elephant followed

him. On the way there was a well and a tree grew at its edge. The man caught hold of its branch and dangled from it. Then he saw four serpents at the roots of this tree. Below he saw a python with its mouth open. He also saw white and black rats gnawing at the branch. He saw honey applied on the branches of the tree. This man began to lick the honey completely oblivious of the approaching dangers. O prince, the world is like a well full of calamities and evils and the branch signifies the life of man. The rats stand for day and night that hasten death. The four serpents stand for the four humors that are killing poison. That is: blood, phlegm, yellow bile and black bile and its owner does not know when they may become excited. The open-mouthed python below is death which is waiting for him. Honey stands for deception that the one who is proud, is fooled by worldly pleasures, fame, bounties, wealth and good food and aromatics. The prince said: It is a strange simile but nevertheless very much true. Please tell me more about the world, the man of the world, one who is proud of it and gains from it.

Bilohar said: It is said that a man had three friends. He loved one of them very much and through him he used to dominate the most terrible and frightening things. That is why he had become proud. Day and night he used to fulfill his needs. He loved the second friend also, but somewhat lesser. He obeyed this friend and behaved with him kindly and never became careless about him. However the third friend was a tyrant and a degraded man. He did not like this friend. He was also poor.

Finally a time came upon this man when he needed all the three. The royal police came to take him to the king. So he went to the first friend and said: You are aware of my loyalty towards you and that I had surrendered myself to you. Now today I am in need of you. What can you do for me? He replied: I am not your friend. I have other friends with whom I am busy after you. Today they are better than you. But I can give you clothes that you may need.

Then he went to the second friend who was very kind and loving and said: You are aware of my love and kindness towards you and how much I endeavored to make you happy. Now today I am in need of you. What can you do for me? He replied: My conscience tells me that I should forget you and what you did. So you must rely only on your own self. You should know that the relationship between us stands broken because our ways are diverse. I can walk with you few steps but it will not be of any use to you. Then I will head for that which is more important than you.

He turned in despair and went to the third friend whom he previously considered lowly, never listed to his advice and never paid any attention to him in his bad times. He said to him: I am ashamed before you but need has brought me here. What can you do for me? He replied: I have equality and brotherhood for you and the responsibility to protect you even though there was some carelessness on your part. Good news for you, may your eyes become cool with happiness. I will offer you a company that shall neither harm you nor entrust you to someone else. Thus I will not make you ashamed for that little good that you have done to me. Bilohar said: The first friend was wealth. The second was children and the third was good deed.

The prince said: Indeed this is manifest truth. Tell me something more about the world, pride in it, and one who becomes proud upon it and one who is satisfied with it. Bilohar said: The people of a city used to appoint any poor man that happened to arrive there as their ruler for a year. This stupid man used to rule them thinking that it would go on forever. But at the end of the year they used to turn him out of the territory empty-handed. So he used to fall in troubles and deprivation and could not even tell anyone what had befallen him. As result of all this he used to be completely broken. Once those people caught hold of a man and appointed him as their ruler. The man found himself an alien at that place. He also did not have any friend there. When he learnt about the custom of these people he called a man from his native place and informed him about the strange custom of these people. He also showed him the wealth that was at his disposal at that time and instructed him to transfer it little by little to another place where the deposed king would have to move one day so that when he is forced to go there he would find the wealth he had sent ahead of himself.

The man from the native place did as he was told and in this matter he did not do anything on the contrary.

Bilohar said: Prince, I understand that you are that person who has no inclination to the poor and neither are you proud due to power and I am that person whom you called; I have for you the proof, divine recognition and a useful thing. The prince said: O Hakim, you have said the truth. I am that same person and you are my wish that I desired. Now please explain to me the matter of the hereafter in detail. But as for the world, I swear by my life, I have testified it and I saw all that from the world that guides me on its annihilation and which makes me inclined not have any attachment to it. The world has always been a worthless thing for me.

Bilohar said: O prince, doubtlessly, renunciation of the world is the key to the hereafter and one who yearned for the hereafter, reached to its door and entered its limits. Why should you not renounce this world as the Almighty Allah has endowed you with reason and you saw that even though the worldly people are more in number they shall be seen in that same temporal bodies the physical bodies are not imperishable. And bodies are also necessary for them that melt in its heat and freeze in its cold and its wind hits like poisonous spears. Its water drowns, its sun scorches and its wind makes them fall sick. The beasts of the world tear them up and devour them and the birds peck at them. Iron cuts it down and the headache breaks it up completely.

Thus from the aspect of essence it is a compound of various diseases, pains and maladies and it is always involved in them. He experiences discomfort in it and is not even interested in escaping from the world. There he is involved in seven such calamities that it is impossible to escape from them. They are hunger, thirst, heat, cold, pain, fear and death. Regarding what you have asked about the hereafter, I hope you will find near what you think is far and find easy what you feel is difficult and find more what you think is less.

The prince said: O Hakim, You have seen the community that my father burnt alive and kept us away from them. Bilohar said: Yes. The prince said: I have received information that people had unified on his enmity and used to narrate his defects. Bilohar said: It was so. The prince asked: Why is it like that? Bilohar replied: But your statement with regard to their defects; they almost said that one who tells the truth does not lie. And he knows and is not ignorant. And he stops and does not give trouble. He recites the ritual prayer and does not sleep. He fasts and does not break the fast. When he is in trouble he remains patient. When he contemplates he gains lesson from it. He does not care for the wealth of the wealthy and people do not fear him with regard to their wealth and family members. The prince said: How did the people gather upon his enmity while there was conflict among themselves?

Bilohar said: It is like the case of the dogs that gather on the rotten corpse and tear it apart with their fangs, while at the same time barking upon each other. They are of different kinds and colors but they immediately pounce on this dead body. Meanwhile a man arrives there. They forget each other and turn towards this man and start barking on him because they are scared of him even though he does not want any part in the decayed dead body neither he wants to have any confrontation with them. But since he is a stranger they are terrified of him and they forget each other even though before his arrival they were fearful of each other.

Bilohar said: The rotten corpse is like the worldly wealth and the dogs are equivalent to those men who resort to killing and plunder for the sake of this world. And the example of the man who comes to the dogs is like that of the religious man who has renounced the world. Thus he does not fight the people of the world regarding it and does not mind if they are inimical to him because he is a stranger.

Therefore if you are surprised you must be surprised on human beings as their aim is only the worldly things, more wealth, pride and dominance etc. so much so that when they see someone renouncing the world they are angry at him in comparison to the one who is clutching it. So, prince, what is the proof which can work by the union of two things on one who is immune from all arguments? The prince asked him to explain in detail.

Bilohar said: Without any doubt when a kind doctor sees a body subjected to destruction by corrupted humors, he intends to make it strong. Thus he does not prescribe in his diet foods based on flesh and

blood and that which strengthens him because he knows that when this food enters the corrupted humors it will harm the body. It would weaken the body instead of strengthening it. The doctor prescribes for him medicines as well as diet to cure his condition. Once the poisonous substances are removed from the body he would start giving him nutritious foods. Now the patient will have more appetite and he will now gain weight in a natural way and also become stronger.

The prince said: O Hakim, tell me what is achieved through eating and drinking?

The Hakim replied: It is well known among the people that a great king used to rule over a big country. He possessed a huge army and exceeding wealth. He started a battle with another king so that he may annex his territory and increase his wealth by adding to it the wealth of that king. Thus he took his armies, weapons, ladies, children and treasures and set out to fight. When the confrontation took place he was badly defeated and had to flee with his women and children. In the evening they reached the banks of a river. They tied up the mouths of their beasts so that their neighing may not reveal their location to the enemy. They spent the night at the river bank and continued to hear the enemies go here and there on their horses. Neither could they reach open land nor cross the river. It was impossible to leave that place since they were surrounded by the enemies. They were troubled by the cold and they were very frightened. Hunger had made them weak and they had neither food nor rations etc. The young children of the king were crying of hunger. Two days passed in this condition. Then one of his sons died and they had to throw his body into the river. The next day he said to his wife: All of us are going to die in a short time. In my opinion we should slaughter one of our children to feed ourselves, till the time Allah opens up a way for us. If we delay in this matter we shall all perish one by one. There is no other option.

His wife supported him in this and they slaughtered one of the children and they fed on the flesh. So, prince, what is your opinion about this helplessness? What is the difference between these people who are compelled to do this and the dogs that devour carrion?

The prince said: Those that eat lesser are better.

The Hakim said: O prince, my eating and drinking in the world is like this only; as I eat and drink under compulsion.

The prince said: O Hakim, that towards which you invite me, is it something that is according to the intellect of the people in their view? That they have renounced the world and accepted it? Or it was that Allah called them towards it and they accepted? More interesting is the fact that it is decreed by the people and by their opinion and if this matter is from the side of the people they have invited towards its work, its embellishment, its protection and its gifts, its bounties, its pleasures, its pastimes and its joys. But this is a strange matter. And it is a manifest invitation from Allah, the Mighty and Sublime and it is the straight path which is against the acts of the people of the world. It points out their defects, it criticizes them, it changes their joys and it invites them to the worship of their Lord and it is clear for the one who takes lesson from it and those who are useless, this matter is concealed from them. So much so that Allah will reveal the truth after its occultation and exalt the word about which the evil people are ignorant.

The prince said: You have said the truth.

Then the Hakim said: There are some among the people who contemplate before the arrival of the prophets (a.s.). Thus they are on the right path. There are some who are invited by the prophets and they harken to their call. You, O prince is one who has contemplated on the basis of your intellect, therefore you are also on the right path.

The prince said: Do you know anyone else, other than you who also invites people to renounce the world? The Hakim said: Not in this country. However there is a community among all the communities that verbally claims to profess religion but does not fulfill its rights. Our and their ways are different.

The prince said: How is that? Do you truly consider yourself better than them? And without any doubt this strange matter has reached you from the same source that has supplied to them also. The Hakim said: All the truth is from Allah, the Mighty and Sublime and indeed Allah, the Mighty and the High has invited His servants to Himself. Thus the people accepted it as truth subject to certain conditions. Till it was returned to those who were qualified for it as was commanded. Neither they committed injustice nor any mistake; and they did not waste it. While others accepted it in such a way that they neither rose up for its truth and conditions nor returned it to one who deserved it. Neither they had determination nor their action was a hidden secret. Thus they wasted it and considered it a burden. Hence the one who has wasted is not like one who protects, neither one who retracts is like the reformer. Neither is the patient like one who is impatient. Thus in comparison to them we are closer to the truth and we are better than them. And some communities are such that they followed the religion of their prophet after he had passed away for some time and they did not make any changes in it. After that people fell into various accidents and began following the selfish desires, continued to waste knowledge. Thus the reliable scholar used to conceal his identity and did not reveal his knowledge. People knew his name but not his location. Only those remained with them who were insincere among the learned and they continued to dominate the ignorant people. They were making knowledge anonymous and openly expressed ignorance. Centuries passed but they did not realize their ignorance and falsehood. The ignorant were dominant and in majority. The learned were in hiding and in few numbers. They had changed the divine signs and given up the aim to tread its path. Along with this they confessed of its decline and followed their interpretations. They were according to its quality and were of those who left its reality. They were against its laws. Thus prophets of every quality arrived who invited towards it. Thus in this quality we were in agreement with them and we were in opposition of the law of those prophets and their manners. And we did not oppose them in any matter till we did not have a manifest evidence or argument based on the information contained in the present divine scriptures. Thus each of them (prophets) spoke some words of wisdom and he became a witness for us and a witness between us that our quality, appearance and command is in agreement with them and he also used to testify that he is an opponent of their practice and their deeds. So they did not know the book except its introduction and neither were they familiar with the name of religion. In fact they were not from the people of the book that they may rise up on its basis.

The prince asked: What is the condition of the messengers and the prophets that arrived from one period to another? The Hakim said: Its example is that of a king whose lands are barren and where there is no habitation. Thus when he decided to populate these places he sent a strong, honest reformer to that country. Then he ordered him to inhabit that place and plant various kinds of trees and irrigate different types of farmlands. He made it a country filled with various hues of crops and became famous because of myriad kinds of agricultural lands. Then he ordered that strong, honest reformer not have enmity with the nation and must not do anything in it that its chief has not ordered. And he ordered him to make a canal through it and construct the boundary walls so that it may not be destroyed by any mischief-maker. Thus the messenger who was deputed to this place, in spite of the fact that it was barren land he gave it a new life and changed its desolation into habitation. He irrigated it and cultivated different kinds of crops that he was ordered. Then he transported water to this place to irrigate the farms and grow crops. Then he stayed there for sometime. Finally the one who had developed this land met his death. After him his successors arrived. They acted in contravention of all that he had established and they gained more dominance. They destroyed the population, made the stream dry up and all the freshness was changed into dryness and the crops were wiped out. When after the death of the messenger the people destroyed the place, the king sent another caretaker so that he may look after its upkeep, bring it back to its previous condition and work for reform. In this way divine prophets and messengers were sent by Allah, the Mighty and Sublime one after the other to correct the affairs of the people and to reform them.

The prince said: Are the prophets and messengers specialized in such a way that whatever they bring is for the common people? Bilohar said: Certainly, when the prophets and messengers arrive they invite the people. Thus those who obey them are included with them and those who do not obey them are excluded. And the earth had never been devoid of a divine prophet, messenger or their successor; who is obedient. Its example is like that of Qudam, a bird that lives at the sea shore. It lays many eggs and desires to have a large number of chicks. But a time comes when he becomes completely helpless as he is compelled to shift

to another place. Fearing that his eggs will spoil due to neglect he places each of them in nests of different birds. So the different birds warm this egg along with their own eggs and its chick also hatches with their chicks. After sometime the chicks of Qudam become friendly with the chicks of the other birds and when Qudam returns to his place he goes to the nests of the other birds at night and hears the sounds of his chicks as well as of the chicks of other birds. When his chick hears its sound it begins to talk as do the chicks of other birds also. Although it is not necessary that the chick of Qudam should harken to its call as it is now attached to the chicks of the other bird. In the same way when the prophets call the people to religion, those endowed with wisdom and recognition, answer their call. The example of the bird that raised its voice is like that of the prophet whose call is common for all the people. And the example of the eggs placed in different nests is like that of wisdom and the companionship of the chicks of other birds with the chick of Qudam is like that of the man who accepted the statements of the wise people before the arrival of the prophets. Because Allah, the Mighty and Sublime has endowed His prophets with such excellence and views that He has not given to anyone else. And gifted them with such effulgence and evidences that He has not given to anyone else. This happens only at the time when He intends to spread the message and send down the proofs. When the prophets arrive and their call becomes dominant some people who had not accepted the statements of the wise also accept them because the Almighty Allah has placed a manifest proof in their call.

The prince said: You say that whatever the prophets and the messengers bring is not from the words of humans and it is only the words of Allah, the Mighty and Sublime and the words of His angels are also words? The Hakim replied: Have you not seen people who in order to control animals and birds whistle and produce strange sounds and the animals do as they order. They also know that they are not eligible to understand their talks. In the same way there are people who are incapable of understanding the words of Allah, the Mighty and Sublime and His angels with all its subtlety and quality, the common people harken to the calls like sounds made for the animals and birds. This sound is in the place of that wisdom which shows that these voices are clear and strong among the common people. And wisdom does not restrain them from understanding it in different occasions and it also does not stop them from spreading that through which Allah, the Mighty and Sublime has established His proof on the people. For wisdom, the voice is like a body and a house and for the voice, wisdom is like a spirit and a soul and people cannot reach to the depths of the words of wisdom. Neither can they encompass it through their intellects. And before this the learned have attained excellence in their knowledge. Thus one learned always obtains knowledge from another. Till the final point of reference is the being of Allah, the Mighty and Sublime from Whom that knowledge has arrived. In the same way there are the scholars who gain something from knowledge that saves them from ignorance. But the excellence of every excellence owner is sufficient like people benefit from the light of the sun which is necessary for the needs of their life and bodies. But they are not capable to look at the sun with their eyes which are like the natural eyes which though apparently its status is that of an executive but its element is hidden. Thus people accept what is obtained through its wetness and do not reach to its depth. And the example of this eye is like those stars through which people get guidance but they are not aware of their true position.

Thus whatever I have mentioned; wisdom is loftier and greater than it. It is the key to all the doors of good and a means of deliverance from all evil. It is the elixir of life. One who drinks it never dies. It is such a cure that one who has taken it would never fall ill. It is the straight path that if one takes he will never go astray. It is the strong rope of the God Who is never exhausted by forgiving and bestowing. It saves one from blindness if he takes hold of it. One that caught it became successful and received guidance. The prince said: The wisdom that you have explained in such a beautiful manner if it is something that cannot benefit all the people, what is the use of it? Bilohar replied: The example knowledge and wisdom is like that of the sun which throws its light on all, whether dark or fair, small or big. One who wants to benefit from it, does not stop it from reaching him. But one who doesn't like to benefit from the sun the sun is not to blame. Neither does the sun restrain people from this, nor does it act as an obstacle between the people and its benefit. In the same way is the wisdom which shall remain among the people till the Judgment Day. Wisdom is common among the people but people have precedence among each other regarding it. When the sun appears before the seeing eyes it is divided among three types of people. Those who have the right view gain benefit from it and his sight becomes stronger. Some of them are blind; hence even if a

number of suns shine upon them it would not do them any good. There are also some who have weak eyesight that are neither counted as blind nor those who have correct sight. In the same way is wisdom which is the sun of the hearts. When it arises it is also divided into three stages. The first stage is of the people of insight who understand wisdom and they are counted among the wise. And they also make this act manifest. The second stage is of the blind ones whose heart become indolent due to their denial of wisdom. They do not accept wisdom just as the blind cannot see the light of the sun. And the third stage is that of those with a sickened heart who have very little knowledge and whose deeds are very weak and in their view the good and the evil and the right and the wrong, all are equal. And without any doubt those upon whom the sun shines the most, it is that same wisdom about which the people are blind.

The prince said: Does anyone possess the capability of rejecting wisdom for sometime and then accept it after that? Bilohar said: Yes, this is how most of the people react to wisdom.

The prince said: Has my father heard all this? Bilohar said: No, I never found him listening in the right way, which would have reached to the depths of his heart neither has any kind advisor spoken to him.

The prince said: Why did those wise man omit this; inspite of the fact that they were senior in age?

Bilohar said: They left it due to exigency and lack of opportunity. Rather they left to a thing that is better for your father for justice, which is softer for the self and better in form. So much so that when people live together a kind of love and attachment develops between them and nothing except religion and wisdom creates disunity among them. He bewails for it and is pained for it, yet the effects of wisdom do not become apparent as he did not find any opportunity for it. And it has reached us that a wise king who was close to the people and who reformed their affairs, who had a good view and was very just; he also had a vizier who very righteous and truthful. He helped the king in public reforms and advised him in the affairs of people. This vizier was cultured and intelligent. He was religious, pious and unattached to material wealth. He used to mix with religious persons, heard their discourses, recognized their merits, obeyed them and had brotherly relations with them. For the sake of the king he was also accorded great respect and honor. The king did not keep anything confidential from him and the vizier was also at this stage. But he did not inform the king about the religious matters and neither did he expose the secrets of wisdom. They continued in this manner for a long time. When the vizier came into the presence of the king, he bowed to the idols and accorded respect to them and enacted many rituals to show that he was following the religion of the king, although it was very hard upon him. But he did all this for the sake of dissimulation. At last he sought the advice of his friends and brothers. They told him be on the lookout of an opportunity and convey the word of truth to the king. Otherwise you are helping him against your being and you are making him infuriated against the people of your faith. Because you must not deceive the king like this and neither must you be frightened of his glory. Thus the vizier prepared himself for this and in this hope he remained his friend so that whenever he got an opportunity, he would dispense advice to him and convey the truth.

Inspite of his deviation, the king was very humble and kind. He behaved very nicely with the subjects and was always keen for public welfare. He also tried to reach to the root of their problems. Thus after a long time the vizier got an opportunity to be alone with the king. One night when all the town slept the king asked the vizier: Will you come with me to tour the city so that we may learn what is the condition of the people and what ill afflicts them? The vizier agreed and the two of them set out on the nocturnal excursion. On their way they came across a garbage lot that looked like a hill. When the king saw a fire around the garbage he said to the vizier: Alight here so that we may walk and see what is going on there. When they went there they saw a hole like a cave in which there was a poor man. When they looked around in the cave they could not see anyone else. The poor man was in a terrible condition. He was wearing tattered clothes of the garbage and he was resting on a pillow of dirt. He had a canvas huge bag full of wine before him and he held a tambourine that he was playing. His woman was also dressed in rags and she was serving wine to him. When he hit out her she responded by dancing for him. By serving wine to him she was according him the honor that is usually reserved for kings. The man addressed the woman as the chief of ladies and they considered each other as extremely handsome and attractive. There was

such a joy and merriment among them that it can hardly be expressed in words. The king stood motionless and the vizier also watched this scene in amazement. They were astonished at the pleasure and attraction that was obvious between the two gypsies. After that the king and the vizier returned and the king said: How do you feel about the pleasure that time showed us tonight? I think those two must be enacting this every night. The vizier found this moment right and after sometime he said: O king I fear that we are also living in the same kind of deception and that your kingdom and all the things we are pleased with and that which is before our eyes; who knows that this everlasting kingdom is also like the garbage lot and that we are like those two people. Who can understand it like the man who has hope in deliverance and the rewards of the hereafter that our kingdom is like the cave that we have just seen? Perhaps our bodies that are recognized through purity, freshness and health are actually like the body of that gypsy and our bewilderment may astonish the people like we were amazed at those two.

The king said: Do you find anyone worthy of this quality? The vizier replied: Yes. The king asked: Who are they? The vizier said: They are the people of faith who have recognized the kingdom of the hereafter and its bounties and then sought them too. The king said: What is the kingdom of the hereafter? The vizier said: It is a bounty after which there is no destruction. It is a prosperity after which there is no poverty. It is a happiness more than which there is no comfort and it is such a health that after that there is no illness. It is a satisfaction after which there is no dissatisfaction and it is a peace after which there is no fear. It is a life after which there is no death and it is a kingdom that has no decline. It is an abode of eternity and it is such an abode of life that one would never be separated from it and which will never change. Allah, the Mighty and Sublime has neither decreed old age for the residents of the house of the hereafter nor illness or hardship, tiredness, hunger, thirst or death. This is the description of the kingdom of the hereafter, O king. The king said: Can one desire for this abode; and is there any way to enter this place? The vizier said: Yes, the abode of the hereafter comes to the lot of one who desires it and one who reaches to its door becomes successful. The king said: What stopped you from telling me all this before? The vizier said: Your awe and glory stopped me from it. The king said: If what you have mentioned is true we must not ignore it and we must try our best to reach it. However we must assure that the information we have received about the hereafter is correct. The vizier said: O king, are you asking me to mention this to you again and again? The king said: Rather I want you to talk to me about it day and night and stop never, because it is a strange matter which should not be regarded easy. One must not be careless about something like this.

Thus was the path of the deliverance of the king and the vizier.

The prince said: I do not have any interest in the royal affairs and the way of the king. What I want is to accompany you this night itself to the place from where you have obtained this knowledge. Bilohar said: How can you accompany me and how can you remain patient in my companionship when I have nothing that could protect me. Neither do I have any means of travel not am I a kingdom of gold. I don't have anything to eat for supper. I don't have clothes to wear and I don't stay permanently in any place; I leave every place in a short time. Neither have I rations to travel from one place to another. The prince said: That which has strengthened you will also make me strong. Bilohar said: But if you give up the thought of my companionship you shall have very good morals and manners and you would be like that rich man who is related to a beggar.

Yuzasif said: How is it possible? Bilohar said: Take for example that there was a young man among the children of the rich. His father wanted him to marry the rich and beautiful daughter of his paternal uncle. Though the young man did not agree to this he did not tell his father about his unwillingness. Instead of that he went to some other place. On the way he met a slave girl who was dressed in rags and begging from people in a pitiable condition from her doorway. This boy was attracted to that slave girl. So he asked her: Who are you? She said that she was a daughter of an old man who lived in that house. The boy announced his arrival to the old man and went into the house. He said: Will you give the hand of your daughter in marriage to me? The old man said: You will not marry the daughter of a beggar as you belong to a wealthy family. The youth said: I have found this girl attractive and I am running away from a wealthy and noble lady whom I was supposed to marry as I don't like her. So you marry your daughter to me and you will find me a good husband for her.

How can I marry my daughter to you because you will take her away from us and I also think that your people will not like her living with you. The youth said that he was willing to stay with them at their house. The old man said: If what you say is true, you take off this dress and ornaments. Bilohar said: The youth did the same. He took an old dress from their belongings, put it on and sat with them. The old man wanted to know about his antecedents and gauge his wisdom so he spoke to him for sometime and at last concluded that he was in his right state of mind. Thus he said: Since you have taken a liking to us and agreed to stay with us, enter this hole. There were many houses behind that house. They were extremely grand and palatial and they contained all that anyone could ever need. The old man then gave him the keys to these houses and said: Whatever is there is all yours and you can do whatever you like with it because you are the finest young man. In this way the youth got all that he wanted.

Yuzasif said: Just as the old man tested the intelligence of the youth so that he may trust him, I also want to be like him. Thus you try to increase my intelligence and tell me whatever you know about it.

The Hakim said: If you want to entrust this matter to me I can solve the issue with ordinary conversation. But I have another idea which is the method of the Imams of guidance to reach to the ultimate end of good sense. It is a knowledge that is treasured in the breasts. But I fear that if you oppose this method I may be responsible of starting an innovation. I will take your leave tonight but pay you a visit every night. So you think upon it and gain lesson from this. Employ your understanding and intelligence and be steadfast. And do not make haste in acknowledging the responsibility that falls on your shoulders so that you may know about it after you have fulfilled it. You must also take care to avoid selfish desires and suspicion. Then you must clarify your doubts after discussing them in detail with me and then tell me what you conclude. They parted at this point that night.

When the Hakim paid the second visit he saluted and blessed him and sat down with him. And in his supplication he said: I pray to that Allah Who is the first and before Whom there was nothing and Who is such a last one that after Him there will be nothing. He is such everlasting that He has no end. He is so unique and needless that there is nothing like Him. He is so powerful that He has no partner and such a Creator that there is no maker with Him. He is so competent that He has no opponent and He is so self-sufficient that there is nothing like Him. He is such a ruler that He makes you a just king, whereas no one else can do this. He shows the way to guidance. He calls you to piety and changes blindness into sight. He endows abstemiousness and indifference to the material world. He likes the people of reason and is hateful to those who head for destruction. He conveys complete benefit to us all and takes us to Paradise and His pleasure that He has promised through His prophets and saints. Thus our inclination to Allah bestows us with effulgence and we are internally fearful of Him due to which we become humble and sincere and all our affairs return to Him.

This supplication had a profound effect on the prince and he became more inclined towards righteousness. His surprise was evident from this when he asked: O Hakim, tell me what your age is? The Hakim said: Twelve. The prince was astonished. He said: A twelve year old is a child whereas I thought you were at least sixty! The Hakim said: From the aspect of birth I am indeed sixty years old but you asked me about age and age is in fact life and life is gained through religion and acting according to it and being away from the world. This is not more than twelve years for me, because before that I was dead and I don't include the days of death in my age.

The prince said: Why did you eat and drink if you were dead? The Hakim said: I was like the dead in blindness, deafness and dumbness. My life was very weak and I depended on others. As if in this quality I was a partner of them. Thus I was like them in name.

The prince said: If you cannot calculate your age and neither of that happiness which is necessary for you, you should take into consideration death that is going to occur and which you do not dislike.

Hakim said: My being will guide you inspite of knowing that your father's absolute deviation will be the cause of destruction for the people of religion. It is so because I neither consider death as death nor

consider life as life and neither do I expect something hateful from death. Thus what inclination that person would have for life who has renounced it all altogether? And why would he flee from death when he has killed himself with his own hands? O prince, don't you see that the religious person had renounced the people and wealth of the world and also forsaken the things that he possessed but he did not become inclined to them. He took up the burden of worship which cannot separate from him except by death. Thus one who cannot be excited by the pleasures of life why he should need such a life? And why should he run after that comfort which he can get through death?

The prince said: O Hakim, you have said the truth. Would you be happy if death comes to you tomorrow? The Hakim replied: I would be happier if instead of tomorrow it came tonight. Because one who has recognized good and evil and understood the enforcement from Allah, the Mighty and Sublime which is there for forsaking evil and in the fear of its recompense. And one who performs good deeds in hope of its rewards and one who is certain of the oneness of God and one who testifies for His promise; he is actually fond of death because only he is eager for death who is hopeful of comfort that is to come after that and who is terrified of worldly desires and disobedience of the Almighty. The prince said: This is very strange that one should wish for an early death in order to gain salvation! Anyway, tell me about this community of mine. Why does it rely on idols? The Hakim said: A man planted an orchard through great efforts. Staying in it gave him comfort. One day he saw a bird in his garden which was feeding at a fruit that grew on a tree. So he shot a stone upon it. When he decided to slaughter the bird, Allah, the Mighty and Sublime gave it the power of speech and it said to the garden owner: You want to slaughter me while you cannot satisfy your hunger through me and neither can you gain any strength from this. Thus can there be found a good angle in what you have decided? "What is that good?" asked the man. The bird replied: If you release me I will tell you three things. If you remember them it will be better for you than having your family and wealth. The man said: I have decided to perform the good deed. Now tell me those things. The bird said: Remember what I say. Do not be sad at what you lose; do not testify for that which does not exist and do not desire that for which you don't have the capability. When the conversation came to an end the man released the bird. It flew up and sat upon a tree and said to the man: If you only knew what has been wasted by you. Let me tell you that a great matter has been destroyed by you. "What is that?" he asked. The bird said: If you had slaughtered me you would have found in my stomach a pearl as big as a duck's egg. You would have become its owner and financially independent.

When the man learnt what he had lost he became full of regret. He said: Let bygone be bygone. Come down so that we can go home as I want to gain goodness from your companionship and greatness through your favors.

The bird said: You fool, you did not remember what I taught you and did not gain benefit from my statements. Did I not take oath from you that you must not be sad on that which you lose, you must not believe that which does not exist and do not vie for that which you cannot obtain? Are you not regretful of that which you have lost and asking me to come back to you and that you seek something which you cannot get? You think it is true that there is a duck-egg sized pearl in my stomach, whereas my whole body is smaller than the egg of a duck. I had made you take oath that you will not believe that which does not exist.

In the same way your people made idols with their own hands and thought that it was them who have created you and tried to save you from fear and dangers. And you also were of the view that these idols protect you, therefore you spend your money upon them. And your people thought that it is the same idols who give them sustenance and they sought from them that which they cannot get from them and they thought true that which did not exist. Thus they also considered necessary what the owner of the garden thought was important.

The prince said: You have said the truth, but I don't know anything about the idols. I have never been inclined to them and neither have I gifted them anything. Now you tell me about that being towards which you invite me, and also tell me about that which you have preferred for your self.

Bilohar said: Religion is based on two things. One is the recognition of Allah, the Mighty and Sublime and the other is His satisfaction. The prince said: How is recognition of Allah obtained? The Hakim said: I invite you to know that Allah is one and He has no associate. He is one since eternity and everything other than Him are created by Him. He is the Creator and all else is creation. He is eternal and all else is temporal. He is the Maker and all else is made. He is the controller and all else is controlled by Him. He is permanent and all else is destructible. He is the one with honor and all else is lowly. He neither sleeps nor becomes oblivious. He neither eats nor drinks. He is neither weak nor can He be dominated. He can neither be made a target of displeasure nor anything makes Him helpless. The sky, the earth, the atmosphere, the land and the sea cannot disregard His command. He has created everything from nothing. He is from ever and will remain forever. There are no changes in Him and circumstances have no effect upon Him. Neither can time bring changes in Him. He does not change from one condition to another. No place is devoid of Him, and neither is He confined in a place. No place is nearer than Him and nothing is hidden from Him. He is the knower from Whom nothing is hidden. He is such a powerful one that nothing is beyond His reach. You can recognize Him through His kindness, mercy and justice. He has decreed reward for one who obeys Him and appointed punishment for one who disobeyed Him. Therefore you must act according to the pleasure of Allah and refrain from His dissatisfaction.

The prince said: Is this One Creator satisfied with good deeds? The Hakim said: O prince, His satisfaction lies in that you obey Him and do not disobey His commands. And that you must prefer to give to others what you have been given. You must try to restrain from others what is kept away from you. Thus this is justice and the satisfaction of Allah lies in justice and in following the heritage of the prophets messengers you must not forget their practice.

The prince said: O Hakim, tell me about the piety of the world and its conditions.

The Hakim said: When I found the world an abode of disposal and decline and saw it changing from one condition to another, and when I saw the people of the world becoming targets of calamities and found them afflicted with different maladies, and sometimes I saw them in sickness after health and in old age after youth, in poverty after affluence, in sorrow after happiness, in disgrace after honor, in deprivation after prosperity, in fear after security, in death after life, and I saw the short lives, I witnessed sudden deaths without any murder or killing; and I saw the arrows that were to hit the target, and I saw bodies that were frail. Whose joints were shattered, who were not safe; I understood that the world is something that would separate and that it is temporal. And I also recognized that whatever I have seen from the world is much less than what has escaped my view. I have seen the inside and outside of the world and recognized it to its depths. I saw its hidden aspects in a manifest way. When I saw it from its arrival unto its laws I became fearful of this death of mine and I fled from that which I had seen. In the meantime you will also see people who are extremely proud and rebellious. You will see rulers who are at the pinnacle of prosperity, who are proud of their kingdom. They are intoxicated with the joy of their power and physical health. When a revolution appears in the world, man is reduced to be its prisoner. One who has seen it himself, he testifies for it. So you should come out of this worldly kingdom, its pride and its prosperity. Replace degradation with honor, sorrow with joy, destruction with bounties, poverty with affluence, deprivation with prosperity, old age with youth, infamy with nobility and life with death. Thus it is a narrow grave in which there is extreme horror in which man is alone like a traveler who has separated from his companions who have deserted him. And his brothers have also abandoned him and there is no impediment from their side. And his enemies have deceived him. Now he has no defender. After him his wealth and property and everything he owns is open to plunder. As if he has never lived in the world. He is not even mentioned occasionally and no one even remembers him. As if he never had received any share from the world. Thus, O prince, do not take up such an abode. And neither should you keep you wealth and animals in it. Thus there is regret for it as well as fie.

The prince said: Fie on the world and one who is proud upon it while it is such. Saying this, the prince began to cry and he told the Hakim: Please elaborate what you have said as it is a cure for my heart.

The Hakim said: Life is very short and the days and the nights are changing with speed. Departure from the

world is soon. No matter how much you live, death is imminent and the one who departs will have to leave and whatever is there in this world, has to disintegrate and whatever acts he has committed in the world, these acts are fed up with him. And even his most solid constructions are going to be ruined. People will become unfamiliar with his name and his memory will be forgotten. His genealogy will become unknown and his body will decay. His nobility will change into disgrace. His boons will turn into banes. His profit will change into loss. Someone else will become the owner of his property and those who remain behind will be disgraced. His women will become permissible for others. His oaths and vows will be broken. His responsibilities will be ignored. His heirlooms will become old. His property shall be divided. His personal effects shall be bundled up. His enemies shall be pleased, his kingdom shall be destroyed. Inheritors will appear for his crown and they shall occupy his throne. Everything shall be taken away from him and he will be made to leave the house and taken to the grave. They would leave him alone and terrified in the darkness of the grave. Friends will consign him to the dust and then go away. He will never become attached to his loneliness and he will never come out of the condition of alienation. You should also know that an intelligent man has the right to crucify his selfish desires especially like the policy of the just Imam and the cautious man who teaches manner to the public and who reforms the people. He orders what is right for them and stops them from that which corrupts them. Then he punishes those of them who disobey and honors those who obey him. In the same way it is necessary for a man of intellect that he should teach himself all the good morals and manners and control his selfish desires. And he must bear it even though he may like their necessary benefit. He must protect his self from its harms. When he does something good and is pleased by it, he must prepare himself for its reward and punishment. In the same way when he is aggrieved, the man of reason has the right to look objectively at the circumstances that befall him. He must obtain their correct matters and restrain his self from making his affairs wrong. He must consider himself and his deeds lowly and he must never be proud, because Allah, the Mighty and Sublime has praised the one who has intellect and condemned the proud. He has also condemned those who have no sense. Through intellect and by the permission of Allah one can understand every goodness, whereas souls are destroyed through ignorance. Doubtlessly the most authentic matter for the people of sense is that we must derive benefits from that which their senses have understood and which has reached us through their experiences. And it is not appropriate for the sensible man that inspite of being capable of protecting his deeds, he should consider it unimportant and leave it while he not capable of performing the act which is more important than that. And it is one of the secret weapons of Satan that only one who ponders upon it, sees. And no one is safe from it except one that Allah has protected. The weaponry of Satan consists of two weapons. One of them is denial of intellect that appears in the heart of the man of intellect and it is that he has neither intellect nor opinion. And neither there is any benefit in his intellect and opinion. It wants to stop him from love and acquisition of knowledge. It presents to him some worldly past times in good light. If man begins to follow this way, it is the success of Satan. But if he disobeys the Satan, the latter uses another weapon to defeat him. It is that when a person does something and thinks upon it, Satan puts such things before him that he cannot understand that they will put him into some trouble and that about which he has no knowledge; it will cause such harms to him. So much so that those things become the cause of the weakening of his intellect and he develops hared and suspicion and the Satan says: Don't you know that you cannot complete this job and you never had the capability to do it? You have put in so much effort for nothing. Thus the Satan subdues many through this weapon. Thus you must keep away from the acquisition of that knowledge that teaches you this and what you have obtained from it is deception. You are in such a place where most of the people have been subdued through the various machinations of Satan. Among them are also those who have killed their ears, intellects and hearts and the Satan has abandoned such people as like animals they do not ask what they don't know. There are various religions among the common people. In this some have gone so much ahead in deviation that consider it permissible to kill and loot others. Their deviation takes them away from the true things so that this religion may continue to dominate them. And that it may embellish this weakness and stop them from the upright faith. Satan and his army is always busy in trying to destroy the people and they never despair from taking them astray, and neither do they flee from the scene. Their number cannot be calculated by anyone except Allah. No one can save himself from the deception of Satan except with the help of Allah and by holding firmly His religion. Thus we pray from Allah for the good sense of obeying Him and for gaining an upper hand over our enemies, because no one has any power

except Allah.

The prince said: Describe the Almighty Allah in such a way as I am seeing Him with my own eyes. The Hakim said: One Whose remembrance is so pure, cannot be described through narrations. And through intellects you cannot reach to the depths of His realities. Neither can the tongues reach to His true position. The people cannot encompass Him through their knowledge except through the knowledge that the Almighty Allah has taught to His prophets (a.s.). Only they can truly describe His qualities. And our power of imagination and understanding cannot perceive His lordship. He is much higher than this. He is the most beneficent and the most merciful. Thus He endowed whatever He liked from His knowledge and He made apparent to them whichever of His quality He liked. And He made them recognize His lordship and guided them by creating that which was not present and by turning into nothing those things that existed. The prince said: What is the absolute evidence for His existence? The Hakim said: When you see a created thing and its creator is not there before you, you understand through your intellect that it has a creator. In the same way the heavens and the earth and whatever is there between them is also having a creator. What proof can be stronger than this?

The prince said: O Hakim, tell me whether the maladies, pains and poverty that afflict the people are from the power of Allah or without it. Bilohar said: No, rather they are related to power. The prince said: Then tell me about the bad deeds of the people. Bilohar said: The Almighty Allah is immune from the bad deeds of those people but He has kept a great reward for those who obey Him and there is terrible chastisement for those who disobey Him.

The prince said: Now tell me about the most equitable person, the greatest oppressor, the most hardworking, the greatest fool, most evil and the most righteous people.

Bilohar said: The most equitable are those who have done justice with their souls. The greatest oppressors are those who consider their injustice as justice and in whose view the justice practiced by the just is injustice. And the most hardworking is one who has achieved more for the hereafter and the biggest fool is one whose aim is material world whose mistakes are deeds. And the most righteous is one who ends his life in goodness. And the most unfortunate is one who ends his work on the dissatisfaction of Allah.

Then he said: One who considers his religion at par with his selfish desires, he was destroyed. Thus he is the one who has angered Allah and he is an opponent of that which he should have liked. And one who believed that religion is like peace, he is the one who has obeyed Allah and this will save him from divine anger.

Then he said: If there is goodness in doers of bad deeds do not consider it bad. If something bad is found in righteous people do not consider it good.

Then the prince said: Tell me who are worthy of success and who are worth to be called unfortunate? Bilohar replied: The ones eligible for success are those who obey the commands of Allah and who refrain from what He has prohibited. And unfortunate are those who disobey the Almighty and leave aside His obedience. They have followed their base desires in contravention of his selfish desires.

The prince said: Who are the ones that are best in obeying the Almighty?

The Hakim said: Those who follow His command, are firm on His religion and keep away from bad deeds. The prince said: What are good and bad deeds? The Hakim replied: Good deeds consist of intention, action, good word, good deed and truthfulness. Bad deeds consist of bad intention, bad action and bad words.

The prince said: What is the sincerity of intention? The Hakim replied: Moderation in intention.

The prince asked: What is foul mouthing? The Hakim said: To lie. He asked: What is bad action? Bilohar said: Disobedience of the Almighty Allah.

The prince said: Tell me how one can be moderate in intention? Bilohar said: By talking frequently about the decline of the world and dissociating from the worldly affairs and by keeping away from the matters in which lies the destruction of the hereafter.

The prince said: What is charity? Bilohar replied: Charity is to give up wealth for the sake of Allah. He asked: What is good deed? Bilohar said: Piety is the name of good deed. He asked: What is miserliness? Bilohar said: Not paying the rights to the rightful owners and taking away their rights without any reason.

The prince said: What is greed? Bilohar said: To be always inclined to the material world and to be attentive to those matters that have nothing but corruption and whose recompense is the chastisement of the hereafter.

The prince said: What is truthfulness? Bilohar said: In the path of religion it is necessary that man should neither deceive himself nor deny this path of religion.

The prince said: What is foolishness? Bilohar said: To be satisfied with the world and to leave those having permanence.

The prince asked: What is lying? Bilohar said: It is that man falsifies himself and he follows his selfish desires and is stubborn on his stance.

The prince asked: Who are the most perfect for taking advice?

Bilohar said: Those who are perfect in intellect and who have more insight about the consequences of matters. Those who have complete knowledge about their enemies and who are earnest in escaping from them.

The prince asked: What is consequence and who are those enemies that a sensible man should recognize and keep himself safe from them? Bilohar said: Consequence is the name of the hereafter and the annihilation of the world.

The prince asked: Who are the enemies? Bilohar said: Greed, anger, jealousy, selfishness, sensuality, show off and haste are enemies.

The prince said: Who are those that you consider stronger and more important that one should save oneself from them? Bilohar said: Greed, in which there is no satisfaction and which is worse than anger and anger in dominance does more injustice and reduces thankfulness and it is the greatest recompense of those who harbor malice. And greed is that which shows the anonymity of intention in more unfavorable light. And suspicion follows it. And restlessness is worse than entreaty and it is more troubling than disobedience. The fire of malice burns for a long time and it is the opposite of mercy and is very severe. Show off is worse than deception and it hides further that which is hidden and it is against chance and opportunity. And entreaty increases enmity and cuts off making of excuses.

The prince asked: What ruses of Satan are more effective in deviating the people?

The Hakim said: The Satan makes people blind in following the selfish desires, in good deeds, sins, reward and punishment.

The prince said: Tell me about this power through which Allah has empowered the people to gain dominance over these evil matters and the destructive desires.

The Hakim said: It is knowledge that is accompanied by intelligence and deeds and to restrain oneself from the selfish desires. And to be hopeful of getting rewarded in religion. To mention more about the annihilation of the world and proximity of death. To refrain from that which is the opposite of that which will remain after the end of the world. Thus the estimation of the past matters depends upon their

consequences. And to keep them safe in the mind. Except for the people of intelligence no one else stops himself from bad habits and keeps it on good manners. The persons of wisdom will reach to a correct stage in their lives. It is this, which is called contentment and consider the imminent result must for himself. And one who undergoes the most hardships and who works hard to gain something, he is not aggrieved at what he has lost, who is pleased with the self, and one who leaves the cure which cannot be complete, one who is patient on that which befalls him, one who chooses the right path instead of the way of misguidance, one who convinces himself that he if does good he will be rewarded and if he does bad he will be punished. Thus one should be aware of all these things, and the rights and the limits of piety and to act on good advice, one who restrains himself from following the selfish desires, one who dominates over the selfish desires and one who looks at every matter based on his opinion. And one should have the recognition to be firm upon it with certainty. Thus if he is faced with a trial he considers it excused without any aversion.

The prince said: Which morals are the best and worth respect? The Hakim said: To behave with people in a nice way.

The prince asked: Which worship is better? The Hakim said: It is the worship of dignity and love. He asked: Tell which of the worship acts are superior? Bilohar said: To love the good people.

The prince inquired: Which remembrance is superior? The Hakim said: It is the mention that encourages one to do good and restrains him from evil.

The prince asked: Which enemy is the most disliked one? The Hakim said: There is no enemy greater than sins.

The prince asked: Tell me which excellence is the best? Bilohar said: To be content with what one has in life.

The prince said: Which respect is best? The Hakim said: The respect of religion.

He asked: What is that, which does the most injustice? He replied: Rebellious king and hard-heartedness.

The prince asked: What is that which is most remote? The Hakim said: The eye of that greedy one which is not satisfied with the world.

The prince said: What are the affairs which are bad from the aspect of consequences? The Hakim said: To seek the pleasure of the people in the displeasure of the Almighty Allah.

The prince asked: What is that which changes sooner? Bilohar said: The hearts of the kings who work for the material world.

The prince said: Tell me which sins are worse? The Hakim said: To accept the covenant of Allah and then to be unfaithful to it.

The prince said: What is that which is going to end soon? The Hakim said: The love of a transgressor ends soon.

The prince asked: What is the most dishonest thing? Bilohar said: The tongue of a liar is the most dishonest.

The prince said: What is it that remains more concealed? Bilohar said: The evil of the fraudsters.

The prince asked: What is it that is more resembling to the circumstances of the world? The Hakim said: The false dreams of a person who sleeps.

The prince asked: Who is the most superior from the aspect of satisfaction? Bilohar said: Those who expect good from Allah, who are more pious, who are not careless of the remembrance of Allah, who remember death and have certainty in the end of the tenure of life.

The prince asked: What is the most pleasing thing of the world? Bilohar said: A well-mannered son, a supportive wife who is an associate for the matters concerned with the hereafter.

The prince said: Which is the disease that is stuck to the world? Bilohar said: One who has a bad mannered son and a irritating wife and he could not get rid of them.

The prince said: Which prosperity is the best? Bilohar said: When man is content with what he has and to have regard for the people.

Then the prince said to the Hakim: You may rest your mind for a while as I am going to ask you about the most important things. While the Almighty Allah has bestowed me the insight about those things regarding which I was ignorant. And He gave me the sustenance of religion about which I was in despair. The Hakim said: Ask me about whatever is exposed to you.

The prince said: In your view the child who is given a kingdom in childhood and whose religion is idol worship and who is gaining benefits from the pleasures of the world and is being reared and shaped on it, so much so that he becomes an adult and also enters old age and due to ignorance he does not have his condition changed by Allah and who entrusts his soul to the selfish desires due to which he fails to achieve his objective. It is so because desires have become embellishments for him and they affect him and he has daring for them and he finds guidance in them alone and he remains involved in the love and deception of these desires. For his people and persons of opinion he is a cause of pride and love and his insight has deserted him. So much so that he is also ignorant and careless about the affairs of his hereafter and he considered it light and corruption developed in his self. He became evil intentioned and narrow-minded. His enmity to the religious people and those who were hiding from him, assumed severity. Can he hope to leave the fears in which his life will be prolonged? Can his coming out be proper to the mercy that is light and to the proof that is manifest? And the greatest part of religion will be that he should ask for the forgiveness of his past sins and hope for good rewards in this religion. Can he achieve this?

The Hakim said: You have understood this; now what do you want in this matter?

The prince said: I am not the denier of the excellence that is endowed to you through intelligence and understanding and neither do they deny the knowledge which is given to you specially.

The Hakim said: It is the king who has these qualities and the person whose generosity has invited you; from whom you have inquired and one who has arranged this. Allah had promised chastisement but He dealt with affection as this man wished. Along with this you intended to fulfill the rights of the Almighty that He made incumbent upon you. And I think that you want to reach to the depths of the excuse in kindness. So that you may remove yourself from a great peril and save yourself from this perennial trouble, because it is not possible to escape the chastisement of Allah except with His help.

The prince said: Do not deprive me from whatever you wish. Tell me about your opinion regarding the fear that a king has about his death due to which he is in regret and nothing can make up for it. You give me assurance about it and remove my sorrow because I have no other solution to it.

The Hakim said: It is my opinion that we cannot make the creatures despair of the mercy of their Creator, Allah, the Mighty and Sublime till the soul remains in his body even though he may be a profligate and a rebel because we have described the Almighty to be kind, affectionate and merciful and have proved faith through it and in that which you are commanded to seek forgiveness, in that if Allah wills, there is favor of your choice according to your need. And people think that once upon a time there was a king who was well known for his knowledge. He was a kind protector who was always trying to bring about welfare

among his subjects. He lived in this way for a long time and after that he died. So his people mourned for his death. His wife was pregnant; so the astrologers and soothsayers said that she would give birth to a son who will rule the kingdom with competence. One who lives in his time will witness this. Thus on the basis of the predictions it was decided to make him the king. When the child was born the people celebrated the whole of the first year by music and wine and food. After that the wise men of the community said that this child is the gift of God but you have thanked someone else. If he is the gift of someone other than God you have fulfilled the rights of the one who has bestowed him to you. But have you tried to fulfill the thanks of the one who gave you sustenance? So the people told these people that this newborn child is given to us by Allah and no one other than Him has done a favor to us. The scholars said: If only Allah has bestowed you this child, you have pleased someone other than Allah who has not bestowed the child and you have displeased Allah Who has bestowed him to you. The people said to the scholars: O wise men, please give us good counsel; and O scholars, inform us so that we may follow what you say and accept your advice and act according to your instructions. The scholars said: In our opinion music, wine and vain pastimes are things liked by Satan , so you give up all this and instead of that pay thanks to Allah, the Mighty and Sublime so that God may forgive you for what you have committed. The people said: We cannot carry the burden of whatever you have said. The scholars said: O ignorant people, how you have become obedient to one who has no right upon you and you are disobeying one whose right is incumbent on you? How you have become strong in an appropriate thing and weakened in that which is proper? The people said: O leaders of wise men, our sensualities have increased and we have become much involved in worldly pleasures so whatever we found great in resemblance they strengthened us and our intentions became weak. Thus we are unable to lift a heavy burden. So let us return to those things and do not compel us to lift the heavy burden. The wise men said: You fools, are you not the sons of ignorance and brothers of misguidance when you find hardship easy and righteousness difficult? So the people said: O leaders of wise and chiefs of scholars, we seek refuge with the forgiveness of Allah from this hardship. And we beseech you not to associate us with disgrace. So do not condemn us and neither should you call our weakness as disgrace nor blame us for ignorance. Because if we obey Allah with the same forgiveness and weakness of good deeds; and we worship like the one who has adjudged our desires unlawful we shall fulfill our need and Allah will achieve make us our purpose. And He would be merciful upon us like He has created us. Thus when they said this, their scholars made them confess and they accepted their statements and they prayed, fasted, gave charity and worshipped for a whole year. When they had done that the soothsayers said: The one who favored the people by the birth of this child, he has informed that he would be a sinful ruler and might also be righteous or rebellious or humble. Sometimes he would commit evil and sometimes perform good deeds. The astrologers also gave the same prediction. So the soothsayers and astrologer were asked how they have concluded this. The soothsayers said: We have said this because first the birth of this child was celebrated with music and unlawful acts and later they did the opposite of all this. The astrologers said: We have said this because of the balance of the Venus and Jupiter because this child was born with nobility whose greatness cannot be sufficiently praised. And he was born in such joy that it cannot be described fully. And he was born with such oppression that no one has the strength to bear it. Thus he will enact repressive and unjust laws, usurp rights and his most favorite people will be those who support him and the one he will hate most will be ones that oppose him. He shall remain oblivious due to youth, health, power and success. And he will remain in the same joy. He will see on that which he likes and hear only that which he desires.

Thus when he was thirty-two years old he told his women, children, friends, servants and riders to put on the best clothes and decorate themselves. He ordered them to organize a gathering at the place of the rising of the sun and instructed them to make the floor of gold inlaid with jewels. Its length should be 120 yards and breadth 60 yards. Its roof and walls should be decorated with gold and decorated with precious items. And he ordered all types of costly items to be piled on both the sides of the road. Then he ordered all his armies, associates, scribes and nobles of the town to be present there. They all arrived decked in their best uniforms and decorations. They stood there depending upon their ranks. The king had thought that it would be a pleasing spectacle and he would be glad to see it. Then he walked to the stage and sat down on the royal throne and all of them prostrated to him. He told his attendant: I have seen a good spectacle of my subjects, now I want to see my face. So they brought a mirror and he looked at his face. He was looking at his face from all sides when he saw some grey hair in his beard. This terrified him so

much that his mood changed completely and all his happiness turned into sorrow.

Then he said to himself that this time in his prime youth was informing him about his death and it is telling me that my kingdom and power is to go away and that I shall be removed from the throne and disgraced. Then he said: This time is the prelude of death and the messenger of calamity which cannot be stopped by any bodyguard. It is informing me about death and predicting the decline of my kingdom. How much haste it is making in changing my elegance, in killing my joy and in reducing my strength. That which could not be stopped by the forts and from which the armies could not save me. This time is going to take away youth and strength. It will destroy respect and wealth. It will create discord among the people. It will distribute inheritance among the friends and enemies. It will destroy the crop of life, spoil the taste of pleasures, make buildings into ruins, disintegrate the society, make the lofty one base and humiliate the powerful. It has laid burdens upon me and it has taken me in its clutches.

Then he descended from his seat in fear and gathered his armies, summoned his reliable men and said: O leader of the people, since the time I became a king and took over affairs of governance, what have I done for you? They said: O nice king, your trouble is great for us and our lives are spent in your obedience. So you may tell us about this matter. The king said: A dangerous enemy came in the night. You did not stop him from me while you are my reliable men. They said: Your majesty, where is that enemy? Is he visible or invisible? The king said: It is seen through its effect and eyes cannot see it. The important people said: Your majesty, you can see our congregation and we have blessings and tranquility and there are persons of intellect and understanding among us. You show us that enemy and we shall stop him from you. The king said: I was wrongly proud upon you and I reposed reliance in a wrong place when I made you as a shield for myself. I gave you wealth and money and increased your status and made your my special associates so that you may defend me against the enemies. After that I took your help in building cities and in procuring weapons. I solved your problems and kept you free so that you may perform in the best way. So that you should not have any worry that may affect your functioning. I never feared any danger to befall my mansion because you lived in it and you were obedient. When I walked you surrounded me and when I came you were with me. Thus if this happened as a result of your weakness I would not have feared to rely on you in my affairs. If it is due to your carelessness you don't deserve advice and are neither eligible for my affection and kindness. They said: Your majesty, as long as we live we shall not let any danger against which our armies can defend to reach you. But we don't know about that which we cannot see and our power is ineffective against it.

The king said: Did you not take oath that you will protect me from my enemies? They said: Yes. The king said: Will you defend me from the enemy which can harm me or the enemy that does not cause harm? They replied: We shall defend you from the enemy who cause harm to you. The king said: From all harmful people of from someone in particular? They said: From all harmful ones. The king said: The messenger of trials has reached to me who is informing me about my kingdom that he will destroy all I have built and that he will disperse all that I have gathered; spoil all that I have improved; spend all that I have saved; change whatever I have done; to weaken whatever I have strengthened; and in it lies the satisfaction of the enemy who are pleased in my trouble. And he also wants to gladden my enemies; he has also said that he would soon defeat my armies; he would change my company into isolation; destroy my dignity and orphan my children. He would also disperse my congregation. My brothers, family members and relatives will have to undergo hardships because of me. He will cut me into pieces. He will settle my enemies in my localities.

The people said: Your majesty, we can defend you from people, beasts, poisonous insects and crawling creatures, but we cannot save you from this trial. So the king asked: Is there anyway I can be saved from this? They replied: No. The king said: But you can at least save me from another enemy? They asked: What is that? The king said: They are diseases and sorrow. The people said: Your majesty, these are having subtle power and they attack the body and soul; they reach you without being identified. They cannot be concealed from you even though they may be hidden. The king said: There is one more problem. They asked: What is that? He said: What is it that has taken precedence on fate? They said: Your majesty, who is it that can dominate fate and not be defeated by it? Who is it that has opposed it and was not defeated by

it? The king said: What is your solution regarding it? They said: We cannot defend you from fate. We are remote from good sense and reform. So what do you want? The king said: I want companions who may take a permanent covenant and remain loyal to me. And that their brotherly love for me should endure forever. And that death should not keep them veiled from me; trials and tribulations must be able to stop them from my company. They should not be able to live without me and they should not leave me alone even if they were to die for it. If I am alive they should not entrust me to anyone else. They should protect me from death. Which you cannot do. They said: Who are those that you have described? The king said: It is the same who have spoilt your well being. They said: Your majesty, can you not do a favor on them and on us? Because your morals are perfect and you are very kind. The king said: Now your neighborhood is fatal poison for me; there is deafness and blindness in your obedience and dumbness in your approval. They said: Your majesty, how is it possible? The king said: Your neighborhood is because of affluence and wealth; your approval is because of gathering and your obedience is due to anticipation of carelessness. You restrained me from resurrection and showed me the world in favorable light. If you had given me good counsel and had told me about death and reminded me about it; had behaved in sincere manner you would have mentioned this trial and had collected for me that which will endure, and had not made efforts to gather wealth for me that is going to perish. Thus the benefit that you have mentioned is in fact, harm. And this love is enmity. I have returned them to you. I have no need of any of them.

The people said: O wise and well mannered king, we have understood what you want to say and accepted it in earnest. We cannot present any argument against you as the proof is exhausted for us. Thus if we remain silent from our conviction it will result in the destruction of the country, in the death of our world and in the rejoicing of our enemy. We are facing an important issue which has changed us from your opinion. The king said: Tell me everything without any fear and hesitation, because till now I was subdued by obstinacy and arrogance but today I have conquered them. So far I was under their influence but now I have got over them. I was your ruler till today and I had enslaved you, but now I am free and you are the freed people of my country. They said: Your majesty, why were you a slave inspite of being our ruler? The king said: I was slave of my desires, a bondmen of my ignorance and helpless of my selfish desires. I have myself freed myself from these attachments and thrown them behind. They said: Your majesty, What have you decided? The king said: I have decided to become a hermit for the sake of the hereafter. I have given up arrogance and removed the burden from my back. I have prepared myself for death and to defend myself from calamities because its emissary has informed me that it has been ordered to remain with me till my death. They said: Your majesty, who is that emissary that came to you and that we did not see; which is the prelude of death that we did not recognize? The king said in reply: Its messenger is this whiteness that is shining in blackness and which is screaming decline in everything. The people believed him and became certain that the prelude of death is the calamity of the white path.

They said: Your majesty, will you abdicate? And make your subjects weep? Will you commit the sin of leaving your people without a successor? Don't you know that the greatest reward lies in welfare of the people? And the best reform is the reform of community? Are you not fearful about this sin? You must be more concerned about public welfare than the well being of the noble class. Don't you know that the best worship act is doing good to others? And the most difficult deed is ruling a kingdom and administering the nation. So, your majesty, as far as possible you must pay attention to the well being of the people, because as much you work in this regard as much you would be rewarded. Your majesty, is it not true that if you leave the throne and keep away from the affairs of the people they will fall into perdition? Thus in this regard you will be more sinful than you hope for the reward of your special class.

Your majesty, don't you know that scholars say that one who has destroyed his soul he has become a cause of the corruption of his self. One has maintained it in order, has maintained the well being of his body. And what evil can be greater than deserting ones subjects? Your majesty, will you leave it and take off the black dress which is the medium of the world and the hereafter? The king said: I have understood what you said. If I want to rule you for doing justice and in anticipation of divine rewards I cannot reach this stage alone regarding you. Are you all not obsessed with the world and worldly desires and pleasures? And neither I am certain that I will remain in this condition that I want to come out of. Thus if I do that, I will die in the condition of ignorance which will take me down from the throne and make me kiss the

ground and it will make me wear the dress of mud instead of the clothes of silk, gold and brocade and precious jewels. And after a spacious place make me enter; after this honor and glory subject me to disgrace. I will then become alone and none of you will accompany me in this loneliness. You will take out from the inhabited area and consign me to a deserted place and leave my flesh to the beasts, birds and worms. And I will be eaten up by theants and more than that by the lions. My body will be filled with worms and become like a decayed corpse. Degradation will be my companion and honor will become a stranger. You will try to bury me as soon as possible as an expression of your affection and leave me alone among my past deeds and sins. I will get regret by way of inheritance and as the final consequence. And you people have promised me that you will defend me from the harmful enemy. Right now you neither have the capability of preventing him nor any solution to this problem. O people, I am deceiving myself or you are deceiving? And you have laid out a deceptive trap.

So the people told their popular ruler: We are not what we were before and you are also not what you were previously. Whatever has changed you has also transformed us so do not reject our repentance and give us a beneficial advice. The king said: I will do as you say for the time being but when you go against your word I will leave you. After that he continued to rule the kingdom and all his army emulated hisbehavior. They remained engrossed in worship. Their country became green and fresh; their enemies were defeated and their dominion expanded. This continued for thirty years till the death of the king who lived for a total of sixty-four years.

Yuzasif said: I am very happy to hear this story. Relate some more things like this so that it may increase my joy and thankfulness to the Lord.

The Hakim said: It is known among the people that there was a righteous king who had soldiers in his army who feared the Almighty and worshipped Him. The kingdom of his father used to be attacked and there was discord among them but the prince used to reduce the number of enemies from his cities and encourage them to become religious, god-fearing and seekers of divine help and refuge. When he came to the throne he defeated his enemies, united his people and brought reforms in the cities and set up administration of the country. When he was bestowed with so many blessings he became rebellious and arrogant. He went so astray that he even abandoned the worship of the Almighty and became thankless of His favors. He went to the extent of eliminating those who worshipped God. His kingdom lasted for quite a long time and people forgot the path of rightfulness that they had previously followed in his initial stage. They remained drunk and only followed his dictates. They hastened towards deviation and remained on the crooked way. Their children grew up in this atmosphere. None of them worshipped God or even uttered His name. Other than the king, they had no other god. Although the prince, during the lifetime of his father, had vowed that if he became a king he will do those things with regard to divine obedience that none of his predecessors have ever done and neither were they capable of it. But when he became the king, he forgot his previous opinion and intention and was always seen in intoxicated condition from which he never came out again. Among those who were thankful to the king for his favors there was a righteous man who commanded more respect among his associates. He was saddened by the deviation of the king and the fact that he had broken the covenant he had made to God. Whenever he tried to advise the king the latter used to warn him not exceed the limits of his position even though there was no other person in the kingdom having such status. All the people of the kingdom knew him by name.

One day he came to the king with a skull wrapped up in a piece of cloth and sat down on the right hand side or the ruler. Then he removed the skull from the cloth and placed it before the king. Then he trampled it with his feet and continued to rub it on the floor till the seating area of the king was full of the particles of this skull. The king was enraged at this and the king and his associates stared at him. With their swords drawn the guards were just waiting for the command of his execution. The king was trying to control his anger. The kings of that time used to contain their anger despite their power and inspite of their disobedience for the sake of the well being of their subjects and for the welfare of their nations. So that this helps them for their benefit and in the collection of land tax. So the king controlled his anger and finally the man wrapped up the skull and arose from there. He repeated this procedure on the second and the third day also, but when he saw that the king never asked him about the skull, once day he brought a

weigh scale and some mud along with this skull. In one pan of the balance he placed a silver coin and in the other he kept mud equal to its weight. Then he placed that mud in the eye socket of that skull and some of it in the skull's mouth. When the king saw him doing this he could not remain patient any more and wanted to know why he was doing this. He said: I know you are indulging in such antics only because of the post I have given you and you want to guide me. Although you have a very lofty position in my view you have done this to invite my attention. The man bowed to the king, kissed his feet and said: Your majesty, you have become attentive with your intellect because the example of a statement is like that of an arrow which if thrown on soft ground gets embedded in it. But if it is shot at a hard surface it remains ineffective. And the example of a word is like that of rain; when it falls on fertile ground it produces vegetation; but when it drops on barren earth, nothing grows from it. And indeed the desires of the people are different and intellect and desires both affect the heart. And if the desires dominate intellect a man acts in anger and foolishness and if the desire is defeated no deviation is seen in what he does. I had liking for knowledge since my childhood and I considered it effective in all my affairs. Thus I did not forsake knowledge and I reached a lofty stage due to it. Meanwhile once I was roaming through the graves I took out this skull from the graves of kings. It was detached from its body. In view of the awe of kings I found this very regretful. So I picked it up and brought it home. I dressed it in brocade, washed it with fragrance and rose water and placed it on the floor. I said to myself: If it is from the skulls of kings it deserves respect from my side and that I must keep it decorated. However if it be a skull of a poor man such respect will not be a cruelty upon it. So I continued the same behavior with it for a number of days, but I was not able to learn anything about its life. When I realized this I called my servant who was very helpful to me. Then I insulted this skull. But its condition remained same. When I saw this I went to the men of wisdom and asked them about it. They also could not enlighten me on the subject. I also knew that the king was very wise and knowledgeable so I came to you fearing all the time, but it was not possible for me to ask you anything till you don't tell me about it yourself. And I also wanted you tell me, your majesty, whether it is a skull of a king or a poor man? Because when I thought about it and looked into its eyes I could not see anything except emptiness. If I could find out what is behind the skies I would have come to know what lies above it. So I continued to contemplate what it is that holds the eyes in the sockets. At last I took mud equal in weight to a silver coin as the weight of an eyeball is also almost that much, and placed that mud in the socket. But I found that there was nothing which could hold the mud. If you say that it is a skull of poor man, what will you say when I tell you that I found it in graves of kings? I request you to gather the skulls of kings and poor people together. Thus if it is from the skulls of you kings, who have excellence, then what I have said is true and if you can tell me that it is not from the skull of kings I tell you that it belongs to the king who was the beauty of his kingdom and its honor like you are today. Thus, may Allah protect you from this same condition of getting trampled and gets mixed up in the soil. On which worms feed; and that you feel shortage after excess, and experience degradation after honor and placed in a ditch which is around four yards in length. And that there is no inheritor of your kingdom. That your remembrance is finished and your affairs spoil and those whom you have accorded greatness be degraded and those that you considered debased should be exalted. And that your enemies may rejoice and your helpers be destroyed. That mud may come in between you. Thus if we call you, you will not answer and if we accord you honor you will not accept it. And if we insult you, you will not be infuriated. Thus your children will be orphaned and your wives will be widowed and it is possible that your relatives may get your widows remarried.

When the king heard this he became aggrieved and he began to weep. He began to utter the word of 'woe'. When the man saw this he understood that his discourse had the desired effect and that it has pained the king. Thus his audacity increased and he repeated what he had said. He said: May Allah give you a good reward and may He keep you safe from the evil of great people. The king said: I swear by my life I have understood what you said and I have realized the truth.

When the people heard this news, the excellent persons and others like them prayed for him and the king remained in this manner till his last moments.

The prince said: Tell some more stories like this.

The Hakim said: There was a king in the days gone by who wanted to have a male issue. For this end he did not leave any cure. After a long time passed one of his wives became pregnant and she gave birth to a male child. When he grew up into a young man one day he said: Your return (to the hereafter) restrains you from evils. And the next thing he said: You will become old. And the third thing he said was: After that you will die. Then his condition became like children. After his birth the king had summoned the scholars and astrologers and asked them about the fortune of his son. When they tried to conclude his destiny they were stumped and could not reach any conclusion. When the king saw that they could not say anything he entrusted the child to the nurses for nursing him. But one astrologer said that very soon he will become an Imam and such helpers will be appointed on him who would never leave him. When this child reached adulthood he left his nurses and guards secretly and came out in the open. He reached a bazaar from where a bier was being carried. He asked the people: What is it? They replied: A man is dead. He inquired: What has made him dead? People said: Old age and the passage of time destroyed him. Thus his death came near and he died.

He asked: Was he healthy, alive and active? Did he eat and drink?

"Yes," said the people.

Then he moved ahead and saw a very old man. He was highly astounded on seeing him. So he asked a youth: What is it? People explained that he was an old man whose youth had departed and old age has come upon him. The youth asked: Did he grow up from childhood to youth?

"Yes," said the people.

When he moved ahead he saw a man suffering from disease lying on his back. He stood there and stared at him in amazement. Then he asked the people: What is it? They said: It is a sick man. He asked: Was he previously healthy and then he fell sick? "Yes," said the people.

The young man said: By Allah, if what you say is right, people are insane.

At that moment a slave found him in the bazaar and he took him back to his house. When he entered the house he looked at a wooden beam of the roof and asked: What type of a thing is it? He was told: It was previously a tree. After that it became a wooden piece. When this house was constructed it was placed there.

Meanwhile the king sent to him some persons to find what the young prince is talking about. They reported back: The things he says make us conclude that it is kind of suspicion. When the king heard this he summoned the scholars and asked them about it but none of them could enlighten him about this except the one who had initially predicted but the king had refused to believe him. Then some scholars said: If you get him married all this will come to an end. He will accept that condition and become intelligent and develop insight. So the king sent his men in the country to search for a suitable girl for his son. They found a very beautiful girl and the king married his son to her. During the marriage feast performers began to display dances and musicians played music. When the prince heard these combined sounds he asked: What is it? He was told: These are performers, dancers and musicians who have come to entertain on the occasion of your wedding. The prince fell silent. When the guests departed after the program the king called his daughter-in-law and said: I have no other son. When you go to him, behave with him kindly and gain his proximity. You must express your love for him. When the bride came to him and tried to come near him the boy said: Give me sometime because the night is long. May Allah bless me about you. Be patient so that we may eat something.

Thus dinner arrived and they began to eat. After they finished he took wine from this woman and she also drank wine and went to sleep.

The young man escaped the surveillance of the guards and left the house. But when he reached the city he

hesitated and he found among the citizens a young man of his own built. He went to him and changed his clothes with him. In this way his appearance changed. Then the two of them came out of the town and continued to walk the whole night but in the morning they hid themselves for the fear of being caught.

On the other hand, in the morning when the people asked his drowsy wife about him she said that he was with her a moment ago.

The two young men used to travel at night and hide somewhere during the day, till they came out of the territory of his father and entered the kingdom of another king. The king of this area had a daughter about whom it was decided that she will marry the boy she likes. Hence a tower was constructed for her on the main road in which she sat to watch the passers by. One day her eyes fell on a young man roaming in the market and his companion was wearing old clothes. The princess sent a message to the king that she has selected a boy and that if he wished he could marry her to this youth. This information reached the queen and she was overjoyed. At once she came to her daughter to look at her choice. She pointed out the young man to her mother. The queen was pleased. She came down from the tower, came to the king and said: Your daughter has fallen in love with a young man. So the king also expressed his desire to see the boy. He was also shown the young man. The king descended from the tower and ordered the youth to change his clothes and asked him who he was and where he lived. The boy said: Why are you asking me all this? I am a poor man. The king said: You are a foreigner. Your appearance is not like that of the people of this country. The young man said: I am not a foreigner. The king asked him to prove it. The boy refused to offer the proof.

So the king appointed some spies on him to find where he lived without his knowledge. Then he returned home and said: I think he is a prince and he is not interested in marriage.

Finally the king sent a messenger to summon him. The young man said: I have no worth, yet the king is calling me and I have no need from him; and he also doesn't know who I am. Yet he came to the king unwillingly and the ruler made him sit on a chair. He called his wife and daughter who sat behind a curtain. The king said: I have called you for a nice thing. I have a daughter who has taken a liking for you and I want to give her hand in marriage to you. If you are poor I shall make you rich and increase your status. The boy said: I don't need what you are offering me, but if you like I can narrate an example for you. "Tell me," said the king.

The youth said: There is story among the people about a prince who was invited by his friends for dinner. So he went and they all ate well and went to sleep in a satiated condition. The prince awoke in the middle of the night and became restless for his family. So he set out for home at once. None of his friends were awake. As he walked in a sleepy condition, on the way he came across a grave. Thinking that it was an entrance to his house he entered the grave. In his intoxication when he smelt the stink of the corpse he thought it was fragrance. When he saw the bones he thought it was a bed that was laid for him. When he saw the fresh corpse and felt its bad smell he thought that it was his wife. So he placed his arms around the body and kissed it and continued to play with it all night. When he regained his senses and saw that he was lying on a corpse and in order to hide the stink and dirt of the corpse that had contaminated his clothes, he headed for the city gates which stood open. So he reached to his clansmen thinking himself lucky that he met no one in this condition. He took off his clothes, performed the ritual bath, put on fresh clothes and applied perfume.

O king, may Allah give you a long age, tell me if in your opinion can that man return to the condition he was in? "No," replied the king. He said: I am that same person. The king turned to his wife a daughter and said: I told that he is not interested in marriage. The queen said: You have not fully praised and described my daughter. So I want to talk to him directly. So the king said to the young man: My wife wants to come out and speak to you although before this she has never talked to a stranger. The boy said: She may come. She came out and said to the boy: Come to the matter that Allah has given you as a blessing and sustenance, then I will marry my daughter to you. If you see what beauty Allah has given her you shall be amazed. The boy looked at the king and said: Shall I not tell you a story? "Do," replied the king.

The boy said: Some thieves decided to enter the royal treasury and steal from there. So they dug a hole in the wall and went in. They saw such treasures as they had never seen anything like it. Their eyes fell on a pot of gold which sealed with a seal of gold. They said: There is nothing better than this pot of gold and whatever is inside the pot is better than all we have seen. So they took the pot and walked away till they entered a forest. They did not trust each other so they opened the pot at once. The pot was full of snakes that rose up and stung them all, killing them.

O king, may Allah give you a long age, have you ever heard of such an incident when a man put his hand in a pot containing snakes? "No," said the king. The boy said: I am such a man. The princess sought the permission of her father to come out and speak to the youth directly. She said: If he sees my beauty that Allah has given me he will not refuse to marry me. The king said to the boy: My daughter wants to come out and speak to you although she has never come out for anyone else. The boy said: Let her come out if she likes. So she came out to him. She was extremely beautiful and had a shapely body. After greeting the young man she said: Have you seen such a pretty girl? I have fallen in love with you. The young man turned to the king and asked: Shall I relate to you a famous story? "Do it," replied the king.

The man said: A king had two sons, one of whom left for another country where he was arrested and imprisoned in a house. The ruler of that place issued a command that whosoever passed from there, should stone him. A long time passed in this manner. His brother sought the permission of his father to go and find him and try to rescue him. The king said: Prepare for the journey and take whatever rations and weapons you may need. So he set out fully equipped. He was also accompanied with singing girls and those females who cried and wailed on payment. When he reached the capital of that king, the king was informed of his arrival. The king ordered the people to go out for his welcome and he ordered the young man to camp outside the town. So the prince (disguised as a trader) camped at that place and after settling down told his men to unpack their goods and instructed them to be generous while selling the wares to those people. So they followed these directions and when the prince saw that the people were busy in shopping he entered the town stealthily. He knew about the prison where his brother was held. He entered the prison and cast a pebble to him so that he may know that his brother was alive. When this prisoner was hit by the pebble he screamed and said: You have killed me. The royal guards became alert. They came and asked him what was wrong. They said: Why did you scream, while we never heard you say a word? Even though we were hard on you and whoever passed from here stoned you? Now when this man threw a pebble on you, you screamed? The prisoner said: People had no information about me but this man hit me even though he knows who I am.

The brother returned to his entourage and said: Come to me tomorrow and I will show such clothes, weapons and goods as you have never seen before. So the people returned home. When they came back the next day he ordered his men to unpack and display the clothes. He ordered his performers to begin the show and the people became engrossed in them. Meanwhile he came to the prison, cut off the chains from his brother and said: I will get you treated. Then he somehow brought him out of the town and applied ointment to his wounds. When his pain decreased he was told about directions of the way: Go now, you will see a boat in the sea. So he headed towards that direction hiding and in secret. Suddenly he fell in a deep ditch in which there was a python. Above the ditch was a huge tree. When his eyes fell on the tree he saw twelve horrible faces upon it. On its lower portion were twelve swords that hung out of the scabbards. He continued to struggle to save himself. A branch of the tree came into his hold, hanging from which he saved himself. Then he walked on till he reached the sea. There he saw a boat at the shore. He boarded it and went to his country and then to his family. O king, may Allah give you a long life, have you seen a person suffer such calamities and then again return to them? "No," replied the king. The young man said: I am that man. At last the king, the queen and the princess, all despaired but the man who accompanied the prince spoke to the prince in ear: Give them proposal to marry the princess to me. So the prince told the king: This is my companion, he would like to marry the princess. The king said: I will not. The prince said: Can I relate to you another famous story?

The king said: Yes, why not? The prince said: A man was traveling with some people in a boat. They traveled for some days, then their boat was wrecked near an island and all were drowned except that man

whom the waves threw upon that island. This island was inhabited by wild ghouls and these ghosts used to watch the sea. That man became enamored with a female ghost and married her. In the morning the witch killed the man and distributed the parts of his body among her companions. The same thing occurred for another man whom they took for the daughter of the king of ghosts. This man spent the night with the witch but since this man was aware of what had happened to the man before him, he could not sleep the whole night. Finally it was morning and the witch went to sleep. So the man came out quietly and reached the sea shore. Suddenly he decried a boat and he began to shout to the boatmen to save him. They took him aboard and he was able to reach home. In the morning when the ghosts came to the witch who had spent the night with the man they asked her: Where is that man who spent the night with you? She said: He ran away from me. They refused to believe her and said: You have eaten him all by yourself and preferred yourself over us. If you don't bring him to us we would kill you. So she traveled over the sea and reached the home of this man. She entered the house and sat besides the man. She asked him: What all happened to you during your journey? The man replied: I was caught in a trouble from which Allah saved me. And he related the whole story to her. The witch asked: Have you got free of the trouble? "Yes," replied the man. She said: I am that same witch and I have come to take you back. The man said: I put you under oath not to harm me and I will tell you the whereabouts of a man with whom your purpose will be solved. The witch said: I feel sorry for you. Then the two of them went to the king. She said to the king: Your majesty, may God bless you. Please listen to our problem. I had married this man and I liked him very much, but he dislikes me and doesn't like my company. Please tell what we should do. When the king saw her beauty he became infatuated by her. He took the man aside and said: I want you to leave her so that I can marry her. The man said: May Allah make better what the king intends to do. So the king married the witch, they spent the night together and at dawn she killed the king, cut him into pieces and picking up the pieces headed for her companions.

O king, have you seen anyone, who being aware of all circumstances may again go to that island? "No," said the king. The companion who wanted to marry the princess said to the prince: I don't want to leave you and I don't want to marry her. So they took leave of the king and continued to worship and tour the lands. The Almighty Allah showed many people the right path through them. The prince earned a lot of respect and he became famous everywhere. Then he remembered his father and he said to himself: If I am sent towards him, it is my duty that to save him from whichever condition he is. So he sent a messenger to his father who told the king: Your son has sent you his greetings. Then he described all that has passed on him. The king and his family members came to the prince and he saved them from the circumstances they were involved in.

After that Bilohar returned to his lodging and continued to visit Yuzasif for many days till he became sure that he has opened a door of knowledge for him and has guided him to the path of rightfulness. After that Bilohar departed from those areas and traveled to other countries. As a result of which Yuzasif was sad for some days, but finally he went to the pious and religious people in order to convey to them the voice of truth and call them towards it. The Almighty Allah sent an angel to him who came to him when he was alone and stood before him. The angel said: May God bless you. You are a human being among the ignorant beasts and oppressors. I bring you greetings from God and the deity of the creatures has sent me to you so that I may give you glad tidings and remind you of the affairs of the world and the hereafter that are hidden from you. So you much accept my glad tidings and advice and you must not disregard my statements. You must get rid of the world and free yourself from worldly desires. You must become disinclined to this hateful country and rulership. You must leave this temporal rulership whose end result will be regret and seek the kingdom which will never decline and try for the joy that never ends, a comfort that will never change. You must be truthful and just because you are the leader of the people whom you are calling towards Paradise.

When Yuzasif heard the angel's discourse he fell down to prostrate before the Almighty and he said: I am obedient to the commands of God and His command is His favor so command me about your matter as I am thankful to you and to that being Who has sent you to me because he has done a favor to me and He did not leave me among the enemies. Thus I will make efforts for that being from Who you have brought this. The angel said: I will come back after some days and take you out of here, so you be prepared and

take care. Thus Yuzasif made a firm determination to leave that place without telling anyone about it. When the time of his departure arrived the angel came to him in the middle of the night and said to Yuzasif: Get up, lets go immediately. Yuzasif arose and departed with the angel and no one knew about it except his vizier because when he was mounting, this handsome young man, whom Yuzasif has appointed over the administration of the towns, came to him and after paying due respects, asked: Where are you going, prince? O our reformer with perfect wisdom, we are in dire circumstances at this time. Are you leaving us because of these problems? Please stay with us; because after coming into this world we grew up in comfort and prosperity and we never faced any hardship. Yuzasif remained silent for some time, then he said: You stay in your houses in the city with your families because I have to go where I am being sent. Thus if you help me in this you will share the reward. After that he mounted and left according to divine commands.

But after riding for some time he had to dismount because his vizier was holding the reins of his beast, protesting and wailing and saying: How will I face your parents and what explanation will give to him? They would kill me! How can you bear such hardships when you are not even used to them? How can you bear loneliness when you have not remained alone even for a single day? Can your body tolerate hunger, thirst and change of atmosphere? The prince comforted him and showed him his concern. He also gave him the horse and equipments. So the vizier kissed his feet and said: O my chief, don't leave me here. I will come with you wherever you go as there is nothing here after you. And if you don't take me along I will go out in the desert and never meet any human being. Yuzasif again comforted him and said: O vizier do not think of anything except goodness because I am sending you to the king and advising you about him that he should behave with you in a nice way.

Then he took off the royal dress and gave it to the vizier and said: You wear my clothes. And he also gave him that ruby which he wore in his crown. He told him: Take this with my horse, and when you reach the king give him the ruby after paying respects to him and also convey my greetings to him. Tell him that when I contemplated on things that are permanent and those which are temporal I became inclined to that which is permanent and became disinclined with the temporal matters. And when I learnt about my reality and genealogy I became aloof from them and the enemies and relatives. Thus I left the enemies and relatives and cut off myself from my reality and genealogy.

When my father sees the ruby he would be happy and when he sees you wearing my clothes he will remember me and mention the love I have for you. After that through you only I forbid my father to act with you in any unacceptable manner. Thus the vizier returned and Yuzasif moved on. He continued to walk till he came to a wide place. When he raised up his head he saw a huge tree over a spring of water. It was a very beautiful tree having many branches and very sweet fruits. So many birds had flocked on the tree that one cannot count them. This scene elated him and he moved forward to reach near it. He was trying to understand what it all signified. He took it to be a glad tiding towards which he was called. And the spring of water he compared with wisdom and knowledge. The numerous birds stood for people who would gather upon it and accept religion from him.

As he stood there he saw four angels walking in front of him. He followed them till they lifted him up in the atmosphere and took him away and bestowed him that knowledge and wisdom which he used to get from middle and last things and he was also given the knowledge that was to come at the last. Then they brought him back to the earth and the four angels stayed with him and he stayed in that area for a long time. Then he reached the land of Saulabath and his father learnt of his arrival. Thus he and all the dignitaries of the kingdom came and paid respects to him. The people of his country also arrived with their relatives, greeted him and sat down before him. Yuzasif laid out the carpet for them and spoke to them about many things. He told them to pay attention to him and prepare themselves to contemplate on divine wisdom which is the light of souls, and that they must rely on knowledge which is the guide to the right path. They must awaken their intellects and understand the difference between right and wrong and between guidance and deviation. And also know that it is the religion of truth that the Almighty Allah revealed on the prophets, messengers and the people of the previous centuries. And that the Almighty Allah has again bestowed us this blessing. He has done a favor upon us and in this way saved us from the

fire of Hell. Except that man was able to reach the heavens and enter there without being perfect in faith and who performs the good deeds. So you must struggle in this regard so that you may achieve eternal comfort and a life that will never leave you. Those of you who bring faith they should not do so in hope of material wealth and worldly benefits. Your religion should be in anticipation of the heavenly kingdom and salvation. It should be in hope of salvation from deviations and prosperity in the hereafter because the worldly kingdom is going to end sometime or the other. Its pleasures will be over. Thus one who is deceived by it shall be destroyed and degraded. If you believe what the religious people have faith in you will realize that death is attached to your bodies and along with your bodies it also subdues your soul. You must also know that just as birds are incapable of defending themselves against the predators except through the strength of their wings and legs in the same way you also cannot get salvation except through your good deeds. Your majesty, you and your officials must think deeply on what I am saying and take lesson from it. They must cross the sea in which a boat is always present. They must cross the deserts in which the facilities of transportation are always available. You must continue to travel on your way till the time you have the lamp and along with the pious continue to increase the treasure of good deeds. You must become their associates in their good works. You must follow them properly. You must become their helpers. You must go on with your deeds in such a way that along with you they must also enter the illuminated kingdom. You must accept the effulgence and remember your duties. You must beware of worldly desires, liquor and sensual wants. You must keep away from every evil that may cause the destruction of the body. You must refrain from anger, haste, malice and back biting. If you are given something that you don't like, don't pass it on to someone else. Keep your selves pure and clean, keep your intentions pure so that when you die you may be on the right path.

After that he departed from the land of Saulabath and traveled to many areas propagating religion and reached the land of Kashmir. He toured the place and gave a new life to the dead hearts of the people of this country and he died during this period. Leaving the mortal body his soul flew up to the ethereal world. Before his death he summoned his disciple named, Ayabad who was serving him in sincerity and was a perfect man in all regards. He made a bequest to him in which he stated that it was time for him to depart from the world. You must fulfill all your duties. You must never give up truth and continue to remain on piety and worship. Then he ordered Ayabad to prepare a place for him to lie. Then he stretched out his legs and turned his head to the west and his face to the east. He died in this position.

The author says that narrations like the above and similar reports about people with long lives are not relied upon by us to prove occultation and its occurrence because occultation is proved authentic on the basis of the traditions of the Holy Prophet (s.a.w.s.) and the Holy Imams (a.s.). But in my view after the divine prophets and messengers (a.s.) a number of rightful guides and righteous people received occultation from the Almighty Allah and our opponents also do not deny this. All the narrations on this subject are correct. In addition to this, there are traditions of the Holy Prophet (s.a.w.s.) and the Holy Imams (a.s.) regarding the twelfth Imam, His Eminence the Qaim (a.s.) and his occultation and that the time of occultation shall prolong and hearts will harden and people shall despair of his reappearance. Then the Almighty Allah will bring him out and the earth shall be filled up with his effulgence. Through his justice and equity will be destroyed all the injustice and oppression. No one denies this except that they agree to these views and in spite of that intend to put off the divine light and wish to falsify His religion; and Allah does not want except to perfect His light, and exalt His word and reveal the reality of truth, and prove falsehood false even though it may be extremely despicable to the deniers. This is the promise of Allah to the righteous through the tongue of the chief of the prophets (s.a.w.s.).

Nothing else is intended from this tradition and other traditional reports like this except that all the opponents and supporters who are inclined to traditions like this. So when they become successful in this journey due to this book they should aspire to become aware of the whole matter. Then they must become familiar with one who denies, one who views and one who is in doubt. Through one who accepts they must increase their insight and one who denies it may have the proof established upon him by Allah. Those who are in doubt whether they should accept it or not they must be invited for discussion on the unseen and the occurrence of occultation. If it is done it would most probably convince them that discussions about right matters do not increase anything except emphasis and evidence. It is like gold that

when heated in the fire becomes purer and more beautiful.

Allah, the Mighty and the High has concealed His great name at the beginning of the chapter of the Holy Quran. When you supplicate through them it is accepted and when you ask Allah through it, you are given what you ask for. Allah, the Mighty and Sublime mentioned words like: Alif Laam Meem, Alif Laam Meem Raa, Alif Laam Raa, Alif Laam Meem Saad, Kaaf Haa Yaa Ain Saad, Haa Meem Ain Seen Qaaf, Taa Seen Meem, Taa Seen and Yaaseen etc, for two reasons. One is because of the veil on eyes of infidels and polytheists from remembrance of Allah and the Messenger. The Quran says:

فَإِنَّ اللَّهَ لِيَكُمْ بِذَكْرِ أَسْوَلٍ

Allah has indeed revealed to you a reminder, An Apostle...²⁴⁴

The infidels and polytheists did not have the capability to hear the Quran, so the Almighty Allah revealed the great name in different letters at the beginning of some chapters. These were letters of their language and they were not familiar with those broken letters. When they heard whose words they were astounded and they said that they would hear that which will come after it with attention. After that they heard the following verses with attention. Thus the proof was established for the deniers and the insight of those who agreed to it was increased. Some people remained in doubts who only had the courage to argue in a doubtful matter and not reach to the proper conclusion even after that.

The second purpose of revealing the broken letters at the beginning of some chapters was that so that the persons of infallibility and purity maybe specialized with them through which they may establish the proof and by them they may show miracles. If the Almighty Allah had made the knowledge of those letters common for all the people, it would have been against wisdom and would have corrupted the divine plan. No one from the fallibles could be trustworthy that he should have prayed through these letters against the messenger prophet or the tested believers. It would also not have been proper for Allah to not have accepted the supplication because He has promised it and it would have been going against His word. Therefore it was only proper for Him to give the knowledge of these letters to few persons who may become an exemplar for the people. And not those who may exceed the limits like Balam Baoor. When he wanted to pray against Prophet Musa (a.s.) he forgot the Great Name and had to flee from there. It is mentioned in the Holy Quran:

إِنَّ عَلَيْهِمْ نَبَأً ذِي أَئْنَاءِ أَيَّاتِنَا فَانسَلَّخَ مِنْهَا فَأَتَبَعَهُ إِشْرِيطًا فَكَانَ مِنَ الْغَارِيْنَ

And recite to them the narrative of him to whom We give Our communications, but he withdraws himself from them, so the Shaitan overtakes him, so he is of those who go astray.²⁴⁵

Allah, the Mighty and Sublime did this so that people may know excellence is only for one who has knowledge as he is eligible for it. He did not make it free for all as the same thing is expected from common people as was seen from Balam Baoor. Thus when it is possible for the Almighty Allah to conceal His Great Name in the letters at the beginning of some chapters of His Book which is His Proof, it is also possible for Him to conceal His Proof from the believers and others because Allah, the Mighty and Sublime knows when He would not reveal him till the majority of the people do not act against the divine commands and become eligible for execution. But their killing shall not be permissible if their loins have believers. And if the Proof of Allah does not kill them it was also not be right as they must be deserving death.

In such circumstances occultation becomes a necessity. When they all separate and their loins contain no more believers Allah will reveal His Proof and he will eliminate His enemies. Don't you see that if a married woman commits fornication and becomes pregnant she is not stoned to death till she does not give birth to the child and suckles it for the prescribed period except that a Muslim man may take up the responsibility of its guardianship during the period of suckling. The same condition applies to the one who

²⁴⁴ Surah Talaq 65:10-11

²⁴⁵ Surah Araaf 7:175

has a believer in his loins but at the same time he is eligible for death penalty. In that case also he is not killed till the believer child comes out from him and no one knows this except the Almighty Allah and His Divine Proofs and none else can establish divine penalties. That is why Amirul Momineen (a.s.) did not take up arms against his enemies for 25 years after the passing away of the Messenger of Allah (s.a.w.s.).

Narrated to us Ja'far bin Muhammad bin Masroor (r.a.) that: Narrated to us Husain bin Muhammad bin Aamir from his uncle, Abdullah bin Aamir from Muhammad bin Abu Amr from one who mentioned it to Abi Abdullaah (a.s.) that he asked Abi Abdullaah (a.s.) why Amirul Momineen (a.s.) did not take up arms against his opponents during the initial period of his tenure. The Imam replied:

"Due to the following verse of Quran:

وَتَرَيْلُوا عَذَبَنَا لِدِينِ كَفَرٍ إِنْهُمْ عَذَابًا لِّيَمَا

Had they been widely separated one from another, We would surely have punished those who disbelieved from among them with a painful punishment.²⁴⁶

The narrator says that he asked what was the meaning of the word 'تَرَيْلُوا'. The Imam replied that it implies those believing trusts present in the loins of the infidels."

In the same way the reappearance of Qaim (a.s.) will not take place till the trusts of Allah, the Mighty and Sublime are not born. When those trusts take birth, the Imam will appear to the enemies of Allah and eliminate them all.

Narrated to us Muzaffar bin Ja'far bin Muzaffar Alawi; he said: Narrated to us Ja'far bin Muhammad bin Masud from his father; he from Ali bin Muhammad from Ahmad bin Muhammad from Hasan bin Mahboob from Ibrahim Karkhi that he said:

I asked Abi Abdullaah (a.s.) or someone asked him: "May Allah give you good reward, was Ali (a.s.) not firm in the religion of Allah?" He replied: "Yes, he was firm and strong." The narrator asked, "Then how could the people subdue him and he did not defend himself and neither did he stop them?" The Imam said, "There is a verse in the Book of Allah which stopped him from it." "What verse is that," asked the narrator. Imam (a.s.) said:

وَتَرَيْلُوا عَذَبَنَا لِدِينِ كَفَرٍ إِنْهُمْ عَذَابًا لِّيَمَا

Had they been widely separated one from another, We would surely have punished those who disbelieved from among them with a painful punishment.²⁴⁷

It was so because the believing trusts of Allah, the Mighty and Sublime were present in the loins of the infidels and hypocrites, therefore it was not possible for Ali (a.s.) to kill their ancestors till the trusts do not take birth. When the trusts came out Ali (a.s.) attacked them and eliminated them. In the same way the reappearance of our Qaim (a.s.) will not take place till the trusts of Allah do not take birth. After that he would subdue his opponents and eliminate them."

Narrated to us Muzaffar bin Ja'far bin Muzaffar Samargandi Alawi: Narrated to us Ja'far bin Muhammad bin Masud from his father that he said: Narrated to us Jibreel Ibne Ahmad from Muhammad bin Isa bin Ubaid from Yunus bin Abdur Rahman from Mansur bin Hazim that he asked Abi Abdullaah (a.s.) about the verse:

وَتَرَيْلُوا عَذَبَنَا لِدِينِ كَفَرٍ إِنْهُمْ عَذَابًا لِّيَمَا

Had they been widely separated one from another, We would surely have punished those who disbelieved from among them with a painful punishment.²⁴⁸

²⁴⁶ Surah Fath 48:25

²⁴⁷ Surah Fath 48:25

²⁴⁸ Surah Fath 48:25

The Imam said: If the Almighty Allah removes the believers from the loins of the infidels, He would punish the infidels.

The report about people who lived to a long age was mentioned to us by Abul Hasan Ali bin Abdullah bin Ahmad Faqih Aswari in Ilaaq. He said: Narrated to us Makki bin Ahmad Barzai that he said: I heard Ishaq bin Ibrahim Tartoosi say:

"I reached the house of Yahya bin Mansur at the age of 97 years to see the Indian king of Kanauj, Sarbanik. We asked him his age. He said that his age was nine hundred and twenty-five years and that he was a Muslim. He narrated: The Messenger of Allah (s.a.w.s.) sent ten of his companions to me, including Huzaifa bin Yaman, Amr bin Aas, Usamah bin Zaid, Abu Musa Ashari, Sahib Rumi and Safinah etc. They invited me to Islam and I accepted it. When he kissed the letters of the Holy Prophet (s.a.w.s.) I asked him: In spite of your physical weakness, how do you sit for the ritual prayer? He replied: the Almighty Allah has said:

اَذْيَنَ يَذْكُرُ اللَّهَ قِيَامًا فُعْدًا عَلَى جُنُوبِهِمْ

Those who remember Allah standing and sitting and lying on their sides.²⁴⁹

I asked him: What is your diet? He said: I need a little once a week. I asked him about his teeth and he said: They have changed twenty times. In his stable I saw an animal larger than an elephant which is called Zind Feel. I said: In what way do you make use of it? He replied: He carries the dirty clothes of the servants to the washer man. The extent of his kingdom was having length and breadth of four years of travel and his capital was fifty farsakhs from all sides. On every gate there were 120000 troops so that if any attack is launched from there they may tackle it effectively without needing enforcements. The king himself stayed at the center of his capital. I heard him say: I reached a western country and saw a desert in which there was no vegetation. After traveling for sometime I reached the people of Musa (a.s.) the roof of their houses were equal in height and the store houses of rations were located outside the town. They brought home some rations and left the rest in the store houses. The graves of their dead were inside their houses and their orchards were located at a distance of two farsakhs. None of them were old in age and I did not see any of them ill or on the verge of death. There was a market also where one would go if one wanted anything and weigh and take whatever one liked without the shop owner being present there. When they wanted to pray they would come, pray and then go back. There were no fights among them ever; they spent all the time in prayers and never talked of anything except about God and death."

The author (r.a.) says: If our opponents consider the life of Sarbanak, the king of India as possible they must not present any excuse with regard to the age of the Proof of Allah and there is no power and strength except by Allah.

²⁴⁹ Surah Aale Imran 3:191

Chapter Fifty-five

Narrations about the reward for waiting for reappearance

1 - Muzaffar bin Ja'far bin Muzaffar Alawi Samrqandi (r.a.) said: Narrated to us Ja'far bin Muhammad bin Masud: Narrated to us Ja'far bin Muhammad: Narrated to me Amraki bin Ali Bufakki from Hasan bin Ali bin Faddal from Thalaba bin Maimoon from Musa Numyari from Alaa Ibne Sayaba from Abi Abdullah (a.s.) that he said:

"Those of you who die (with belief) on this matter (of reappearance), awaiting it; are like those who are in the tent of the Qaim (a.s.)."

2 - And through the same chain of narrators from Thalaba from Umar bin Aban from Abdul Hameed Wasiti that he said to Abi Ja'far Muhammad bin Ali al-Baqir (a.s.):

"May God bless you, we have stopped going to the markets in anticipation of the reappearance. The Imam said: O Abdul Hamid do you think that Allah will not open the way for one who controls his self for His sake? No, by Allah, Allah will indeed open a way for him. May Allah have mercy on one who controls his self for our sake. May Allah have mercy on one who keeps our matter alive. I asked: What if I die before the time of Imam Qaim? He replied: If one of you makes an intention that he is present in the time of Qaim of Aale Muhammad, he will render help to him, he is like the one who fights in his company; rather he is like one who is martyred in his company.

3 - And through the same chain of narrators from Muhammad bin Masud from Ja'far bin Maroof that he said: Informed us Muhammad Ibne Husain from Ja'far bin Basheer from Musa bin Bakr Wasiti from Abil Hasan from his ancestors (a.s.): The Messenger of Allah (s.a.w.s.) said:

"The best deed of my Ummah is to await for the reappearance from Allah."

4 - And through the same chain of narrators from Muhammad bin Abdul Hameed from Muhammad bin Fudhail that he asked Abil Hasan ar-Reza (a.s.) regarding reappearance and he said:

"Allah, the Mighty and Sublime says:

فَانتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظَرِينَ

Wait then, I too with you will be of those who wait.²⁵⁰

5 - And through the same chain of narrators from Muhammad bin Masud that he said: Narrated to me Abu Salih Khalaf bin Hammad Kashshi that he said: Narrated to us Sahl bin Ziyad: Narrated to me Muhammad bin Husain from Ahmad bin Muhammad bin Abi Nasr that he said: Ar-Reza (a.s.) said:

"How good is patience and awaiting for the reappearance! Have you not heard Allah, the Mighty and Sublime say?

إِنَّمَا تَقْبُلُوا إِنِّي مَعَكُمْ قَرِيبٌ

And watch, surely I too am watching with you.²⁵¹

فَانتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظَرِينَ

Wait then, I too with you will be of those who wait.²⁵²

²⁵⁰ Surah Araaf 7:71

²⁵¹ Surah Hud 11:93

²⁵² Surah Araaf 7:71

Thus you must be patient because there is deliverance after despair and those before you were more patient than you."

6 - Narrated to us Muhammad bin Hasan bin Ahmad bin Walid (r.a.) that he said: Narrated to us Muhammad bin Hasan Saffar from Ahmad bin Isa from Qasim bin Yahya from his grandfather Hasan bin Rashid from Abi Baseer and Muhammad bin Muslim from Abi Abdullah (a.s.) from his ancestors from Amirul Momineen (a.s.) that he said:

"One who awaits for the reappearance of our Qaim is like one who writhes in his blood in the path of Allah."

7 - Narrated to us Muzaffar bin Ja'far bin Muzaffar Alawi Samargandi (r.a.): Narrated to us Haider bin Muhammad and Ja'far bin Muhammad bin Masud that they said: Narrated to us Muhammad bin Masud: Narrated to us Qasim bin Hisham Luluai: Narrated to us Hasan bin Mahboob from Hisham bin Saalim from Ammar Sabati that he said: I asked Abi Abdullah (a.s.):

"I asked Abu Abdillah, peace be upon him: 'Which is better, worship in secret with a hidden Imam from among you during government by an illegal ruler, or worship in during the manifestation of the Truth and its government with the manifest Imam from among you?' He said: O Ammar, giving sadaqah in secret is better, by Allah, than giving it openly; similarly, by Allah, your worship in secret with your hidden Imam during government by an illegal ruler, and your fear of your enemy during government by an illegal ruler and in a state of truce with your enemy, is better than that you should worship Allah, may of Him be made Mighty and Majestic, during the manifestation of the Truth with the Imam of Truth which is manifest during the government of Truth. Worship while you fear during government by an illegal ruler is not the same as worship and security during the government of Truth. Know that whoever of you now prays a prescribed prayers at its hour in congregation, thereby concealing himself from his enemy, and completes it correctly, Allah will register rewards for having completed fifty prescribed prayers in congregation; and that whoever of you prays a prescribed prayers at its hour by himself, thereby concealing himself from his enemy, and completes it correctly, Allah to Whom belong Might and Majesty, will register thereby reward for having completed twenty-five prescribed prayers recited alone; and that whoever of you prays a supererogatory prayers at its hour and completes it correctly, Allah will register thereby reward for having completed ten supererogatory prayers; and that whoever of you performs a good deed, Allah to Whom belong Mighty and Majesty, will register reward for having performed twenty good deeds; and Allah, to Whom belong Might and Majesty, will handsomely double [the reward] of the good deeds of the believer among you when he does good deeds and practices Taqayyah with regard to his religion, his Imam and himself, and keeps his tongue in check; for Allah , to Whom belong Might and Majesty is Generous.'

"I said: 'May I be made your ransom, by Allah you have encouraged me to do good deeds, and spurred me on to them, but I should like to know how we shall be better in [our] deeds at this time than the companions of the manifest Imam from among you during the government of Truth, since we are of a single religion?' He said: "Indeed, you outstrip them in involvement in the religion of Allah, to Whom belong Might and Majesty, and in prayers, fasting, hajj and in every good deed and knowledge, and in worshipping Allah, may remembrance of Him be made Mighty and Majestic, secretly from your enemy, while concealing the truth about your Imam, being obedient to him and being patient with him, awaiting the government of the Truth, apprehensive about your Imam and yourselves before oppressive sovereigns. You see the rights of your Imam and your own rights in the hands of the oppressors: they take them away from you and force you to work hard on the land and struggle to make a livelihood, and be patient about your religion, your worship, obedience to your Imam and fear of your enemy. For this, Allah, to whom belong Might and Majesty, will double the reward for your actions for you, may it be pleasing to you.'

"I said: 'May I be your ransom, what do you think? That we should be companions of al-Qaim and [see] the Truth manifest itself, or that today, in your Imamate, obedient to you, we are better in [our] deeds than the contemporaries of the government of Truth and Justice?' He said: "Glory be to Allah! Do you not wish that Allah the blessed, the sublime, should make the Truth and Justice appear in the lands? That Allah should cause people's speech to harmonize, and that Allah should unite the diverse hearts of people? That

they should not rebel against Allah, to whom belong Might and Majesty, in His land? That His restriction should apply among His creatures, and that Allah should return the rights to His people so that it may become manifest, so that nothing of the Truth might be concealed through fear of any one of His creatures? By Allah, O Ammar, indeed no one among you will die in the condition you are in, but he will be more perfect before Allah than many of the martyrs of Badr and Uhud. May you rejoice!' "

8 - Narrated to us Ali bin Ahmad (r.a.): Narrated to us Muhammad bin Abi Abdullah Kufi: Narrated to us Musa bin Imran Nakha from Husain bin Yazid Naufali from Abi Ibrahim Kufi that he said:

"I went to Abu Abdillah Ja'far Ibn Muhammad Al-Sadiq (a.s.) and was sitting in his presence when Abu Al-Hasan Musa Ibn Ja'far (a.s.) entered while he was a boy. I stood up, kissed him and sat with him. Then Abu Abdillah (a.s.) remarked, 'O Ibrahim! Know that, he is your master after me. Know that, concerning him one group will be destroyed while another will be saved. Then may Allah curse his killer and multiply His chastisement for the one who fights against him. Know that, certainly Allah will bring out from his progeny the best of revivi of the earth in his time. He will be named after his grandfather, he will be the inheritor of this knowledge and his laws in his judgments, the treasure-chest of Imamate and the fountainhead of wisdom. The tyrant king of Bani (Abbas) will kill him after his amazing acts, due to envy. But Allah (Mighty and Glorified be He) will convey His affairs even if the polytheists dislike it. And Allah will bring forth from his progeny the completion of twelve Mahdi (guided leaders). Allah has chosen them for His nobility, permitted for them the abode of His Holiness and the twelfth awaited one is from them, as if with an open sword standing in front of the Messenger of Allah (s.a.w.s.) in his defense.' Then a person from the friends of Bani Umayyah entered due to which Imam had to cut short his speech. I returned to Abu Abdillah (a.s.) eleven times that he may complete his talk but was unable to do so. In the coming year, which was the second year, I went to him while he was sitting. He said, 'O Ibrahim! He is the one who will provide salvation to his Shias after intense straitening, lengthy calamities, grief and fear. Then congratulations to him who finds his time. This is enough for you O Ibrahim.' Ibrahim said, 'Then nothing was dearer to my heart or soothed my eyes more than this talk.'"

Chapter Fifty-six

Prohibition of uttering the name of al-Qaim (a.s.)

1 - Narrated to us my father: Narrated to me Saad bin Abdullah from Yaqoob bin Yazid from Hasan bin Mahboob from Ali bin Riyab from Abi Abdullah (a.s.) that he said:

“The master of this affair is the man whom none will address by name except the disbeliever.”

2 - Narrated to us my father and Muhammad bin Hasan - May Allah be pleased with them – they said: Narrated to us Saad bin Abdullah from Ja’far bin Muhammad bin Malik from Ali bin Hasan bin Faddal from Riyyan bin Salt that he said: I asked ar-Reza (a.s.) about the Qaim (a.s.); he said:

“Neither his person will be visible nor his name pronounced.”

3 - Narrated to us my father and Muhammad bin Hasan - May Allah be pleased with them – they said: Narrated to us Saad bin Abdullah from Muhammad bin Isa bin Ubaid from Ismail bin Aban from Amr bin Shimr from Jabir bin Yazid Jofri that he said: I heard Aba Ja’far (a.s.) say:

“Umar asked Amirul Momineen (a.s.) about the Mahdi: O Ibne Abi Talib tell me about the Mahdi, what his name is?

He replied: As for his name; I cannot tell you that. Indeed my dearest one and my friend has taken oath from me not to mention his name till Allah, the Mighty and Sublime does not raise him and these are from the matters that Allah, the Mighty and Sublime has given to His Messenger in his knowledge.”

4 - Narrated to us my father: Narrated to us Saad bin Abdullah from Muhammad bin Ahmad Alawi from Abi Hashim Ja’fari that he said: I heard Abul Hasan Askari (a.s.) [Imam Hadi] say:

“The Imam after me is my son, Hasan. How will you behave with his son? I said: May I be sacrificed on you, why did you ask that? He replied: Neither will you be able to see him nor uttering his name will be allowed for you. I asked: Then how do we mention him? He replied: The Proof from Aale Muhammad (s.a.w.s.).”

Chapter Fifty-seven

Signs of the reappearance of al-Qaim (a.s.)

1 - Narrated to us my father: Narrated to us Abdullah bin Ja'far Himyari from Ibrahim bin Mahziyar from his brother Ali from Husain bin Saeed from Safwan bin Yahya from Muhammad bin Hakam from Maimoon Alban from Abi Abdullah as-Sadiq (a.s.):

"Five signs will become manifest before the reappearance of the Qaim: Advent of Yamani and Sufyani, call from the sky, the sinking of Baida land and the killing of the Pure Soul (Nafse Zakiyyah)."

2 - Narrated to us Muhammad bin Hasan bin Ahmad bin Walid (r.a.): Narrated to us Muhammad bin Hasan Saffar from Abbas bin Maroof from Ali bin Mahziyar from Abdullah bin Muhammad Hajjal from Thalaba bin Maimoon from Shuaib Hadhdha from Salih, freed slave of Bani Azra that he said: I heard Abi Abdullah as-Sadiq (a.s.) say:

"There will be only a gap of fifteen days between the rising of the Qaim of Aale Muhammad and the killing of the Pure Soul (Nafse Zakiyyah)."

3 - Narrated to us my father: Narrated to us Abdullah bin Ja'far Himyari from Ahmad bin Hilal from Hasan bin Mahboob from Abi Ayyub Khazzaz and Alaa bin Razeen from Muhammad bin Muslim that he said: I heard Abi Abdullah (a.s.) say:

"Before the rising of the Qaim, Allah will appoint signs for the believers. I asked: What are those, may I be sacrificed on you? He replied: They are mentioned in the saying of Allah, the Mighty and Sublime:

نَبْلُونَكُمْ

That is before the advent of the Qaim the believers will be tested through fear and hunger and loss of property and lives and fruits; and give good news to the patient.

بِشَيْءٍ مِّنْ حَوْفٍ جُوعٌ نَّفْسٌ مِّنَ الْأَمْوَالِ الْأَنْفُسِ الْأَنْمَارَاتِ بِشَرِّ صَابِرِينَ²⁵³

He said: The believers will be tested through the fear of the last ruler of Bani so-and-so. Hunger through rise in prices. Loss of property and lives and fruits means loss in business and agriculture. And give good news to the patient means those who await for the reappearance."

4 - Narrated to us Muhammad bin Hasan bin Ahmad bin Walid (r.a.) that he said: Narrated to us Husain bin Hasan Ibne Aban from Husain bin Saeed from Nadhr bin Suwaid from Yahya Halabi from Harith bin Mughaira Basri from Maimoon Alban that he said:

"I was with Imam Muhammad Baqir (a.s.) in his tent. He lifted the opening of the tent and said: 'Our Wilayat is clearer than this sun.' Then he said: 'A caller will call out from the sky that so and so son of so and so is Imam. And he would call out his name. While Iblees, may Allah curse him, would call out from the earth, in the same way as he had called the Holy Prophet (s.a.w.s.) on the night of Uqbah.'"

5 - And through the same chain of narrators from Husain bin Saeed from Safwan bin Yahya from Isa bin Ayyan from Mualla bin Khunais from Abi Abdullah (a.s.) that he said:

"Indeed the advent of Sufyani is a certain matter and it shall take place in the month of Rajab."

6 - And through the same chain of narrators from Husain bin Saeed from Hammad bin Isa from Ibrahim bin Umar from Abi Ayyub from Harith bin Mughaira from Abi Abdullah (a.s.) that he said:

²⁵³ Surah Baqarah 2:155

"The call from the sky shall be raised on the 23rd night of the month of Ramadhan."

7 - And through the same chain of narrators from Husain bin Saeed from Muhammad bin Abi Umair from Umar bin Hanzala that he said: I heard Abi Abdullah (a.s.) say: "Five signs will become manifest before the reappearance of the Qaim:

Advent of Yamani and Sufyani, call from the sky, the killing of the Pure Soul (Nafse Zakiyyah) and the sinking of Baida land."

8 - Narrated to us my father: Narrated to us Saad bin Abdullah: Narrated to us Muhammad bin Husain bin Abil Khattab from Ja'far bin Basheer from Hisham bin Saalim from Zurarah from Abi Abdullah (a.s.) that he said:

"A caller will call out in the name of the Qaim." I asked: "Will it be for some people or for all?" He replied: "It would be for all. And every community will hear it in its own language." I asked: "Would the opponents of Qaim be also called in his name?" "No," he said, "For them Iblees will call out at the end of the night and put suspicion in the hearts of the people."

9 - Narrated to us Muhammad bin Ali Majilaway (r.a.) that he said: Narrated to us my uncle Muhammad bin Abil Qasim from Muhammad bin Ali Kufi from Muhammad bin Abi Umair from Umar bin Uzaina that he said: Abi Abdullah (a.s.) said to me: Amirul Momineen (a.s.) said:

"The son of the liver-eater will come out from the valley of Yabis. He shall be of medium height. His face will be horrible. He will be fat. His face will be pockmarked. He will be one-eyed. His name will be Uthman and his father's name will be Anbasa. He will be from the progeny of Abu Sufyan. He will camp in Kufa where he will sit on the pulpit."

10 - Narrated to us Ahmad bin Ziyad bin Ja'far Hamadani: Narrated to us Ali bin Ibrahim bin Hashim from his father Ibrahim bin Hashim from Muhammad bin Abi Umair from Hammad bin Uthman from Umar Ibne Yazid that he said: Abi Abdullah as-Sadiq (a.s.) said to me:

"If you have seen Sufyani you have seen the most horrible man. He is red, blond and blue. He will say: My Lord, I will take revenge even if I have to go to Hell. The extent of his evil is that he would bury alive his slave mother so that she may not reveal his true ancestry."

11 - Narrated to us my father and Muhammad bin Hasan - May Allah be pleased with them – they said: Narrated to us Muhammad bin Abil Qasim Majilaway from Muhammad bin Ali Kufi: Narrated to us Husain bin Sufyan from Qutaibah Ibne Muhammad from Abdullah bin Abi Mansur Bajali that he said: I asked Abi Abdullah (a.s.) about the name of Sufyani. He replied:

"Why do you want to know his name? When he conquers the districts of Shaam, Hams, Palestine, Jordan and Qanassireen, you wait for the reappearance." I asked: "Would he rule for nine months?" He replied: "No, only for eight months and not a day more."

12 - Narrated to us Muhammad bin Ibrahim bin Ishaq Taliqani (r.a.): Narrated to us Ahmad bin Ali Ansari from Abi Salt Harawi that he said: I asked ar-Reza (a.s.):

"What would be the sign of your Qaim when he reappears?" He replied: "He will be advanced in age but he will seem like a young man. Whoever sees him will say that he is forty or less. The rotation of days and nights does not affect him till his last."

13 - Narrated to us Muhammad bin Ali Majilaway (r.a.) from his uncle Muhammad bin Abil Qasim from Muhammad bin Ali Kufi from his father from Abi Maghra from Mualla bin Khunais from Abi Abdullah (a.s.) that he said:

"The call of Jibreel will come from the sky and the voice of Iblees will come from the earth. So you must obey the first call and do not pay attention to the second since it would be to spread mischief."

14 - Narrated to us Muhammad bin Musa bin Mutawakkil: Narrated to us Abdullah bin Ja'far Himyari from Ahmad bin

Muhammad bin Isa from Hasan bin Mahboob from Abu Hamza Thumali that he said: I asked His Eminence, Abu Abdillah Sadiq (a.s.): Abu Ja'far (Imam Baqir a.s.) says: The advent of Sufyani is inevitable. He replied:

"Yes, and the conflict of Bani Abbas, the killing of the Pure Soul (Nafs-e- Zakiyya), the advent of Qaim (a.s.) are among the inevitable occurrences. I asked: How would the call be? He said: On the first day the caller will call out from the sky: Indeed, the truth is with Ali and his Shias. After that Iblees, may Allah curse him, will call at the end of the day that: Indeed, the truth is with Sufyani and his followers. Thus at that time those who are inclined to falsehood will fall into doubt."

15 - Narrated to us Muhammad bin Hasan (r.a.); Narrated to us Husain bin Hasan bin Aban from Husain bin Saeed from Safwan bin Yahya from Isa bin Ayyan from Mualla bin Khunais from Abi Abdullah (a.s.) that he said:

"Indeed the advent of Sufyani is inevitable and it shall take place in the month of Rajab."

16 - And through the same chain of narrators from Husain bin Saeed from Hammad bin Isa from Ibrahim bin Umar from Abi Ayyub from Harith bin Mughaira from Abi Abdullah (a.s.) that he said:

"There will be a call from the sky on Friday eve on the 23rd of the month of Ramadhan."

17 - Narrated to us Ali bin Ahmad bin Musa (r.a.); Narrated to us Abi Abdullah Kufi; Narrated to us Muhammad bin Ismail Barmaki; Narrated to us Ismail bin Malik from Muhammad bin Sinan from Abil Jarud Ziyad bin Mundhir from Abi Ja'far Muhammad bin Ali Baqir from his father from his grandfather that he said: Amirul Momineen (a.s.) said from the pulpit:

"A man from my descendants would appear in the last period of time. His complexion would be fair with a reddish hue and he would have a broad stomach, his thighs would be big. And his sides would be broad. He would have two moles, one skin colored and the other like the seal of prophethood of the Holy Prophet (s.a.w.s.). He would have two names, one is confidential and the other, popular. His secret name is Ahmad and his known name is Muhammad. When he hoists and waves his flag he would illuminate the east and the west. He would stroke the heads of the people. Thus there would not remain any believer but that his heart would become as a strong as a mountain of steel and Allah, the Mighty and the High would give each of them the strength of forty men. And no corpse would remain but that the celebration of his reappearance would reach its grave as the believers in the grave also would see him in their graves and they would greet each other upon the reappearance of Qaim (a.s.)."

18 - And from the same chain of narrators from Muhammad bin Sinan from Amr bin Shimr from Jabir from Abi Ja'far (a.s.) that he said:

"Knowledge of the book of Allah, the Mighty and Sublime, and the Sunnah of His Messenger develops in the heart of our Mahdi, just as a plant grows to perfection. Thus whosoever of you survives till he sees him, when you meet him you must greet him by the words: "Peace be on you, O folks of the house of mercy and prophethood and the mine of knowledge and the abode of messengership."

In another narration the Imam is saluted as follows: Peace be on you O the remnant of Allah on His earth.

19 - Narrated to us Husain bin Ahmad bin Idrees (r.a.); Narrated to us my father from Ahmad bin Muhammad bin Isa from Husain bin Saeed from Ali bin Abi Hamza from Abi Baseer that he said: Abu Ja'far (a.s.) said:

"The advent of the Qaim shall take place on a Saturday, the day of Ashura; that is the day of the martyrdom of Imam Husain (a.s.)."

20 - And through the same chain of narrators from Husain bin Saeed from Ibne Abi Umair from Abi Ayyub from Abi Baseer that he said: A man from Kufa asked Abi Abdullah (a.s.):

"With how many men would the Qaim arise? It is said that he will appear with 313 persons, equal to the martyrs of Badr?" The Imam said: "He will not appear till he has the required number of people and that

number is not less than 10000.”

21 - Narrated to us Ahmad bin Muhammad bin Yahya al-Attar: Narrated to us my father from Muhammad bin Husain bin Abil Khattab from Muhammad bin Sinan from Abi Khalid Qammat from Dhuraith from Abi Khalid Kabuli from the Chief of the Worshippers, Ali bin Husain (a.s.) that he said:

“The first people to reach the Imam will be 313 persons, equal to the number of the martyrs of Badr. From wherever they start they shall be in Mecca in the morning. And that is the interpretation of the verse:

أَيْنَ مَا تَكُونُوا يُلْتَ بِكُمُ اللَّهُ جَمِيعًا

Wherever you are, Allah will bring you all together.²⁵⁴

And they are the companions of the Qaim.”

22 - Narrated to us Muhammad bin Hasan (r.a.): Narrated to us Muhammad bin Yahya al-Attar from Muhammad bin Husain bin Abil Khattab from Safwan bin Yahya from Mandal from Bakkar bin Abi Bakr from Abdullah bin Ijlan that he said:

We were discussing the advent of the Qaim in the company of Abi Abdullah (a.s.) when I asked him: “How would we know about this?” He replied: “When you get up in the morning, a slip of paper will be found below your head with the following written on it: Obedience with recognition.”

And it is narrated that the following shall be written on the banner of Imam Mahdi (a.s.): The Allegiance is for Allah, the Mighty and Sublime.

23 - Narrated to us my father: Narrated to us Ali bin Ibrahim from his father from Muhammad bin Abi Umair from Amr bin Abil Miqdam from his father from Ubaid bin Karb that he said: I heard Ali (a.s.) say:

“There is a flag for us; and one who goes ahead of it is a transgressor and one who lags behind it, is destroyed and one who follows it would achieve the truth.”

24 - Narrated to us Ali bin Ahmad bin Abdullah bin Ahmad bin Abi Abdullah Barqi that he said: Narrated to me my father from his grandfather Ahmad bin Abi Abdullah Barqi from his father Muhammad bin Khalid from Ibrahim bin Uqbah from Zakariya from his father from Amr bin Abil Miqdam from Abi Ja’far (a.s.) that he said:

“A fool from the Bani Abbas will be murdered secretly. The cause of his death shall be that he would have married a eunuch who will slay him when he get an opportunity. This murder will remain unreported for forty days before it would be discovered. So the police will go out in search of this eunuch but they will not return before the downfall of their rule.”

25 - Narrated to us Muhammad bin Hasan (r.a.): Narrated to us Husain bin Hasan Aban from Husain bin Saeed from Nadhr bin Suwaid from Yahya Halabi from Hakam Hannat from Muhammad bin Hammam from Ward from Abi Ja’far (a.s.) that he said:

“Two signs will be seen before the reappearance: there will be a lunar eclipse for five days and there will be solar eclipse for fifteen days. Such a phenomenon has not taken place since the arrival of Adam (a.s.) on the earth. At that time the calculations of the astrologers will fail.”

26 - And through the same chain of narrators from Husain bin Saeed from Nadhr bin Suwaid from Yahya Halabi from Muammar bin Yahya from Abi Khalid Kabuli from Ali bin Husain (a.s.) that he said:

“The Bani Abbas will establish a city on the banks of the Euphrates. Their kingdom will last for a year after this.”

²⁵⁴ Surah Baqarah 2:148

27 - And through the same chain of narrators from Husain bin Saeed from Safwan bin Yahya from Abdur Rahman Ibne Hajjaj from Sulaiman bin Khalid that he said: I heard Abi Abdullah (a.s.) say:

"The reappearance of the Qaim will be preceded by two types of death: the red death and the white death. Five out of seven people will perish through this. The red death is killing by the sword and the white death is plague."

28 - Narrated to us Muhammad bin Musa bin Mutawakkil: Narrated to us Ali bin Husain Sadabadi from Ahmad bin Muhammad bin Khalid from his father from Muhammad bin Abi Umair from Abi Ayyub from Abi Baseer from Abi Abdullah (a.s.) that he said:

"There will be a solar eclipse on the 5th of Ramadhan preceding the reappearance of the Qaim."

29 - And through the same chain of narrators from Abi Ayyub from Abi Baseer and Muhammad bin Muslim that they said: We heard Abi Abdullah (a.s.) say:

"It will not take place till two-third of human population does not perish." He was asked: "If two-third perish, who will remain?" He replied: "Are you not satisfied that one-third will remain?"

Abu Ja'far Muhammad bin Ali Babawahy the author of this book says: I have mentioned the signs of reappearance of Qaim (a.s.), his biography and whatever will occur during his time in the book As Sirrul Maktoom Ilal Waqtul Maaloom. And there is no power and strength except by Allah the High and the Mighty.

Chapter Fifty-eight

Miscellany

1 - Narrated to us Ahmad bin Harun Qadhi and Ja'far bin Masroor and Ali bin Husain bin Shazan Muaddab - May Allah be pleased with them – they said: Narrated to us Muhammad bin Abdullah bin Ja'far Ibne Jame Himyari: Narrated to us my father from Muhammad bin Husain bin Abil Khattab Daqqaq from Muhammad bin Sinan from Mufaddal bin Umar that he said: As-Sadiq Ja'far bin Muhammad (a.s.) was asked regarding the words of Allah, the Mighty and Sublime:

عَصْرٌ فِي حُسْنٍ [1] إِنَّ الْإِنْسَانَ

I swear by the time, Most surely man is in loss.²⁵⁵

He replied: The time is the time of the reappearance of the Qaim (a.s.). ‘Most surely man is in loss’ means our enemies.

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ تَوَاصُوا بِالْحَقِّ تَوَاصُوا بِالصَّابَرِ

Except those who believe and do good, and enjoin on each other truth, and enjoin on each other patience.²⁵⁶

Means: those who believe (in our signs) and do good (by acting equitably with the brothers), and enjoin on each other truth (of Imamate), and enjoin on each other patience (during the period when no prophet is there)."

The author says: Some people argue with us on the basis of the word of ‘Fatara’ in the above tradition. They mean to say that just as there is no prophet between the period of two prophets, in the same way there is no Imam during the period of ‘Fatara’.

Thus I beseech the Almighty to bestow good sense that such a theory is against most of the traditions that state that the earth cannot remain devoid of the Proof of Allah till the Judgment Day. and it has never remained thus from the time of Adam (a.s.) till now. These are the well known traditions that are mentioned in this book and which are famous among the Shias and other sects and no one had denied them; and neither can any denier falsify them nor can any interpreter interpret them in some other way. All are unanimous till date that the earth cannot be devoid of an Imam who is alive, whether he is apparent and visible or in occultation. Thus neither Imamate has discontinued nor its discontinuation permissible. It is continuous like the continuation of the days and nights.

Narrated to me my father; he said: narrated to me Saad bin Abdullah from Muhammad bin Isa bin Ubaid from Ali bin Hakam and Ali bin Hasan from Nafe Warraq from Harun bin Kharja from Harun bin Saad Ajali that he said:

“Ismail, about who you thought that he would be the Imam after Imam Ja'far Sadiq (a.s.), died. And Imam Ja'far Sadiq (a.s.) has also reached old age and he will also pass away one of these days. After that you will become without any Imam. I could not give him any reply. So I mentioned his statement to Imam Ja'far Sadiq (a.s.). He said: “I am surprised at this man. By Allah, if Imamate stops, the days and the nights will come to an end. When you meet him next time tell him that Musa Ibne Ja'far will be the Imam after me. After him, his son will succeed him, if Allah wills.”

In this narration Imam Ja'far Sadiq (a.s.) has stated under oath that the matter of Imamate cannot end till the days and nights continue to follow each other. Hence, the period of Fatara is allowed between messengers because among the duties of the messengers is that they bring a new Shariat, they renew the past Shariat and through some commands they abrogate some laws. But the period of Fatara is not

²⁵⁵ Surah Asr 103:1-2

²⁵⁶ Surah Asr 103:3

allowed between prophets and Imams because they neither bring a new Shariat nor is it their responsibility to abrogate or renew. And we know that during the periods between Prophet Nuh and Prophet Ibrahim (a.s.), between Prophet Ibrahim and Prophet Musa (a.s.), between Prophet Musa and Prophet Isa (a.s.) and between Prophet Isa and Prophet Muhammad (s.a.w.s.) a large number of prophets and successors were sent and their duty was to remind the people about the divine commands and to protect the bequests, books and sciences that have reached them through the messengers. And all the messengers from them had propagated the matters that reached them from Allah, the Mighty and Sublime and the successors of those prophets guarded those sciences and wills. When the Almighty Allah ended the prophethood with Prophet Muhammad (s.a.w.s.) it was necessary that there should be a guide and a successor who would protect the religion of truth and propagate the faith because the earth cannot remain without Divine Proof. That is why the Almighty Allah started the institution of Imamate after him; which is systematic and continuous because it cannot be allowed that the heritage of the prophets and messengers, the sciences of Muhammad, his Shariat, duties, practices and commands should be destroyed or be abrogated while no messenger was to follow the Holy Prophet (s.a.w.s.).

The Imam is not like a prophet or a messenger, and neither do they call for the Shariat of anyone except Prophet Muhammad (s.a.w.s.); that is why it is not allowed that there be a period of Fatara between two Imams. Fatara is allowed only between two messengers and not between two Imams. Hence it is obligatory that there should be an Imam who is presented along with proof.

In the same way it is necessary that if there is a period of Fatara between two messengers during that period it is necessary that there should be an Imam and successor who is the proof on the people so that he may call the people to the teachings of that messenger that has come from the Almighty Allah and that he may awaken the people from the slumber of ignorance and mentioned those things that they do not know so that they may know that Allah, the Mighty and Sublime has not left them in vain and that he has not erased their remembrance from the surface of the earth and He has not left them in any doubt with regard to their religion and He has also not left them in perplexity with regard to the duties that He has made obligatory on them. Prophethood and messengership is the Divine practice (sunnat) while Imamate is an obligation on the Almighty Allah. Thus a sunnat can be stopped in some circumstances but the obligation cannot be over after the Messenger of Allah (s.a.w.s.). Thus Imamate is that great duty through which recommended and obligatory duties may be established. The religion can be perfected and the bounty can be completed. Because after the Holy Prophet (s.a.w.s.) the series of prophethood came to an end, therefore now the Holy Imams (a.s.) are those personalities who can guide the people to the right religion. And they make the way of salvation compulsory and save them from destruction. They teach them the divine laws that they may have forgotten. They guide the people through the book of Allah to achieve guidance. It is through them that religion is protected and kept above doubts. And falsehood does not enter the fulfillment of the obligations specified by Allah, the Mighty and Sublime and the laws of Allah shall endure forever, there shall no change in them.

Prophethood and messengership is the Divine practice (sunnat) while Imamate is an obligation on the Almighty Allah. And the divine obligations became known to us through the Holy Prophet (s.a.w.s.) and they are incumbent on us and there would be no change in them till the Judgment Day. Yes, we also do not deny the tradition that during the period of Fatara between Prophet Muhammad (s.a.w.s.) and Prophet Isa (a.s.) there was no prophet or successor. We do not deny it and we say: This report is correct but we do not agree to the interpretation our opponents present regarding the discontinuity of prophets and messengers.

Fatara means a time when no messenger, prophet or successor is apparent and well known as it was before that time. It is also proved by Quran that the Almighty Allah sent Prophet Muhammad (s.a.w.s.) at a time when no messenger had come for a long time and not at the time when there was no prophet or successor. Between Prophet Isa (a.s.) and Prophet Muhammad (s.a.w.s.) many prophets and Imams came who remained in hiding due to the fear of the people. Among them was also the prophet, Khalid bin Sinan Absasi who none can deny because traditions about him are found in the Shia as well as Sunni collections. His daughter was alive till the time of the Holy Prophet (s.a.w.s.), and she came to meet him. The Holy

Prophet (s.a.w.s.) said: She is the daughter of the prophet whom his community had weakened and that was Khalid bin Sinan.' There was a period of fifty years between him and the appointment of the Holy Prophet (s.a.w.s.). His full name was Khalid bin Sinan Baeeth bin Mureet bin Makhzoom bin Malik bin Ghaib bin Qatiya bin Abas. A group of scholars and jurisprudents has mentioned this fact to me."

Narrated to me Muhammad bin Hasan bin Ahmad bin Walid, that he said: Narrated to me Saad bin Abdullah from Muhammad bin Walid Khazzaz and Sandi bin Muhammad Bazzaz, the two of them from Muhammad bin Abi Umair from Aban bin Uthman Ahmar from Bashir Nabbal from Imam Muhammad Baqir (a.s.) that Imam Ja'far Sadiq (a.s.) said:

"When the daughter of Khalid bin Sinan Abasi came to the Messenger of Allah (s.a.w.s.) he said: Welcome, the daughter of my brother. He called her near and spread out his cloak for her and made her sit near him. Then he said: She is the daughter of the prophet whose community had weakened him and that was Khalid bin Sinan Abasi."

Her name was Mahiya binte Khalid bin Sinan.

An after that if there had not been the revealed Book and whatever the Almighty Allah has mentioned to us through the tongue of the Messenger of Allah (s.a.w.s.) regarding which there is unanimity among the Ummah and that which is related from the Holy Prophet (s.a.w.s.). These reports are also in agreement with the Book of Allah that there will not be any prophet after the Messenger of Allah (s.a.w.s.). It was obligatory in the knowledge of the Almighty Allah that the people cannot be left without a messenger who warns them as long as divine duties are incumbent on them. Thus continuous messengers came for them as the Almighty Allah says:

ثُمَّ أَنْسَلْنَا مُسْلِنَا تَتْرَا كُلَّ مَا جَاءَ أُمَّةً سُوْلُهَا كَذَبُوهُ فَأَنْتَعْنَا بَعْضَهُمْ بَعْضًا

Then We sent Our apostles one after another; whenever there came to a people their apostle, they called him a liar, so We made some of them follow others...²⁵⁷

Allah, the Mighty and Sublime has also said:

نَلَّا يَكُونُ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ رُسُلٍ

So that people should not have a plea against Allah after the (coming of) apostles.²⁵⁸

Because the proof is exhausted on the people only when Allah sends the messengers as the Almighty Allah has mentioned:

وَلَا أَنْسَلْتَ إِلَيْنَا سُولًا فَنَتَّيْعَ آيَاتِكَ مِنْ قَبْلِ أَنْذَلْنَا نَحْزَرَ

Why didst Thou not send to us an apostle, for then we should have followed Thy communications before that we met disgrace and shame.²⁵⁹

Thus Allah sent the messengers to exhaust the proof on the people as the Almighty Allah has said:

قُلْ قَدْ جَاءَكُمْ سُلُّ مِنْ قَبْلِي بِإِبْرَيْتَاتٍ بِإِذِي قُلْمُ فَلِمَ قَلْتُمُوهُمْ إِنْ كُنْتُمْ صَادِقِينَ

Say: Indeed, there came to you apostles before me with clear arguments and with that which you demand; why then did you kill them if you are truthful?²⁶⁰

Thus obligations become incumbent on the people only when there is a messenger among them who warns them and who may teach them the wisdom behind the worldly and religious facts. Who may

²⁵⁷ Surah Mominoon 23:44

²⁵⁸ Surah Nisa 4:165

²⁵⁹ Surah Taha 20:134

²⁶⁰ Surah Aale Imran 3:183

dispense justice to those who are oppressed and who may take the right of the weak from the strong. Thus the divine proof is established in this way.

Now when the Almighty Allah has informed us that the chain of prophets and messengers has ended with Prophet Muhammad (s.a.w.s.) and we accepted and believed that no prophet will come after him, thus there is need of a system that may take the place of the institution of prophethood and messengership, through which the divine proof can be established, by which our ills can be removed. The Almighty Allah said to His Prophet in Quran:

إِنَّمَا أَنْتَ مُنذِّرٌ كُلُّ قَوْمٍ هَادٍ

You are only a warner and (there is) a guide for every people.²⁶¹

Thus such a system of guidance will be needed till this world remains and till there remains the dos and don'ts of religion. And it is necessary that this guide should not be like us who needs to be guided aright, who needs to learn manners and morals and who is in need of others to learn the religious laws. Rather he should be appointed by Allah and that he should be guided through divine inspiration as the mother of Prophet Musa (a.s.) was given which saved her and Musa from Firon and his people.

Thus all the knowledge of the Imam is from Allah and His Messenger. That is why he is the scholar of the Book of Allah and he knows its revelations, its interpretation, explanation, its abrogation, its abrogator, its clear and its ambiguous, its lawful and its prohibited, its dos and don'ts, its promises and its warnings, its examples and stories and all this knowledge is from Allah. That is why he does not use his personal opinion or analogy (Qiyas) because the Almighty Allah has said:

وَمَنْدُودٌ إِلَيْهِ الرَّسُولُ وَالْأَئْمَرُ مِنْهُمْ عَلِمَهُ ذَيْنَ يَسْتَبِطُونَهُ

And if they had referred it to the Apostle and to those in authority among them, those among them who can search out the knowledge of it would have known it.²⁶²

And its proof is that all the sects of Muslims have narrated the following traditions of the Holy Prophet (s.a.w.s.):

"I leave among you that which if you remain attached to it you will never go astray. The Book of Allah, the Mighty and Sublime and my progeny my Ahle Bayt. And they shall not separate from each other till they reach me at the Pool."

The Holy Prophet (s.a.w.s.) also said:

"You should not teach the Imams of my Ahle Bayt as they are more knowledgeable than you."

The Messenger of Allah (s.a.w.s.) said: We have granted knowledge to them.

He also said that he was leaving his successors for our guidance and the knowledge of the Book. And the Ummah shall separate from them very soon except those whom the Almighty Allah protects and whom they consider necessary and save themselves from deviations and misguidance through them. And this will be the guarantee that he would be given from the Almighty Allah if it is not due to some unavoidable circumstances. And he must not follow that which has not been revealed and that if he remains attached to the two of them he will never go astray. The two of them shall not separate till they arrive at the Pool of Kauthar.

The Holy Prophet (s.a.w.s.) has said that his community will divide into sects. One of these sects will be eligible for Paradise and the rest will be doomed to Hell.

²⁶¹ Surah Raad 13:7

²⁶² Surah Nisa 4:83

If you put the above two statements together you will conclude that the sect which follows the Quran and Progeny will be safe from destruction, as the Holy Prophet (s.a.w.s.) has said.

The Messenger of Allah (s.a.w.s.) has also said that one who leaves the Quran and the progeny will exit from my religion like an arrow leaves the bow. This tells us that what has been left on us is necessary and certain for our excuse and proof and Allah, the Mighty and Sublime is needless from sending messengers for us. We see that after the Messenger of Allah (s.a.w.s.) there were numerous disagreements among the people of the Ummah with regard to the Quran, the revelation, the chapters, the verses, the recitation, meanings, interpretation and explanation and everyone based his assertion on the Quranic verses. So we came to know that the one who has the knowledge of the Quran in whose need the Ummah is, he is the same one whom the Messenger of Allah (s.a.w.s.) has brought in proximity of the Quran and who will not separate it till the Judgment Day.

In spite of this it is necessary that there should be proof in the hands of this companion of Quran and guidance for the people defeated by proofs who are in need of him. It should display both the things and both qualities should develop within him. He should have knowledge and the steadfastness of this guide should be different from the people. He should be completely needless of them. In this way his recognition will be a miraculous proof on the people and will be established properly. People who are defeated by proof will be more eager to confess to his Imamate so that the true believer is differentiated from a false infidel by this. Because the one who harbors malice and lies, he does not accept the evidence readily.

Now the apostates and opponents argue that since all the knowledge is present in the Quran why do we need a guide? As the Almighty Allah has said:

مَا فَرَطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ

We have not neglected anything in the Book.²⁶³

In reply we say that indeed everything is mentioned in the Book of Allah in which there are clear orders, but in some instances there are contradictions also while contradiction is not possible in the statements of Allah. As the Almighty Allah says:

وَ كُلُّ مِنْ عِنْدِ غَيْرِ اللَّهِ وَ جَدُوا فِيهِ اخْتِلَافًا كَثِيرًا

And if it were from any other than Allah, they would have found in it many a discrepancy.²⁶⁴

Thus it is necessary for those who are duty bound that there should be someone for him who clarifies the statements of the Quran and removes ambiguities. As we have seen in the nations of the past that after the passing away of their prophet they used to fall in discord regarding the holy book. And the followers of Torah inspite of having the Torah, the followers of Zaboor inspite of having the Zaboor and the followers of Injeel inspite of having the Injeel could not become needless of a guide although regarding those books the Almighty Allah has said that they there is guidance and light in them through which the prophets used to command. Thus these nations were in need of a guide in order to obtain those commands.

The Almighty Allah did not mention the knowledge present in these books to the people, but He sent prophets towards them for this purpose. And for every prophet he appointed a successor and ordered the people that till the arrival of the next prophet they must obey that successor so that the proof remains established on them and the successors used to judge on the basis of the book of Allah as mentioned in Quran:

²⁶³ Surah Anaam 6:38

²⁶⁴ Surah Nisa 4:82

يَحْكُمُ بِهَا إِنِّي وَالَّذِينَ أَسْلَمُوا إِنِّي أَرْبَانِي وَالْأَحْجَانُ بِمَا اسْتَحْفَظُوا مِنْ كِتَابِ اللَّهِ كَانُوا عَلَيْهِ شُهَدَاء

With it the prophets who submitted themselves (to Allah) judged (matters) for those who were Jews, and the masters of Divine knowledge and the doctors, because they were required to guard (part) of the Book of Allah, and they were witnesses thereof.²⁶⁵

Allah, the Mighty and Sublime ended the chain of prophets with the Holy Prophet (s.a.w.s.) and appointed in his progeny and Ahle Bayt guides who may guide us to the truth. Who may remove our blindness and keep away the Ummah from discord and disagreements. They are pure of mistakes and sins and are connected to the book of Allah and we have been ordered to remain attached to the book of Allah and the progeny of the Holy Prophet (s.a.w.s.) who has also told us that if we remain attached to them we shall never go astray. If the system of Imamate had not come into being the purpose of sending the Messenger of Allah (s.a.w.s.) would have failed and the responsibility would have ended on us. The Almighty Allah mentioned this to His Prophet in the following way:

إِنَّمَا أَنْتَ مُنَذِّرٌ كُلُّ قَوْمٍ هَادٍ

You are only a warner and (there is) a guide for every people.²⁶⁶

In this way the Imams are the complete proofs of the Almighty.

The earth has never been devoid of messengers, prophets and successors, although due to the fear of the enemies some of them did not propagate openly and they confined their propagation to the believers till the appointment of Prophet Muhammad (s.a.w.s.). The last successor of Prophet Isa (a.s.) was Aabi and some say that it was Balit.”

Narrated to us my father that: Narrated to us Saad bin Abdullah: Narrated to us Ahmad bin Muhammad bin Isa and Muhammad bin Husain bin Abil Khattab and Yaqoob bin Yazid al-Katib and Ahmad bin Hasan bin Ali bin Fuddal from Abdullah bin Bukair from Abi Abdullah (a.s.) that he said:

“The name of the last successor of Prophet Isa (a.s.) was Aabi.”

And narrated to us Muhammad bin Hasan bin Ahmad bin Walid: Narrated to us Muhammad bin Hasan Saffar and Saad bin Abdullah; all of them from Yaqoob bin Yazid al- Katib from Muhammad bin Abi Umair from one who narrated to our associates – from Abi Abdullah (a.s.) that he said:

“The name of the last successor of Prophet Isa (a.s.) was Balit.”

And narrated to us my father and Muhammad bin Hasan (r.a.): narrated to us Saad bin Abdullah: Narrated to us Haitham Ibne Abi Masrooq Nahdi and Muhammad bin Abdul Jabbar from Ismail bin Sahal from Muhammad bin Abi Umair from Durust bin Abi Mansur Wasiti and others from Abi Abdullah (a.s.) that he said:

“Salman Farsi (r.a.) went to many scholars in search of truth. At last he came to Aabi and he remained with him till Allah wanted. When the appearance of the Holy Prophet (s.a.w.s.) took place Aabi said: O Salman, the one you are searching for has appeared in Mecca. So Salman (r.a.) went out towards him.”

Narrated to us my father and Muhammad bin Hasan (r.a.); they said: Narrated to us Saad bin Abdullah that: Narrated to us a group of our Kufi associates from Muhammad bin Ismail bin Bazi from Umayyah bin Ali Qaisi that he said: Narrated to me Durust bin Abi Mansur Wasiti that he asked Abul Hasan Awwal, that is Imam Musa Kazim (a.s.):

“Was Aabi a divine proof on the Holy Prophet (s.a.w.s.)?” He replied, “No, rather the heirloom of the prophets reached to the Holy Prophet (s.a.w.s.) through Aabi and he accepted it.” I asked, “Was the Holy Prophet (s.a.w.s.) a divine proof on Aabi?” He replied, “He accepted the messengership of the Holy

²⁶⁵ Surah Maidah 5:44

²⁶⁶ Surah Raad 13:7

Prophet (s.a.w.s.) and whatever was revealed on him. He conveyed to him the heirloom of the prophets and died the same day."

Thus Fatara means secret, hidden and restriction of open propagation and not the complete absence of a person. As the Almighty Allah has said with regard to the angels:

يَقْرُبُ لَا إِنَّهَا لَأَلْيَنْ يُسْتَحْوِي

They glorify (Him) by night and day; they are never languid.²⁶⁷

Thus if in this verse the meaning of Futoor is the complete disappearance of a being this verse will become impossible because if the angels sleep the one who sleeps is absent from the mental aspect. And the one who sleeps does not glorify Allah as he stops glorifying when he is asleep. Now sleep is just like death as the Almighty Allah has said:

مَنَامِهَا فِي تَمْثِيلٍ مَّا أَتَيَ مَوْتَهَا حِينَ الْأَنْفُسَ يَتَوَفَّى اللَّهُ

Allah takes the souls at the time of their death, and those that die not during their sleep.²⁶⁸

The Almighty Allah has also said:

هُوَ الَّذِي يَتَوَفَّكُمْ لَأَلْيَنْ يَعْلَمُ مَا جَرِحْتُمْ إِنَّهَا

And He it is Who takes your souls at night (in sleep), and He knows what you acquire in the day.²⁶⁹

One who sleeps in the time of Fatara is like dead and that being which never sleeps or slumbers is the being of the Almighty Allah except whom there is no god. And the following tradition proves this:

Narrated to us my father: Narrated to us Saad bin Abdullah: Narrated to us Ahmad bin Muhammad Isa from Abbas bin Musa Warraq from Yunus bin Abdur Rahman from Dawood bin Farqad Attar that he said: Some of our associates said to me:

"Do the angels sleep?" I said, "I don't know." So he said, "Allah, the Mighty and Sublime has said:

يُسْتَحْوِي لَأَلْيَنْ إِنَّهَا لَا يَقْرُبُ

They glorify (Him) by night and day; they are never languid.²⁷⁰

Then he said, "Shall I mention you something from the sayings of Imam Ja'far Sadiq (a.s.) by way of gift?" "Why not?" said I. So he said, "The Imam said: All those who are alive are asleep except for Allah, the Mighty and Sublime and the angels."

I said, "The Almighty Allah has said:

يُسْتَحْوِي لَأَلْيَنْ إِنَّهَا لَا يَقْرُبُ

They glorify (Him) by night and day; they are never languid.²⁷¹

He said, "Their breathing is divine glorification."

²⁶⁷ Surah Anbiya 21:20

²⁶⁸ Surah Zumar 39:42

²⁶⁹ Surah Anaam 6:60

²⁷⁰ Surah Anbiya 21:20

²⁷¹ Surah Anbiya 21:20

Thus Fatara means not to express dos and don'ts.

Arabic lexicology also proves this meaning. It is often said: So-and-so has 'Fatara' (given up) such-and-such need. Here it denotes giving up ones need not ones complete absence.

Some people present two verses of Quran by way of argument. The first is:

ثُنْدِقٌ قَوْمًا مَا أَنْتَ هُمْ مِنْ نَذِيرٍ مِنْ قَبْلِكَ

That you may warn a people to whom no warner has come before you.²⁷²

And the other verse is:

مَا أَنْتَ بِكُلِّ سُوْنَاهَا مَا أَنْسَنَا إِلَيْهِمْ قَبْلَكَ مِنْ نَذِيرٍ

And We have not given them any books which they read, nor did We send to them before you a warner.²⁷³

Our opponents use these verses to prove that no prophet, messenger or Divine Proof came between Prophet Isa (a.s.) and the Holy Prophet (s.a.w.s.). Actually they are misinterpreting these verses. They are talking about a warner and warners are only messengers and the word of warner is not used for prophets and successors. As the Almighty Allah says to the Holy Prophet (s.a.w.s.):

إِنَّمَا أَنْتَ مُنْذِرٌ كُلُّ قَوْمٍ هَادٍ

You are only a warner and (there is) a guide for every people.²⁷⁴

Thus warners are only messengers and the prophets and successors are called guides. And the statement of Allah: 'There is a guide for every people' itself proves that the earth can never remain devoid of Divine Proof. It is necessary for the Almighty Allah to appoint prophets and Divine Proofs for the people of all time and of every community.

Thus for Allah, the Mighty and Sublime it was necessary that till the divine laws are binding on the people there should be uninterrupted guidance through prophets and successors as they will fulfill the duty of warning the people. Although it is possible that the series of warners may stop as was the case after Prophet Muhammad (s.a.w.s.) and no warner came after him.

Narrated to me my father and Muhammad bin Hasan (r.a.); they said: Narrated to us Saad bin Abdullah: Narrated to us Muhammad bin Husain bin Abil Khattab and Yaqoob bin Yazid, all of them from Hammad bin Isa from Hariz bin Abdullah from Muhammad bin Muslim that he said:

I asked Abi Abdullah (a.s.) regarding the saying of Allah, the Mighty and Sublime:

إِنَّمَا أَنْتَ مُنْذِرٌ كُلُّ قَوْمٍ هَادٍ

You are only a warner and (there is) a guide for every people.²⁷⁵

He replied: "Every Imam is a guide of his community in his time." Narrated to us my father: Narrated to us Saad bin Abdullah: Narrated to us Ahmad bin Muhammad bin Isa from his father from Ibne Abi Umair from Umar bin Uzainah from Buraid bin Muawiyah Ijli that he said:

"I asked Abi Ja'far (a.s.) regarding the meaning of:

²⁷² Surah Sajdah 32:3

²⁷³ Surah Saba 34:44

²⁷⁴ Surah Raad 13:7

²⁷⁵ Surah Raad 13:7

إِنَّمَا أَنْتَ مُنذِّهٌ كُلُّ قَوْمٍ هَادٍ

*You are only a warner and (there is) a guide for every people.*²⁷⁶

He replied: ‘Warner means the Holy Prophet (s.a.w.s.) and guide means Ali Ibne Abi Talib (a.s.). And at every time and in every period there will be an Imam from us who will call the people towards the teachings of the Messenger of Allah (s.a.w.s.).’

A large number of traditions like this have been recorded and the words of Allah when He said to His Prophet:

نَذِيرٌ قَوْمًا مَا أَتَاهُمْ مِنْ نَذِيرٍ مِنْ قَبْلِكَ

*That you may warn a people to whom no warner has come before you.*²⁷⁷

It means that no messenger came to them before that who may have made changes in the Shariat or community. Neither negation was done to the guidance of their successors; and how can the Almighty Allah negate this when He says:

أَقْسَمُوا بِاللهِ جَهْدَ أَيْمَانِهِمْ إِنْ جَاءَهُمْ نَذِيرٌ يَكُونُنَّ أَهْدَى مِنْ إِحْدَى الْأَمَمِ فَلَمَّا جَاءَهُمْ نَذِيرٌ مَا زَادُهُمْ إِلَّا نُفُوا

*And they swore by Allah with the strongest of their oaths that if there came to them a warner they would be better guided than any of the nations; but when there came to them a warner it increased them in naught but aversion.*²⁷⁸

And we have mentioned other similar narrations in this book. And there is no strength and power except by Allah, the Mighty and the High.

2 - Narrated to us Muhammad bin Musa bin Mutawakkil: Narrated to us Abdullah bin Ja'far Himyari: Narrated to us Hasan bin Zareef from Salih bin Abi Hammad from Muhammad bin Ismail from Abil Hasan ar-Reza (a.s.) that he said:

“One who dies without having an Imam, dies the death of the period of Ignorance.” He was asked, “All those who die without having an Imam die the death of the period of Ignorance?” He replied: “Yes, the Waqifi (those who stop) are infidels and the Nasibi (haters) are polytheists.”

3 - Informed me Ali bin Hatim in what he wrote to me that: Narrated to us Humaid bin Ziyad from Hasan bin Ali bin Sama-a from Ahmad bin Hasan Muthanna from Sama-a et al from Abi Abdullah (a.s.) that he said:

The following verse is revealed about the Qaim:

لَا يَكُونُوا كَذِينَ أُنْوَاهُ كِتَابٌ مِنْ قَبْلِ فَطَأَ عَلَيْهِمُ الْأَمْدُ فَقَسَتْ فُلُوبُهُمْ كَثِيرٌ مِنْهُمْ فَاسْفُو

*And (that) they should not be like those who were given the Book before, but the time became prolonged to them, so their hearts hardened, and most of them are transgressors.*²⁷⁹

4 - And through the same chain of narrators from Ahmad bin Hasan Mithami from Hasan bin Mahboob from Momin Taq from Salam bin Mustanir from Abi Ja'far (a.s.) that he said regarding the words of Allah, the Mighty and Sublime:

أَعْمَلُوا اللَّهُ يُخْيِي الْأَرْضَ بَعْدَ مَوْتِهَا

*Know that Allah gives life to the earth after its death.*²⁸⁰

“It means that Allah, the Mighty and Sublime will revive it through the Qaim after its death - that is death

²⁷⁶ Surah Raad 13:7

²⁷⁷ Surah Sajdah 32:3

²⁷⁸ Surah Fatir 35:42

²⁷⁹ Surah Hadid 57:16

²⁸⁰ Surah Hadid 57:17

due to the disbelief of its inhabitants – since disbelievers are dead people.”

5 - Narrated to us Muhammad bin Ibrahim bin Ishaq (r.a.): Narrated to us Abdul Aziz bin Yahya Jaludi Basri: Narrated to us Muhammad bin Zakariya Jawahiri: Narrated to us Muhammad bin Ja'far bin Ammara from his father from Saad bin Tareef from Asbagh bin Nubatah that he said: I heard Amirul Momineen Ali Ibne Abi Talib (a.s.) say: I heard the Messenger of Allah (s.a.w.s.) say:

“The most superior statement is ‘there is no god, except Allah’ and the best creature is one that said ‘there is no god, except Allah’ first. Someone asked: O Messenger of Allah, who was the first to say: ‘There is no god, except Allah?’ He replied, I. I was before Allah in the form of light and I used to admit His oneness and glorify and praise Him. Then a witnessing light was created from my light. It was asked, “O Messenger of Allah, who is your witness?” He replied, “Ali Ibne Abi Talib, my brother, my chosen one, my vizier and my successor, and the Imam of my Ummah and the owner of my Pool, and the bearer of my standard.” Then it was said to him, “O Messenger of Allah, who were created from his light?” He replied, “Hasan, Husain the chiefs of the youths of Paradise, and after them the Imams from the progeny of Husain who will come till the Judgment Day.”

6 - Narrated to us Muhammad bin Hasan (r.a.): Narrated to us Husain bin Hasan bin Aban from Husain bin Saeed from Muhammad bin Hasan Kinani from his grandfather from Abi Abdullah (a.s.) that he said:

“Indeed Allah, the Mighty and Sublime revealed on His Prophet (s.a.w.s.) a book before his passing away and said: O Muhammad, this is your bequest which you will give to your successor in your family. The Holy Prophet (s.a.w.s.) asked, “And who is my successor in my family, O Jibreel?” He replied: Ali Ibne Abi Talib (a.s.). There were many seals on this book. Thus the Prophet gave that book to Ali (a.s.) and told him to break the seal and act upon what it says. So he broke the seal and did what it said. Then he handed it on to Hasan Ibne Ali (a.s.), and he broke open one seal and carried out what was in it. Then he handed it on to Husain Ibne Ali (a.s.), and he broke open one seal and found in it: ‘Go forth with a group of men to martyrdom, for there is no martyrdom for them except with you; and sell your self to Allah, to Whom belong Might and Majesty.’ So he did (this). Then he handed it on to a man after him [Ali Ibne Husain (a.s.)], and he broke open one seal and found in it: ‘Lower your head in silence, do not speak out, stay in your house, and worship your Lord till what is certain (death) carries you away.’ So he did (this). Then he handed it on to his son [Muhammad Ibne Ali (a.s.)], and he broke open one seal and found in it: ‘Speak to the people, give them legal rulings, and disseminate the knowledge of your ancestors.’ So he did (this). Then he handed it on to his son [Ja'far Ibne Muhammad (a.s.)], and he broke open one seal and found in it: ‘Speak to the people, give them legal rulings and testify for your ancestors. And do not fear other than Allah, indeed you are in the protection of Allah and in His guarantee. And he was ordered to transfer it and he transferred it to one after him and so on till [the rising of Mahdi and] the Judgment Day.’”

7 - Narrated to us Muhammad bin Musa bin Mutawakkil: Narrated to us Ali bin Husain Sadabadi from Ahmad bin Abi Abdullah Barqi from his father from Muhammad bin Abi Umair from Ali bin Abi Hamza from Abi Baseer that he said: Abi Abdullah (a.s.) said regarding the words of Allah, the Mighty and Sublime:

هُوَ الَّذِي أَنْسَلَ سُونَةً بِإِنْهَا دِينٌ حَقٌّ يُظْهِرُهُ عَلَى الدِّينِ كُلِّهِ وَ كَرِهُ مُشْرِكُو

He it is Who sent His Apostle with guidance and the religion of truth, that He might cause it to prevail over all religions, though the polytheists may be averse.²⁸¹

“The interpretation of this verse has not yet been actualized and neither will it actualize till the advent of the Qaim (a.s.). Not a single denier in the Almighty Allah and polytheist will remain except that he will detest the Imam and if the disbeliever or polytheist hides in the center of a rock that rock will say: O believer, there is a disbeliever in my center, break me up and eliminate him.”

8 - Narrated to us Muhammad bin Ali Majilaway (r.a.): Narrated to us Muhammad bin Yahya al-Attar from Muhammad bin Husain bin Abil Khattab and Ahmad bin Muhammad bin Isa, all of them from Muhammad bin Sinan

²⁸¹ Surah Taubah 9:33

from Abil Jarud Ziyad bin Mundhir that he said: Abu Ja'far Imam Muhammad Baqir (a.s.) said:

"When Qaim (a.s.) sets out from Mecca, a caller of His Eminence would announce: 'None of you must carry any food and water.' His Eminence would be having with himself the stone of Musa bin Imran that weighs a camel load. Thus he does not halt at any stage but that streams burst forth from that stone and anyone that feels hunger eats from it and any that feels thirsty drinks from it. The beasts of burden also get their feed from that till they reach Najaf at the rear of Kufa."

9 - Narrated to us Muhammad bin Hasan bin Ahmad bin Walid (r.a.): Narrated to us Muhammad bin Hasan Saffar from Yaqoob bin Yazid from Muhammad bin Abi Umair from Aban bin Uthman from Aban bin Taghib that he said: Abu Abdillah (a.s.) said:

"The first to pledge allegiance to Qaim (a.s.) is Jibreel who would come down in the form of a white bird and give him oath of allegiance. Then keeping one foot on the Holy Kaaba and another on the Holy Qods issue such a loud call that when the creatures hear it they would cry:

*"Allah's commandment has come, therefore do not desire to hasten it."*²⁸²

10 - And through the same chain of narrators from Aban bin Taghib that he said: Abi Abdullah (a.s.) said:

"Very soon 313 persons will come to your Masjid – that is the Masjid of Mecca – the people of Mecca will know that they are not natives. All of them will be carrying swords and each of the swords will be inscribed with the Kalima from each of which a hundred Kalimas will be coming out. Then the Almighty Allah shall send a breeze that shall call out in every valley, 'This is Mahdi, who shall judge like Prophet Dawood and Sulaiman and he would not ask for evidence.'"

11 - And through the same chain of narrators from Aban bin Taghib that he said: Abu Abdillah (a.s.) said:

"When the Qaim (a.s.) reappears, there will be a sign for every person by which he would recognize whether he is righteous or evil-doer. And in it is the sign for those who possess reason and it is the right path."

12 - And through the same chain of narrators from Aban bin Taghib that he said: Abi Abdullah (a.s.) said:

"Two bloods are made lawful by Allah, the Mighty and Sublime and no one can issue a judgment regarding them; till the time Allah, the Mighty and Sublime will send the Qaim from Ahle Bayt (a.s.) and he will judge according to the command of Allah. Thus at that time testimony will not be needed. The married fornicator will be stoned to death and the one who refuses to pay the Zakat will be beheaded."

13 - And through the same chain of narrators from Aban bin Taghib that he said: Abi Abdullah (a.s.) said:

"As if I can see the Qaim astride a black speckled horse which has a white mark between its eyes. When his horse moves no one will remain in any town who does not think that he is in that town. When he waves the flag of the Messenger of Allah (s.a.w.s.) 13000 angels will come down to him. Of them 13 will be awaiting for the Qaim. These angels are same who were with Prophet Nuh (a.s.) in his Ark, who were with Prophet Ibrahim (a.s.) when he was thrown into the fire and who were with Prophet Isa (a.s.) when he was taken up to the heavens. And 4000 will be following him with flags. 313 are those angels who were present in the Battle of Badr and 4000 are those who came down to accompany Imam Husain (a.s.) in fighting against the Yazidite forces. However they were not allowed to take part in the battle. So they returned to Allah to take the permission but when they came down once more Imam Husain (a.s.) was already martyred. Thus today they remain with disheveled hair and dust smeared condition at the grave of Imam Husain (a.s.) where they will continue to lament till the Judgment Day. And there is constant coming and going of angels between the grave of Imam Husain (a.s.) and the heavens."

²⁸² Surah Nahl 16:1

14 - And through the same chain of narrators from Aban bin Taghib that he said: Narrated to me Abu Hamza Thumali that he said: Abu Ja'far (a.s.) said:

"As if I can see Qaim (a.s.) appearing in Kufa at the back of Najaf. When he arrives at Najaf he would unfurl the standard of the Messenger of Allah (s.a.w.s.). Its pole would be a pillar of the Arsh and those who accompany it would be helpers of Allah, the Mighty and Sublime. He would not bring it down for anyone but that the Almighty Allah would destroy that person." The narrator says: I asked in a polite manner: "Is that flag with him or it would be brought for him?" He said: "It would be brought for him by Jibreel (a.s.)."

15 - Narrated to us Muhammad bin Ali Majilaway that he said: Narrated to us my uncle Muhammad bin Abil Qasim from Ahmad bin Abi Abdullah Kufi from his father from Muhammad bin Sinan from Mufaddal bin Umar that he said: Abi Abdullah (a.s.) said:

The following verse was revealed about the companions of the Qaim:

جَمِيعًا اللَّهُ يُكْمِي يَأْتِ تَكُونُوا مَا أَيْنَ

Wherever you are, Allah will bring you all together.²⁸³

"They shall go bed at night and in the morning find themselves in Mecca. Some of them will travel on clouds. The Imam will be knowing them by their names, father's names, appearance and genealogies." I asked, "May I be sacrificed on you, who will be the best in faith among them?" He replied, "One who will ride the clouds during the day."

16 - And through the same chain of narrators from Mufaddal bin Umar that he said: Abi Abdullah (a.s.) said:

"As if I can see Qaim (a.s.) on the pulpit of Kufa surrounded by his 313 men equal to the people of Badr. They are the standard bearers and they are the divine rulers on His (Allah's) earth over His creatures. Till he would bring out from his cloak a parchment sealed with a golden seal. A covenant from the Messenger of Allah (s.a.w.s.). Then they would go away and disperse from him like tongueless sheep and none would remain with him except the deputy and eleven chiefs - as had remained with Musa bin Imran (a.s.) - then they would wander in the earth but will not be able to find a way except him. Then they would come back to him. By Allah, I know what he will say to them which they will deny."

17 - Narrated to us my father: Narrated to us Saad bin Abdullah from Ahmad bin Husain bin Saeed from Muhammad bin Jumhur from Ahmad bin Abi Harasa from Abi Ishaq Ibrahim bin Ishaq from Abdullah bin Hammad Ansari that he said: Narrated to us Amr bin Shimr from Jabir bin Yazid from Abi Ja'far (a.s.) that he said:

"As if I can see the companions of the Qaim (a.s.) that have filled up the earth from the east to the west. Everything, even the wild beasts and the jungle birds will obey them, and everything will seek his satisfaction, so much so that a piece of land will pride itself over others and say: Today a companion of the Imam passed over me."

18 - Narrated to us Ja'far bin Muhammad bin Masroor (r.a.): Narrated to us Husain bin Muhammad bin Aamir from his uncle Abdullah bin Aamir from Muhammad bin Abi Umair from Ibne Abi Hamza from Abi Baseer that he said: Abi Abdullah (a.s.) said:

"When Prophet Lut (a.s.) told his people:

قَالَ وَفَرِي بِكُمْ قُوَّةٌ لَّيْلَى كُنْ شَدِيدٌ

"He said: Ah! that I had power to suppress you, rather I shall have recourse to a strong support."²⁸⁴

He did not mean to say anything except that he was wishing for the power of Qaim (a.s.) and 'a strong

²⁸³ Surah Baqarah 2:148

²⁸⁴ Surah Hud 11:80

support' are his companions, each of whom would have the strength of forty men and their hearts would be more solid than a mountain of iron, such that if they wanted they could move a mountain of iron from its place. And they shall not lay down arms till Allah, the Mighty and Sublime is satisfied."

19 - Narrated to us my father: Narrated to us Muhammad bin Yahya from Salamah bin Khattab from Abdullah Ibne Muhammad from Mani bin Hajjaj Basri from Majashe from Mualla from Muhammad and Faid from Abu Ja'far (a.s.) that he said:

"The staff of Musa (a.s.) actually was one that Adam had. Then it reached to Shuaib and at that time it reached Musa (a.s.). That staff is in our possession and even now when I see it, it is as green and fresh as it was when it was broken from the tree. If it is spoken to, it talks. It has come for our Qaim. He would perform all the tasks through it that Musa (a.s.) had performed. It does whatever it is ordered. And wherever it is cast, it snaps up with its tongue the deception of the enemies."

20 - Narrated to us Muhammad bin Ali Majilaway (r.a.): Narrated to us Muhammad bin Yahya from Muhammad bin Husain from Muhammad bin Ismail from Abi Ismail Sarraj from Bishr bin Ja'far from Mufaddal bin Umar from Abi Abdullah (a.s.) that he asked:

"Do you know what the garment of Yusuf was? 'No,' replied I. He said, "When fire was lit for (burning) Ibrahim (a.s.) Jibreel brought a garment of Paradise for him and dressed him in it. That garment protected him from heat and cold and when his death approached, he made it into an arm band and tied it to Ishaq; Ishaq in turn tied it to Yaqoob and when Yusuf was born Yaqoob tied it on him. And it was tied to his arm till those circumstances befell him. Thus when Yusuf removed it from the arm band in Egypt, Yaqoob perceived its fragrance and it is about the same that Allah quotes him saying:

لَأَجِدُ يَحْيَىٰ يُوسُفَ وَلَا أَنْقُضُ

*"Most surely I perceive the fragrance of Yusuf, unless you pronounce me to be weak in judgment."*²⁸⁵

It is the same garment that had come down from Paradise."

I said: May I be sacrificed on you, whom did this garment reach after him? He replied, "To the one deserving of it. And the garment is with our Qaim, when he would reappear. Then he said: All knowledge or things inherited by every prophet have reached to [the progeny of] Muhammad (s.a.w.s.)."

21 - And from the same chain of narrators from Mufaddal bin Umar from Abi Baseer that he said: Abi Abdullah (a.s.) said:

"When the Qaim establishes his rule, Allah, the Mighty and the High will exalt all downtrodden ones and debase all exalted ones. The earth will become a place of comfort. Thus which of you will be under the shade of the invisible cloud?"

22 - Narrated to us Ja'far bin Muhammad Masroor: Narrated to us Husain bin Muhammad bin Aamir from Mualla bin Muhammad Basri from Hasan bin Ali Washsha from Muthanna Hannat from Qutaibah Aashi from Ibne Abi Yafur from the freed slave of Bani Shaiban from Abi Ja'far [al-Baqir] (a.s.) that he said:

"When our Qaim arises, he will stroke the heads of the people which will gather their intellects and perfect their understandings."

23 - Narrated to us Muhammad bin Musa bin Mutawakkil: Narrated to us Muhammad bin Yaqoob: Narrated to us Abu Muhammad Qasim bin Alaa: Narrated to me Qasim bin Muslim from his brother Abdul Aziz bin Muslim and Narrated to us Abul Abbas Muhammad bin Ibrahim bin Ishaq Taliqani (r.a.): Narrated to us Abu Ahmad Qasim bin Muhammad bin Ali Maruzi: Narrated to us Abu Haamid Imran bin Musa bin Ibrahim from Hasan bin Qasim Raqqam: Narrated to me Qasim bin Muslim from his brother Abdul Aziz Ibne Muslim that he said:

²⁸⁵ Surah Yusuf 12:94

"We had been with ar-Reza (a.s.) at Merv. We gathered at the Friday mosque on Friday, when we had just arrived (in Merv), and they discussed the matter of Imamate, and they discussed the many differences among people in this matter. Then I came into the presence of my master (a.s.). I informed him about the various things the people had said respecting him. He smiled, then said: O Abd al-'Aziz! The people do not know, and have been deceived in their opinions. Verily, Allah, to Whom belong Might and Majesty, did not take away (the life of) His Prophet (s.a.w.s.) until He had perfected the religion for him, and sent down on him the Quran in which is the clarification of all things. He completely clarified in it what is lawful and what is unlawful, the restrictions (hudud) and the commands, and all that people need. He to whom belong Might and Majesty said:

مَا فَرَطْنَا فِي كِتَابٍ مِّنْ شَيْءٍ

*We have neglected nothing in the Book.*²⁸⁶

And he sent down in the Farewell Pilgrimage, which was at the end of his life:

لِيَوْمٍ أَكْمَلْتُ كُمْ دِينَكُمْ أَنْمَتُ عَلَيْكُمْ نِعْمَتِي صِبَّيْتُ كُمُّ الْإِسْلَامِ مِنْ دِينًا

*Today I have perfected your religion for you, and I have completed My blessing upon you, and I have approved Islam for your religion.*²⁸⁷

"And the matter of the Imamate is one of the things by which the religion is completed. He did not pass away until he had clarified the guiding principles of their religion to his community and made plain their path for them, and he left them pointing in the direction of the path of the truth. And he established Ali (a.s.) for them as a sign and as Imam. He (Allah) has not left for them anything which the community needs without clarifying it. Hence, whoever imagines that Allah to Whom belong Might and Majesty, has not perfected His religion has surely rejected the Book of Allah, and whoever has rejected the Book of Allah, is an unbeliever in it.

"Do they know the value of Imamate and its position in the community that their selection could be allowable in this matter? Verily, the Imamate is too sublime among values, too great among ranks, too high among stations, too impenetrable on all sides, too profound among the depths, for people to reach it with their intellects, or to grasp it with their opinions, or to establish an Imam by their choice. Verily, the Imamate is that in which Allah, to Whom belong Might and Majesty, has distinguished Ibrahim, the Intimate Friend (al-Khalil), after Prophethood and Intimacy, as a third degree, and an eminence with which He honored him and by which He raised his renown, and He said:

إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَاماً

"Behold! I make you an Imam for the people."

Then the Intimate Friend (a.s.) said out of delight in this:

وَمِنْ ذُرَيْتِي

"And of my seed."

Allah, the Blessed, the Sublime, said:

لَا يَنَالُ عَهْدِي لَظَالِمِينَ

*"My covenant shall not reach the evil-doers."*²⁸⁸

Thus, this verse has abolished the leadership (Imamah) of all evil-doers till the Day of Resurrection, and it

²⁸⁶ Surah Anaam 6:38

²⁸⁷ Surah Maidah 5:3

²⁸⁸ Surah Baqarah 2:124

has become for the select ones. Then Allah, the Sublime, bestowed honors on him, by establishing it in his seed, the ones who are selected and purified (by Allah). And He said:

﴿ هَبْنَاهُ إِسْحَاقَ يَعْقُوبَ نَافِلَةً كُلًا جَعَلَنَا صَاحِبِينَ { 72 } جَعَلْنَاهُمْ أَئِمَّةً بِأَمْرِنَا أَهْبَطْنَا إِلَيْهِمْ حَتَّىٰ لَمْ يَهُمْ فِعْلٌ حَيْرَاتٍ إِقَامٌ صَلَاتٌ إِيتَاءٌ زَكَاةٌ كَانُوا نَا عَابِدِينَ { 73 } ﴾

And We gave him Ishaq and Yaqoob in superabundance, and ever yone made We righteous and appointed them to be Imams guiding by Our commands, and We revealed to them the doing of good deeds, and to perform the prayer, and to pray Zakat, and Us they served.²⁸⁹

“So it (the Imamate) did not leave his seed; one of them inheriting it from another, generation after generation, till Allah, the Sublime, caused the Prophet (s.a.w.s.) to inherit it. And He, the Majestic, the Sublime, said:

إِنَّمَا يَنْهَا نَاسٌ بِإِبْرَاهِيمَ لَذِينَ اتَّبَعُوهُ هَذَا نَبِيٌّ أَذِينَ آمَنُوا اللَّهُ يُمْوِّلُ مُؤْمِنِينَ

Surely the people standing closet to Ibrahim are those who followed him, and this Prophet, and those who believe; and Allah is the Master of the believers.²⁹⁰

So it (the Imamate) belonged to him particularly, and hence he invested Ali (a.s.) with it by the command of Allah, the Sublime, in the way in which Allah has made obligatory. So it came to be in his (Ali's) selected seed, those to whom Allah has given knowledge and faith, as in the words of He Who is the Sublime: But those who have given knowledge and faith shall say,

قَاتَلُوكُمْ ذِينَ أَثْوَرْتُمْ عِلْمًا إِلَيْمًا قَدْ بَنْتُمْ فِي كِتَابِ اللَّهِ إِلَيْيَهُ يَوْمًا بَعْثَتْ كَنْكُمْ كُنْتُمْ لَا تَعْلَمُونَ

And those who are given knowledge and faith will say: Certainly you tarried according to the ordinance of Allah till the day of resurrection, so this is the day of resurrection, but you did not know.²⁹¹

Thus it will be within the sons of Ali (a.s.), especially, till the Day of Resurrection, since there is no prophet after Muhammad (s.a.w.s.). So from where have these ignorant people got (the right) to select?

“Verily, the Imamate is the position of the Prophets, and the heritage of the successors. Indeed, the Imamate is the vicegerency (Khalifa) of Allah and the vicegerency of the Messenger (s.a.w.s.), and the station of Amirul Momineen (a.s.) and the inheritance of al-Hasan and Husain (a.s.).

“Truly, the Imamate is the reins of religion, the state of order of the Muslims, the rectitude of the world, and the might of the believers. Verily, the Imamate is Islam’s growing root, and its lofty branch. Through the Imam the prayer, Zakat, fasting, hajj and jihad (exerting oneself, striving in the way of Allah, whether by means of one’s property, one’s life, one’s knowledge, or by any other means) are perfected, public funds are increased, restrictions and the commands are put into practice, and the frontier-posts and borders are protected.

“The Imam allows what Allah allows, and prohibits what Allah prohibits; he establishes the restrictions of Allah; he defends the religion of Allah; and he calls to the way of his Lord with wisdom and good admonition and with the Proof which reaches.

“The Imam is like the rising sun which covers the world with its light and which is in a place where no hand or eye can reach it. The Imam is the radiant moon, the shining lamp, the brilliant light, and the star that guides in the heavy darkness, and in the middle of inhabited lands, deserted regions and high seas. The Imam is sweet water for the thirst, the pointer towards true guidance, and the deliverer from destruction.

²⁸⁹ Surah Anbiya 21:72 -73

²⁹⁰ Surah Aale Imran 3:68

²⁹¹ Surah Rum 30:56

The Imam is the fire on the heights (which guides those far away), and which warms those who seek the heat, and an indicator in dangers. He who moves away from him will perish.

"The Imam is the rain-bearing cloud, the rainfall that covers everywhere, the shining sun, the covering that shades, the prairie, the overflowing spring, the pool and the meadow. The Imam is the gentle, close friend, the sympathetic father, the blood-brother, the mother who is tender to her small child, a place of refuge for mankind from perilous disaster. The Imam is Allah's custodian over His creation, His Proof for His slaves, His vicegerent in His lands, a caller towards Allah and the defender of Allah's precincts. The Imam is the one who is purified from sins, free from all shortcomings, characterized by knowledge, distinguished by forbearance, the state of order of the religion, the might of the Muslims, the one who enrages the hypocrites, and the doom of unbelievers. The Imam is unique of his time, no one can approach his rank, no man of knowledge is comparable to him, there is no one who can take his place, nor is there anyone similar to him or same as him. He is characterized by every (kind of) eminence, without his seeking it or acquiring it, rather it is a characteristic from the Bestower of eminence, the All-giving. So who is there who can arrive at knowledge of Imam, or have the ability to select him? How far from the truth is it! Intellects have lost (themselves), imaginations have gone astray, minds have become perplexed, eyes have turned away, the great have been made small, the wise have confounded themselves, those who reflect forever fall short, orators falter, the intelligent become ignorant, poets become expressionless, prosodists incapable and the eloquent stammer, in describing one of his aspects, or one of his eminences. All of them have confessed their incapacity and inadequacy. How can his totality be described, and how can his inner essence be characterized? How can anything concerning him be understood? Who can be found one to take his place and to give what he can give? No! How and where? Since he is in the position of the star for hands of those that grasp, and to the description of those who describe. What is the place of choice in this affair? What is the place of intellects in this affair?

"Where can someone like this be found? Do you imagine that this can be found anywhere else but in the progeny of the Messenger, Muhammad (s.a.w.s.). By Allah, they have lied to themselves, they have promised to themselves the impossible, they have climbed up to a difficult and dangerous height, (and) their feet will slip and fall to the bottom. They want to appoint an Imam with (their) confused, unproductive and defective minds, and (their) misguided opinions. Nothing accrued to them but remoteness from him. Allah assailed them! How they are perverted! Surely, they are looking for a difficulty. They have uttered an untruth, and have gone astray into far error; they have put themselves into confusion, because they have knowingly abandoned the Imam. And Shaitan decked out fair to them their works, and barred them from the way, though they saw clearly.

"They have turned their backs on the choice of Allah, the choice of the Messenger of Allah (s.a.w.s.) and his Ahle Bayt, (and turned) to their own choice. And the Quran has called them:

بُلْكَ يَخْلُقُ مَا يَشَاءُ بِخَنَّاً مَا كَانَ لَهُمْ خَيْرٌ سُبْحَانَ اللَّهِ تَعَالَى عَمَّا يُشْرِكُو

Thy Lord creates whatsoever He will and He chooses; they have not the choice. Glory be to Allah! High be He above that they associate.²⁹²

And He to Whom belong Might and Majesty has said:

مَا كَانَ مُؤْمِنٌ لَا مُؤْمِنٌ إِذَا قَضَى اللَّهُ سُوْلُهُ أَمْرًا يَكُونُ لَهُ مُحْكَمٌ خَيْرٌ مِّنْ أَمْرِهِمْ

It is not for any believer, man or woman, when Allah and His Messenger have decreed a matter, to have the choice in the affair.²⁹³

And He has said:

²⁹² Surah Qasas 28:68

²⁹³ Surah Ahzab 33:36

مَا كُمْ كَيْفَ تَحْكُمُو ﴿٣٦﴾ أَمْ كُمْ كِتَابٌ فِيهِ نَدْعُ سُوَّارَ ﴿٣٧﴾ إِنَّ كُمْ فِيهِ مَا يَتَحَبَّرُ ﴿٣٨﴾ أَمْ كُمْ أَيْمًا عَلَيْنَا بِالْغَهْبَةِ إِذَا يَوْمَ الْقِيَامَةِ إِنَّ كُمْ مَا تَحْكُمُو ﴿٣٩﴾ سَلْهُمْ أَيُّهُمْ بِدَلَّكَ رَعِيمٌ ﴿٤٠﴾ أَمْ هُمْ شُرَكَاءَ فَلَيَأْتُوا بِشُرَكَائِهِمْ إِنَّ كَانُوا صَادِقِينَ ﴿٤١﴾

What ails you then, how you judge? Or have you a Book wherein you study? Surely therein you shall have whatever you choose! Or have you oaths from Us, reaching to the Day of Resurrection? Surely you shall have whatever you judge! Ask them, which of them will guarantee that! Or do they have associates? Then let them bring their associates, if they speak truly.²⁹⁴

And He to Whom belong Might and Majesty has said:

أَفَلَا يَتَدَبَّرُونَ أُفْرَارَ أَمْ عَلَى قُلُوبِ أَفْقَاهَا

What, do they not ponder the Quran? Or is it that there are locks upon their hearts?²⁹⁵

طَبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ

Or has Allah set a seal upon their hearts, so they understand not.²⁹⁶

A seal has been set upon their hearts, or they say:

سَمِعَنَا هُمْ لَا يَسْمَعُونَ ﴿٢١﴾ شَرَادٌ أَبَّ عِنْدَ اللَّهِ صُمُّ بُكْمُ دَنِينَ لَا يَعْقُلُونَ ﴿٢٢﴾ وَعِلْمٌ
اللَّهُ فِيهِمْ خَيْرًا لَا سَمْعَهُمْ وَأَسْمَعُهُمْ تَوَوَّلُ هُمْ مُعْرِضُونَ ﴿٢٣﴾

"We hear," and they hear not. Surely the worst of beasts in Allah's sight are those that are deaf and dumb and do not understand. If Allah had known of any good in them He would have made them hear, and if He had made them hear, they would have turned away, swerving aside.²⁹⁷

Or they said:

سَمِعَنَا عَصَيْنَا

We have heard and we disobey.²⁹⁸

But that is the bounty of Allah; He gives it to whom He will, and Allah is of bounty abounding. How can they have (the right) to choose an Imam? Since the Imam is the man of knowledge, he is not ignorant (of anything), a shepherd who does not shirk (his duty), a mine of sanctity and purity, of piety and renunciation, of knowledge and worship. He is the one specifically mentioned in the supplication of the Messenger (s.a.w.s.), and he is of the seed of the purified one, the chaste (Fatima). Aspersion cannot be cast on him in relation to his parentage, no one can approach him in nobility. He is in the noble house of the Quraish, at the summit of (Banu) Hashim, of the offspring of the Messenger (s.a.w.s.) and the one accepted by Allah, to Whom belong Might and Majesty. He is the nobility of the noblest men, and the true branch of Abde Manaf (the father of Hashim and Umayyah); the one whose knowledge forever grows and whose knowledge is perfect, who is completely acquainted with the Imamate, entirely knowledgeable in statesmanship. Obedience to him is obligatory, the one who establishes the affair of Allah, to Whom belong Might and Majesty. He is the sincere advisor to the slaves of Allah, the protector of the religion of Allah.

"Truly, Allah accommodates the prophets and the Imams, may Allah bless them, (to the right path). He gives them of His stored knowledge and wisdom, which He does not give to anyone else. Thus their knowledge is far above the knowledge of the people of their time, as He, the Sublime, says:

²⁹⁴ Surah Qalam 68:36-41

²⁹⁵ Surah Muhammad 47:24

²⁹⁶ Surah Taubah 9:87

²⁹⁷ Surah al-Anfaal 8:21-23

²⁹⁸ Surah Baqarah 2:93

أَفَمَنْ يَهْدِي إِلَى حَقٍّ أَحَقُّ أَنْ لَا يَهْدِي إِلَّا يُهْدَى فَمَا كُمْ كَيْفَ تَحْكُمُو

*He who guides to the truth, is he worthier to be followed, or he who guides not unless he is guided? What then ails you, how you judge?*²⁹⁹

And as He the Blessed, the Sublime, says:

يُؤْتَيِ الْحِكْمَةَ مَنْ يَشَاءُ مَنْ يُؤْتَ حِكْمَةً فَقَدْ تَيَ خَيْرًا كَثِيرًا مَا يَذَكَّرُ إِلَّا وَالْأَبَابُ

*And whoso is given the wisdom, has been given much good.*³⁰⁰

Also what he says about Talut (Saul):

اَصْطَفَاهُ عَلَيْكُمْ زَادَهُ بَسْطَةً فِي الْعِلْمِ جِسْمٌ اللَّهُ يُؤْتِي مُلْكَهُ مَنْ يَشَاءُ اللَّهُ اَسْعِي عَلَيْهِ

*Verily Allah has chosen him over you, and has increased him broadly in knowledge and body. Allah gives the kingship to whom He will. And Allah is All-embracing, All-knowing.*³⁰¹

And He said to His Prophet (s.a.w.s.):

كَمْ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا

*Allah's bounty to thee is very great.*³⁰²

And He says about the Imams from the Ahle Bayt of His Prophet, his progeny and his seed, may Allah bless them:

أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنَا إِبْرَاهِيمَ كِتَابًا
فَمِنْهُمْ مَنْ آمَنَ بِهِ مِنْهُمْ مَنْ صَدَّ عَنْهُ كَفَى {55} أَحْكَمَةً آتَيْنَاهُمْ مُلْكًا عَظِيمًا بِجَهَنَّمْ سَعِيرًا

*Or are they jealous of the people for the bounty that Allah has given them? Yet We gave the progeny of Ibrahim the Book and the Wisdom, and We gave them a mighty kingdom. And some of them (i.e., those they were jealous) there are that believe, and some of them that bar from it; Gehenna suffices for a Blaze!*³⁰³

"Verily, when Allah, to Whom belong Might and Majesty, selects a slave for the affairs of His slaves, He expands his breast for it; He entrusts to his hearts the fountains of wisdom, and profoundly inspires him with knowledge. So, after this, he does not stammer in answers, and he does not deviate from the truth in them. Thus, he is infallible (Masoom), supported (by Allah); he is accommodated (to the right path, his steps being) firmly guided; he will be safe from errors, slips and stumbling. Allah distinguishes him by this, because he is His Proof over his slaves, and His witness over His creatures –

كَمْ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ اللَّهُ فِي فَضْلِهِ عَظِيمٌ

*That is the bounty of Allah, He gives it to whom He will, and Allah is of bounty abounding.*³⁰⁴

"So, do they have the power to do the like of this, so that they can choose him? Or can the one that they choose have this attribution so that they may prefer him? By the House of Allah, they have transgressed against the truth, they have rejected the Book of Allah behind their backs as though they did not know, and in the Book of Allah there is guidance and cure. So they have rejected it, and they have followed their own desires. Therefore, Allah has found fault with them, detested them and cast them down, as He, to Whom belong Mighty and Sublimity, has said:

²⁹⁹ Surah Yunus 10:35

³⁰⁰ Surah Baqarah 2:269

³⁰¹ Surah Baqarah 2:247

³⁰² Surah Nisa 4:113

³⁰³ Surah Nisa 4:54-55

³⁰⁴ Surah Hadid 57:21

وَمَنْ أَضَلُّ مِمَّنْ اتَّبَعَ هَوَاهُ بَعْيَرْ هُدَىٰ مِنَ اللَّهِ لَا يَهْدِي إِلَّا قَوْمًا ظَلَّامِينَ

And who is further astray than he who follows his own caprice without guidance from Allah? Surely Allah guides not the people of the evil-doers.³⁰⁵

And He has said:

فَتَعْسَىٰ لَهُمْ أَضَلَّ أَعْمَالَهُمْ

Ill chance shall befall them, He will send their works astray.³⁰⁶

And He has said:

كَبُرَ مَقْتَنًا عِنْدَ اللَّهِ عِنْدَ الْأَذِنِينَ آمَنُوا كَذَّاكَ يَطْبَعُ اللَّهُ عَلَىٰ كُلِّ قَلْبٍ مُنَكَبٍ جَبَّا

Verily, hateful is that in the sight of Allah and the believers; so Allah sets a seal on every heart proud, arrogant.³⁰⁷

And may Allah bless the Prophet, Muhammad and his progeny, and bestow peace upon them with much bestowing.””

³⁰⁵ Surah Qasas 28:50

³⁰⁶ Surah Muhammad 47:8

³⁰⁷ Surah Momin 40:35