

Chapter 45: 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 harass me 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:

وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقُرَى الَّتِي بَارَكْنَا فِيهَا قُرَى ظَاهِرَةً

And We made between them and the towns which We had blessed (other) towns to be easily seen. 1

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 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, Ahlul 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 عَنَ أَشْيَاءٍ إِن تَبَدَّ لَكُمْ تَسْؤُكُمْ

“O you who believe! Do not put questions about things which if declared to you may trouble you...”²

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:

“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 Qirat³ was less. So he added 18 Qirat and some Ratti⁴ 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 Jibraeel 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 وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

O you who believe! obey Allah and obey the Apostle and those in authority from among you.⁵

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 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 Kulaini from 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 Hulaish 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-Hulaishi 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 Saqar.

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 him as I have told you, and be lenient to 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 about her 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 Abdillah 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 successor 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 superfluities.

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 superfluities.

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 arrogants were drowned.

Some were such that when thrown into the fire, it became cool and comfort for them. For some of them the sea split and the enemies drowned in it. The Almighty Allah turned the dry staff into a python. Of them were such through whose hands the Almighty enlivened the dead and for some split the moon and in the same way gave speech to animals like camel and wolf, etc.

In other words the divine prophets presented such miracles that people were not capable of performing them. The wisdom of the Almighty was such that the prophets, though they possessed 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 Abdullah 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 – Abdullah 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:

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ

“Do men think that they will be left alone on saying: We believe, and not be tried?”⁶

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 legate.

The Almighty Allah, by His predetermined will, concealed his location and His elevated rank is with us, Ahlul 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.”

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.).

م معرين .نك ك، فك كن نملتعرين .ك كملأعف فنبني، م معرين .نبك ك فك كن ن .تعرفينبك كملأعف فحجك ك، ام معرين .حجك ك فك كن ن .تعرين .ك كضلت تن ندين .،الم مالمتين .ة ة ة ،ال .تغ غيب .بد دذ زهدين .،الم مفا اهديتينبوة فن نفضتطاعه هي ين نوة ةأمك كد درسوك كصلوت تهلل .عله هوآه هنت .والت توالءأمركأمرياملؤمني .واحلن نواحلسنبوا اوا اوجعفا اوموى بوا اوحمما اوعلما اواعلن نوة ةم ماي يصلوت تهلل .عليهمني . م ،مفثبتينعى بك كواستعمين .بطاك ك،وني .قليليل .أمك ك،وعاين .ممامتحت تبهك ك،وين .عى بطاة ةيل .أمك كي يسرته هن نخك ك، فك كب بن نبرك ك، وأمركينتظروأنتالعمل .ري .معهم مبالوت تي يه هح حر روك كيفالنه هياظهارأمه هو كف فسه ه، فصين .عى بك كبت . ب بتعل لماأخت تال .تأخريا اعجت ت،ال .أكش فا اسرته،ال .أث تا اكنمه ه ،ال .انازك كيفتدبك ك ،والأقول : ملوف ف؛ وا ابل لويلا المال .ر ر؛وقدامتالتالض ضمناجلر ر؟ . وأفوضاموريكا إليك . م مين .ك كن نترين .يل .أمك كظاها اا الملك كع ععلي ين نلكالسلن نوالقءة ةوالربن نواحلجةواملشة ةوالرادةواحلل لوالقوة ،ل لذك كيبوجبعمعاملؤمني .بت .ننر ربل .وك كصلواتكعله هوه هظر ةة،واح حالءة ة ،ا ان نالضالة ة،شافا ان ناجلهاة ة،أبز زا اب بمشاهده،وت تقوه ه، واجعا ان نر رعيه هبرؤه ه، وأقمن اخبدمته،وتوا اعى بمه ه، واحشرنابفزمته . م مه هن نر رع عا ات توبرت توذرت توات توصوت توه هن نني ه . هون نخلفهون نميه هون نه هون نفوقهون نحتتهحبك كالي ي .ع عن نحفه هبه،وظ ظفبهرسولكوي يرسوك ك . م مود ديفعمره،وزديفأه هوه هي نا أوليتهواسرته ه،وزد .كرك كه هفانهاهلاديواملي يوالقائماملي ي ،الطر رالتي يي

. بالزي يوالرضياملري ي ،الصابرا.تهدالشكور

م مال ا. اني .لطل لاللد .غيبه هوانقطع عخه ها ا ،والتا اذكه هوانتظاه هوالميانوقة ةالني . ظهورهوالدعاءلهوة
ةعه هحتاليقطناطولغيه همنظهورهوه ه،ويكن نيقينا .ك كا ايقيم مرسوك كصلوك كه هوه ه،وا اج هه هن نو
كوتنزيك ك،وو وقلوا اعلاالمين نه هحتتسك كا اعليه همنها جي بواحلجةالعظى ي ،والطرة ةالوسى ي ،وقوا اعليه
ه ،وثبا اى متابعتهواجعلا ا .حزه هوأعواه هوأنصاه ه ،والرني .بفعلها .تسلبا اك كيفحياتا ال .د دوفاتا
احتتتوفاناون نعى بذك كري .شاني .والناني .ال .مرني .ال .مكذني . اللم معل لفره هوأيه هبالنر ر،ور رناصريه،ول
لخاذه ه،ودر رعى بن نب به هوكب به ه،وأظر ره هق ق،وت تبهالباطل،واسذ ذه هك كاملوني .ن نالل ل،وانش
شبهالبالد،وال لبهبابرةالكر ر،واقص مه هرؤوسالضة ة،وذل له هاجلبارن نوالكافرن ن،وأبره هاملنافني
والناكتنيومجمع عامخالني .وامللحدن نيفمشاق قالض ضومغارا ا،وبرا اوحبرا ا،وا اوجا انت .التدعمع مديا
اوالتيبي يم مآثارا،ور رمم مك ك،واف فممن مصدر رعباك ك، ود ده همامتى بن ند ،وأح حه ها ال لن نحك
ك،وري .ن نسك كحتيعد ديك كه هوعى بيديها ا اصحيا العج جفه هال .بده ةه هحتتطى ئبعده هنرياناالكافرن ن
،فإه هعبك كالذياه هك كوارتضيتهاهنصة ةنبك ك ،واصطفيتهبعك ك ،وعصمه همنالذنب يوبره همنالعيوب ،وأطلع
هعلبالغيب ب ،وأنتعت ته هوطهره همنالرس سوه هن نالندس . م مل لعله هوعى به هالة ةالطاهر ن،وعى بشيعتم
مني .،ويم من تامام مأفل لماياملن ن،واجل لذك كما اخا ان نل لك كوشة ةور ةوة قيت .النرد ده هغك كال .نب
ببهال .وجهك . الم مإنانشو وك كد دا ا ،وغية ةولا ا ،وشدةالزن نعليا ا ،ووقوعالفنت [بنا] ،وتظر رالعداء [علينا]
،وكثة ةعدوا ا،وقة ةعدنا . م مفاقج جك كح حمنكتعجه ه،ور رك كتعز ،وام معدلتظهرهاه هق قب بالعاملني . م
مإنانسك كن نتأذتلوك ك .ر رعدك كيفعك ك،ول لك كيفالك كبت .التدعلجورياب بة ةال .قصما اوالبنيةالأفا
ا،والقوةالأوهنتها،والركناال .هددتهاوالحا ال .فلتته،والسالحاالأكلتهاوالرة ةالنكسا ا،والشجاعاالقتلته،ال .ا
الإخذلته،وارم ما اب بحجركاغ غ،واضر .مبسيك كالقاع ع،وببأسكاي بالتره هعنالقوما .رمني ،وعذبأعداك كوء
. عديك كوأع ءرسولكبذ دولك كوأبي يعباك كاملؤمني

اللهماف فولك كوك كيفأرك كهل لعدوهود دن نكاده،وامر رن نر ربه،ول لدائرةالسء ععى بن نأرد ده هسوا ا،واع
عهه همام م،وارب به هقلوم م،وزلل للهاقدم م،وخذهمجهرهوبغته،وشددعليم معقاك ك،واخزهميفعك ك،والعم
ميفبالدك،وأسكم مأسفلنارك،وط طم مأد دعذك كو،وأصلهمناراوش شقبر رموتاهمنارا،وم محرناك ك ،فإ .مأضاعوا

ة ةواتبعواالشهوت توأذلا اعبادك

م موأحبيبوك كالقرن ن،وأرانوه هسرا ا .ظلة ةفه ه،وي به هالقلوباملة ة،وف فبهالصدورالوغر ،واع عه هالهوء ة
ةعى بق ق،وأم مبهاحلدوداملعطة ةوالحكامة ةنت .البينقو قال .ر ر،والعل لإلزه،واجعا ايا ب بن ناعوانهومقي
يسلطانهوالمؤمترينالمره،والراضنيه ه،واملسلمنياالحكامه،وممن .ة ةلهبهاباللتقيتن نك ك،أت تياربالذيتكشفالسء
،عوجتبياملضر را اك ك،وتني يمنالكربالعظم م،فاكف فا اب بالرن نولك ك

واجعه هخلة ة .أرضكا اضمث تله

الم مال .جتين .ن نء عل لد د ،ال .ين .ن نء عل لد د،ال .ين .ن نأل لاحتق

والغظ ظى بل لد د ،فأينأعد ذك كن نذك كين .،وأسري .ك كفأجرين

م مل لى بد دول لد د،وين .م مفائزاعنك كيفالديناوالخرةون ناملقربني

'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 us 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 his 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 Qummi told her that he is Abul Qasim Husain bin Rauh and led her to me. She came to him when I was there and said, “O Shaykh, what do I have with me?” He said, “Whatever you have with 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) 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:

أَنْ لُعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ

“Know that! The curse of Allah is upon the oppressors.”⁷

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) 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:

“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 Khuzai 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 Yaqoob Kulaini from Muhammad bin Yahya Attar from Muhammad bin Isa bin Ubaid Yaqteeni (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.”

- [1.](#) Surah Saba 34: 18
- [2.](#) Surah Maidah 5: 101
- [3.](#) Monetary unit
- [4.](#) Monetary unit
- [5.](#) Surah Nisa 4:59
- [6.](#) Surah Ankaboot 29:2
- [7.](#) Surah Araaf 7:44

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