

Published on Al-Islam.org (https://www.al-islam.org)

Home > Kamaaluddin wa Tamaamun Ni'ma Vol. 2 > Chapter 43: Those who saw Imam al-Qaim (a.s.)

Chapter 43: 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 Yaqoob 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 Samarqandi (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 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 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 Muhanna 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 the 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 maidservant 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-Amari 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 Ukhiyya 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 calamites 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 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). 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 some time 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) 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) 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) 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:

"Therefore put off your shoes; surely you are in the sacred valley, Tuwa." 1

Scholars of the two sects are of the view that the shoes of Musa (a.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). It was that when Zakariya implored his Lord to teach him the names of Panjetan (the holy five) the Almighty Allah sent Jibraeel to him and he taught him their names.

Thus whenever Zakariya mentioned (remembered) the names of Muhammad, Ali, Fatima or Hasan (a.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), 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:

"And Musa chose out of his people seventy men for Our appointment..."2

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) 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) 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) on the Arabs. The Jews had told them all about the prophecies in the Old Testament and ancient scriptures. They had said that his domination over the Arabs would resemble that of Nebuchadnezzar in Bani Israel except that he would be claiming to be a prophet while in fact he would not be one.

Thus when the proclamation of the Messenger of Allah (S) was made they helped him on the testimony of 'There is no god except Allah and Muhammad is the Messenger of Allah' with the greedy intention that when circumstances are good and his affairs are in order, they would also be able to get his deputyship and authority. But when they despaired of getting rulership from His Eminence they joined other people having same view on the night of Uqbah to frighten the camel of Prophet (S) so that it may throw him down, killing him.

They covered their faces like others but 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 Ishaq. 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 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 some time 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:

قَاتَلَهُمُ اللّهُ أَنَّ بِيُوْفَكُونَ

May Allah destroy them; how they are turned away!3

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:

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.4

I said: O son of Allah's Messenger, what does 'Amr' أُمْ ر 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:

The hour drew nigh and the moon did rend asunder. 5

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.'

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-Saajideen) used to recite this at this place in prostration (so saying he

pointed to the Black Stone):

'Your slave is at Your threshold, Your destitute is at Your door, You are asked for those things over which none except You have power.'

Then he looked to the right and the left and glanced at Muhammad bin 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 every day.

Mahmoodi asked us: 'Do you know this man?' 'No,' we replied. He said: 'By Allah, he is the Master of your time.' We asked: 'How do you know, O Abu Ali?' He said: 'I prayed to my Lord for seven years to let me have the glimpse of the Master of the Age.'

Then he said: 'Seven years ago that same gentleman was reciting the supplication of Isha in Arafat. I asked him: 'Who are you?' He replied: 'I am a human being.' I asked: 'From which race of human beings?' He said: 'From the Arabs.'

Then I asked: 'From which Arab clan?' He said: 'From the most noble and high clan.' I asked: 'Which is that?' He replied: 'Banu Hashim.' I asked: 'From which branch of Banu Hashim?' He said: 'That which is the highest in giving counsel and worthy of praise in its loftiness.' I asked: 'From which of these persons?' He said: 'From those who split the heads, fed the poor and prayed in the dead of the night when the people slept.'

I said to myself that he was an Alawite and I was inclined to the Alawites. Then he disappeared. I don't know whether he went to the sky or into the earth. I asked those who were around him whether they knew that Alawite gentleman. 'Yes,' they replied, 'He comes with us every year on foot to perform the Hajj.' I told them that I didn't see their footprints. Then I went towards Muzdalifah in a condition of grief and sorrow. That same night I saw the Holy Prophet (S) in dream. He said: 'O Mahmoodi, you have seen what you desired.' I said: 'My master, who was he?' He replied: 'The one you saw during Isha was the Master of the Time.'

Thus when we heard this from him we became angry at him, why he did not inform us about it. He said that during the conversation he had forgotten about it."

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 Baghdadi that: Narrated to me

Abu Muhammad Ali bin Muhammad bin Ahmad bin Husain Mazarai that: Narrated to us Abu Ja'far

Muhammad bin Ali Mungazi 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: Ageed the servant,

Abu Muhammad Ibne Khairawayh and Hajiz Washsha all narrate from Aqeed the servant, and Abu Sahl bin Naubakht said: Ageed 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 Aqued 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 Sageel.

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 Baghdadi: 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 Samarrah 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 Samarrah 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 Samarrah but that it should be handed over to the Imam's representative in Baghdad.

The Imam's written communications must also be taken from this representative. In that same gathering Imam (a.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.

- 1. Surah Taha 22:12
- 2. Surah Araaf 7:155
- 3. Surah Taubah 9:30
- 4. Surah Yunus 10:24
- 5. Surah Qamar 54:1

Source URL:

https://www.al-islam.org/kamaaluddin-wa-tamaamun-nima-vol-2-shaykh-saduq/chapter-43-those-who-saw-imam-al-qaim#comment-0