

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

Home > Selected Narrations about the Twelfth Imam volume 2 > Chapter Five

Chapter Five

His life and miracles after his father's death, the story of those who had the honour of being his representatives, and those who had the privilege of seeing him during the minor occultation

Comprised of Three Sections

Section One

Those who were fortunate enough to meet him during the minor occultation, peace be on him1

Comprised of twenty-seven traditions

821. Kam al-d al-d al-d Mes b. al-Mutawakkil, may Allah be satisfied with him, narrated to us from Abd-Allah b. Ja far al-simyar who said: "I asked Musammad b. Uthm al-Amr, may Allah be satisfied with him, 'Have you seen the Master of this Affair?' He replied, 'Yes. My last meeting with him was beside the sacred House of Allah while he was saying, "O Allah! Fulfill for me what You have promised me.""

823. Al-KIIS: He has recorded from `AII b. Mulammad and other Shias of Qum, from Mulammad b. Mulammad al-`Imirs, from Abs Sa`sd Ghinim al-Hinds, a long tradition in which Abs Sa`sd mentions how he accepted Islam. In the end, he has mentioned the good fortune he had of meeting the Imam, peace be on him, the miracles that he saw from him, and that he gave him a purse [of money] for his expenses. As we mentioned, this tradition is quite long. Whoever wishes can read it from either al-Kiss

or Kam®l al-den.

824. Kam al-den6: Through the same chain (of narrators) from Ibrehem b. Mueammad al-`Alawe, from earef Abe Naer who said:

I went to the Master of the Time, peace be on him, who said to me, "Get me a red sandal." I brought it for him and he said to me, "Do you know who I am?" I replied in the affirmative. He asked, "Who am I?" I answered, "You are my master and the son of my master." He said, "I did not ask you about this." I said, "May I be sacrificed for you! Explain for me." He elaborated, "I am the last of the successors. Through me, Allah, Mighty and Majestic be He, repels the calamities from my family and my followers (ahle wa she att)."

825. Kam lal-den Renated to me Mu ammad b. al-easan, may Allah be satisfied with him, from `Abd-Allah b. Ja`far al-eimyare who said:

I said to Mu®ammad b. `Uthm®n al-`Amr®, may Allah be satisfied with him, "I want to ask you a question like the one Abraham asked his Lord—Mighty is his Majesty—when he said, "O Lord! Show me how You give life to the dead." He asked, "Do you not believe?" He replied, "Yes [I do believe] but [I am asking] for the assurance of my heart." So, tell me about the Master of this affair; have you see him?" He replied, "Yes, and his neck is like this," then pointed to his own neck.

826. Kam®l al-d®ng: Al-Mu®affar b. Ja`far b. al-Mu®affar al-`Alaw® al-`Amr®, may Allah be satisfied with him, narrated to us from Ja`far b. Mu®ammad b. Mas`®d, from his father, from Ja`far b. Ma`r®f, from Ab® `Abd-Allah al-Balkh®, from Mu®ammad b. ®®li® b. `Al® b. Mu®ammad b. Qanbar al-Kab®r—the slave of (Imam) al-Ri®®, peace be on him—who said:

After Ab® Mu®ammad al-`Askar®, peace be on him, died, the Master of the Time suddenly emerged from out of no-where upon Ja`far al-Kadhdh®b [the liar] who was arguing about [Ab® Mu®ammad's] inheritance. He said to him, "O Ja`far! Why do you seek [what is] my right?" Ja`far was confused and stunned. Then, the Imam disappeared from his sight. Ja`far searched for him amongst the people but did not find him. When [his] grandmother—the mother of (Imam) al-®asan died—she had ordered to be buried in the house but Ja`far had argued with them and had said, "This is my house. She cannot be buried here." Again, [the Imam] had emerged upon him and had said, "O Ja`far! Is this your house?!" Then he disappeared and after this, Ja`far never saw him again.

827. Kamt al-dtn10: Mutammad b. Ibrthtm b. Istq al-ttliqtnt, may Allah be satisfied with him, narrated to us from `Alt b. Atmad al-Ktft-known as Abt I-Qtsim al-Khadtjt-from Sulaimtn b. Ibrthtm al-Riggt, from Abt Mutammad al-tasan b. Wajnt al-Nattbt who said:

During my fifty-fourth Hajj, after one-third of the night had passed, I was in prostration beneath the drainpipe (al-Mtzb) [of Kaba]. I was crying and wailing in supplication when somebody shook me and said, "Stand up, O tasan b. Wajnt!" I stood up and saw a yellow skinny slave-woman who was less

than forty years old. I went along with her without asking any questions until we reached Khad ja's residence, peace be on her. There was a house there whose entrance was in the middle of the wall and had a wooden staircase. The slave-girl went up then I heard, "O sasan! Come up." I went up and stood at the door.

The Master of the Time said to me, "O sasan! Do you think that I was unaware of you? By Allah! I was with you every moment of your Hajj." Then, he recounted everything that I had done. I [fainted] and fell on my face. I felt a hand touching me and stood up.

Then, he said to me, "O sasan! Stay at Ja`far b. Musammad's house, peace be on him, and don't worry about your food, drink, and clothing." Then, he gave me a book in which the prayer called al-Faraj (du`sal-faraj) and salutations upon him were written. He said to me, "Say this prayer and send salutations upon me as mentioned over here. Don't disclose this book to anyone except my rightful friends. Allah, Majestic is His Might, will grant you success." I asked, "Master! Will I see you after this?" He replied, "O sasan! If Allah wills."

I finished my Hajj and stayed in Ja`far b. Mu\(\text{\text{\text{ammad's house}}}, peace be on him. I would go out of the house and only return to it to do one of three things: To renew my ablutions, to sleep, or to eat food. Whenever I entered the house to eat, I would find there a square bowl filled with water; on top it there would be a loaf of bread and on top of that whatever I had desired [to eat] during the day. I would eat it and it would be enough for me.

During the winter there would be winter-clothing and during summer, summer-clothing. During the day, I would bring the water in and sprinkle some of it in the house and I would leave the jug empty.

Sometimes, food would be brought for me that I didn't need and I would give it in charity at night so that those who stayed with me would not find out about my affair."

828. Kam I al-d In 11: Narrated to us Mu I ammad b. Ibr I b. Is I q al-I I lique, may Allah be satisfied with him, from Ab I l-Q sim `Al b. A mad al-Khad I al-K I for mal-Azd who said:

I was performing <code>Tawlf12</code> and had finished six rounds and had just intended to start the seventh round when I saw that on the right side of the Ka`ba a circle [of people had gathered]. There was a very handsome youth there, who had a fragrant smell. He was very majestic and with all his majesty he would come close to the people and speak with them.

I had never heard a better speech, sweeter words, and a better session than his. I went forward to speak with him but the crowd pushed me back. I asked some of them, "Who is he?" They replied, "He is the son of Allah's Messenger and appears for his close companions once every year and speaks with them." I cried out, "O my master! I have come to you for guidance, so guide me; May Allah guide you!"

[On hearing this], he, peace be on him, gave me a pebble and I turned back. One of the people asked, "What did he give you?" I replied, "A pebble," and opened my fist but found a piece of gold instead! I

continued going and suddenly there he was, beside me. He said to me, "My proof has been completed upon you and the truth has become manifest for you and blindness has been removed from you? Do you know who I am?" I replied in the negative.

He answered, "I am the Mahd. I am the Q. im of the time. I am the one who will fill [the earth] with justice just as it will be filled with injustice. The earth will never be devoid of Allah's Proof and the people will not be left without a divine proof. This is a trust [secret]; don't talk about it to anyone except your brothers who are on the right path."

829. Kamt al-denta: Narrated to us Atmad b. Ziyed b. Ja`far al-Hamdent, from Abt I-Qesim Ja`far b. Atmad al-`Alawt al-Riqqt al-`Urayet, from Abt I-tasan `Alt b. Atmad al-`Aqtqt, from Abt Nu`aim al-Antert al-Zaidt, who said:

I and a group from the Muqatira were in Mecca beside the Mustajir. Among them were: al-Maimidi, `Allin al-Kulaini, Abi I-Haytham al-Diniri, and Abi Ja`far al-Aiwal al-Hamdini and they were approximately thirty people. I knew not a single sincere person amongst them except Muiammad b. al-Qisim al-`Alawi al-`Aqiqi.

On that day—which was Dhe I-eijja 6, 293 AH—a youth emerged from the eawef who was wearing two pieces of clothing which he had used as ierem-clothing 14 and he was carrying his slippers with him. When we saw him, we all stood up because of his majesty. None of us remained except that he stood up and greeted him. He then sat down and looked towards his right and his left.

Then, he said, "Do you know what (Imam) Ab® `Abd-Allah used to say in the prayer of al-II®®?" We replied, "What did he say?" He said, "He used to say, 'O Allah! Surely, I ask You by Your Name by which the sky and the earth stand, and you differentiate between the truth and the falsehood, and You gather the scattered ones, and You scatter the gathered ones, and You enumerate the number of sand particles, the weight of the mountains, and the capacity of the ocean, that You send Your blessings upon Mu®ammad and the family of Mu®ammad and that You grant me relief and an exit-way regarding my [difficult] affairs." Saying this, he stood up and continued the ¶aw®f. When he stood up to go, we too stood up but forgot to ask him who he was.

The next day—at the same time—he emerged again from the <code>lawlf</code> and came to us. Like the previous day, we stood up. He sat in his place right in the middle, then looked towards his right and then left, and asked, "Do you know what Amlr al-Mu'minln 'All, peace be on him, used to say after his obligatory prayers?" We replied, "What did he say?" He said, "He used to invoke, 'O Allah! Voices are raised towards You, [invocations are made to You], faces are downcast before You, necks bow down for You, and You judge about the deeds. O the Best Who is asked and the Best Who gives! O Truthful, O Creator, O the One Who does not violate His promises! O the One Who has ordered to invoke and has taken the responsibility of responding [to the invocations]!

O the One Who said,

"Invoke Me, I will answer your prayers" (Quran Surah Ghafir 40:60).

O the One Who said,

"And when My servants ask you about Me, [tell them] surely I am Near, I respond to the supplication of the supplicant when he supplicates to Me; They should invoke Me and believe in Me; perhaps they may be guided" (Quran Surah Bagarah 2: 186).

O the One Who said,

"O My servants who have been extravagant to themselves! Don't despair of Allah's Mercy, surely Allah forgives all the sins; Verily, He is the Forgiving, the Merciful" (Quran Surah Najm 53:39)."

After saying this supplication, he looked left and right, then said, "Do you know what Amer al-Mu'minen, peace be on him, used to say in the prostration-of-thanking (sajdat al-shukr)?" We replied, "What did he say?" He answered, "He used to say, 'O He who the insistence of the insisters (ileger al-muliger) increases nothing in Him except generosity and munificence! O He who owns the treasures of the skies and the earth! O He who owns the large and small treasures! let not my misdeeds prevent You from Your obligations on me. I ask You that You deal with me as is worthy of You and You are Worthy of generosity, munificence, and forgiveness.

O Lord! O Allah! Deal with me as is worthy of You. You have the power to punish me and I am eligible for it. I have no argument and no excuse before You. I confess to all my sins and I acknowledge them all so that You may pardon me while You are more Aware of them than I am. I confess to all the sins that I have engaged in and to all the mistakes that I have committed and to all the bad deeds that I have performed. O Lord! Forgive me, have mercy, and ignore what You know [of my sins]. Surely, You are the Mightiest, the most Munificent."

Then, he stood up and continued the <code>Tawlf</code> and we too stood up in his reverence. He returned at the same time the next day and we stood up to welcome him as we had done in the past. He sat in the middle, looked right and left, and said, "Imam `All b. al-Tusayn, the Master of the Worshippers, used to recite the following supplication in prostration at that place—and he pointed towards the <code>Tijr</code> near the drainpipe (al-MTzb)—'Your servant is at Your doorstep, Your beggar is at Your door, I ask You what no one can fulfill but You."

Then, he looked right and left, then looked at Mutammad b. al-Qtsim al-`Alawt and said, "O Mutammad b. al-Qtsim! You are on [the path of] goodness (anta `alt khair), if Allah wills." Saying this, he got up and resumed the tawtf. None of us remained but that he had learnt the supplications which he had mentioned. We forgot to discuss him until the end of the day. Al-Matmtdt said to us, "O people! Do you know him?" We replied in the negative. He said, "By Allah! He was the Master of the Time, peace be on him."

We enquired, "Why so, O Ab® `Al®?" He replied that he had been asking his Lord, Mighty and Majestic be He, for the last seven years that He show him the Master of the Affair. Then he said, "On the night of the day-of-`Arafa, I saw the same person. He was reciting a supplication that I memorized. I asked him who he was. He replied, 'From the people.' I questioned, 'From which people? The [free] Arabs or their slaves and servants?' He replied, 'From the [free] Arabs.' I asked, 'From which Arabs?' He replied, 'From the noblest and highest amongst them.'

I asked, 'And who are they?' He replied, 'The Bant-Htshim.' I asked, 'From which tribe from the Bant-Htshim?' He replied, 'The highest and most elite of them.' I asked, 'From whom amongst them?' He said, 'From those who split the skulls [of the enemies], fed food [to the people], and prayed during the night while the people were asleep.' I said: 'He is an `Alawt [i.e. a descendant of Alt b. Abt tilb] and I love the `Alawts.'

Then, he disappeared from right in front of my eyes. I didn't know where he went, [up] in the sky or [down] in the earth. I asked the people who were around him, 'Do you know this `Alaw®?' They replied, 'Yes. He performs Hajj with us every year on foot.' I exclaimed, 'Glory be to Allah! By Allah, I did not see the effect of walking in him [i.e. swollen or bruised feet, etc.].' I went to Muzdalifa15 while I was grieving and sorrowful because of his separation. When I slept that night, I saw the Messenger of Allah, Allah's blessings be on him and his family, in my dream and he said, 'O Mu®ammad! Did you see what you were looking for?'

I asked, 'And what is that, my Master?' He replied, 'The person whom you met at the beginning of the night. He is the master of your time." When we heard this [story] from him, we protested to him for not informing us [earlier]. He said that he had completely forgotten about it until he mentioned it to us.

(Al-Padeq says): `Ammer b. al-Pusayn b. Iseeq al-Asreshane, may Allah be satisfied with him, also narrated this tradition to us at the mountain of Betak in the land of Farghena16. He said, "Abe I-Eusayn Mueammad b. `Abd-Allah al-Iskee narrated to me, from Sulaim, from Abe Nu`aim al-Anere who said, "I and a group of the Muqaeeira were in Mecca beside the Mustajer. Among them were: al-Maemede, `Allen al-Kulaine, and . . ." He mentioned the exact same tradition.

And also narrated to us Ab® Bakr Mu®ammad b. Mu®ammad b. `Al® b. Mu®ammad b. ®®tim, from Ab® I—®usayn `Ubaid—Allah b. Mu®ammad b. Ja`far al—Qa®ab®n® al—Baghd®d®, from Ab® Mu®ammad `Al® b. Mu®ammad b. al—®usayn al—M®dhar®'®, from Ab® Ja`far Mu®ammad b. `Al® al—Munqidh® al—®asan® at Mecca who said, "I and a group of the Muqa®®ira were in Mecca beside the Mustaj®r. Amongst them were: al—Ma®m®d®, `All®n al—Kulain®, and al—®asan b. al—Wajn® and they were approximately thirty people . . ." He mentioned the exact same tradition.

830. Kam®l al-den17: Abe l-Adyen narrates that

I used to serve Imam al-Tasan b. `Alt b. Mutammad b. `Alt b. Mtst b. Ja`far b. Mutammad b. `Alt b. al-Tusayn b. `Alt b. Abt tilb, peace be on them, and I used to carry and convey his letters to the

cities. I went to him when he was afflicted with the disease that became the cause of his death. He wrote a letter and said to me, "Take it to Mad\(\text{\text{\text{l}}}\) in. You will be absent for fifteen days and when you return to \(\text{\text{\text{\text{\text{\text{l}}}}}\) on the fifteenth day, you will hear the voices wailing in my house and you will find me in the place where I will be given the ritual bath."

I said, "O my master! When that happens then who [will succeed you?]" He replied, "The one who will seek the reply of these letters from you." I asked for more [explanations on the issue]. He said, "The one who will lead my funeral prayers is the Qs'im after me." I asked for more. He said, "The one who will inform about the contents of the money–bag." Awe prevented me from asking him about the contents of the money–bag.

I took the letters to Mad®'in received their answers and entered S®marr®' on the fifteenth day like he—peace be on him—had said to me. I heard the wails from his house and saw his body at the place of the ritual bath. His brother Ja`far b. `Al® was standing at the doorway. People had surrounded him and were expressing their condolences to him and congratulating him [on being the next Imam]. I thought to myself, "If this person is an Imam, then the position of Imamate has been scrapped." I knew him too well. He would drink alcohol, gamble in the royal palace, and would play the ®anb®r18.

Anyway, I went forward and expressed my condolences to him and congratulated him but he did not ask me about anything. At this juncture, `Aq\(\text{\text{\text{I}}}\)d the servant emerged from the house and said, "O master! Your brother has been shrouded. Kindly come and say the [funeral] prayers."

Hence, Ja`far b. `Al® and the Shias who were with him entered the house accompanied by al-Samm®n and ®asan b. `Al®—known as Salma who was later killed by al-Mu`ta®im. When we entered the house, I saw the shrouded body of al-®asan b. `Al®, peace be on him, on the bier. Ja`far b. `Al® stepped forward to lead his brothers [funeral] prayers. Just as he intended to say the Takb®r [i.e. the commencing Allah-Akbar of the prayer], a child emerged whose complexion was neither dark nor white, had curly hair, and his teeth had spaces between them.

He pulled Ja`far b. `Al®'s robe and said, "O Uncle! Step back. I am more worthy of leading the [funeral] prayers for my father." Ja`far stepped back while he had turned pale. The child came forward and led the prayers and [the Imam] was buried beside his father's grave, peace be on them.

Then, he said to me, "O Ba rel Bring forth the replies of those letters that are with you." I handed him the replies of the letters and thought to myself that [I saw] two of the signs but the issue of the money-bag is still pending. Then I went out to Ja far b. `Al who was breathing heavily with grief.

Is iz al-Washsh asked him, "O my Master! Who is this child so that we establish an argument against him?" He replied, "By Allah, I had not seen him before this day and I don't know who he is." While we were sitting, a group of people came from Qum and asked for (Imam) al-sasan b. `Als, peace be on him. They were informed about his death and wanted to know to whom [they must offer their condolences]. The people pointed to Ja`far b. `Als. They went towards him, said hello, and expressed

their condolences and congratulated him. They said, "We have with us letters and money. Inform us about the owners of the letters and the amount of the money." On hearing this, Ja`far stood up and shook his clothes and said, "Do you expect us to have knowledge about the unseen?"

Instantly, the servant appeared and said, "You have with you letters from so and so and you have a money-bag which contains a thousand dinars, of which ten are worn out." They immediately handed over the letters and the money and said, "The one who has asked you to take these is the Imam." Ja`far went to al-Mu`tamid and told him what had happened. Al-Mu`tamid dispatched his soldiers and they arrested <code>@aq@l</code> the slave-woman and demanded the child from her. She denied [he was born] and claimed she was presently pregnant, to divert them [from investigating further] about the child. She was handed over to ibn Ab@ I-Shaw@rib the judge. The unexpected death of `Ubaid-Allah b. Ya@y@ b. Kh@q@n and the revolt of @@@ib al-Zanj in Ba@ra, kept them busy and they ignored the slave-woman who managed to escape from them. And all praise is for Allah, the Lord of the worlds.

831. Al-Ktft19: `Alt, from Abt `Alt Atmad b. Ibrthtm b. Idrts, from his father who said: "I saw him, peace be on him, after the death of (Imam) Abt Mutammad when he was an adolescent. I kissed his hands and his forehead."

832. Kamtl al-dtn20: Abt l-`Abbts Atmad b. al-tusayn b. `Abd-Allah b. Mutammad b. Mihrtn al-tbt al-`Artt, may Allah be satisfied with him, narrated to us at Marv, from [Abt] l-tusayn [b.] Zaid b. `Abd-Allah al-Baghdtdt, from Abt l-tasan `Alt b. Sintn al-Mautilt, from his father who said:

When our master—Ab® Mu®ammad al-®asan b. `Al® al-`Askar®, peace be on him—passed away, a delegation from Qum and from the mountains came with the wealth that was customary for them to bring and they were not aware of (Imam) al-®asan's death. When they reached S®marr®' they asked about our master, al-®asan b. `Al®, peace be on him, and they were informed that he had died.

They asked, "Who is his inheritor?" They were told, "His brother, Ja`far b. `Al\darkarranger." They asked, "Where is he?" They were told that "He is drinking [wine] in a boat on the Tigris River accompanied by some singers." The delegates consulted amongst themselves that these [acts] are not the attributes of an Imam. Some of them suggested that they go back and return the wealth to their respective owners. Ab\darkarranger. Ab\darkarrangers. Ab\darkarranger

When he returned, they went to him and greeted him and said, "O our master! We are residents of Qum and amongst us, there are some Shias and some others. We used to bring the wealth and give it to Ab® Mu®ammad al-®asan b. `Al®." (Ja`far) asked, "Where is [the wealth]?" They replied, "It is with us." He said, "Bring it for me." They argued, "We can't. There is a method of handing over this wealth."

He said, "And what is that?" They explained, "This wealth has been collected from the Shias one coin or a few coins at a time. These are then put in a sack and sealed. Whenever we presented them to our master Ab® Mu®ammad, peace be on him, he would say, 'The total number of dinars in the sack is so

and so. Such and such person has sent so and so number of them . . .' and he would mention the name of all the people. He would even describe the inscriptions on the seals of the money-bags." Ja`far answered, "You are lying! You are attributing to my brother what he did not do. [What you except from me] is the knowledge of the unseen that no one knows except Allah." When they heard this statement from Ja`far, they exchanged glances amongst themselves. Then, he said, "Hand this wealth over to me." They replied, "We are only the deliverymen.

The owners of this wealth have entrusted them to us. We will not hand them over except after [seeing] the signs that we know from our master, al-Tasan b. `AlT, peace be on him. If you are the Imam, then prove it; otherwise we will return these monies to their owners and then, let them do whatever they like."

Ja`far complained to the caliph who happened to be in Semarre at that time. The caliph summoned them and ordered them to give the money to Ja`far. They said, "May Allah make the Emir righteous! We are a group who have been paid and entrusted to these money by their owners whom we represent. They have given them to us on the condition that we only hand them over [after seeing] signs and proofs. This was our custom when Abe Mueammad al-easan b. `Ale, peace be on him, was still alive." The Caliph responded, "What was the sign that Abe Mueammad used to show?" They said, "He used to describe the dinars, their owners, the wealth, and their amount.

When he did this, we handed over the wealth to him. We have come to him many times and always, this was the sign and proof. Now that he has died, if this man is the owner of his affairs, then he should show us [the miracles] that his brother used to. Otherwise, we will return them to their original owners." Ja`far said, "O Emir! These people are liars and are lying about my brother.

This is the knowledge of the unseen (`ilm al-ghayb)." The caliph shot back, "They are merely messengers and a messenger duty is to convey the message." Ja`far was stunned and had no option but to keep silent. The delegation then said, "May the caliph oblige us by sending an escort with us until we exit the city." So al-Mu`tamid sent one of his servants and he escorted them out of the city. Just as they exited the city, a very handsome boy appeared who looked like a servant.

He called out, "O son of so and so and O son of so and so! Answer the call of your master." They asked, "Are you our master?" He replied, "I seek refuge in Allah! I am the slave of your master, so proceed towards him." We walked along with him until we entered the house of our master, al—£asan b. `Al£, peace be on him. We saw his son, our master, the Q£'im, peace be on him, sitting on a chair. He visage was like the moon and he was wearing a green robe. We exchanged greetings then he said, "The total number of coins is so much dinars; such and such person carried so and so amount of it . . ." He continued describing until he had described everything. He then described our clothes, belongings, and animals.

[On hearing these], we fell down in prostration to thank Allah, Mighty and Majestic be He, for what we had recognized. We kissed the earth in front of him and asked him what we wanted and he answered

everything. We handed the wealth to him and the QT'im ordered us not to bring wealth to STmarrT' anymore. He said that he would appoint a person in Baghdad to whom all the money should be given to and that all the signed letters (al-tauqTT) would come through him.

When we were about to return, he gave Ab® I-`Abb®s Mu®ammad b. Ja`far al-Qumm® al-®imyar®, some ®un®21 and a shroud, saying, "May Allah give you great reward concerning yourself!" Ab® I-`Abb®s had barely reached the passageway of Hamadan when he passed away; may Allah have mercy on him. Ever since, we have been taking the money to Baghdad to the appointed deputies and his signed letters are with them.

833. Al-TTST's al-Ghayba22: It has been narrated from Rashtq TTTib al-Mtdrty that

Al-Mu`ta®id sent for us and we were three people. He ordered each of us to mount a horse and take a spare one with him and take along the least things necessary [for travel]. He told us to go to S®marr®' and he described for us the exact area and house. He then said, "When you reach there, you will see a black slave at the door. Raid the house and bring for me the head of whoever you find in it." We reached S®marr®' and found the facts exactly as he had told us. At the entrance, there was a black slave, in whose hand was a cloth which he was weaving. We asked him about the house and those who were inside.

He replied, "Its owner." By Allah! He did not pay attention to us and didn't even care [about what we were going to do]. We raided the house as ordered and found a dark room in it. Opposite the room, there was a curtain; we had never seen anything finer than it before. It was as if it had just been woven a few moments ago.

So, we raised the curtain and we saw a huge house filled with water like a sea. In the farthest end of the room, there was a mat which we realized was [floating] on water. Standing on the mat was a very handsome man who was praying. He neither paid heed to us nor to any of our means. As mad b. `Abd-Allah took the lead in crossing the room but started drowning in the water.

He was struggling until I stretched my hand towards him, rescued him, and brought him out. He became unconscious and remained in this condition for some time. Our second companion repeated the same act and met the same fate. I was stunned and said to the owner of the house, "I seek apology from Allah and from you. By Allah! I did not know about this [affair] and had no idea to whom I was coming. I repent to Allah." But the owner of the house did not pay any attention to what I said and did not cease from what he was doing.

We were struck with fear and left him. Meanwhile, Mu`ta®id was waiting for us and had instructed his doorkeepers to let us in regardless of the time we arrived. We arrived at night and they allowed us to see him. He asked us about our expedition and we informed him about what we had seen. He said, "Woe to you! Have you met anyone before me or have you spoken to anyone [about this]?" We said, "No." He said, "I am not my ancestor's descendant23—and he solemnly vowed—if I don't instantly chop off your

heads if any news about this incident reaches me [from someone other than you]." So, we didn't dare mention this incident to anyone except after he died.

834. Al-Kefe24: `Ale b. Mueammad, from Mueammad b. `Ale b. Ibrehem, from Abe `Abd-Allah b. enit that he saw him near the Black-Stone (eajar al-Aswad) while the people were [wrestling each other] to reach it, and he was saying, "They have not been ordered to do this."

835. Ghaybat al-Shaykh25: A group informed us from al-Talla`ukbar®, from A®mad b. `Al® al-R®z®, from `Al® b. al-®usayn, from a man—who he said was from Qazw®n but did not mention his name—from <code>%ab®b</code> b. Mu®ammad b. Y®nus b. Sh®dh®n al-®an`®n® who said:

I went to `Al® b. Mahziy®r al-Ahw®z® and asked him about the family of (Imam) Ab® Mu®ammad, peace be on them. He said, "My brother! You have asked about a great matter! I performed Hajj twenty times with the purpose of seeing the Imam with my eyes but had no luck. One night, I was sleeping in my sleeping-place, when someone called out to me, 'O `Al® b. Ibr®h®m! Allah has given me permission to perform Hajj.'

I was restless the whole night until morning. I was in deep thought about my affair and was waiting for the Hajj season, day and night. When the Hajj season finally arrived, I made preparations and started my journey towards Medina. I continued until I reached Yathrib. I asked about the family of (Imam) Abs Musammad, peace be on him, but found no trace of them nor heard any news about them. I kept thinking about this affair until I went out of Medina and commenced my journey towards Mecca.

I entered Ju`fa and stayed there for a day then set of for al-Ghad®r which is about four m®ls26 beyond Ju`fa. There, I entered the mosque, prayed, and put my forehead on the earth [in prostration] and greatly prayed to Allah and invoked Him, asking about them. Then, I set off for `Usf®n and continued until I entered Mecca. I stayed in Mecca for a few days performing ®aw®f and worshipping Allah. One night, while I was performing ®aw®f, I noticed a handsome fragrant youth who walked nicely and was circumambulating Ka`ba. My heart inclined towards him and I stopped near him and slightly touched him. He asked me, "Where are you from?" I replied, "From Iraq."

He asked, "Wherefrom in Iraq?" I answered, "Ahw®z27." He asked, "Do you know al-Kha®b in Ahw®z?" I replied, "May Allah have mercy on him! He was called and he has answered the call [i.e. he has died]." He rejoined, "May Allah have mercy on him! How lengthy were his nights, how intense was his devotion, and how plentiful were his tears! Do you know `Al® b. Mahziy®r?" I replied, "I am `Al® b. Ibr®h®m." He greeted me, "May Allah keep you safe, O Ab® I-®asan! What did you do to the sign that was between you and (Imam) Ab® Mu®ammad al-®asan b. `Al®, peace be on him?"

I replied, "It is with me." He said, "Bring it out." I put my hand in my pocket and brought it out. When he saw it, he could not control the tears from pouring out of his eyes. He cried and wailed until his old clothes became wet. He said, "O son of Mahziy r! You have been permitted now. Pack up and prepare yourself until it becomes pitch dark in the night and its darkness overwhelms the people. Go to the

Canyon of Ban Temir and you will meet me there." I returned to my residence and when I felt that the time had come, I prepared my saddle, readied my she-camel, packed my belongings, sat on my mount, and traveled very fast until I reached the Canyon.

There, I saw the youth standing. He called out, "O Ab® I-®asan! Come to me." I went towards him and when I reached him, he greeted me first and said, "O brother! Come along with me." He talked with me and I with him until we crossed the mountains of `Araf®t and set off towards the mountains of Min®. When the rays of the first dawn (al-fajr al-awwal) appeared, we still hadn't reached the mountains of ®® if. On reaching there, he ordered me to dismount and said, "Descend and perform the night-prayers." I performed the prayers.

He told me to perform the Watr prayer and I obliged—this was a useful lesson from him. Then, he ordered me to perform the thanking-prostration (sajdat al-shukr) and the advised deeds after the prayers. After he finished his prayers, he mounted his ride and told me to do so too. We traveled until we reached the pinnacle of stif.

He asked me, "Do you see anything?" I replied, "Yes. I can see a sand-dune on which is a hair-tent. The tent glows with light." When I saw it, I felt inclined towards it. He said to me, "That is [the place of] wishes and hopes." He then said, "Come along with me, O brother!" He went and I went along with him until he descended from the peak and reached the foot of the mountain. He told me, "Come down, for it is here that every arrogant is degraded and every despot has to bow down." He continued, "Drop the reins of the she-camel." I asked, "In whose care should I leave it?" He replied, "[This is] the sanctuary of the Q®'im, peace be on him. No one enters it except a believer and none exits it except a believer." So, I dropped the reins of my camel.

He walked and I walked along with him until he reached the tent's door. He went inside and ordered me to wait until he came out. [When he came out] he said, "Enter! Therein lies safety." I entered and saw him sitting wearing one garment on top and another as a trouser. His outer garment was tied around him in such a way that one of its ends was on his shoulder. He was like a purple daisy on which dew had formed . . . He was like a benevolent, generous, pious, pure, and neither very tall nor very short, but had average height.

He had a round head, a wide forehead, long thin eyebrows, aquiline nose, thin cheeks, and on his right cheek was a mole like a grain of musk on a piece of ambergris. When I saw him, I greeted him and he returned my greetings in a better way. He spoke to me and asked me about the people of Iraq. I replied, "They have been forced to wear the robe of disgrace and they are lowly amongst the nation."

Then, he said to me, "O son of Mahziy r! Soon, your [people] will rule them like they are ruling you now and then, on that day, they will be the lowly ones." I said, "My master! Indeed, my homeland is far and it has taken me a long time to reach to you." He answered, "O son of Mahziy r! My father, Ab Mu ammad, has taken a covenant from me that I not stay in the neighborhood of a people on whom is

Allah's wrath and His curse and whom are disgraced in this world and the Hereafter and will have a painful torment.

He has ordered me that I not stay in the mountains except the rugged ones and in the lands except the dusty ones. Allah, your Guardian, has manifested dissimulation (al-taqiyya) and has ordered me to practice it. So, I will practice dissimulation until the day I am given permission to emerge." I asked, "My master! When will this happen?" He replied, "When the path to Ka`ba is blocked, the sun and the moon come together, and the planets and the stars revolve around them." I enquired, "When, O son of Allah's Messenger?" He said, "In such and such year when the Land-Creature (D®bat al-Ar®) emerges from between (the mountains) of @af® and Marwa. He will have with him the Staff of Moses and the Ring of Solomon. He will drive the people to the gathering place."

I stayed with him for a few days. He permitted me to leave after I reached my greatest desire and set off for my home. By Allah! I journeyed from Mecca to Ksfa and with me was a slave who served me. I saw nothing except goodness. And Allah's blessings be on Musammad and his family.

836. Kam al-den al-den al-den al-mutawakkil, may Allah be satisfied with him, narrated to us from Abd-Allah b. Ja far al-eimyare, from Ibrehem b. Mahziyer who said:

I entered the city of the Messenger, Allah's blessings be on him and his family, and sought news about the family of Abs Musammad al-sasan b. `Als, peace be on him, but found nothing. I went to Mecca for the same reason and during sawsf, I saw a youth who had a tanned complexion and was very handsome and good-looking. I went to him with the hope of finding what I was seeking. I greeted him and he replied to my greetings nicely, and asked me, "Which city do you belong to?" I replied, "I am from Iraq." He enquired, "Which city of Iraq?" I answered, "I am an inhabitant of Ahwsz."

On hearing this, he said, "Good to meet you! Do you know Ja`far b. <code>lamdln</code> al-<code>lulaynl</code> in Ahwaz?" I responded, "He was called and he answered [i.e. he passed away]." On hearing this, he remarked, "May Allah have mercy on him! His nights were long and his reward will be great. Do you know Ibrlh b. Mahziylr?" I answered, "I am Ibrlh b. Mahziylr."

He embraced me for a long time and exclaimed, "Welcome, O Abt Istiq! Where is the sign which was between you and (Imam) Abt Mutammad, peace be on him?" I replied, "You mean the ring from Abt Mutammad al-tasan b. `Alt al-tayyib, peace be on him, by which Allah, the Exalted, granted me high stature." He answered, "I am asking for nothing else." I took out the ring and when he saw it he cried and kissed it.

He then readout what was written on it: "O Allah, O Mutammad, and O `Alt." He then said, "May my father be sacrificed for the hand that wore it . . . O Abt Istiq! Tell me what you intend to do after completing your Hajj." I said, "I swear by your father, my aim was nothing but what I will ask you about its hidden [affairs]."

He replied, "Ask whatever you intend and God Willing, I will explain them for you." I questioned, "Do you have any news about the family of (Imam) Ab® Mu®ammad al-®asan, peace be on him?" He replied, "By Allah, I observe light in the foreheads of Mu®ammad and M®s®, the two sons of (imam) al-®asan b. `Al®, peace be on him. I am a courier sent by both of them to you, to inform you about their affair." If you desire to meet them and decorate yourself by their blessings, then come along with me to ®®'if but don't inform any of your friends about it."

So, I went along with him and passed through sandy lands until we reached the outskirts of a large desert. There, we saw a fur-tent which had been erected on top of a sand dune, due to which the lands around it were glittering. He hurried forward to seek permission and entered and greeted them and told them about me. The older one emerged from the tent. He was M-U-I-A-M-M-A-D, the son of (Imam) al-I-asan b. `AlI, peace be on him.

He was a youngster whose facial hair had barely started growing and his complexion was pure-white. He had a shiny forehead, separated eyebrows, smooth cheeks, aquiline nose . . . and was exceptionally handsome like a ben tree branch. His forehead was like a shining star. There was a mole on his right cheek [which was] like a piece of musk on the whiteness of silver. He had thick black hair which was hanging over his ears.

His visage was so fine that I had never seen such beauty, grace, and modesty. I rushed towards him and started kissing his feet and hands. He said, "O Ab® Is®®q! The passing days were [telling me] that I would meet you very soon. Although our residences were far apart and we were far from meeting, but the love for each other and the desire to meet you, had created for me an image of you that it was as if a single moment had not passed but that we were having pleasant conversations with each other and were imagining seeing each other. I express my gratitude to my Lord who is the owner of all praise for making this meeting possible and bringing to an end our waiting and separation."

He then asked me about all [my brothers]. I said, "May my father and mother be sacrificed for you! Ever since Allah took the life of my master Ab® Mu®ammad, I have been in search of your affairs from one land to another—and your affair was hidden from me until Allah obliged me by someone who guided and leaded me to you.

All praise is for Allah who obliged me by guiding me to your generosity. He then introduced himself and his brother Mss to me and then took me to another place and said, "My father took a covenant from me that I reside in no land but those who are the most concealed and the farthest away; so that my affairs would remain hidden and my place would remain protected from the plots of the deviated people and the conspiracies of those who are astray.

Thus, he sent me to the great deserts and the lonely lands. An ending awaits me in which this [problem] will be solved and the sorrows will be dispelled. He, peace be on him, acquainted me with the treasures of wisdom and hidden knowledge. If I make you aware of a small part of them, you will be needless of

the others.

"O Abe Iselq! [My father], peace be on him, said, 'Allah, the Exalted, will not leave any region of his earth and those who stride in obeying and worshipping him, without a (Divine) proof who will be the cause of their promotion, the leader they will follow, and will be their model whose customs they will practice and his clear path they will stride on. O my son! I have great hope that you will be one of those whom Allah, the Exalted, has enumerated amongst those [who He has selected] to spread the truth, eliminate falsehood, give stature to religion, and extinguish deviation. So O son! Stay in the most concealed of places and far-off locations, because for every friend of Allah, there is a harsh enemy and a disputing opponent, because they must fight the hypocrites and uproot the heretics and the stubborn. This should not scare you.

Be certain that the hearts of the people of obedience and sincerity fly towards you with desire like the birds towards their nests. They are a people who are regarded as lowly and humble, but before Allah, they are very dear. They seem disturbed and needy but [in reality] they practice contentment and abstention.

They have understood the religion and assist it against those who try hard in opposing it. Allah has destined them to suffer from oppression in this world so that He greatly honors them in the eternal abode [of Paradise]. He has created them with the characteristic of forbearance so that they attain the best of outcomes and the respects [of the Hereafter].

Therefore, my son, take the light of forbearance in all your tasks and you will be successful in reaching what Allah has made. Make honor the slogan of your intentions and God willing you will obtain the praised things. O my son! [It is as if I am seeing the time] when you will be assisted with divine help and its time will have arrived, victory will have been facilitated, and dominance will have been brought forward.

[It is as if I am seeing] you beside yellow flags and white banners which are flapping over you between the fatter and the Zamzam [in Mecca]. I see you [amongst your followers] who are in line to pledge allegiance to you and are expressing their love. They are organized around you like pearls on a necklace. [I hear] beside the Black-Rock (fajar al-Aswad) the hands being [pressed against each other as a gesture] of allegiance. They seek refuge to you and are those whom Allah has created out of clean birth (fahfrat al-wilfda)30 and the best essence (naffsat al-turba).

Their hearts (qul®buhum) are sanctified from the impurity of hypocrisy and their hearts (af'ida) are purified from the filth of heresy. They are gentle towards religion and very harsh towards tyranny. Their faces are shining with grace. They believe in the true religion and its followers. When their columns become firm and their pillars become upright, then with their support, the different ranks of the nation will come to the Imam.

They will pay allegiance to you under the shadow of a large tree whose branches stretch over the Sea of

Galilee (Lake Tiberias)31. It is then that the morning of truth will dawn and the darkness of falsehood will vanish. Allah will break tyranny by you and will bring back the teachings of faith. By you the resistance of the horizons and the peace of leniency will become manifest (istiq@mat al-@f@q wa sal@m al-rif@q).

The children in the cradle would wish that they could get up and come to you and the wild [animals] would wish that they had a path towards you. By you, the world will shake with joy. The branches of honor will sprout over your head, the framework of truth will firmly settle in its place, the runaways from religion will return to their nests, and the clouds of victory will pour onto you.

Then, you will choke the enemies and will assist all the friends. There will remain on the face of earth no powerful oppressor, no ungrateful denier, no vengeful hater, and no opposing enemy. Whoever relies on Allah, [Allah] is sufficient for him. Allah will surely complete His affairs and Allah has appointed to everything a value."

He then said, "O Ab Is Is Iq! Keep this meeting a secret except from those who are the people of acknowledgement and are your true brothers in religion. So, when the signs of reappearance and victory appear for you, don't lag behind your brothers in coming to us and rush towards the banners of certitude and the light of the lamps of religion, so that God willing, you will acquire guidance."

I stayed with him for some time and learnt from him lucid knowledge and illuminating laws. I irrigated the plants of my chest by the freshness of the refreshing wisdoms and delicate sciences Allah had stored in him. This continued until I feared that I might lose those who I had left behind in Ahw®z because such a long time had passed [since I last saw them]. I sought his permission to return and also informed him about the intense loneliness that I felt because I was going to leave him and had no choice but to depart.

Thus, he granted me permission and bestowed me with great supplications, which God Willing, will be reserved for me with Allah and useful for my descendants and relatives. When my departure neared and I was ready to set off, I gave him the more than fifty thousand dirhams that I had with me and asked him to accept them from me.

He smiled and said, "O Ab® Is®®q! Use it for your return because the [long Journey] will be hard and you will have to pass many deserts. Don't be sad that we have refused to accept it. We thank you and will remember this. May Allah bless what he has given you, maintain his bounties [upon you], grant you the best reward of the good–doers, and the most magnificent abode of the obedient.

Undoubtedly, grace is for Him and from Him. I ask Allah to return you to your companions with maximum benefits and safety and that you be in the shade of welfare because of a comfortable return. May Allah not make your course difficult and not baffle you in finding your way. I entrust you to Him. God willing, you will not get lost nor perish because of His Benevolence and Obligation. O Abi Ising! We are satisfied with the favors of what he has bestowed upon us and the welfare of what He has obliged us with. He has made the sincere intentions of our friends, them seeking goodness for us, and them doing what is immaculate, closer to piety, and has greater honor as an alternative to them helping us."

Then, I set off while I was thanking Allah, Mighty and Majestic be He, for guiding me and putting me on the right path. I then knew that Allah would not leave His earth empty of an evident proof or a standing Imam.

(Al-sadsq the author of Kamsl al-dsn says,) I mentioned this narration to increase the insight of those who possess certitude and to portray to them Allah's grace upon us by obliging us with this immaculate progeny. By narrating this report I intended to convey the [knowledge] entrusted to me so that Allah fortifies the illuminated path of [this religion] and its correct course through the power of determination, correct intentions, and firm will.

837. Kam I al-den32: Abe I-easan `Ale b. Mese b. Aemad b. Ibrehem b. Murammad b. `Abd-Allah b. Mese b. Ja`far b. Murammad b. `Ale b. al-eusayn b. `Ale b. Abe relib, peace be on him, who said that he saw written in his father's book, may Allah be satisfied with him, from Murammad b. Armad al-euwel, from his father, from al-easan b. `Ale al-eabare, from Abe Ja`far Murammad b. al-easan b. `Ale b. Ibrehem b. Mahziyer, from his father, from his grandfather, who said:

I was sleeping in my bed when I dreamt that somebody said to me, "Perform Hajj, for you will meet the master of your time." I woke up and was joyous and delighted. I continuously performed prayers (salst) until twilight, then, I finished the prayers and went out and asked about the Hajj pilgrimage. I saw a group who were ready for departure and very quickly joined [the caravan] that was ready to leave first.

I kept [joining the caravans that were ahead of my caravan] until one left for K®fa and I was with them. When I reached K®fa, I dismounted from my camel and left my luggage with my trustworthy brothers and left in search of the family of (Imam) Ab® Mu®ammad, peace be on him. But I found no trace nor did I hear any news [about them]. From there, I left for Medina with the first caravan.

When I reached it, I dismounted from my camel involuntarily and left my luggage with my trustworthy brothers and left to ask about and search for a sign of him, but I heard no news about him and found no trace of him. This continued until the people started to leave for Mecca and I joined them.

On reaching Mecca, I descended [from my mount], entrusted my luggage [to trustworthy people], and went in seek of the family of (Imam) Ab® Mu®ammad, peace be on him. Yet again, I heard no news nor found a trace. I was constantly in a state between hope and despair and I kept thinking and scolding myself until it became night. I said to myself, "I'll wait until the area around Ka`ba becomes less crowded then I'll perform ®aw®f and pray to Allah, Mighty and Majestic be He, to fulfill my desire." When it became less crowded, I got up to perform ®aw®f. I spotted a handsome youth who was very fragrant and was wearing two clothes—one on his shoulders and another as a trousers.

I startled him and he turned towards me and said, "Where are you from?" I replied, "From Ahwaz." He asked, "Do you know ibn al-Khattb?" I answered, "May Allah have mercy on him! He was called and he answered [i.e. he died]." He said, "May Allah have mercy on him! He used to fast during the days and used to stand up [in prayer] during the nights. He recited the Holy Quran and loved us." Then, he

asked, "Do you know `Ale b. Ibrehem b. Mahziyer?" I answered, "I am `Ale [b. Ibrehem b. Mahziyer]."

On hearing this, he said, "Welcome O Ab® I-®asan! Do you know who are the ®ari®ayn? I replied in the affirmative. He asked, "Who are they?" I said, "Mu®ammad and M®s®." He asked, "What did you do with the sign which was between you and (Imam) Ab® Mu®ammad, peace be on him?" I said, "It is with me." He said, "Show it to me." I brought out a beautiful ring. On its gem was inscribed "Mu®ammad and `Al®."

On seeing the ring, he cried for a long time while he was saying, "May Allah have mercy on you O Ab® Mu®ammad! You were a just Imam, the son of an Imam, and the father of an Imam. May Allah make you reside in the most exalted Paradise along with your forefathers!" He then said, "O Ab® I–®asan! Go to your lodging place and prepare your belongings for the journey. When a third of the night passes and two thirds remain, then come to us and [you will God willing], see what you wished."

I went to my lodging place and was deep in thought until the time for departure came. I got up, readied my mount, sat on it, and moved. When I reached the gully I found the youth there. He said, "Welcome, O Abe I-easan! Congratulations, for you have been given permission [to meet your Imam].

He set off and I went along with him until I passed by `Araf®t and Min® and I reached the lowest hill of the ®®'if mountains. He then said to me, "O Ab® I—®asan! Dismount and ready yourself for prayers (al—®al®t)." He dismounted and I did too. He completed [his prayers] and so did I. He then said, "Perform the morning prayers and keep it brief." He briefly performed the prayers and said the [finishing] salutations and then put his face on the earth.

Then, he mounted and ordered me to do so. I obliged and he set off and I went along with him until we reached the highest hill. He said to me, "Take a look. Can you see anything?" I took a look and saw a lush piece of land filled with grass and pasture which was different from its surroundings. I replied, "Yes, my master. I can see a lush piece of land filled with grass and pasture which is different from its surroundings." He asked again, "Do you see anything on its most elevated section?" I looked [again] and saw a tent made of fur on a sand dune from which light was radiating.

He said, "Do you see anything?" I answered, "Yes, I can see such and such." He said, "O son of Mahziy r! Purify [your] soul and light up [your] eyes! Therein lies the hope of the hopeful." He then said, "Come with me," and set off. I followed him until we reached the lowest hill. He then said, "Dismount, for this is the place where you will overcome all your difficulties." He dismounted and I did too and he said, "O son of Mahziy r! Release the reins of your camel." I asked [surprised], "To whom should I entrust my mount? There is no one here!" He answered, "This is a sanctuary where only the friends [of Allah] can exit." Hence, I released the camel.

He went forward and I followed him until we were near the tent. He then went ahead and said, "Stay here until you are given permission." He returned shortly and said, "Congratulations! What you had desired has been given to you." I went inside and saw him—may Allah's blessings be on him—seated

on a mattress which was covered by a red leather and he was leaning on a leather pillow.

I greeted him and he greeted me. I took a look at him and his face was like a piece of the moon, it was neither thin nor fat and not very long nor very short. He was tall and had a smooth forehead. He had long thin eyebrows, large dark eyes, an aquiline nose, and smooth cheeks and there was a mole on his right cheek.

When I saw him, his attributes and characteristics bewildered me. He then said to me, "O son of Mahziy r! In what condition did you leave your brothers in Iraq?" I replied, "In miseries and hardships. The swords of Ban I-Shai aben are continuously above their [heads]." He said, "May Allah kill them! Where are they deviating to? As if I am seeing a people who have been killed in their lands and the order of their Lord seizes them day and night." I asked, "When will this occur, O Son of Allah's Messenger?" He replied, "When the path between you and Ka`ba will be blocked by a group who are empty of goodness and Allah and His Messenger detest them. [When] redness appears in the sky for three days and silver pillars of light shine out of it. Then, al-Sar si will rise from Armenia and Azerbaijan with the intention [of reaching] the Black Mountain beyond Riyy33 which is connected to the Red Mountain and joined to the mountain of siliqen.

A catastrophic battle will occur there between him and al-Marwaz [34] [which will be so severe that] children's hair will turn white and grown men will become old. When bloodshed occurs between the two, then expect him to move to Zaur [3]. From there, he will travel to B h t and then to W si in Iraq. He will stay there for a year or less then he will move to K f a and a battle will occur between them between Najaf, sra, and Ghar 535. [It will be so intense] that the intellects (al-`uq l) will be stupefied.

It is then that the two groups will be destroyed and their survivors will be mowed down by Allah." He then recited His saying, Exalted be He: "In the name of Allah, the Beneficent the Merciful. Our command came to it—by night or by day—so We reaped it as though it had not sprouted [at all] the day before."36 I asked, "My master! O Son of Allah's Messenger! What does command mean [in this verse]?" He replied, "We are the command of Allah and His army." I asked, "My Master, O son of Allah's Messenger! Has that time arrived?" He replied, "The hour drew near and the moon split."37

838. Ghaybat al-Shaykh38: Atmad b. `Ubdtn—known as ibn al-ttshir—from Abt I-tasan Mutammad b. `Alt al-Shujt't al-Ktib, from Abt `Abd-Allah Mutammad b. Ibrthtm al-Nu`mtnt, from Ytsuf b. Atmad [Mutammad] al-Ja`fart who said:

I performed Hajj in the year 306 AH and stayed there in that year and the following years to 309 AH. Then, I exited Mecca and moved towards Syria. I was travelling on a path and had missed my morning prayers (Palet). I descended from the howdah39 and was preparing for the prayers when I saw four people in the howdah. I stopped in amazement when one of them said, "Why are you surprised? You have missed your prayers and opposed your religion."

I responded to the one who addressed me, "And what do you know about my religion?" He answered,

"Would you like to see the master of your time?" I replied in the affirmative. He pointed towards one of the four individuals.

I said, "Surely, [my master] has evidences and signs [as proof]." He asked, "Which one do you prefer: Do you want to see the camel and what is on it ascending to the sky? Or, do you want to see the howdah ascending to the sky?" I responded, "Either of them is [enough as] evidence." Then I saw the camel and what was on it ascending towards the sky. That man had pointed towards another person with a golden–tanned complexion who had the mark of prostration between his eyes."

839. Ghaybat al-Shaykh40: Almad b. `All al-Rize, from Abe Dhar Almad b. Abe Saura—who is Mulammad b. al-lasan b. `Abd-Allah al-Tameme, a Zaide—who said:

I heard this incident from a group who narrated it from my father, may Allah have mercy on him. He had set off for fayr and he had reported, "When I reached flayr, I saw a handsome youth who was praying (yufallf). [After finishing his prayers], he came out and so did I. We came out and went to the riverside.

He then asked me, 'O Ab® Saura! Where are you going?" I replied, "K®fa." He asked, "With whom?" I answered, "With the people." He said, "Don't [go with the people]. We will go together." I asked, "And who is with us?" He answered, "We don't want anyone with us." We walked through the night until we reached the graves of the Mosque of Sahla. He said, "This is your destination. If you want, go ahead." He continued, "You will pass by ibn al–Zur®r® `Al® b. Ya®y®.

Tell him to give you the wealth that is with him." I said, "He won't give it to me." He said, "Tell him the sign that they are so and so dinars, so and so dirhams, and they are in such and such place covered with such and such things." I asked him, "Who are you?" He replied, "I am Musammad b. al-saan."

I continued, "If it is not accepted from me and evidence is demanded from me?" He answered, "I am behind you." So, I went to ibn al-Zur and told him [what I had been ordered] but he rejected me. I said to him, "He has told me that I am behind you." He replied, "That is enough evidence and no one knew about this [money] except Allah the Exalted," and he handed them over.

840. Al-Hid 1 ya 41: From him (i.e. Al-1 usayn b. 1 amd 1), from Ab 1 Mu 1 ammad 1 b 1 b. Mahd 1 al-Jauhar 1 who said:

In the year 268 AH, I set off for Hajj. My destination was Medina because we believed then that the Master of the Time had appeared. While we were leaving Faid42, I fell ill but had an irresistible desire to eat fish [and dates]. When I entered Medina and met our brothers, they gave me the good news that he, peace be on him, had appeared at Triys. I went to Triys and when I went to the top of the valley I saw some ferocious Arab nomads.

I entered the palace and was waiting for something to happen until after I performed the two night prayers (sallaytu al-`ishs'ayn). Meanwhile, I was supplicating, pleading, and invoking. Suddenly, Badr

the servant called out to me, "O `Isī b. Mahdī al-Jauharī! Enter." I said "Allīhu akbar, la Ilīha illī Allīh" and excessively praised Allah, Mighty and Majestic be He, and glorified Him. When I reached the courtyard of the palace, I saw a spread tablecloth. The servant took me to it and sat me beside it.

He said, "Your master has ordered you to eat what you had desired in your illness while you were emerging from Faid." I said to myself, "This is sufficient proof for me. But, how can I eat while I have not seen my master and my guardian?" He called out to me, "O `ss! Eat from your food; for surely, you will see me." I sat down on the tablecloth and saw a hot sizzling fish and beside it were dates most similar to our dates and there was milk next to the dates. I thought, "I am ill and there is fish, dates, and milk here [which will deteriorate my health]." He called out to me, "O `ss! Do you have doubts about our affair? Do you know more [than me] as to what will benefit you and harm you?" I cried, sought forgiveness from Allah, and ate from everything.

Whenever I raised my hand from the [food to put something in my mouth], its empty place could not be seen [i.e. food would be replaced from where I had taken some]. I found it to be the most delicious thing I had ever tasted in the world. I ate a lot until I felt ashamed. He called out to me, "O `IsI! Do not feel ashamed. These are from the foods of Paradise. They have not been prepared by the creations."

I resumed eating until I realized I would not become full of it. I said, "O Master! I have had enough." He called out to me, "Come to me." I thought to myself, "How can I go to my master while I have not washed my hands?" He called out, "O `Ist! How [do you say this] whilst you hadn't washed your hands when you started eating?" I smelled my hand and it was more fragrant than musk and camphor.

I went near him and a light covered my vision. I became frightened to an extent that I thought I had lost my mind. He said to me, "O `ss! You would not have seen me if it wasn't for the deniers who are saying: 'Where is he? When did he come into existence? When was he born? Who has seen him? Has anyone received anything from him? What has he informed you about? Has he shown you any miracles?' I swear by Allah, they rejected Amt al-Mu'minth despite all the things they had narrated [about him] and they chose others instead of him and conspired against him and killed him.

They did the same to my forefathers and they did not acknowledge them. Instead, they attributed them to magicians, cohens, and the serving of Jinn." He then continued explaining until he said, "O `Ist! Inform our friends about what you have seen and refrain from disclosing them to our enemies, else this grace will be taken from you." I said, "My master! Pray that I remain steadfast." He replied, "If Allah had not made you steadfast, you would not have seen me. Now go with your need rightly fulfilled." I left while I was greatly praising and thanking Allah.

841. Al-Ktft43: `Alt b. Mutammad, from Mutammad b. Shtdhtn b. Nu`aim, from the female-servant of lbrthtm b. `Abda [`Ubaida] al-Ntstbtrt, who said: "I was standing with lbrthtm on [the mountain of] taft when he, peace be on him, came and stopped near lbrthtm and took his book of Hajj rituals then spoke with him about some things."

842. Muhaj al-da`aw t44: I found in a very old copy of a book from our companions whose date of writing was [the month of] Shaww 1, 396 AH, these words:

A supplication taught by our hoped-for master, Allah's blessings be on him, to a man from his followers in a dream. He was oppressed, so Allah granted him relief and killed his enemy: Informed me Ab® `Al® A®mad b. Mu®ammad b. al-®usayn b. Is®Q b. Ja`far b. Mu®ammad al-`Alaw® al-`Uray®® at ®arr®n, from Mu®ammad b. `Al® al-`Alaw® al-®usayn®—who was a resident of Egypt—who said, "A serious matter and great worry from the ruler of Egypt had distressed me and I feared for my life for he had complained about me to A®mad b. ®®®n.

I left Egypt to perform Hajj and then departed from <code>lijlz</code> to Iraq and set off to visit the martyrdom-place of my master Abla `Abd-Allah al-Lusayn b. `All, Allah's blessings be on them, to seek refuge to him, take shelter at his grave, and ask him for protection from the aggression of whom I feared. I stayed in <code>lill</code> [i.e. Karbala] for fifteen days—praying and supplicating day and night.

The Guardian of the Time and the Friend of the Beneficent appeared before me while I was [in a state] between sleeping and awake. He said to me, 'Al-Tusayn says to you, "O my son! Do you fear from so and so?" I replied, 'Yes. He intends to kill me and hence, I have taken refuge in my master and have complained to him about the intensity of what he wants to do against me.' He said, 'Why didn't you invoke Your Lord Allah, Mighty and Majestic be He, and the Lord of your forefathers, using the supplication through which the bygone prophets invoked Him? Indeed, they too [were suffering] from hardships but Allah granted them relief.'

I asked, 'What was their supplication?' He replied, 'On the night [before] Friday, perform the ritual bath (ghusl) and pray the night-prayers (falfit al-layl). After you perform the thanksgiving-prostration (sajdat al-shukr), recite this supplication while you are on your knees.' He then mentioned the supplication for me. I saw him again at the same time [on another night] while I was in a state between asleep and awake. He appeared to me for five consecutive nights and repeated the same things and the supplication until I memorized it.

He didn't appear on the night [before] Friday, so I performed the ritual bath, changed my clothes, applied perfume, performed the night-prayers, and the thanksgiving-prostration. Then, I knelt down and invoked Allah, Majestic and Exalted be He, using the supplication [he taught me]. On the night [before] Saturday, he came to me and said, 'Your prayers have been answered, O Musammad! Your enemy was killed—the moment you finished your supplication—in the presence of the one he had complained to, against you.' In the morning, I bid farewell to my master and left for Egypt.

When I reached Jordan, I saw a man from amongst my neighbors in Egypt who was faithful. He informed me that your enemy was captured by Atmad b. Item and he ordered that he [be executed] and his head was cut off from behind his neck. He continued, 'This happened in the night [before] Friday and he gave orders that His [body] be thrown in the Nile River.' A group of my family members and our

Shia brothers also informed me that it was reported to them that this event coincided with the time of the completion of my supplications—as was informed to me by my master—Allah's blessings be on him."

843. Kam®l al-d®n45: Narrated to us Mu®ammad b. Mu®ammad al-Khuz®`®, may Allah be satisfied with him, from Ab® `Al® al-Asad®, from his father, from Mu®ammad b. Ab® `Abd-Allah al-K®f®, that he mentioned the number of those he knew that had witnessed the miracles of ®®®ib al-Zam®n, peace be on him:

Amongst his representatives, those who saw him are as follows, From Baghdad: (1) al-`Amr®, (2) his son, (3) ®®jiz, (4) al-Bil®®, (5) al-`A®®®. From K®fa: (6) al-`®®im®. From Ahw®z: (7) Mu®ammad b. lbr®h®m b. Mahziy®r. From Qum: (8) A®mad b. ls®®q. From Hamd®n: (9) Mu®ammad b. ®®li®. From Riyy: (10) al-Bass®m®, (11) al-Asad®—meaning himself. From Azerbaijan: (12) al-Q®sim b. al-`Al®. From N®s®b®r: (13) Mu®ammad b. Sh®dh®n.

Those who were not his representatives, From Baghdad: (14) Ab I-QIsim b. Ab Iulais, (15) Ab I `Abd-Allah al-Kinde, (16) Abe `Abd-Allah al-Junayde, (17) Heren al-Qazzez, (18) al-Niyle, (19) Abe l-Qsim b. Dubays, (20) Abs `Abd-Allah b. Farrskh, (21) Masrsr the Chef—the slave of (Imam) Abs I-Pasan—peace be on him, (22) Anmad, (23) and Munammad, the two sons of al-nasan, (24) Ising the writer (al-Ketib) from Bane-Nebakht, (25) eleib al-Nawe', (26) the owner of the sealed purse. From Hamden: (27) Mueammad b. Kishmard, (28) Ja far b. eamden, (29) Mueammad b. Heren b. Imren. From Denawar: (30) easan b. Heren, (31) Armad b. Ukhayya, (32) Abe I-easan. From lefahen: (33) ibn Bezshela. From eaimara: (34) Zayden. From Qum: (35) al-easan b. al-Naer, (36) Mueammad b. Mulammad, (37) All b. Mulammad b. Isleq, (38) his father, (39) al-lasan b. Ya'qlb. From Riyy: (40) al-Qsim b. Mss, (41) his son, (42) Abs Musammad b. Hsrsn, (43) sesib al-seatat, (44) Als b. Mulammad, (45) Mulammad b. Mulammad al-Kulaini, (46) Abi Ja'far al-Rife'. From Qazwin: (47) Mirdes, (48) Ale b. Ale b. Ale b. Ale b. Ale b. Ale b. Ale ale From Figtar: (49) & (50) Two men. From Shahrazer: (51) Ibn al-Khel. From Feris: (52) al-Maerej. From Marw: (53) The owner of one thousand dinars, (54) The owner of some wealth, (55) The owner of the white paper, (56) Abe Thebit. From Neseber: (57) Mueammad b. Shu`ayb b. Telis. From Yemen: (58) al-Fatl b. Yazed, (59) His son al-tasan, (60) al-Ja fare, (61) Ibn al-A'jam®, (62) al-Shimsh®®®. From Egypt: (63) Father of two sons, (64) The owner of some wealth at Mecca, (65) Abt Rajt'. From Nattbayn: (66) Abt Mutammad b. al-Wajnt. From Ahwtz: (67) al-

I say: Al-Nere, may Allah have mercy on him, in the beginning of the seventh chapter of al-Najm al-theqib, has narrated the aforementioned tradition in Persian. Then, he has mentioned another group of people who have witnessed the miracles of elebib al-Amr, peace be on him, and have had the honor of meeting him and the privilege of seeing him.

There is no harm in mentioning their names here. Whoever intends to know more about them and the details of their reports, must refer to the writings of our fellow companions concerning the occultation and the rij®l books.

Here, we will only mention their names as has been recorded in the aforementioned book: (68) Al-Shaykh Abe I-Qesim al-eusayn b. Ree, (69) Abe I-easan `Ale b. Mueammad al-Samure, (70) eakema, the daughter of Imam Mullammad al-Taql, peace be on him, (71) Naslm, the servant of (Imam) Abl Mu\u2mmad, peace be on him, (72) Ab\u20e4 Na\u20e4r al-\u20e4ar\u20e4f, the servant, (73) K\u20e4mil b. Ibr\u20e4h\u20e4m al-Madan\u20e4, (74) Al-Badr, the servant, (75) The old woman who had brought up Amad b. Bill b. Dewed al-Ketib, (76) Mtriya, the female-servant, (77) The slave-girl of Abt `Alt al-Khayzartnt, (78) Abt Ghtnim, the servant, (79) A group of (our Shia) companions, (80) Abe Heren, (81) Mu'ewiyat b. eakem, (82) Mulammad b. Ayylb b. Nel, (83) 'Umar al-Ahwlzl, (84) A man from Feris, (85) Mulammad b. Isme'l b. Mese b. Ja far, peace be on them, (86) Abe Ale b. Musahhar, (87) & (88) Ibrehem b. Abda al-Nesebere and his slave-girl, (89),(90) & (91) Rasheg and his two companions, (92) Abe `Abd-Allah b. Telit, Abt `Alt Atmad b. Ibrehtm b. Idres, (93) Ja far b. `Alt al-Hedt, peace be on him, (94) A quard, (95) Abt I-tusayn Mutammad b. Mutammad b. Khalaf, (96) Ya`qtb b. Manfts, (97) Abt Sa`td al-Ghenim al-Hinder, (98) Mueammad b. Shedhen al-Kabule, (99) `Abd-Allah al-Sere, (100) Al-eej al-Hamdene, (101) Sa'd b. 'Abd-Allah al-Qumme al-Ash'are, (102) Ibrehem b. Mueammad b. Feris al-Nesebere, (103) `Ale b. Ibrehem b. Mahziyer, (104) Abe Nu`aim al-Angere al-Zaide, (105) Abe `Ale Mutammad b. Atmad al-Matmtdt, (106) Allen al-Kulaint, (107) Abt I-Haytham al-Anbert [or al-Denerel, (108) Sulaimen b. Abe Nu aim and Abe Ja far al-Aewal al-Hamdene, (109-139) Mueammad b. Ab al-Q sim al-`Alaw al-`Ag along with a group of about thirty men, (140) The grandfather of Aby I-Yasan b. Wajny, (141) Aby I-Adyn, (142) Aby I-Yasan Muhammad b. Ja'far al-himyary and a group of people from Qum, (143) Ibrehem b. Mueammad b. Aemad al-Aneere, (144) Mueammad b. `Abd-Allah al-Qumme, (145) Yesuf b. Aemad al-Ja`fare, (146) Aemad b. `Abd-Allah al-Heshime al-`Abbese, (147–186) Ibrehem b. Mueammad al-Tabreze along with thirty-nine people, (187) Al-easan b. `Abd-Allah al-Tameme al-Zaide, (188) al-Zuhre, (189) Abe Sahl Isme'e b. `Ale al-Naubakhte, (190) Al-`Aqed al-Nebe, the servant, (191) The lady who had taken care of Imam Abe Mueammad al-easan al-`Askar®, peace be on him. (192) Ya`q®b b. Y®suf al-®arr®b al-Ghass®n® or al-I®fah®n®, the who lived in Holy Mecca, (194) Mullammad b. `Abd-Allah al-lamid, (195) `Abd-Almad b. al-lasan al-Medirene, (196) Abe I-easan al-easane, (197) Abd-Allah al-Sufyene, (198) Abe I-easan al-easane, (199) Mutammad b. `Abbts al-Qatrt, (200) Abt I-tasan `Alt b. al-tasan al-Yamtnt, (201) & (202) Two men from Egypt, (203) The great worshipper (al-`®bid al-mutahajjid) from Ahw®z, (204) Umm Kulthem, the daughter of Abe Ja far Mueammad b. `Uthmen al-`Amre, (205) The messenger from Qum, (206) Sinen al-Maueile, (207) Aemad b. easan b. Aemad al-Ketib, (208) eusayn b. `Ale b. Mueammad, known as ibn al-Baghdede, (209) Mueammad b. al-easan al-eairafe, (210) Al-Bazzez al-Qumme, (211) Ja`far b. Atmad, (212) Al-tasan b. Watt al-taidaltnt who was in charge of the endowments (waqf) in Wesie, (213) Armad b. Are Ree, (214) Are I-rasan Khier b. Murammad, (215) Are Jafar Mulammad b. Almad, (216) The woman from al-Denawar, (217) Al-leasan b. al-leusayn al-Asb@b@bad@, (218) A person from Astar@b@d, (219) Mu@ammad b. al-@usayn al-K@tib from Marv, (220) Two people from Made'in, (221) `Alt b. tusayn b. Mest b. Btbawayh al-Qummt, the father of al-EadEq, (222) Abt Mutammad al-Da`lajt, (223) Abt Ghtlib Atmad b. Mutammad b. Sulaimtn alZurere, (224) Eusayn b. Eamden Neeir al-Daula, (225) Aemad Abe Sera, (226) Mueammad b. al-Easan b. `Ubaid-Allah al-Tameme, (227) Abe ethir `Ale b. Yaeye al-Zurere [al-Reze], (228) Aemad b. Ibrehem b. Makhlad, (229) Mueammad b. `Ale al-Aswad al-Dewede, (230) Al-`Afef, (231) Abe Mutammad al-Thumte, (232) Mutammad b. Atmad, (233) A man to whom a signed letter (tauge) was given at `Ukbarছ, (234) `Alyছn, (235) Al-ছasan b. Ja`far al-Qazwene, (236) A man from Feyname, (237) Abt I-Qtsim al-Jaltst, (238) Natr b. tabbtt, (239) Atmad b. Mutammad al-Sarrti al-Denaware, (240) Abe I-Abbes, (241) Mueammad b. Aemad b. Jafar al-Qatten, the representative, (242) Susayn b. Musammad al-Ash`ars, (243) Musammad b. Ja`far, the representative, (244) A person from Eba, (245) Abe Telib, the servant of a man from Egypt, (246) Mirds b. `Ale, (247) A person from Rabas samed (248) Abs I-sasan b. Kather al-Naubakhts, (249) Musammad b. `Als al-Shalmaghens, (250) The companion of Abe Ghelib al-Zurere, (251) Ibn al-Ra'es, (252) Heren b. Mese b. al-furet, (253) Mutammad b. Yazdtd, (254) Abt `Alt al-Ntlt, (255) Ja`far b. `Amr, (256) Ibrthtm b. Mutammad b. al-Faraj al-Zatjt, (257) Abt Mutammad al-Sarwt, (258) The slave-girl of Mtst b. 'tst al-Hishimi, (259) The female owner of a small box, (260) Abi I-iasan Aimad b. Mulammad b. Jibir al-Baledhure, the author of Terekh al-ashref, (261) Abe I-eavyib Aemad b. Mueammad b. Bueea, (262) Asmad b. al-sasan b. Abs stills al-Khujands, (263) The nephew of Abs Bakr al-`Atts al-tsfs, (264-302) Mulammad b. `Uthmln al-`Amrl, as is recorded in Terekh Qum, from Mulammad b. `All Mejelawayh, through an authentic chain of narrators, from him, who said: "One day, (Imam) Abe Mu\u20e4ammad al-\u20e4asan b. `Al\u20e4, peace be on him, presented to us his son, M-U-\u20e4-A-M-A-D, the Mahd , peace be on him, while we were in his house and we were forty people . . . (to the end of the tradition)."

Some contemporary scholars have narrated from the book Bughyat al-Telib, the names of those who have seen him and have witnessed his miracles during the minor occultation and have recorded their stories. Some of these have been mentioned in al-Najm al-thegib and the rest in other books.

In Tadhkirat al-IIIib, the names of three hundred people have been recorded who have seen him.

Al-Sayyid Hishim Bairin has written an exclusive book on this subject which he has named Tabilirat al-wali fi man ra' I-Qi'im al-Mahd. He has mentioned in it the names of a large number of people who had the privilege of seeing him during the lifetime of his father, peace be on him, and during the minor occultation.

The following traditions from this chapter also prove the above point: 859 (it is probable that this incident occurred during the major occultation),862,864,and867.

1. Know that numerous traditions—some of which we mentioned in the twenty-seventh section of the third chapter—indicate that he has two occultations and one is longer than the other. The minor occultation lasted until 329 AH, the same year that Abe I—easan `Ale b. Mueammad al—Samure died. By his death, the period of the special representation (al—niyebat al—kheesa) came to an end and the period of ambassadorship was terminated. Its duration was seventy—four years—if we calculate it from the birth of al—eujja, peace be on him—and sixty nine years if we calculate it from the death of his father in the year 260 AH. During this period, the representatives were the media between him and his followers. His

representatives and some special Shias had access to him and signed letters (al-tauq®`®t) were written by him to these elite. The representatives also brought his replies to those who had questions about religious issues and laws and other matters. The Shia elite knew his holy hand-writing and recognized it.

Perhaps, the secret of the minor occultation was to make the Shias familiar with complete occultation. Therefore, the minor occultation took place before the major one so that they would not feel hopeless when it occurred. A quick look into history will show that they, peace be on them, used to accustom their Shias to the occultation of the Imam since the time of Imam Abe I—easan `Ale b. Mueammad al—Hede, peace be on him. Al—Mas`ede, the great historian, has mentioned in Ithbet al—waeigya that "It has been narrated that Abe I—easan al—`Askare was concealed from most of the Shias except for a small number of people who were close to him. When the affair [of Imamate] was handed to Abe Mueammad, he would speak with his close followers and also others from behind a curtain—except those times when he rode to the royal court. This behavior practiced by him and his father was a prelude to the occultation of election al—Zamen so that the Shias would become familiar with the occultation and not deny it and so that they would become accustomed with hiding and concealment."

After the minor occultation ended, the major occultation began. His reappearance will take place only after Allah, the Exalted, permits. No one will be permitted to be in his service except a very few. The doors of special representation and ambassadorship were closed and the matters were delegated to the jurists (al-fugah®), who were proficient in divine laws and are the bearers of the traditions and sciences of the immaculate Imams. Al-TadTq has narrated in KamTl al-dTn from Mutammad b. Mutammad b. Ya'qtb, from Isteq b. Ya'qtb who reports, "I asked Mutammad b. Uthmen al-`Amre to convey for me a letter [to Imam Mahde] in which I had asked numerous problematic issues. Soon, a signed letter (tauge) reached me with the handwriting of our Master ereib al-Zamen, peace be on him, which said, 'As for what you have asked, may Allah guide you and make you steadfast . . . As for the events that will occur [in the future], then regarding those, refer to the narrators of our traditions (ruwst sadithins); for undoubtedly, they are my proof upon you and I am the proof of Allah upon them." Al-ITST has recorded the same tradition in al-Ghayba from a group of people, from Ja`far b. Mulammad al-Qilawayh, Abil Ghilib al-Zuriri, and others, who have all narrated it from Mulammad b. Ya`qib. It has also been narrated in al-Intijej from Munammad b. Ya`qnb, from Isnn, Imam Abn `Abd-Allah has said in a famous tradition recorded by al-Kulain® through his chain of narrators from `Umar b. ®an®ala that "Whoever from amongst you who narrates our traditions, has insight into what we have allowed or prohibited, and knows our laws, then they should be satisfied with him as a judge because I have appointed him as a judge upon you. When he judges [in accordance] with our judgment but [his judgment] is not accepted, then [the one who has not accepted the judgment] has neglected the judgment of Allah and has rejected us; and he who rejects us is like he who rejects Allah and [he who performs this act] is standing on the borderline of polytheism." Shaykh (al-`mill) has also narrated it through his chain of narrators in Wasn'il

It has been narrated in al-letijej from Imam Abe Mueammad al-`Askare, in a tradition from (Imam) Abe `Abd-Allah, peace be on him, who said, "From amongst the jurists (fuqahe), whoever protects himself (ele'inan li nafsih), guards his religion (elefiean li denih), disobeys his desires (mukhalifen li haweh), and obeys the commands of his Master, then it is obligatory upon the people to follow him." It has also been narrated in al-letijej through his chain of narrators from Imam Abe Mueammad al-easan, from his father `Ale b. Mueammad al-Hede who said, "After the occultation of your Qe'im, if it was not for those scholars who will call towards him, guide to him, will protect his religion with Allah's proofs, and will save the servants of Allah from the traps of Ibles and his rebels and the snares of the enemies of the Ahl al-Bait, no one would remain but that he would reject the Religion of Allah. These scholars are those who firmly hold the reins of the hearts of the weak Shias just like captains who firmly grip the ships steering wheel. These are the most superior people before Allah, Mighty and Majestic be He." The Second Martyr (Shahed al-Thene) has recorded a similar tradition from Imam al-Hede, peace be on him, in Munyat al-mured. This concept can be inferred from traditions other than those that we mentioned which our companions have narrated in their books. May Allah be satisfied with them.

An important note: Know that—as we have indicated earlier—special representation and ambassadorship terminated with the end of the minor occultation and the commencement of the major occultation. Thereafter, no one has the right to claim the esteemed positions of being an ambassador (saf@r), door (b@b), representative, special attorney (wik@lat al-kh@@@a), or a medium between the Imam and the people until Allah manifests the affair of the guardian appointed by him and His proof,

peace be on him. Whoever makes any of the above claims must be refuted and rejected. This is one of the necessary beliefs of our religion—that has been unanimously agreed upon by all the great scholars, generation after generation without exception. This is also proved by the traditions which speak about his major occultation and mention that the people will be tested with intense examinations and calamities. For our purpose, the quote of the majestic teacher, Ab I—Q I sim Ja`far b. Mu ammad b. Ja`far b. Mes al—Q I awayh (d. 368 or 369 AH)—the author of the book K ill al—ziy I will suffice: "We believe that whoever claims the affair [of representation or deputyship] after al—Samur in may Allah have mercy on him, is a mischievous, deviated, and deviating disbeliever."

- 2. Kam lal-den, vol. 2, chap. 43: "Those who have witnessed the Qe'im, peace be on him, seen him, and talked to him, p. 440, no. 9; Ghaybat al-Shaykh, p. 251, no. 222; Bieer al-anwer, vol. 51, p. 351, and vol. 52, chap. 18, p. 30, no. 23; Ithbet al-hudet, vol. 3, chap. 32, p. 452, no. 69; Tabeirat al-wale, p. 71, no. 37; eilyat al-abrer, vol. 2, p. 607.
- 3. Kam®l al-d®n, vol. 2, chap. 43: "Those who have witnessed the Q®'im, peace be on him, seen him and talked to him," p. 440, no. 9; Ghaybat al-Shaykh, p. 251, no. 222, which says, "O Allah! Take revenge for me from Your enemies"; Yan®b®` al-mawadda, chap. 83, p. 463; Ithb®t al-hud®t, vol. 3, chap. 32, p. 453, no. 70; Tab®irat al-wal®, p. 71, no. 38; ®ilyat al-abr®r, vol. 2, p. 607.
- 4. A section of Ka`ba approximately located on the side which is opposite its door—Ed.
- 5. Al-Kefe, vol. 1, chap. "The birth of the Master, peace be on him," pp. 515–517, no. 3; Kamel al-den has narrated it using three different chains (chap. 43, pp. 437–440, no. 6); Yaneber al-mawadda, chap. 83, p. 463.
- 6. Kamel al-den, vol. 2, chap. 43, p. 441, no. 12; Ghaybat al-Shaykh, p. 246, no. 215, which says, "from earef"; al-Khare'ij, chap. "al-`Alemet al-della `ale ereib al-Zamen"; Ithbet al-waeiyya, pp. 221–222; Yanebe` al-mawadda, chap. 83, p. 463 (similar to it); Bieer al-anwer, vol. 52, chap. 18, p. 30, no. 25; Kashf al-ghumma, vol. 2, p. 499; Ithbet al-hudet, vol. 3, chap. 32, p. 508, no. 219 (short version); eilyat al-abrer, vol. 2, pp. 544–545; Tabeirat al-wale, p. 72, no. 39.
- 7. Kam®l al-d®n, vol. 2, chap. 43, p. 435, no. 3, and pp. 441–442, no. 14. The latter has some differences like: "from his father and Mu®ammad b. al-®asan, may Allah be satisfied with both of them, from `Abd-Allah b. Ja`far al-®imyar®," and an addition at its end which indicates the prohibition of saying his name; Bi®® al-anw®r, vol. 52, chap. 18, p. 26, no. 20; Tab®irat al-wal®, pp. 49–50, no. 17; ®ilyat al-abr®r, vol. 2, chap. 20, p. 581.
- 8. Quran 2:260.
- 9. Kam al-den, vol. 2, chap. 43, p. 442, no. 15; Yan be al-mawadda, chap. 82, p. 461 (similar) to it; Bieer al-anwer, vol. 52, chap. 18, p. 42, no. 31; lege al-eagy, vol. 19, p. 642.
- 10. Kam al-den, vol. 2, chap. 43, pp. 443-444, no. 17; Yanebe` al-mawadda, p. 464 (similar to it); Bieer al-anwer, vol.
- 52, chap. 18, pp. 31-32, no. 27; Tabilirat al-wali, pp. 76-78, no. 44; Ithbit al-hudit, vol. 3, chap. 33, p. 671, no. 38.
- 11. Kam lal-den, vol. 2, chap. 43, pp. 444-445, no. 18; Ghaybat al-Shaykh, pp. 253-254, no. 223, through his chain of narrators from al-Awde; Yanebe al-mawadda, chap. 83, p. 464 (similar to it); Bieer al-anwer, vol. 52, chap. 18, pp. 1-2, no. 1; I'lem al-ware, fourth rukn, part 2, chap. 3, sect. 2; Tabeirat al-wale, pp. 78-79, no. 45; Ithbet al-hudet, vol. 3, chap. 33, pp. 670-671, no. 39; eilyat al-abrer, vol. 2, p. 573; al-Theqib, pp. 613-614, no. 559/7; al-Khare'ij, chap. 15, pp. 784-785.

I say: al-Azd® or al-Awd® is A®mad b. al-®usayn (or al-®asan) b. `Abd al-Malik al-Awd® or al-Azd®. He was a K®f®, a reliable person (thiqa), and referred to [by the people for their needs/questions]. See J®mi` al-ruw®t, etc.

- 12. The ritual circumambulation around Ka`ba—Ed.
- 13. Kamel al-den, vol. 2, chap. 43, pp. 470–473, no. 24, which has narrated "Abe I-Qesim Ja`far b. Aemad al-`Alawe" instead of "Abe I-Qesim Ja`far b. Mueammad al-`Alawe"; Ghaybat al-Shaykh, pp. 259–263, no. 227, which has recorded it using two chains: "From Aemad b. `Ale al-Reze, from `Ale b. `e'idh al-Reze, from al-easan b. Wajne al-Naeebe, from Abe Nu`aim Mueammad b. Aemad al-Aneere" and "A group informed us from Abe Mueammad Heren b. Mese al-Talla'ukbare, from Abe `Ale Mueammad b. Hammem, from Ja`far b. Mueammad b. Melik al-Kefe, from Mueammad b. Ja`far b. `Abd-Allah, from Abe Nu`aim Mueammad b. Aemad al-Aneere." He then mentions all the tradition; Dale'il al-imema, pp. 298–300, no. 3, which says: "Narrated to me Abe I-eusayn Mueammad b. Heren, from his father, from Abe `Ale Mueammad b. Hammem, from Ja`far b. Mueammad b. Melik al-Fazere al-Kefe, from Mueammad b. Ja`far b. `Abd-Allah, from Ibrehem b. Mueammad b. Aemad al-Aneere who said, 'I was present at the Mueammad b. (to the end of the tradition)'"; Yanebe` al-mawadda, chap. 83, pp. 465–466; Tabeirat al-wale, pp. 115–122, no. 50; Bieler al-anwer, vol. 52,

chap. 18, pp. 6–9, no. 5, and vol. 61, chap. 35, pp. 187–190, no. 2, and vol. 62, p. 157, and vol. 83, pp. 27–28; Mustadrak al-was l'il, vol. 5, pp. 70–72, no. 5382/3 and 5383/4; Fall al-s l'il, pp. 179–182; Nuzhat al-n le, chap. "A gleam from the words of al-Imam al-Lujiat ibn al-Lasan b. `All, peace be on him," pp. 147–151

- 14. Special garments worn by those who are performing Hajj—Ed.
- 15. After the stay in `Araf⊡t, the pilgrim must stay at Muzdalifa. Muzdalifa is the name of a place which is about six kilometers from `Araf⊡t and fourteen kilometers from Mecca—Ed.
- 16. A place in modern-day Afghanistan-Ed.
- 17. Kam lal-den, vol. 2, chap. 43: "Those who have seen the Qe'im, peace be on him," pp. 475–476; Biter al-anwer, vol. 50, chap. 5, pp. 322–333, no. 4, and vol. 52, chap. 18, pp. 67–68, no. 53; Tabeirat al-wale, pp. 127–130, no. 41; Yanebe al-mawadda, chap. 82, p. 461 (similar to it from Abe I-Adyen); eilyat al-abrer, vol. 2, pp. 547–549; al-Theqib fe I-maneqib, pp. 607–608, no. 554/2; al-Khare'ij, chap. "al-`Alemet al-della `ale I-eerib al-Zamen"
- 18. A guitar-like musical instrument—Ed.
- 19. Al-Ktf, vol. 1, p. 331, no. 8; Ghaybat al-Shaykh, p. 268, no. 232, through his chain from lbrthtm b. ldrts; Bitt alanwt, vol. 52, chap. 18, p. 14, no. 10; al-Irshtd, chap. "Those who have seen the twelfth Imam, peace be on him,"; Tabtirat al-walt, pp. 61 and 274, no. 18 and 107; Kashf al-ghumma, vol. 2, p. 450; Yantbt al-mawadda, chap. 82, p. 461, which says: "From the book al-Ghayba, from lbrthtm b. ldrts who said, 'I saw the Mahdt while he was an adolescent after Abt Mutammad passed away. I kissed his hand and his holy head."
- 20. Kam lal-den, vol. 2, chap. 43, pp. 476–479, no. 26; al-Khare'ij, vol. 3, p. 1104, no. 24, similar to it through his chain of narrators from al-Maueile; Tabeirat al-wale, pp. 130–136, no. 55; Yanebe al-mawadda, chap. 82, p. 462 (short version); Bieer al-anwer, vol. 52, chap. 18, pp. 47–50, no. 34. A part of it has been narrated in vol. 73, chap. 108, pp. 63–64, no. 4; Ithbet al-hudet, vol. 7, chap. 33, p. 301, no. 43; al-Khare'ij, chap. "al-`Alemet al-della `ale estib al-Zamen"; al-Theqib, pp. 608–611, no. 555/3.
- 21. Any kind of aromatic powder which is used to make a corpse fragrant—Ed.
- 22. Ghaybat al-Shaykh, pp. 248–250, no. 218, in the section concerning the birth of Tabib al-Zaman, peace be on him; al-Kharaij, vol. 1, chap. 13, p. 460, no. 5; Yanabai al-mawadda, chap. 81: "The extraordinary feats and miracles of the Mahda which he will show to the people," p.248; Faraj al-mahman, p. 248; Tabairat al-wala, pp. 56–58, no. 25; Biatr al-anwar, vol. 52, chap. 18, pp. 51–52, under footnote of no. 36; Ithbat al-hudat, vol. 3, chap. 33, pp. 683–684, no. 92; Rashag was the slave of al-Mu`tabid (see al-Kamil, vol. 7, p.365).

Amongst the made-up beliefs of some Sunnis and their baseless accusations, is attributing the belief to the Shias that the Qe'im disappeared in the cellar (sardeb) and he has remained there and not emerged from it until now; No one has seen him and he will reappear from it and the Shias are waiting for his reappearance from it. They have gone to the extent that ibn eajar writes in al-eaweriq a couplet which says: How can a cellar give birth to a child and how can the Shias believe in such things.

I say: Allah, the Exalted, says, "Those who forge lies are those who do not believe in the signs of Allah and they are the liars" (Quran 16:105). O scholars! O reciters of the Quran! O people of justice! These are the books of the Shia scholars—since the period of occultation and even before it, until now. They are in front of you. Browse through them so that the intensity of prejudice and enmity dawns upon you. Go through them and realize that these are worthless lies. Read them thoroughly so that you see that there is no sign—absolutely whatsoever—of these accusations even in a single book written by the lowest statured Shia scholars, let alone the renowned and celebrated ones like al–Kulaine, al–Eadeq, al–Nu'mene, al–Mufed, al–Shaykh al–Eese, the two Sayyids—al–Murtaer and al–Raer—al–eille, and etc. Browse through these books so that you become aware of the only reason that this umma is divided and the single obstacle in their unity and oneness of their word. By Allah! Such accusations make one tremor and baffle the intellects. These are men who regard themselves as scholars, thinkers, researchers, and Muslims but forge such lies and accusations against a large group of the Muslims. A group amongst whom, in every era and generation, thousands of scholars, philosophers, litterateurs, poets, theologians, writers, compilers, and experts of different fields of sciences have lived who have written books read by the Muslims, the scientists, and the knowledgeable, generation after generation. Through these books they can understand the level of their knowledge and the extent of their efforts. We seek refuge in Allah from all those things that the pens and tongues say!

If we place the Shia books—old and new—in front of our eyes, we will definitely find them filled with traditions, narrations, and stories, all of which deny and falsify these baseless and unfounded accusations and fabrications. We have mentioned a large group of these traditions in the current book. The great traditionist, al-North, may Allah have mercy on him, writes in Kashf al-aster: "No matter how much we searched and investigated, we could not find the slightest trace of what they have mentioned. In fact, there is no mention of the cellar (sard®b) at all except in the incident of al-Mu`ta®id which has been narrated by Ner al-Den `Abd al-Raemen al-Jeme in Shawehid al-nubuwwa, which has also been recorded in Sunni books and with their chains of narrators. Instead, they have narrated what Rashing entities al-Midrity has mentioned (he then mentions what we mentioned here from Ghaybat al-Shaykh from Rash eq, then says,) And there is no mention of the cellar in it whatsoever, except that al-Qu®b al-R®wand® has mentioned this narration in al-Khar®'ij and according to our companions, he has said in another place (although we could didn't find such thing in the copy available with us) that 'Then they sent a huge army. When they entered the house, they heard the recitation of Quran from the cellar. So, they gathered at its door and guarded it so that no one could come up or exit it. The chief was standing there until the entire army had come. He, peace be on him, emerged from the alley adjacent to the door of the cellar and passed through them. When he disappeared, the chief ordered, "Go down and get him." They said, "Didn't he just pass by you?" He replied, "I did not see him. Why did you let him go?" They said, "We thought you were watching him." Apparently, this narration is the reason that some of the scholars have called the cellar as the Cellar of Occultation (Sard®b al-Ghayba). This can particularly be seen in the books of ziy@ra." What has been narrated from al-Khar@'ij (although I could not find it in the copy available with me), does in no way prove or indicate what the Shias have been accused of. Rather, it invalidates such unfounded allegations because it clearly mentions he came out of the cellar then disappeared.

Moreover, this incident occurred many years after the beginning of his occultation. His occultation, peace be on him, commenced in 260 AH while al-Mu'ta®id became the caliph in the month of Rajab, 279 AH. If you seek more details, refer to the book Kashf al-ast®r because he has indeed discussed it as it is worthy of being discussed. As for the Shia custom of visiting the cellar and reciting the ziy®ra of our master, the Mahd®, peace be on him, it is certainly not on account of the belief that he is hiding in the cellar and that he will reappear from it. Rather, it is because this place—which is known as the cellar (al-sard®b)—and the shrines of the tenth and the eleventh Imams, were the place of their residence and their blessed houses, which Allah has permitted to be Exalted and His Name be mentioned in. Moreover, it is the birthplace of the Q®'im and the place some of his miracles and extraordinary feats occurred. Besides the above, there is nothing special about it, but these are enough to attract his Shias and lovers there, to recite his ziy®ra and the Quran and to pray to Allah for his relief and the hastening of his appearance and to send blessings upon him, his father, his grandfather, and his mother, peace be on them all. Besides the cellar, Shias recite his ziy®ra in many other holy sites that have been proven to be a place that he, peace be on him, has visited.

- 23. Meaning I am not from the Abbasids.
- 24. Al-KTT, vol. 1, chap. "Those who have seen him, peace be on him," p. 331, no. 7; al-IrshTd, chap. "Those who have seen the Imam, peace be on him," p. 377; YanTbT al-mawadda, p. 463; TabTirat al-walT, p. 61, no. 27, from MuTammad b. Ya`qTb through his chain of narrators from AbT `Abd-Allah b. TTIIT; Kashf al-ghumma, vol. 2, p. 450.
- 25. Ghaybat al-Shaykh, chap. "Those who have seen him, peace be on him," pp. 263–267, no. 228; Dale'il al-imema, chap. "Those amongst our companions who have seen ereib al-eamen, peace be on him, and recognized him during his occultation," pp. 269 and 297; Bieer al-anwer, vol. 52, chap. 18, pp. 9–12, no. 6; Tabeirat al-wale, pp. 143–147, no. 60, and pp. 156–161, no. 65.
- 26. A unit of distance—Ed.
- 27. Ahwsz is now part of Iran-Ed.
- 28. A tree that has long leaves and fragrant white blossoms—Ed.
- 29. Kam®l al-d®n, vol. 2, chap. 43, pp. 445–452, no. 19; Bi®®r al-anw®r, vol. 52, chap. 18, pp. 32–37, no. 28; Tab®irat al-wal®, pp. 80–90, no. 46; al-Khar®'ij, vol. 3, pp. 1099–1101.
- I say: Apparently, what has been recorded in Yan®b®` al-mawadda (chap. 83, p. 466) from the Book al-Ghayba, from Ibr®h®m b. Mahziy®r, is a short version of this tradition.
- 30. This literally means that the child was born to parents who were legally married to each other—Ed.
- 31. Located in northeastern Palestine—Trans.

<u>32.</u> Kam lal-d n, vol. 2, chap. 43, pp. 465–470, no. 23; Bi n al-anw n, vol. 52, chap. 18, pp. 42–46, no. 32; Tab i rat al-anw np. 109–115, no. 49.

I say: It is very probable that the last three traditions and the narration we cited from Dal®'il al-im®ma are all the same. The difference in their wordings, the difference in their contents, the existence of concepts in them that are not popular amongst the Shias, and the narrator being `Al® b. Ibr®h®m b. Mahziy®r in traditions 835 and 837 but Ibr®h®m b. Mahziy®r in tradition 836—which we narrated from Kam® al-d®n from a correct chain of narrators—do not weaken the tradition and the meeting of Ibr®h®m b. Mahziy®r or `Al® b. Ibr®h®m b. Mahziy®r with the Mahd®, peace be on him, even though his name has not been recorded in the rij®l books. Such differences occur where the tradition has not been narrated word–for–word and errors have occurred in the names because of the existence of many similar names or other reasons. We have completely discussed this issue in a treatise which we have named al-Nuq®d al-lat®fa, which will be mentioned in the third volume of this book, if Allah, the Exalted, wills.

Moreover, when a tradition is narrated through many different chains of which one or more of the chains are unreliable, the correctness of the contents of the tradition cannot be disputed, especially when scholars like al-TadTq and al-TTST, may Allah be satisfied with them, have relied on them and have even used them as arguments.

- 33. A city located just south of present-day Tehran (Iran) Ed.
- <u>34.</u> Al-Marwaz® means 'the person from Marw'. Marw is a city located in northeastern Iran in the province of Khur®s®n—Ed.
- 35. Najaf, sera, and Ghars are all places located near Kefa-Ed.
- 36. Quran 10:24.
- 37. Quran 54:1.
- 38. Ghaybat al-Shaykh, pp. 257–258, no. 225; al-Khare ij, vol. 1, chap. 13, pp. 466–467, no. 13; Bieer al-anwer, vol. 52, chap. 18, p. 5, no. 3; Ithbet al-hudet, vol. 3, chap. 33, p. 684, no. 93; al-Theqib, pp. 614–615, no. 562.
- 39. A seat or pavilion on the back of an elephant or camel (Merriam-Webster Collegiate Dictionary) Ed.
- 40. Ghaybat al-Shaykh, pp. 269–270, no. 224; Birr al-anwr, vol. 52, chap. 18, p. 14, no. 12; Tabritat al-walr, pp. 161–162, no. 66; Ithbrit al-hudrit, vol. 3, chap. 33, pp. 684–685, no. 94.
- 41. Al-Hideya (Manuscript), chap. "The twelfth Imam, Allah's blessings be on him and his forefathers"; Biter al-anwer, vol. 52, chap. 18, pp. 68–70, no. 54, citing the writings of some of our companions from al-eusayn b. eamden, from Abe Mutammad 'est b. Mahde al-Jauhare; Tabeirat al-wale, pp. 195–198, no. 83.
- 42. A fort near Mecca.
- 43. Al-Kefe, vol. 1, chap. 135, p. 331, no. 6; l'lem al-ware, fourth rukn, part 2, chap. 1, sect. 3: Through his chain of narrators from the female-servant of lbrehem b. 'Abda—and she was a righteous person—who said, "I was standing with lbrehem on [the mountain of] lafe when the Master of the affair, peace be on him, came and stopped beside him . . . (to the end)"; al-Wefe, vol. 1, chap. "The names of those who have seen him," p. 172; Biller al-anwer, vol. 52, chap. 18, pp. 13—14, no. 9; al-Irshed, chap. "Those who have seen the twelfth Imam, peace be on him," p. 350; Ghaybat al-Shaykh, chap. "Those who have seen him," p. 268, no. 231, which mentions "Ibrehem b. 'Abda"; Tabelirat al-wale, pp. 55—56, no. 24, and p. 274, no. 105; Kashf al-ghumma, vol. 2, p. 450.

I say: I did not find the biography of this female-servant in the rijel books available to me, although her name has been mentioned in al-Kulaine's chain of narrators. As for Ibrehem b. `Abda, al-Kashe has recorded in his Rijel that signed letters (al-tauqe'et) have been sent in his favor from Imam Mahde, peace be on him. Tanqee al-maqel mentions that he was above justness and reliability (faug martabat al-`idela wa I-thiqa).

44. Muhaj al-da`awst, pp. 278–279; Bissr al-anwsr, vol. 51, chap. 15, pp. 307–308, no. 23, and vol. 92, chap. 107, pp. 266–279, no. 34; Tabsirat al-wals, chap. 233, p. 210, no. 90–91.

I say: Similar to it has also been narrated in Muhaj al-da`aw®t (p. 280) under the explanation of this supplication from Ab® I-Pasan `Al® b. Pammed al-Mi®r®, from al-Busayn b. Mu®ammad al-`Alaw®, from Mu®ammad b. `Al® al-`Alaw® al-Busayn® al-Mi®r®... The supplication is quite long and whoever desires it, should refer to Muhaj al-da`aw®t and other supplication compilations.

45. Kam®l al-d®n, vol. 2, chap. 43, pp. 442–443, no. 16; Bi®® al-anw®r, vol. 52, chap. 18, pp. 30–31, no. 26; Tab®irat al-wal®, pp. 74–76, no. 43, and pp. 269–271, no. 99.

Section Two

Some of his miracles during the minor occultation

Comprised of twenty-nine traditions

844. Al-Kefet: `Ale b. Mueammad, from Mueammad b. `Ale b. Shedhen al-Nesebere, who said:

Four hundred and eighty dirhams had been given to me [from different people] and I disliked sending [this odd amount] which was twenty [dirhams] less than five hundred; so I added twenty dirhams to it from my own money and sent it to al-Asad® [to give it to the Imam] without mentioning that twenty of them were my own. Later, a letter reached me which said, "Five hundred dirhams have been received—of which twenty dirhams belonged to you."

845. Al-K@f@2: `Al@ b. Mu@ammad recounts:

A person from al-Saw®d3 conveyed some wealth to [the Mahd®] but he returned it to him saying, "Remove from it what belongs to your cousin and is four hundred dirhams." The man had in his possession the estate of his cousin and had withheld their share. When he paid attention, he realized that his cousin's share was exactly four hundred dirhams. He removed it and handed over the remaining, which was accepted.

846. Kam al-d al-d Alah. Narrated to me my father, may Allah be satisfied with him, from Sa'd b. `Abd-Allah, from `Al b. Mu ammad al-R z, from a group of our (Shia) companions that

Once, [the Imam] sent a slave to Ab® `Abd-Allah b. Junayd, who was in W®si®, and ordered him to sell it. He sold [the slave] and received its fee. When he weighed the dinars, he realized that they were about eighteen-twentieth of a dinar short. He added the missing amount from his [own wealth] and sent them [to the Imam]. A dinar was returned to him that weighed the exact amount that he had added [from himself].

847. Kam al-den : Narrated to us Mulammad b. al-lasan, may Allah be satisfied with him, from Sa'd b. `Abd-Allah, from `Ale b. Mulammad al-Reze, known as `Allen al-Kulaine, from Mulammad b. Jabra'el al-Ahweze, from Ibrehem and Mulammad the two sons of al-Faraj, from Mulammad b. Ibrehem b. Mahziyer that He entered Iraq as a skeptic and in a state of confusion. He received a letter which said:

Say to Mahziy r, "We have heard what you have narrated from our friends in your homeland. Tell them [i.e. our friends in your homeland], "Have you not heard the saying of Allah, Mighty and Majestic be He, 'Obey Allah and obey His Messenger and those who have authority amongst you.' Won't this order be valid until the Day of Judgment? Don't you see that Allah has granted you forts that you take refuge in

and known people that you are guided with? [This has been happening] from the era of Adam until the appearance of the one who has passed away [meaning Ab® Mu®ammad], peace be on him.

Whenever a sign disappears, another becomes manifest and whenever a star sets, another rises. Did you [people] think that when Allah took him towards Himself, he had ripped the rope that was between Himself and His creations? No! It will never be so until the Hour is established and the commands of Allah become manifest and they will dislike it. O Mulammad b. Ibrehem! Don't let skepticism enter your [heart] regarding what you were in seek of, for Allah, Mighty and Majestic be He, will never make the earth empty of a proof. Didn't your father say to you before he died that 'Quickly bring someone here to weigh the dinars that are with me.' There was a delay and the Shaykh feared that he would die soon, so he ordered you to weigh those dinars yourself and gave you a big bag.

You had three bags yourself and a purse which contained dinars with different [weights]. You weighed them and the shaykh put a seal on them with his ring and asked you to seal them too. He then said, 'If I live, I am more worthy of them than you [i.e. I know what to do with them], and if I die, then fear Allah regarding yourself firstly and regarding me secondly.

Then free me [from this debt] and do what I believe you will do. May Allah have mercy on you! Separate the extra dinars from amongst the money— which are more than ten dinars—and send the remaining on your own behalf for the times are much harsher than they used to be. And Allah is enough for us and He is the Best that can be relied upon."

(Musammad b. Ibrehem continued,) I went to the garrison [of Semarrer] as a pilgrim and wanted to go to the [Holy] Region when a woman came to me and asked, "Are you Musammad b. Ibrehem?" I replied in the affirmative. She said, "Return! You cannot meet at this time. Come back at night and the door will be kept open for you. Enter the residence and go to the room in which there will be a lamp." I did accordingly and went to the door. It was open and I entered the residence and went to the room she had described. I [came to myself] and found myself wailing and crying between two graves. Suddenly, I heard a voice saying, "O Musammad! Fear Allah (ittaq Alleh) and repent from the beliefs that you had for you have accepted a great responsibility."

848. Kam al-d n - Narrated to us Mu ammad b. al- asan b. A mad b. al-Wal d, may Allah be satisfied with him, from Sa d b. Abd-Allah, from Al b. Mu ammad al-R z f, from Na b. abb al-Balkh who said:

In Marv, there was a scribe who was from Khrzisten8—and al-Naer told me his name. He had accumulated One thousand dinars from the Imam's money and he consulted me [to see who he should give the wealth to]. I advised him to send it to al-erjize. He asked, "Will you claim responsibility for them if Allah questions me about them on the Day of Judgment?" I answered, "Yes." I departed from him and after two years I went to meet him and asked him about the money. He informed me that he had sent 200 dinars from the money to al-erjize. A receipt had been given to him in which he had prayed for him

and he had then said, "The money was one thousand dinars of which you have sent two hundred dinars. If you want to transact [with us], then do it through al-Asad® at Riyy."

When the [news about] the death of al-Tijiz reached me, I became extremely anxious and very sorrowful. 9 I said to him, "Why are you sorrowful and anxious. Allah has obliged you through two signs: One, you were informed about the total and exact amount of wealth and two, you were informed about the death of al-Tijiz beforehand."

849. Kam al-d al-d al-d al-d al-Aswad, may Allah be satisfied with him, who said:

After the death of Mutammad b. `Uthmtn al-`Amrt, may Allah be satisfied with him, `Alt b. al-tusayn b. Mtst b. Bibawayh, may Allah be satisfied with him, requested that I tell Abt I-Qtsim al-Rautt to ask our master, the bib al-Zamtn, peace be on him, to pray to Allah, Mighty and Majestic be He, to grant him a son. I asked him to do so and he conveyed [the request]. After three days, he informed me that [the Imam] had prayed for `Alt b. al-tusayn and that he will soon be [the father] of a blessed son whom [Allah] will make to be a cause of benefit; and after him, more children [would come].

I too requested that he pray to Allah to grant me a son but my request was not answered and he had said, "This is not possible." Soon, Mutammad b. `Alt was born to `Alt b. al-tusayn, may Allah be satisfied with him, and after him, more children. But I had no children.

The author of this book [i.e. al-\madkaleq] says:

Whenever Ab Ja far Mu ammad b. Al al-Aswad, may Allah be satisfied with him saw me attending the classes of our teacher Mu ammad b. al-sasan b. As mad b. al-Wal d, may Allah be satisfied with him, and my crave for seeking knowledge and memorizing the books, he would say to me, "I am not surprised that you have such crave in seeking knowledge; because you were born through the prayers of Imam [Mahd], peace be on him.

850. Kam I al-d n 11: Mu ammad b. H r n al-Q n y may Allah be satisfied with him, narrated to us from Mu ammad b. `Abd-Allah b. Ja`far al-I imyar from his father, from Is q b. I mid al-K tib, who said:

There was a faithful cloth-seller in Qum who had a partner who belonged to the Murji'a sect. Once, they received a precious cloth. The believer said, "This cloth is appropriate for my master." The partner answered, "I don't know your master. But you can do as you please." When the cloth reached the Imam, peace be on him, he cut it into two from top to bottom and kept one half and returned the other and said, "We do not need the wealth of the Murji'a."

851. Dal®'il al-imema12: Abe I-Mufaeeal Mueammad b. `Abd-Allah narrated to me, from Abe Bakr Mueammad b. Ja`far b. Mueammad al-Mugre, from Abe I-`Abbes Mueammad b. Sheber, from al-

Tasan b. Mutammad b. Tayawtn al-Sarrtj al-Qtsim, from Atmad al-Dtnawart al-Sarrtj—whose epithet was Abt I-`Abbts and his title was Isttra—who said:

I went from Ardab®l to D®nawar with the intention of performing Hajj. This was a year or two after the death of (Imam) Ab® Mu®ammad al-®asan b. `Al® and the people were in a state of confusion. The people of D®nawar were giving each other the good news that I had arrived and the Shias gathered around me.

They told me, "We have sixteen thousand dinars which we must give to [the Imam]. We want you to take them with yourself and give them to the one to whom they must be given." I said, "O people! [We are in] a state of confusion and we don't know who the door to the Imam is [i.e. representative of the Imam]." They responded, "We have chosen you to carry this wealth because of what we know about your reliability and nobility. So, take them with the condition that you don't hand them over [to anyone] except that [he shows you] proof."

They gave me the money in various purses with the names [of the owners written] on them. I took the money and left. When I reached Qarmssn, I went to say hello to Asmad b. al-sasan who lived there. He was delighted by seeing me and he gave me one thousand dinars in a sack and a bag of dark colored clothes that I couldn't figure out what it contained. He said, "O Asmad! Carry this along with you but don't hand it over to anyone except [he who shows you] proof." I took the money from him and the bag of clothes with whatever was in it.

When I entered Baghdad, I had no worry but to search for someone who would be pointed to as the bib (door) [to Imam Mahdi peace be on him]. I was told, there is a man here known as al-Biqaiini who claims to be a bib (door); another person called Isiiq al-Aimar also claims to be a bib; and there is yet another person known as Abi Ja'far al-'Amri, who also claims to be the bib. I started with al-Biqaiini.

I went to him and found him to be a radiant old man. He showed apparent pomp and had Arabian carpets [or horses]. He had many slaves and people had gathered around him and were speaking. I went to him and greeted him. He welcomed me, called me near him, showed me kindness, and expressed his joy. I sat with him for a long time until most of the people left. He then asked me the reason of my visit.

I introduced myself as a person from Denawar and that I had some wealth which I wanted to hand over to him. He said, "Hand it over to me." I said, "I need proof." He replied, "Come back tomorrow." I returned the next day but he failed to show any proof. I returned the third day but he showed no proof again.

So, I went to Ising al-Anmar and found him to be a neat young man. His house was bigger than that of al-Biganns. His carpets [or horses], clothes, and pomp were better than that of al-Biganns and he had more slaves and more visitors than him. I went in and greeted him. He welcomed me and asked me

to come near him. I waited until the crowds dwindled. He then asked me why I had come. I said to him what I had said to al-Begasens, and went to see him for three days but he failed to show any proof.

Finally, I went to Ab® Ja`far al-`Amr®. I found him to be a humble old man. He was wearing a white garment and was sitting on a felt mattress in a small house. He neither had slaves nor apparent pomp nor the carpets [or horses] that I found with the others. I greeted him and He replied to my salutations. He brought me close to himself and reached towards me. Then, he asked about me.

I told him that I had come from the region of Jabal and was carrying wealth. He replied, "If you desire to transfer this wealth to where [it should be transferred], then it is necessary that you go to Semarre' and ask for the house of ibn al-Riee and ask for so and so person, the representative—whose house will be teeming with its residents. You will find there what you are after." I left his company and went to Semarre. I reached the house of ibn al-Riee and asked for the representative.

The door–keeper said that he is busy inside the house and will come out soon. I sat beside the door waiting for him to come out. He emerged after some time and I stood up and greeted him. He held my hand and took me inside his house. He asked me how I was and the reason for my visit. I told him that I was carrying some wealth from the land of Jabal and intended to hand it over to him after [he showed me] proof. He said, "Yes." Then, he brought food for me and said, "Eat this and rest because you are tired and there is still some time left until prayer time. I will bring for you what you want." I ate and slept.

When the time of prayers arrived, I got up and prayed. I went to the stream, had a bath, and returned. I waited until about one-fourth of the night had passed when he came to me and with him was a piece of paper, on which was written: "In the Name of Allah, the Beneficent, the Merciful. As mad b. Musammad al-Dinawars has come and is carrying sixteen thousand dinars and they are in so many purses.

One of them belongs to so and so and contains so many dinars. Another belongs to such and such and contains so many dinars . . ." Until he enumerated all the purses and finally said, "the purse of al—Dharr® which contains sixteen dinars." At this juncture, Satan tempted me [to ask myself], "Is it possible that my master knows more about these purses than me?" Then I started mentioning the purses—one after the other along with the names of their owners—until I reached the last one.

[The letter] continued, "He has brought a bag from Qarmssn from Asmad b. al-sasan al-Bidarsn—the brother of the moneychanger—which contains one thousand dinars and so many clothes. One of them belongs to so and so person. Another's color is such and such . . .," until he described [all] the clothes as to whom they belonged to and their colors. I praised Allah and thanked Him for what He had obliged me by dispelling the doubts from my heart. He had also ordered me to give everything that I was carrying to whoever Abs Ja`far al-`Amrs ordered. [I left for Baghdad and went to Abs Ja`far al-`Amrs and my entire journey to Ssmarrs' and back was completed in three days.

When Ab® Ja`far al-`Amr® saw me, he asked, "Why haven't you gone yet?" I replied, "My master! I have [just] returned from S®marr®." I was informing Ab® Ja`far about [my journey] when a note was

brought to him from our master, peace be on him, accompanied with a piece of paper like the one which was with me.

The money and clothes had been mentioned in it and he had ordered that they all be handed over to Ab® Ja`far Mu®ammad b. A®mad b. Ja`far al-Qatt®n al-Qumm®. Ab® Ja`far al-`Amr® wore his clothes and said to me, "Take what is with you to the house of Mu®ammad b. A®mad b. Ja`far al-Qatt®n al-Qumm®." I carried the money and the clothes to the house of Mu®ammad b. A®mad b. Ja`far al-Qatt®n al-Qumm®, handed them to him, and then left for Hajj.

When I returned to al-Dinawar, the people gathered around me. I brought out the scroll which the representative of our Master had given to me and read it out for the people. When they heard [me] mention the purse with the name of al-Dharri, [its owner] fell down and fainted. We revived him until he regained consciousness. Immediately, he went into prostration to thank Allah, Mighty and Majestic be He, and said, "All Praise is for Allah Who obliged us with guidance. Now, I am sure that the earth cannot be empty of a [divine] proof. By Allah, this purse was handed over to me by this al-Dharri and no one was aware of this except Allah, Mighty and Majestic be He."

I left and after some time met Ab I-Tasan al-B dar not and informed him about the entire incident and read the scroll for him. He exclaimed, "O sub not Allah! I have never doubted anything and you should never doubt that Allah, Mighty and Majestic be He, will empty His earth of a (divine) proof.

Know that when Irtak®k®n attacked Yaz®d b. `Abd-Allah at Suhraward, conquered his cities, and took hold of his treasury, a man came to me and said that Yaz®d b. `Abd-Allah had put aside such and such horse and sword for our master, peace be on him. I started transferring the treasures of Yaz®d b. `Abd-Allah to Irtak®k®n and was protecting the horse and the sword until nothing remained [in the treasury] except these two things.

I was hoping that I could keep these two things for our master but the demand of Irtak®k®n intensified and I had no choice but to hand them over. I estimated that they were worth one thousand dinars and I gave this sum to the treasurer and said, 'Put these dinars in the safest of places and don't ever give them to me—no matter how intense [my] need to them may be.' Then I handed over the horse and the sword. Later, I was sitting at my [special place] at Riyy, settling affairs, listening to reports, and giving orders, when Ab® I—®asan al—Asad® came to me. He would visit me time after time and I used to fulfill his needs. He stayed with me for a very long time and I was extremely miserable.

I asked him, 'What do you want?' He replied, 'I want some privacy.' So, I ordered the Treasurer to prepare for us a private place in the Treasury. We entered the Treasury and He took out a small piece of paper from our master, on which was written, 'O Asmad b. al-sasan! Hand over to Abs I-sasan al-Asads the thousand dinars that belong to us and are the price of the sword and the horse.' I immediately went into prostration for Allah, Mighty and Majestic be He, to express my gratitude for His obligation on me and then I knew that he was truly Allah's Caliph because no one was aware of this except me. So, I

added to that money three thousand more dinars because of my delight at the obligation of Allah upon me on account of this event."

852. Dal®'il al-im®ma14: Informed us Ab® I-Mufa®al Mu®ammad b. `Abd-Allah, from Mu®ammad b. Ya`q®b, from al-Q®sim b. al-`Al® who said:

I wrote three letters to the Master of the Time and mentioned my needs. I informed him that I am an old man and have no children. He replied to me about my needs but said nothing about children. So, I wrote a fourth letter to him and asked him to pray for me to Allah to grant me a son. He replied to me and wrote about my needs and wrote, "O Allah! Grant him a boy which will be the apple of his eyes and make [the child] from this pregnancy his heir." When I received the letter, I was not aware about any pregnancies. I asked my slave–girl about it and she informed me that she was no longer experiencing menstruations. [Some time later], she gave birth to a boy.

853. Dale'il al-imema15: `Ale b. Mueammad narrated to me from Naer b. al-eabbee who said: "A person from Balkh sent five dinars to the Master along with a [note] in which he had changed his name. When he sent it to the Master, he received a receipt in which his [real] name and lineage had been mentioned and he had prayed for him."

854. Dal®'il al-im®ma16: Ab® Ja`far said, "A son was born to me and I wrote to [the Imam] seeking permission to circumcise him on the seventh day. The reply was, 'No.' The child died on the seventh day and I wrote to him and informed him about his death. He replied, 'Allah will replace him with another [son] then another. Name [the new child] A®mad and the next one Ja`far.' It happened like he had said."

855. Al-Ktft17: `Alt b. Mutammad, from Abt `Aqtl `tst b. Natr who said: "`Alt b. Ziytd al-taimart wrote [a letter to him] and asked for a burial-shroud. He wrote in reply, 'You will need it at eighty.' He died at eighty and [the Imam] sent him a shroud a few days before his death."

856. Al-KIFI18: From Al-QISIM b. al-`AlI who said: "A number of sons were born to me and I wrote to him asking him to pray (for the). But, he did not write anything to me about them and (soon) all of them died. When my son al-Iasan was born, I wrote to him and asked him to pray (for him), I received the response, 'He will survive and all praise is for Allah.'

857. Al-Khar ij 19: And from amongst them (meaning the miracles of Imam III bal-Zam n, peace be on him) is:

Ab® Mu®ammad al-Da`laj® had two sons and he was one of our best companions and had heard a lot of traditions. One of his two sons was on the right path. His name was Ab® l-®asan and he used to bathe the dead. His second son was walking on the path of the youth who indulged in prohibited acts. Ab® Mu®ammad had been given some money to perform Hajj on behalf of ®®®® al-Zam®n, peace be on him, and this was the practice of the Shias in those times. He handed over some of this to his second son who was infamous for his corruption and left for Hajj.

When he returned, he narrated that while he was at one of the stations [during the pilgrimage], a handsome young man with a tanned complexion and with two locks of hair who was busy supplicating, praying, invoking, and worship.

When some of the people went near [him], he turned towards me and said, "O Shaykh! Are you not ashamed?" I asked, "Why, O my Master?" He replied, "You have been given some money to perform Hajj from whom you know and you handed some of it over to a corrupt [man] who drinks wine. The time that you will lose one of your eyes is close" and he pointed towards my eye. From that day on, I was in a state of constant alarm and fright.

Ab® `Abd-Allah Mu®ammad b. Mu®ammad al-Nu`m®n heard about this and said, "Barely forty days had passed from his return [from the Hajj pilgrimage] that he developed an ulcer in the eye which had been pointed to and he lost his eyesight."

858. Kam®l al-d®n20: Narrated to me my father, may Allah be satisfied with him, from Sa`d b. `Abd-Allah, from `All®n al-Kulain®, from al-A`lam al-Mi®r®, from Ab® Raj®' al-Mi®r® who said:

After the death of Imam Ab® Mu®ammad, peace be on him, I went out in search [of his successor] for two years but in these two [years] I found nothing. In the third year, I was in Medina seeking the son of Ab® Mu®ammad, peace be on him, at @ury® and Ab® Gh®nim had asked me to have dinner with him. I was sitting, engrossed in deep thought, and saying to myself, "If there was anything, it should have appeared after three years."

Suddenly, a caller who I could hear but I could not see, called out, "O Na®r b. 'Abd-Rabbih! Say to the people of Egypt, 'Did you become believers in the Messenger of Allah, Allah's blessings be on him and his family, only after you saw him?" I did not know my father's name because I was born in Mad®in and al-Naufal® had adopted me when my father had died and had brought me up. When I heard this voice, I instantly got up and instead of going to Ab® Gh®nim, I took the road to Egypt.

Two men from Egypt had written [to the Imam] about their two sons. The answer they received was: "As for you, O so and so, may Allah reward you!" And he prayed for the other. Soon, the son of the one who had been consoled died.

859. Al-Ghayba (by the renowned jurist, traditionist, and ascetic, al-Tasan b. Tamza, may Allah be satisfied with him [d. 385 AH])21: A righteous person from our companions narrated to us:

One year, I went to the Holy Ka`ba to perform Hajj. It was a year of extreme heat and intense hot winds. I was separated from my caravan and lost my way. I was so overcome with thirst that I fell down and was about to die when I heard a horse neighing. I opened my eyes and saw a handsome fragrant youth riding a white animal.

He gave me water to drink—that was colder than ice and sweeter than honey—and he saved me from

death. I asked, "O My Master! Who are you?" He replied, "I am the Proof of Allah upon His servants and the Remnant of Allah on His earth. I am the one who will fill the earth with fairness and justice just as it will be filled with injustice and unfairness. I am the son of al-Tasan b. `AlT b. Mutammad b. `AlT b. Mutammad b. `AlT b. Alt b. Alt to Alt

860. Al-Dal®'il (by al-Shaykh Ab® l-`Abb®s `Abd-Allah b. Ja`far al-®imyar®—one of the great scholars of the third century AH)22: A person from the outskirts of ®umaid wrote to [the Imam] and asked him to pray for his child who was not born yet. The reply was: a prayer is (useful) only within the first four months of pregnancy and that he will soon have a son. Things turned out as he had said, Allah's blessings be on him.

861. Faraj al-mahmem23: From the aforementioned book (apparently referring to al-eimyare's al-Dale'il) is what we have narrated from al-Shaykh al-Mufed and have recorded it from a very old manuscript from the Usel's of our companions that was written during the life of the representatives. This is what he cites from Al-eafwene, may Allah have mercy on him:

I saw al-Qisim b. al-`Ali who lived for 117 years. Of these, he could see until the age of eighty. In those [eighty years], he had seen our Master Abi I-lasan and our Master Abi Mulammad, peace be on them. After the age of eighty, he became blind but regained his sight seven days before his death. I lived with him in the city of Arin in Azerbaijan.

The letters (tauq to to our master, the bal-Zam n, Allah's blessings be on him, would continuously reach him through Ab Ja far Mu ammad b. Uthm n al-`Amr and after him, through Ab I-Q sim b. Re, may Allah sanctify their souls. For about two months, no letters came to him and he became worried, may Allah have mercy on him.

We were with him when the doorkeeper entered with good news and said, "The messenger from Iraq has entered." Al-Qsisim became delighted and turned his face towards the Qibla and prostrated. A short man entered carrying parcels and wearing the messengers uniform. He was wearing an Egyptian overcoat, shoes from Amul24 adorned his feet, and on his shoulder was a bag. He stood up, embraced him, removed the bag from his neck, called for a tray of water, washed his face, and made him sit next to himself.

We ate and washed our hands then the man stood up and removed a note greater in size than half a paper. He handed it over to al-Qsim who kissed it and gave it to his scribe called `Abd-Allah b. Abs Salma. He took it, opened it, read it, and started crying to the extent that al-Qsim sensed his weeping. Al-Qsim asked, "O `Abd-Allah! Is everything okay?" He replied, "Nothing unpleasant." He asked, "And what is that?" He said, "The Shaykh will pass away forty days after he receives this letter. He will become ill on the seventh day after receiving this letter. Then, Allah will restore his eyesight and seven

clothes will be taken to him." Al-Qsim asked, "[Will I die] while my faith is safe?" He replied, "Yes, while your faith is safe." [On hearing this], he laughed—may Allah have mercy on him—and remarked, "What more can I expect after this age?" The man stood up, removed from his bag three red Yemeni trousers, a turban, two clothes, and a handkerchief and the Shaykh took them.

With him was a shirt that was given to him by our Master Ab® I-Pasan b. al-Ri®®, peace be on him. He had a friend called `Abd al-Ra®m®n b. Mu®ammad al-Sar® who had great enmity towards the Shias. But, between him and al-Q®sim—may Allah brighten his face—there was great affection in worldly matters and he was fond of him.

`Abd al-Ratmen would come to Aren to reconcile between Abe Ja`far b. fumden al-Hamdene and fayyen al-`Ayn and would often visit him. [Al-Qesim] said to the two elderly people who lived with him—who were called Abe femid `Imren b. al-Mufallas and Abe `Ale Mutammad—, "I want to read this letter for `Abd al-Ratmen because I would love him to be guided and I hope that Allah, Mighty and Majestic be He, guides him by this letter."

[One of them] said, "There is no god except Allah! When the Shias do not have the capacity to bear the contents of this letter, how can `Abd al-Rannen do so?" He answered, "I know that I am revealing a secret that I should not, but for the sake of my affection for `Abd al-Rannen, I desire that Allah guides him towards this affair, so I will read it for him." That day passed and it was a Thursday, Rajab 13, 304 AH. `Abd al-Rannen entered and greeted him. He said, "Read this letter and see for yourself."

He started reading it and when he reached the part where his death was foretold, he threw the letter and said to al-Qsim, "O Abs Musammad! Fear Allah! You are a learned person in your religion and sound in intellect. Verily, Allah says, 'And no one knows what it will achieve tomorrow and no one knows in which land it will die.'25 And He says, 'Knower of the unseen; He does not reveal his unseen for anybody.'26" Al-Qsim laughed and said, "The verse is finished by 'Except for a Messenger he approves of'27 and my master is one who is an approved messenger.

I knew that you would say such things but take note of this day. If I live after the mentioned date in the letter, then be sure that I was wrong [in my beliefs]. And if I die [as mentioned in the letter] then check [the date again]." `Abd al-Ra®m®n took note of that day and they left each-other.

On the seventh day after the letter was received, al-QTsim caught a fever and became severely ill. He was leaning towards the wall while in bed and his son, al-Tasan b. al-QTsim who was an alcohol addict, was married to [the daughter of] AbT `Abd-Allah b. TumdIn al-HamdInT. AbT `Abd-Allah b. TumdIn al-HamdInT was sitting in one corner of the house and he had covered his face with his cloth while AbT ITM was in another corner.

Ab \(\cdot \) Al \(\text{b.} \) Mu \(\text{ammad and a group of people from the city were crying when al-Q \(\text{sim leaned back on his hand and began to say: "O Mu \(\text{ammad! O `Al \(\text{Al \(\text{cl.}\)} \) O \(\text{asan! O \(\text{asan! o the last lmam} \)). O my masters! Be my intercessors before Allah, Mighty and Majestic be He." He repeated this for a second

time and started saying it for the third time. When he reached "O MISI! O `Ali!", his eyelids burst open like the windflowers which are burst open by children.

His irises opened and he began rubbing his eyes gently with his sleeve. A liquid oozed out from his eyes which was similar to blood serum. Then, he looked at his son and said, "O fasan! Come to me. O Abfinite! Come to me." They all gathered around him and looked at his cured pupils. Abfinite family asked, "Can you see us?"

Then he placed his hand on each one of us. The news [about al-QTsim regaining his eyesight] spread amongst the people who flocked to see him. The Chief Justice of Baghdad, `Ayniyyat b. `Ubaid-Allah Abt Thtbit al-Mas to limit and said, "O Abt Mutammad! What is on my hand?" He then showed him his ring with a turquoise gem on it and brought it closed to him. He replied, "It is a ring with a turquoise gem and three lines have been written on it." Al-Qtsim then took it from him but could not read [what was written on it]. The people left in amazement and were spreading his story.

Then, al-Qsim turned to his son al-sasan and said, "O my son! Allah, Mighty is His Name, has made your position my position and your status my status. So, accept it with gratitude." Al-sasan replied, "I accepted it." Al-Qsim said, "With what conditions?" He replied, "With [the conditions] you order me [to accept]." He said, "On the condition that you stop drinking wine." Al-sasan said, "O father! I swear by the One Whom you are mentioning, I will stop drinking wine and also those things which you do not know about." Al-Qsim raised his hands towards the sky and said three times, "O Allah! Inspire al-sasan with Your obedience and keep him away from Your disobedience."

Then, he called for a piece of paper and wrote his will with his own hands, may Allah have mercy on him. The estates which were in his position belonged to our master, peace be on him, and were endowed to [the Imam] by his father (waqafah® lah®). [Al-Q®sim] had written in his will to al-®asan, "If you become eligible for this affair—meaning the representation (wik®la) of our master—you will get a share of half of my estates at Farjand and the rest of it is the property of my master, and if you do not become eligible, then seek goodness from wherever Allah sends it to you." Al-®asan accepted the will on these terms. On the fortieth day, al-Q®sim died after the break of dawn.

On hearing the news of his death, `Abd al-Ra®m®n b. Mu®ammad came to him while running in the markets barefooted and head uncovered, crying, "O my master!" The people were amazed at this behavior and were asking him, "What are you doing to yourself?" He replied, "Keep quiet! I have seen what you have not seen." Then, he participated in his funeral procession and converted from his previous beliefs and endowed (waqafa) most of his estates [to the Imam]. Ab® `Al® b. Mu®ammad undertook the task of giving al-Q®sim [the burial] bathe and Ab® ®®mid poured water for him.

He was wrapped in eight clothes. On his body was the shirt of our Master followed by the seven clothes that had come from Iraq. After a short period, al-sasan received a letter of condolence from our Master and he had prayed at the end of it that Allah Inspire him with His obedience and keep him away from His

disobedience. This was the same prayer invoked by his father. The letter finished like this: "Indeed, we made your father as an Imam for you and set his actions as examples."

We narrated this narration—which we have also mentioned from Ab® Ja`far al-I®®—may Allah be satisfied with him.

862. Al-Khartij wa I-jartijte29: It has been narrated from Abt I-tasan al-Mustariq al-Zarti:

One day, I was in the court of al-sasan b. `Abd-Allah b. samdsn Nssir al-Daula. We started discussing the Imam and I said, "I used to neglect the affair of the [Holy] Region (al-nssiya) until one day, I went to the court of my uncle al-susayn and I began discussing this topic. He said, 'O my son! I used to have your belief until I was told to take the governorship of Qum as it had become a difficult problem for the King.

Anybody who entered it on behalf of the King was met with stubborn resistance from its inhabitants. He gave me an army and I marched towards it. When I reached the area of <code>@irz</code>, I went out for hunting and <code>[my arrow]</code> missed an animal and I rushed after it until I reached a river.

I went in the river and the more I went forward, the vaster it became. In this state, a rider appeared before me on a white mount, wearing a green silky turban. I could see nothing of [his face] but his eyes and he was wearing red shoes. He addressed me, "O <code>!usayn,"</code> without saying my title—Emir—or my epithet. I asked, "What do you want?" He said, "Why do you neglect the affair of the (Holy) Region30 (al-n!!)? And why do you prevent my companions from one-fifth of your wealth?" I was indeed a lordly person who feared no one but there I was trembling and overcome by fright.

I replied, "My Master! I will do whatever you order." He commanded, "When you reach the place you intend to go [i.e. Qum], enter it and pardon [its inhabitants]. After you acquire what you will acquire, give a fifth of it to those who deserve it." I said, "I have heard and I will obey." He said, "Go with guidance." Then, he turned the reins of his horse and went away.

I did not understand which path he took. I searched for him right and left but he was concealed from me. This frightened me even more and I returned to my camp and forgot the entire incident. When I reached Qum with the intention of fighting them, its citizens came out and said, "We fought those who came to us because they opposed us. But you have come and there is no opposition between us.

Enter the city and govern it as you like." I stayed there for quite some time and acquired more wealth than I had calculated. Some of the commanders complained against me to the King because they were jealous of my long stay and the excessive wealth I had acquired. Consequently, I was dismissed and I returned to Baghdad. I directly went to the King, greeted him, and then went to my house.

Amongst my visitors was Musammad b. `Uthmsn al-`Amrs. He overtook the people and sat on my sitting place [beside me]. This angered me but he continued to sit and didn't get up while the people

were coming and going and my anger was increasing. When the people left and the gathering dispersed, he came close to me and said, "Between you and me is a secret, so listen to it." I said, "Speak."

He said, "The companion of the white horse and the river says, 'We fulfilled what we promised." Suddenly, I remembered the entire incident and changed my attitude and said, "I listen and I obey." Then, I stood up, held his hand and opened the treasury. Then, he started separating one-fifth of the wealth until he even removed one-fifth from those things that I had forgotten that I had collected. He then left. After this incident, my doubts were dispelled and the affair was proved.'

Ever since I heard this from my uncle, Ab® `Abd-Allah, all my doubts were dispelled."

The following traditions also prove the concept of this chapter: 823, 827, 828, 830, 832, 833, 838, 839, 840, and 868.

1. Al-K@f@, vol. 1, pp. 523-524, no. 23; Kam@l al-d@n, vol. 2, chap. 45, pp. 485-486, no. 5, through his chain of narrators from Mulammad b. Shedhen b. Na'em al-Nesebere; al-Irshed, p. 383, (pp. 353 and 354, [Beirut: Mu'assisat al-A'lame]); Kashf al-ghumma, vol. 2, chap. "Proofs of the Master of the time, peace be on him," p. 456; l'l⊡m al-war⊡, fourth rukn, part 2, chap. 3, sect. 2; Dale'il al-imema, p. 286, all of them through their chains of narrators from Mueammad b. Shedhen; Bitter al-anwer, vol. 51, chap. 15, p. 295, no. 8, and p. 325, no. 44; Ithbet al-hudet, vol. 3, chap. 33, pp. 663-664, no. 22; al-Thegib fe I-manegib, p. 604, no. 552/16, from Mueammad b. Shedhen b. Na`em al-Nesebere. I say: The aforementioned Mulammad b. Shildhin in Kamil al-din, al-Irshild, Kashf al-ghumma, and al-Dali'il, is either Mutammad b. `Alt b. Shedhen who has been mentioned in the chain of narrators of al-Kefe, or he is Mutammad b. An mad b. Shedhen whose biography has been recorded in the ripl books—as some of the authors of the lexicons have mentioned. It is also possible that he is other than Mulammad b. `All b. Shidhin although, apparently, it is the same incident. However, neither of these possibilities is a cause of weakness for the chain, because his high stature will become obvious by referring to the rijel and Hadith books. He has been mentioned amongst the representatives (al-wukale) in the sixteenth tradition of the chapter on those who have seen the Qe'im, peace be on him, in Kamel al-den. Therefore, no attention should be paid to the view of some contemporary scholars who believe he was unknown (al-majh 11). As for Mutammad b. `Alt b. Shtdhtn-if we suppose he is other than Mutammad b. Shtdhtn-it will suffice in proving his reliability the fact that he has narrated the tradition of `Ale b. Mueammad from him, who was from the teachers of al-Kulain®, and that many traditions have been narrated from him in al-K®f®. If it is argued that this does not prevent him from still being unknown (al-majhel), the reply will be as follows: His reliability can be deduced from the fact that al-Kulaine has narrated numerous traditions from him and has trusted his narrations and has recorded them in his book. This argument is enough to prove that al-Kulain had regarded him as reliable. Even if we overlook this argument, this narration in particular can be relied upon due to the fact that there is no doubt that it occurred just like other narrations that we have no doubt about their occurrence because of the existence of legitimate presumptions. It is appropriate to mention here that we believe it strongly probable that `Ale b. Mueammad—the aforementioned in the narrations of al-Kefe, al-Irshed, and Kamel al-den-is `Ale b. Mueammad b. Ibrehem b. Aben al-Reze, known as `Allen, who was one of al-Kulain es teachers. For, he had a book named Akhber al-Qesim, peace be on him. He was amongst the most respected scholars of the third century and had apparently lived during the periods of two Imams: Imam Ab®

Musammad, peace be on him, and his son al-Mahds, peace be on him, during the minor occultation. 2. Al-Kefe, vol. 1, chap. "Birth of the Master, peace be on him," p. 519, no. 8; al-Irshed, p. 378, no. 3, with a minor

difference ([Beirut: Mu'assisat al-A`lame], p. 352); Similar to it, Dale'il al-imema, chap. "Ma`rifat shuyekh al-ee'ifa alladhena `arafe ereib al-Zamen `alayhi al-salem," pp. 286-287, no. 6, from Abe al-Mufareal, from Mueammad b. Ya`qeb, from Iseeq b. Ya`qeb, from al-Shaykh al-`Amre Mueammad b. Uthmen, who said, "Two people from the inhabitants of al-Sawed . . . (to the end)." He has narrated it from `Ale b. Mueammad.; Bieer al-anwer, vol. 51, chap. 15, p. 326, no. 45; Ithbet al-hudet, vol. 3, chap. 33, p. 659, no. 7; al-Thegib fe I-manegib, p. 597, no. 540/4, from Iseeq b. Ya`qeb, from alShaykh al-`Amre; I`lem al-ware, fourth rukn, part 2, chap. 3, sect. 2, from `Ale b. Mueammad.

- 3. The dwellings and villages near K fa−Ed.
- 4. Kam®l al-d®n, vol. 2, chap. 45, p. 486, no. 7; Bi®® al-anw®r, vol. 51, chap. 15, p. 326, no. 46; Ithb®t al-hud®t, vol. 3, chap. 33, p. 673, no. 45; I`l®m al-war®, fourth rukn, part 2, chap. 3, sect. 2; al-Th®qib, p. 597.
- 5. Kam lal-den, vol. 2, chap. 45, pp. 486–487, no. 8; Biter al-anwer, vol. 51, chap. 15, p. 326, no. 47. He has only mentioned the last part of the tradition; Dale'il al-imema, chap. "Ma`rifatu shuyekh . . .," p. 287, no. 7, similar to it through his chain of narrators from Mueammad b. Ibrehem b. Mahziyer, to where he says, "Some dinars."
- 6. Quran 4:59.
- 7. Kam al-dan, vol. 2. chap. 45, p. 488, no. 9; Biar al-anwar, vol. 51, chap. 15, pp. 326–327, no. 48, with the difference that he says, "he sent two hundred dinars from the wealth to aljaz"; Ithbat al-hudat, vol. 3, chap. 33, p. 673, no. 46.
- 8. A province in southwest Iran—Ed.
- 9. Apparently part of the tradition has been deleted. See al-Khar 1'ij, vol. 2, p. 696, no. 10.
- 10. Kam lal-den, vol. 2, chap. 45, pp. 502–503, no. 31; Ghaybat al-Shaykh, p. 320, no. 266; Rijel al-Najeshe, pp. 184–185; al-Khare'ij wa l-jare'ie, vol. 3, p. 1124, no. 42; Bieer al-anwer, vol. 51, chap. 15, pp. 335–336, no. 61; Faraj al-mahmem, pp. 258 and 130; Yanebe' al-mawadda, chap. 81, p. 460; Ithbet al-hudet, vol. 3, chap. 33, p. 678, no. 76 and 77; al-Thegib fe l-manegib, p. 614, no. 560/8.
- 11. Kam®l al-d®n, vol. 2, chap. 45, p. 510, no. 40; Bi®® al-anw®r, vol. 51, chap. 15, p. 340, no. 66; Ithb®t al-hud®t, vol. 3, chap. 33, p. 680, no. 83; al-Th®qib, p. 600, no. 547/11.
- 12. Dale'il al-imema, chap. "Ma`rifat al-shuyekh al-ee'ifa alladhena `arafe eeeib al-Zamen `alayhi al-salem," pp. 282–285, no. 1; Faraj al-mahmem, pp. 239–244, through his chains of narrators from Mueammad b. Jarer; Bieer al-anwer, vol. 51, chap. 15, pp. 300–303, no. 19.
- 13. Ibn al-Riss refers to the tenth and eleventh Imams who were known by this title because they were the descendants of Imam al-Riss, peace be on them—Ed.
- 14. Dale'il al-imema, p. 286, no. 4; Faraj al-mahmem, p. 244, citing al-eimyare and al-eabare; Bieer al-anwer, vol. 51, chap. 15, pp. 303–304, under no. 19; Ithbet al-hudet, vol. 3, chap. 33, p. 701, no. 141.
- 15. Dal®'il al-im®ma, p. 287, no. 8; Bi®® al-anw®r, vol. 51, chap. 15, p. 327, no. 49; lthb®t al-hud®t, vol. 3, chap. 33, p. 673, no. 47.
- 16. Dale'il al-imema, p. 288, no. 10; Faraj al-mahmem, p. 244, citing al-eabare and al-eimyare, with a very minor variation; Bieer al-anwer, vol. 51, chap. 15, p. 308, no. 24, which says, "name the first one Aemad"; al-Irshed, p. 355; Ghaybat al-Shaykh, p. 283, no. 242, with a very minor variation; al-Kefe, p. 522, no. 17, with a very minor variation; Kashf al-ghumma, vol. 2, p. 455, with a very minor variation; Ithbet al-hudet, vol. 3, chap. 33, p. 662, no. 16.
- 17. Al-Ktft, vol. 1, chap. 125, p. 524, no. 37; Mir't al-uqt, vol. 6, chap. "Birth of the Master," p. 199, no. 27. "Eighty" can either mean his age or the year 280 AH; Ghaybat al-Shaykh, pp. 283–284, no. 243, similar to it through his chain of narrators from Abt `Aqtl; Bitt al-anwt, vol. 51, chap. 15, p. 306, no. 20; Kashf al-ghumma, vol. 2, p. 456; Taqrt al-ma`trif, p. 196; al-Thtqib, p. 590, no. 535/1; In Dalt il al-imt a, a similar miracle has been narrated which occurred for `Alt b. Mutammad al-Samurt (pp. 285–286). It has been mentioned in Faraj al-mahmt, p. 244, what has been narrated in Dalt il al-imt al-imt al-the author of Dalt il al-imt al-all al-imt al-dtn, vol. 2, chap. 45, p. 501, no. 26; Ithbt al-hudt, vol. 3, chap. 32, p. 664, no. 26; I't al-wart, sect. 2, p. 421; al-Khart ij wa I-jart it, vol. 1, pp. 463–464, no. 8.

I say: It is probable that some error has occurred while copying from Dal®'il al-im®ma because `Al® b. Mu®ammad al-Samur® died in 328 or 329 AH. Otherwise, he might have meant eighty years of his age.

- 18. Al-Ktft, vol. 1, chap. 125, p. 519, no. 9; Bitt al-anwt, vol. 51, chap. 15, p. 309, no. 27; Ithbt al-hudt, vol. 3, chap. 33, p. 659, no. 8; I`ltm al-wart, sect. 2, pp. 418–419.
- 19. Al-Khare'ij, vol. 1, chap. "The miracles of Imam ereib al-Zamen," p. 480, no. 21, printed at al-Imam al-Mahde Organization; Bieer al-anwer, vol. 52, chap. 18, p. 59, no. 42; Faraj al-mahmem, p. 256, with a very minor variation at its end. He also says, "Al-Da`laje refers to those attributed to a place behind the gateway of Kefa—towards Baghdad—whose inhabitants are called al-Da`elaja. He was a jurist (faqeh) and an `erif. Al-Najeshe has mentioned him in his rijel book likewise." He writes, "I learned the laws of inheritance from him and he has a book on Hajj." Therefore, it most possible that

this miracle took place during the major occultation, because al-Naj®sh® was born in 372 AH and died in 450 AH; Ithb®t al-hud®t, vol. 3, chap. 33, p. 695, no. 120; Was®'il al-Sh®`a, vol. 8, chap. 24, p. 147, no. 2; Mustadrak al-was®'il, vol. 8, pp. 70–71, no. 4.

- 20. Kam®l al-d®n, vol. 2, chap. 45, pp. 491–492, no. 15; al-Khar®'ij wa l-jar®'i®, vol. 2, pp. 698–699, no. 1, with some variations, published at al-Imam al-Mahd® Organization; Bi®® al-anw®r, vol. 51, chap. 15, p. 295, no. 10; Faraj al-mahm®m, sect. "Dal®'il al-Mahd® `alayhi al-sal®m," p. 239; Ithb®t al-hud®t, vol. 3, p. 696, with differences in the wording.

 21. Al-Arba ®n known as Kif®yat al-muhtad®, p. 140, no. 36; al-Arba ®n by al-Kh®t®n ®b®d®, p. 49, no. 12.

 I say: Although, this miracle possibly occurred in the major occultation, the probability of it taking place in the minor occultation is greater due to what we have mentioned here. And Allah knows the best.
- Know that the rijel scholars have praised this person with the attributes of profound knowledge, piety, asceticism, etc. Alerse writes, "He was noble (feel), a litterateur (adeb), a mystic (`erif), a faqeh, an ascetic, God-fearing (ware), and had many good characteristics. He wrote a number of books . . ." Al-Najeshe says, "He was amongst the most famous of the Shias." Tanqee al-maqel mentions, "He was amongst the chiefs of the good (people) and one of the greatest of the teachers. The rijel scholars have mentioned him, praised him with every beautiful (attribute), and have immensely glorified him."
- 22. Faraj al-mahmem, p. 247. He says: "A section about what we have narrated through our chain of narrators from al-Shaykh Abe I-`Abbes `Abd-Allah b. Ja`far al-eimyare from vol. 2 of the book al-Dale'il . . ."; Ithbet al-hudet, vol. 3, chap. 33, p. 675, no. 558; Bieer al-anwer, vol. 51, chap. 15, p. 332, no. 56.
- 23. Faraj al-mahmem, pp. 248–253. Wherever this copy contained errors, we have corrected them using Bieer al-anwer; Ghaybat al-Shaykh, pp. 310–315, no. 263, which mentions `Abd-Allah b. `Ubaid-Allah. Apparently, this is the scribe's error, because `Utbat b. `Abd-Allah is correct. The latter is ibn Mese b. `Abd-Allah al-Hamdene who was a judge in Maregha, then Azerbaijan, Hamden, and Baghdad. He died in 351 AH and lived for eighty six years. See Siyaru a`lem alnubale, vol. 16, p. 47, and Terekh Baghded, vol. 12, p. 320; Al-Theqib fe I-maneqib, p. 590, no. 536/2, which mentions Abe I-Se'ib `Utbat b. `Ubaid-Allah al-Mas`ede; Bieer al-anwer, vol. 51, chap. 15, pp. 313–316, no. 37, which also mentions `Utbat b. `Ubaid-Allah; Ithbet al-hudet, vol. 3, chap. 33, pp. 690–692, no. 106; Muntakhab al-anwer al-muee'a, pp. 130–134; al-Khare'ij wa I-jare'ie, vol. 1, pp. 467–470, no. 14, which also mentions Abe I-Se'ib `Utbat b. `Ubaid-Allah al-Mas'ede.
- 24. A city located in Iran on the southern coast of the Caspian sea—Ed.
- 25. Quran 31:34.
- 26. Quran 72:26.
- 27. Quran 72:27.
- 28. As we already mentioned, it seems that the correct name is `Utbat b. `Ubaid-Allah Abī I-Sī'ib al-Mas`īdī.
- 29. Al-Khar®'ij wa l-jar®'i®, vol. 1, pp. 472–475, no. 17; Faraj al-mahm®m, pp. 253–254; Bi®® al-anw®r, vol. 52, chap. 18, pp. 56–57, no. 40; Ithb®t al-hud®t, vol. 3, chap. 33, sect. 3, p. 694, no. 118 (short version); Kashf al-ghumma, vol. 2, pp. 500–501, under "The miracles of the Master of the time, peace be on him."
- 30. Meaning what is related to the Mahd1, peace be on him—Ed.

Section Three

His ambassadors (sufare) and deputies (nuwweb) during the Minor Occultation

Comprised of twenty-seven traditions 1

863. Ghaybat al-Shaykh2: A group from Abt Mutammad Htren b. Mtst informed me from Abt `Alt

Mulammad b. Hammlm al-Isklfl, from `Abd-Allah b. Ja`far al-limyarl, from Almad b. Isllq b. Sa`d al-Qumml who said:

One day I went to see Imam Ab® I-®asan `Al® b. Mu®ammad, Allah's blessings be on him. I said, "My Master! Sometimes I am present and at other times I am absent. It is not always feasible for me to contact you even when I am present; So, whose word should we accept and whose command should we obey?" He replied, "This is Ab® `Amr, the reliable, the trustworthy. Whatever he says to you, he is narrating from me and whatever he is conveying to you, he is conveying from me."

After (Imam) Ab® I-®asan passed away—one day—I went to his son Ab® Mu®ammad al-®asan al`Askar®, peace be on him, and repeated what I had said to his father. He replied, "This is Ab® `Amr, the
reliable, the trustworthy. He was deemed reliable by the one who passed [away] and I deem him
trustworthy during my life and death. Whatever he says to you, he is narrating from me and whatever he
conveys to you, he is conveying from me."

Ab Mu Mu mammad H r n narrates from Ab \cdot \Al n, from Ab \cdot I - \Abb \cdot s al - \cdot imyar \cdot that "We used to mention this saying and describe the majestic position of Ab \cdot \Amr."

864. Ghaybat al-Shaykh3: A group from Ab® Mu®ammad H®r®n informed us from Mu®ammad b. Hamm®m, from `Abd-Allah b. Ja`far who said:

After (Imam) Ab® Mu®ammad, peace be on him, passed away, we went to perform Hajj one year. I went to A®mad b. Is®Q at Baghdad and saw Ab® `Amr with him. I said, "Verily, we regard this Shaykh—and I pointed to A®mad b. Is®Q—as reliable and approved. He has narrated such and such things to us about you," and I repeated what was mentioned earlier regarding the excellence of Ab® `Amr and his position.

I continued, "Now, you are someone whose word and truthfulness cannot be doubted. So I ask you for the sake of Allah and the two Imams who endorsed your reliability, have you seen the son of Ab® Mu®ammad who is the Master of the Time?" He cried and said, "[I will tell you] if you promise not to disclose this to anybody while I am alive." I agreed and he said, "Indeed, I have seen him, peace be on him, and his neck is like this—indicating that it is nice shaped and perfect." I enquired, "What is his name?" He replied, "You have been forbidden [from asking] this."

865. Ghaybat al-Shaykh4: Anmad b. `Aln b. Nen Abn I-`Abbns al-Sairnf, from Abn Nan `Abd-Allah b. Munammad b. Anmad known as ibn Barniyyat al-Kntib, from some of the noble Shia traditionists, from Abn Munammad al-`Abbns b. Anmad al-Thigh, from al-Tusayn b. Anmad al-Khannb, from Munammad b. Isme'n and `Aln b. `Abd-Allah al-nasaniyyen who both said:

We went to see (Imam) Ab® Mu®ammad al-®asan, peace be on him, at S®marr®' and with him were a group of his friends and followers. After some time, Badr, his servant, entered and said, "My Master! There is a group of disheveled and dust-covered people at the door." He said to them, "These are our

Shias from Yemen." (The narration is long and it continues until the Imam says to Badr,) "Go and call `Uthmen b. Sa`ed al-`Amre." `Uthmen entered after a short time and our Master Abe Mueammad, peace be on him, said to him, "O `Uthmen! Be steadfast because you are the representative and the reliable trustee upon Allah's wealth. Take from these Yemenis what they have brought of their wealth . . "

(The tradition continues to where they said), we all said together, "O our Master! By Allah, 'Uthmen is one of your best Shias and you have increased our knowledge regarding his position in serving you. He is your representative and your trustee upon the wealth of Allah, the Exalted." He replied, "Yes. Testify before me that 'Uthmen b. Sa'ed al-'Amre is my representative and his son, Mueammad, is the representative of my son, your Mahde."

866. Ghaybat al-Shaykh5: From him (meaning Atmad b. `Alt b. Ntt), from Abt Natr Hibat-Allah b. Atmad al-Ktib, the son of the daughter of Abt Ja`far al-`Amrt—may Allah sanctify his soul and satisfy him—from his teachers that

When (Imam) al-Tasan b. `AlT died, `Uthmen b. Sa`Td-may Allah sanctify his soul and satisfy him—came for his ritual bath and took care of his shrouding, embalmment, and preparing his grave. Apparently, he was appointed for all these things which cannot be denied or disputed except at the cost of denying the reality of things in all their apparentness.

The signed letters (tauq Tet) of the Master of the Affair which comprised of orders and prohibitions and also answers, were delivered through `Uthm The bear Sa` Tet and his son Ab Teta Mu Tammad bear Shias and the special companions of his father (Imam) Ab Teta Mu Tammad, peace be on him.

[The letters] were written with the same handwriting as the ones which were delivered during the lifetime of [Imam] al-sasan, peace be on him. The Shias never doubted their credibility until `Uthmsn b. Sa`sd—may Allah have mercy on him and be satisfied with him—died and his son Abs Ja`far gave him the ritual bath and became his successor and all the affairs were referred to him. The Shias were unanimous in his credibility, reliability, and trustworthiness due to what had been said about his trustworthiness and credibility during the lifetime of (Imam) al-sasan, peace be on him, and after his death, in the lifetime of his father `Uthmsn, may Allah have mercy on him.

867. Al-KIII6: Mulammad b. `Abd-Allah and Mulammad b. Yaly both of them, from `Abd-Allah b. Ja`far al-limyar who said:

I and shaykh Ab® `Amr, may Allah have mercy on him, were together with A®mad b. Is®Q. A®mad b. Is®Q indicated to me that I ask him about the heir. I said, "O Ab® `Amr! I want to ask you about something. Although I have no doubt about it, nevertheless, I desire to question you about it. Surely, it is my belief and my religion that the earth cannot remain empty of a (divine) proof except forty days before the Day of Judgment.

When that happens, the (divine) proof will be taken away and the door of repentance will be closed. Then, becoming faithful will no longer benefit one who had not believed earlier or hadn't earned goodness in his faith.

They will be the worst from the creations of Allah, Mighty and Majestic be He, and they are the ones whom the Day of Judgment will be established upon. I intend to increase my certitude like Abraham who asked his Lord, Mighty and Majestic be He, to show him how He raises the dead. The answer was, 'Do you not believe?' and he replied, 'I do but I am asking for the contentment of my heart.' Ab `Al Almad b. Isliq informed me that he had asked Imam Ab I-lasan, peace be on him, 'With whom must I deal with or from whom must I take and whose words should I accept?' He had replied, 'Al-`Amr is my trustee.

Whatever he conveys to you from me, he has [really] conveyed it from me and whatever he says to you, he has said it on my behalf. Listen to him and obey [him], because surely, he is reliable and trustworthy.' Ab `Al also informed me that he had asked (Imam) Ab Musammad a similar question and he had replied, 'Al-`Amrs and his son are both reliable.

Whatever they convey to you from me, they have [really] conveyed it from me and whatever they say to you, they have said it on my behalf. Listen to both of them and obey them because they are both reliable and trustworthy.' This is what two Imams have said about you." [On hearing this], Abs `Amr prostrated and cried.

Then, he said, "Ask your need." I enquired, "Have you seen the successor of (Imam) Ab® Mu®ammad, peace be on him?" He replied, "Yes, by Allah. His neck is like," and he indicated with his hands. I said, "Now, one [question] remains." He said, "Come forth with it." I replied, "His name?" He said, "It is prohibited for you to ask about it and I am not saying this from myself because I cannot make anything permissible or prohibited. This instruction is from him, peace be on him.

The King is under the impression that (Imam) Ab® Mu®ammad has died and has not left behind a successor. As a result, his inheritance has been divided and those who did not have a right to it have taken it. He has a family who move freely and no one has the courage to harm them. When the name is mentioned, the search [for him] begins. So, fear Allah and refrain from this."

Al-Kulain®, may Allah have mercy on him, says, "A shaykh from our companions—whose name I have forgotten—narrated to me that Ab® `Amr was asked the same question while A®mad b. Is®®q was with him and he gave a similar reply."

868. Kam@l al-d@n7: `Abd-Allah b. Ja`far al-@imyar@ says:

Al-shaykh Ab® Ja`far Mu®ammad b. `Uthm®n al-`Amr® received a letter of condolence [for the death] of his father, may Allah be satisfied with them. In one part of the letter was written, "Surely, we are from Allah and to Him we will return. We submit to His commands and are satisfied with His decree. Your

father lived a blissful life and died with praise. May Allah have mercy on him and unite him with his masters and friends, peace be on them. He always strived to implement their command and worked hard to do the things that would draw him closer to Allah, Mighty and Majestic be He, and to [his masters]. May Allah brighten his face and overlook his faults."

It was written in another part, "May Allah multiply your reward and offer you the best of condolences. You are in mourning and so are we. You have become lonely by his separation and so have we. Allah will make him happy in the place where he has returned to. From amongst his good fortune was that Allah, Mighty and Majestic be He, has granted him a son like you to succeed him and take his place by His orders and to ask [Allah] to have mercy on him. [Imam Mahd® continued,] All praise is for Allah, for, the souls have become pure by your position and whatever Allah, Mighty and Majestic be He, has granted you and near you. May Allah help you, strengthen you, support you, and grant you success. Allah is your Guardian, Protector, Caretaker, and He suffices you and is your Helper."

869. Ghaybat al-Shaykh8: A group informed me from Heren b. Mese, from Mueammad b. Hammem, from `Abd-Allah b. Ja`far al-eimyare that "When Abe `Amr, may Allah be satisfied with him, passed away, letters came to us—with the same handwriting that we used when corresponding with him—concerning the appointment of Abe Ja`far, may Allah be satisfied with him, as his successor."

870. Ghaybat al-Shaykh9: (Through the same chain of narrators) from Mutammad b. Hammtm, from Mutammad b. tammawayh b. `Abd al-`Aztz al-Rtzt in the year 280 AH, from Mutammad b. Ibrthtm b. Mahziytr al-Ahwtzt that he received [a letter] after Abt `Amr's death that said:

The son—may Allah protect him—was always considered reliable by us during the lifetime of his father, may Allah be satisfied with and satisfy him and brighten his face. He is like his father and has his position. He ordered his son by our command and acted accordingly; May Allah guard him. Obey him and tell others about our attitude towards him.

871. Kam lal-d n10: Ab Ja far Mu ammad b. `Al al-Aswad, may Allah be satisfied with him, narrated to us that Ab Ja far al-`Amr dug a grave for himself and leveled it with teakwood. I asked him about it and he replied, "For people, there are causes." I asked him again and he replied, "I have been ordered to gather my affairs." He died two months after this incident; May Allah be satisfied with him.

872. Kam¹l al-d¹n¹¹: Mu¹ammad b. `Al¹ b. Matt¹l, from his uncle Ja`far b. Mu¹ammad b. Matt¹l who said:

Ab Ja far Mu ammad b. Uthm al-Samm n-known as al-Amr, may Allah be satisfied with him—summoned me and gave me some small clothes with signs [on them] and a purse filled with dirhams.

He said, "It is necessary that you travel alone to Wesie right now and hand these over to the first person

who comes to you when you dismount on the beach of Wisi. This made me extremely sorrowful and I said to myself, "A person like me is being sent for a mission like this and made to carry such an insignificant thing." Anyhow, I went to Wisi and dismounted and asked the first person who met me about al-sasan b. Musammad b. Qasst al-saidalsns, the person in charge of endowments (wakst alwaqf) at Wisi. He said, "That's me. Who are you?" I replied, "I am Ja`far b. Musammad b. Mattel."

He recognized me with my name and greeted me. I greeted him too and we embraced each other. I said to him, "Ab® Ja`far al-`Amr® has conveyed his greetings to you and handed me these clothes and this purse to give to you." He replied, "All Praise is for Allah; Mu®ammad b. `Abd-Allah al-®®'ir® [al-`®mir®] has died and I had come to prepare his shroud." He opened the parcel and in it were the necessary things for shrouding. The purse contained camphor and the wage of the bier-carriers and the grave-digger. We participated in his funeral procession and I returned.

873. Ghaybat al-Shaykh12: Al-Tusayn b. Ibrthtm, from Abt Ntt, from Abt Natr Hibat-Allah b. Mutammad, from his (maternal) uncle Abt Ibrthtm Ja`far b. Atmad al-Naubakhtt, from his father Atmad b. Ibrthtm, his uncle Abt Ja`far `Abd-Allah b. Ibrthtm, and a group of his family members—i.e. the tribe of Naubakht, that

When the condition of Ab® Ja`far al-`Amr® worsened, he gathered a group of influential Shiites including Ab® `Al® b. Hamm®m, Ab® `Abd-Allah b. Mu®ammad al-K®tib, Ab® `Abd-Allah al-B®qa®®n®, Ab® Sahl Ism®'® b. `Al® al-Naubakht®, Ab® `Abd-Allah b. al-Wajn®, and other influential figures and elders. They all came to Ab® Ja`far, may Allah be satisfied with him, and asked him, "If (the inevitable—meaning death) happens, who will be your successor?"

He replied, "He—meaning Abt I-Qtsim al-tusayn b. Raut b. Abt Bat al-Naubakht—will take my place. He is the ambassador between you and the reliable and trustworthy. Refer to him in your affairs and seek help from him in important issues. I have been ordered [to convey] this and indeed, I conveyed."

874. Ghaybat al-Shaykh13: A theologian (mutakallim) known as Turk al-Haraw® asked [¶usayn b. Rau®], "How many daughters did the Messenger of Allah have?" He replied, "Fown." He said, "Who amongst them was the most superior?" He replied, "Fownima, peace be on her." He said, "How did she become the most superior while she was the youngest of them and had accompanied the Messenger of Allah, Allah's blessings be on him and his family, less than them?" He replied, "Due to two characteristics with which Allah had distinguished her and given to her as an advantage, honor, and reverence: First, she inherited from the Messenger of Allah, Allah's blessings be on him and his family, whilst none of his other children inherited from him.

Second, Allah the Exalted, preserved the generation of the Messenger of Allah, Allah's blessings be on him and his family, through her and not through his other children. He did not distinguish her with these [characteristics] except due to the excellence of the purity He had known of her intention." Al-Haraws

replied [in astonishment], "I have never seen anyone speak and reply in this context better and more concise than him."

875. Ghaybat al-Shaykh14: A group informed me from Ab® `Abd-Allah al-®usayn b. `Al® b. al-®usayn b. M®s® b. B®bawayh, from a group of his townsmen who lived in Baghdad—in the year in which the Qar®mi®a attacked the hajis and it was the year of the falling stars—that "My father, may Allah be satisfied with him, wrote to al-Shaykh Ab® I-Q®sim al-®usayn b. Rau®, may Allah be satisfied with him, to seek permission to perform Hajj.

He received the reply, 'Don't go this year.' He wrote again asking, 'It is an obligatory vow (nadhr). Is it permissible for me not to go?' The response was, 'If you have no choice [because it is obligatory], then go with the last caravan.' He joined the last caravan and was saved whilst those who had gone in the earlier caravans were killed."

876. Kam I al-d n 15: From Mu ammad b. Ibr h b. Is q al- l lique, may Allah be satisfied with him, who said:

I was with Shaykh Ab® I-Q®sim al-®usayn b. Rau®, may Allah sanctify his soul, with a group—amongst whom was `Al® b. `®s® al-Qa®r®. A man stood up and said to [al-®usayn b. Rau®], "I want to ask you something." He replied, "Ask whatever comes to your mind." He asked, "Inform me about al-®usayn b. `Al®, peace be on him; was he a guardian [appointed] by Allah?" He replied in the affirmative.

The man said, "Was his killer an enemy of Allah?" He replied in the affirmative. The man said, "Is it permissible that Allah, Mighty and Majestic be He, allows His enemy to dominate His friend?" Ab I-Qsim al-susayn b. Raus—may Allah sanctify his soul—replied, "Understand what I am telling you. Know that Allah, Mighty and Majestic be He, does not address the people [in a way that] the eyes can witness nor does He converse with speech. Rather, He—Majestic is His Majesty—sent to them messengers from their species and their kind, who were humans like them.

Had He sent to them Messengers from other than their kind and their forms, they would have certainly fled from [the messengers] and would have not accepted [their claims']. When they came to them while they were from their species who ate food and walked in the markets, the people said to them, 'You are mortals like us. We will not accept [what you claim] until you perform for us a thing which we cannot do.

Only then will we know that you are the chosen ones instead of us because [you can perform] what we are incapable of.' So, Allah, Mighty and Majestic be He, gave them miracles which the people were incapable of performing. Some of them brought the storm—after warning and cautioning—and drowned all those who oppressed and rebelled.

From them was he who was thrown in the fire which became cold and safe for him. From them was he who brought forth a she-camel from solid stone and made milk to flow from its udders. From them was the one for whom the sea was split and springs flowed for him from a stone and a dry cane was turned

into a snake for him that devoured their lies.

From them was the one who cured the blind and the leper, gave life to the dead with the permission of Allah, and informed them of what they are and stored in their houses. From them was the one for whom the moon was split and with whom the animals like the camel, the wolf, and etc. spoke. When they performed such [miracles] and the people were helpless from performing the like of such deeds, Allah, Mighty and Majestic be He, ordained by His grace upon His servants and His wisdom, that He make His Prophets, peace be on them—with all their powers and miracles—at times victorious and at other times defeated; at times triumphant and at other times suppressed.

Had Allah, Mighty and Majestic be He, made them victorious and triumphant on all occasions and had not afflicted them nor tested them [by these defeats], certainly the people would have taken them as Gods instead of Allah, Mighty and Majestic be He, and their excellent patience during calamities, misfortunes, and tests would have remained unknown [to the people]. But He, Mighty and Majestic be He, made them in these situations like [ordinary people], so that they would be patient and forbearing during ordeals and calamities, grateful in times of safety and domination over the enemies, and humble in all conditions and not proud and arrogant.

Thus, the people would know that they, peace be on them, have a Lord Who is their creator and planner and [as a result, the people] would worship Him and obey His Messengers. Hence, the proof of Allah would be established against those who exceed the limits concerning them and view them as deities, or disobey, oppose, defy, and refute what the Messengers and Prophets, peace be on them, have brought. 'So that he who perishes, perishes by clear proof, and he who lives, lives by clear proof.'16"

(Murammad b. Ibrehrm b. Isreq, may Allah be satisfied with him, says), The next day, I returned to Shaykh Abr I-Qrsim b. Raur, may Allah sanctify his soul, and was saying to myself, "Did he make up what he said to us yesterday?" He initiated [the conversation] and said, "O Murammad b. Ibrehrm! It is more preferable for me to fall from the sky, and then have a bird snatch me or the wind carry me away to a barren land, than to say my own opinion or something from myself in the religion of Allah, Mighty and Majestic be He. Rather, [what I said] was from the [true] source and was heard from the religion of Allah be on him."

877. Ghaybat al-Shaykh_17: A group informed us from Ab® `Abd-Allah al-®usayn b. `Al® b. B®bawayh al-Qumm®, from a group of people from Qum—whom `Al® b. B®bawayh was amongst—from another group of people from Qum, amongst whom were `Imr®n al-®aff®r, his relative `Alawiyyat al-®aff®r, and al-®usayn b. A®mad b. `Al® b. A®mad b. Idr®s, may Allah have mercy on them all, who all narrated:

We were in Baghdad in the year that Ab® `Al® b. al-®usayn b. M®s® b. B®bawayh died. Ab® I-®asan `Al® b. Mu®ammad al-Samur®, may his soul be sanctified, continuously asked us [who were] close to him about `Al® b. al-®usayn, may Allah have mercy on him, and we always answered, "A letter has reached us about his wellbeing."

The day when [`Al® b. al-®usayn] died, he asked us about him and we gave him the same answer but he said, "May Allah reward you concerning `Al® b. al-®usayn. He has just died." We recorded the hour, date, and month of [his death] and after about seventeen or eighteen days, news reached us that he had died at the exact time mentioned by shaykh Ab® I-®asan, may his soul be sanctified.

878. Kamsı al-den18: From Abe Mueammad al-easan b. Aemad al-Mukattib, who said:

I was in Baghdad in the year that shaykh `Al® b. Mu®ammad al-Samur®, may Allah sanctify his soul, died. I went to him a few days prior to his death. He brought a letter for the people which I made a copy from that read, "In the Name of Allah, the Beneficent, the Merciful. O `Al® b. Mu®ammad al-Samur®! May Allah increase the reward of your brothers concerning you! You will die within six days, so, wrap up your affairs and don't appoint anyone as your successor after your death because the second occultation has commenced.

There will be no reappearance except after Allah's permission, Mighty and Majestic be He, and this will happen after a long time has passed and the hearts will have become hard, and the earth will have been filled with injustice. Some of my followers will claim to have met me. Beware! Whoever claims to have met me before the emergence of the Sufy®n® and the [heavenly] cry (al-®ai®a) is a lying slanderer. There is no power and strength except through Allah, the Exalted and the Great."

We copied this letter and left him. On the sixth day, we returned to him while he was on his death bed. Someone asked him, "Who is your successor?" He replied, "For Allah is an affair which he will take to its extent." Saying this, he passed away; may Allah be satisfied with him. These were the last words [anyone] heard from him.

879. Ghaybat al-Shaykh 19: Mutammad b. Mutammad b. al-Nu'mtn and al-tusayn b. `Ubaid-Allah informed me from Abt `Abd-Allah Atmad b. Mutammad al-tafwtnt, who said:

Al-Shaykh Ab I-Q sim, may Allah be satisfied with him, willed to Ab I-sasan `Al b. Musammad al-Samurs, may Allah be satisfied with him. Thus, he took his place and performed Ab I-Q sim's duties. When he was about to die, the Shias gathered around him and asked him about the representative after him and his successor. He had said nothing about it and had mentioned that he was not ordered to will to anyone after himself about this matter.

880. Rij al-Kash 20: Ja`far b. Ma'r f al-Kash who said, "Ab `Abd-Allah al-Balkh wrote to me and narrated from al-Tusayn b. Rau al-Qumm that A mad b. Is q wrote to [the Mahd peace be on him] to seek permission for Hajj. Permission was granted and a cloth was sent to him. A mad b. Is q said, 'He has informed me about my death.' He died at sulwen after returning from Hajj."

The traditions with the following numbers also show the above concept: 789, 793, 811, 812, 821, 822, 825, 849, and 861.

1. Know that during the minor occultation, his representatives (wukale) and his deputies (nuwweb) were a number of people who were known for their reliability, trustworthiness, and truthfulness. This can be verified by referring to credible books. His letters (tauge et a) and orders were transmitted through them. They demonstrated extraordinary acts and told of the unseen—by the assistance of their master, peace be on him. I will make this short by only speaking about the four most famous ones whose trustworthiness, justice, elevated position, and high status is agreed upon by all the Shias: Al-Shaykh Abe `Amr `Uthmen b. Sa`ed al-`Amre, may Allah the Exalted be satisfied with him: He was appointed by Imams Aby I-vasan `Alv b. Musammad al-`Askarv and Aby Musammad al-vasan b. `Alv al-`Askarv, peace be on them. He was from the Ban®-Asad tribe and was known as al-`Askar® and also al-Samm®n (meaning the oil trader) because he traded cooking oil as a cover-up for his activities. The two aforementioned Imams have spoken about him as well as our master ereib al-Zamen, Allah's blessings be on him. Al-eres has mentioned him in his Rijel book amongst the companions of Imam al-Hede, peace be on him. He writes, "Uthmen b. Sa`ed al-`Amre, whose epithet is Abe `Amr al-Sammen and who is also known as al-Zayy et. He served him when he was merely eleven years old and was famous for his inclination towards him." Al-ETST also mentions him as a companion of (Imam) Abt Mutammad al-Tasan al-Taskart, peace be on him. He says, "Highly honored, reliable, and his representative." Yet again, he writes: "Mulammad b. Uthmen b. Sa'ed al-`Amr® whose epithet was Ab® Ja`far and his father's epithet was Ab® `Amr; both of them were the representatives of ®®®® and the state of a second sec al-Zamen, peace be on him, and enjoyed a great position amongst the Shias." The author of Tanger al-magel writes, "He was more majestic and famous than can mentioned."

Abe Ja`far Mueammad b. Uthmen b. Sa`ed al-`Amre: When his father—Abe `Amr—died, he replaced him by [Imam] Abe Mueammad's order as well as the order of his own father which was commanded by the Qe'im, peace be on him. Al-elest has narrated in al-Ghayba from Abe I-`Abbes from Hibat-Allah b. Mueammad, from his teachers, that the Shias are unanimous in his justice, reliability, and trustworthiness because of the statements regarding his justice and the order to refer to him during the lifetime of (Imam) al-elasan (al-`Askare), peace be on him, and after his death while his father was alive. He writes, "Numerous arguments [in support of Shia] have been narrated from him and the miracles of the Imam have been manifested at his hands..."

The author of Tanqee al-Maqel writes, "His majesty, high position, and status is so famous amongst the Imemiyya that there is no need to mention it . . ." He had written some books using what he had directly heard from (Imam) Abe Mueammad al-easan and from the Master, peace be on them, and what he had heard from his father, Uthmen b. Sa'ed, from (Imams) Abe Mueammad and al-easan al-Hede, peace be on them. Al-erest writes in al-Ghayba, "Abe Naer Hibat-Allah says, 'I saw in the writings of Abe Ghelib al-Zurere—may Allah have mercy on him and forgive him—that Abe Ja'far Mueammad b. Uthmen al-'Amre died in the end of (the month) Jumed al-Aule, 305 AH. Abe Naer Hibat-Allah b. Mueammad b. Aemad has mentioned that Abe Ja'far al-'Amre, may Allah be satisfied with him, died in the year 304 AH. He was in charge of these affairs for almost fifty years. The people took their wealth to him and he would give them signed letters which had the same handwriting as those which they received during the lifetime of (Imam) al-easan (al-'Askare), peace be on him. [The letters] were about the difficulties [encountered] in religious and worldly matters and replies to questions they had asked him and comprised of amazing answers. May Allah be satisfied with him and satisfy him."

Al-Shaykh Ab® al-Q®sim al-®usayn b. Rau® b. Ab® Ba®r al-Naubakht®, may Allah have mercy on him: He attained the position of special deputyship after Mu®ammad b. Uthm®n, may Allah have mercy on them. He succeeded Mu®ammad b. `Uthm®n by the orders of the Imam which were transmitted by Mu®ammad b. `Uthm®n. He was viewed by both Shias and Sunnis as one of the wisest of the people and enjoyed a great position and elevated status amongst the latter too. Mu®ammad b. Uthm®n had about ten close confidants; Ab® I-Q®sim b. Rau® was amongst them but the others were closer to Mu®ammad b. Uthm®n than him. Amongst these, Ja`far b. A®mad b. Matt®l was so close to him and spent so much time in his house that the Shias had no doubt that if something happened to al-®usayn b. Rau®, he would surely inherit his position. When the Imam appointed Ab® I-Q®sim, no one denied and they all submitted [to this order] including Ja`far b. A®mad b. Matt®l who showed the same attitude towards him which he had showed towards Ab® Ja`far al-`Amr®. He continued this manner until he passed away. Shaykh Ab® I-Q®sim died in the month of Sha`b®n, 326 AH. The duration of his ambassadorship was twenty-one or twenty-two years. May Allah be satisfied with him

Al-Shaykh Abe I-easan `Ale b. Mueammad al-Samure: He succeeded Shaykh Abe I-Qesim by his order and he was the

last representative. With his death, the major occultation commenced and the affair was delegated to the jurists and those who possessed the traditions and sciences of the Ahl al-Bait, peace be on them. During the major occultation, the people must refer to them. This is a fact which has been established by numerous traditions—some of which have already been mentioned. Abe I-easan `Ale b. Mueammad al-Samure passed away in 329 AH; may Allah have mercy on him.

- 2. Ghaybat al-Shaykh, chap. "⊡arafun min akhb⊡r al-sufar⊡'," pp. 354–355, no. 315; Bi⊡r al-anw⊡r, vol. 51, chap. 16, pp. 344–345.
- 3. Ghaybat al-Shaykh, chap. "earafun min akhber al-sufare"," p. 355, no. 315; Bieer al-anwer, vol. 51, chap. 16, pp. 345.
- 4. Ghaybat al-Shaykh, chap. "⊡arafun min akhb⊡r al-sufar⊡'," pp. 355–356, no. 317; Bi⊡r al-anw⊡r, vol. 51, chap. 16, pp. 345.
- 5. Ghaybat al-Shaykh, chap. "Parafun min akhber al-sufare"," pp. 355–356, no. 318. He says on page 320 that Abe Nater Hibat-Allah b. Murammad said, "Uthmrn's grave is on the western side of Baghdad at the beginning of Mayadrn Street in the place known as the gate of Jibilla in the right section of the mosque of al-Darb. The grave is located in Qibla side of the mosque itself—may Allah have mercy on him. Murammad b. al-rasan—the author of this book—says, 'I saw his grave in the aforementioned place. A wall was built on its side and the prayer—niche was built on its other side. There was a door on one side which opened into the place of the grave in a dark narrow room. We used to visit it publicly during my stay in Baghdad from the year 408 to after 430 AH. Then, the chief, Abe Manrer Murammad b. Faraj, broke down the wall, raised the grave to ground level and built a box on top of it which was beneath the roof. Whoever wanted to visit his grave would go there and do so. The neighbors of the area sought blessings by visiting it and used to say, "He was a righteous man" or "He was the son of (Imam) rusayn's nurse," while they were ignorant of the reality and it is still the same today which is the year 447 AH."; Birr al-anwer, vol. 51, chap. 16 p. 346.
- 6. Al-Kefe, chap. "The names of those who have seen him," pp. 329–330; Ghaybat al-Shaykh, chap. "earafun min akhber al-sufare"," pp. 359–361, no. 317, and chap. "Wiledat eleib al-Amr `alayhi al-salem," pp. 243–244, no. 209; Bieer al-anwer, vol. 51, chap. 16, pp. 347–348.
- 7. Kamel al-den, vol. 2, chap. 45, p. 510, no. 41; Ghaybat al-Shaykh, chap. "earafun min akhber al-sufare'," p. 361, no. 323, through his chain of narrators from `Abd-Allah b. Ja`far; al-Khare'ij wa l-jare'ie, vol. 3, p. 1112, no. 28; Bieer al-anwer, vol. 51, chap. 16, pp. 348–349; al-letijej, vol. 2, pp. 300–301.
- 8. Ghaybat al-Shaykh, chap. "⊡arafun min akhb⊡r al-sufar⊡'," p. 362, no. 324; Bi⊡r al-anw⊡r, vol. 51, chap. 16, p. 349, no. 2.
- 9. Ghaybat al-Shaykh, chap. "Parafun min akhber al-sufare"," p. 362, no. 325; Bieer al-anwer, vol. 51, chap. 16, p. 349, no. 2
- 10. Kam lal den, vol. 2, chap. 45, p. 502, no. 29; Ghaybat al–Shaykh, chap. "earafun min akhber al–sufare"," pp. 365–366, no. 333, from ibn Bebawayh, from a group; al–Khare"ij wa l–jare"ie, vol. 3, p. 1120, no. 36; Bieer al–anwer, vol. 51, chap. 16, pp. 351–352, under the fourth tradition; Ithbet al–hudet, vol. 3, chap. 33, p. 677, no. 74; I`lem al–ware, p. 422.
- 11. Kam®l al-d®n, vol. 2, chap. 45, p. 504, no. 35; al-Khar®'ij wa l-jar®'i®, p. 1119, no. 35; lthb®t al-hud®t, vol. 7, chap. 33, pp. 314–315, no. 79; Bi®® al-anw®r, vol. 51, chap. 15, pp. 336–337, no. 63.
- 12. Ghaybat al-Shaykh, chap. "Tarafun min akhbtr al-sufart," pp. 371-372, no. 342; Bittr al-anwtr, chap. 16, p. 355, no. 6.
- 13. Ghaybat al-Shaykh, chap. "Tarafun min akhber al-sufare"," p. 388, no. 353; Bitt al-anwer, vol. 43, chap. 2, p. 37, under no. 40. He has recorded Buzl al-Harawe; al-Maneqib, vol. 3, chap. "Virtues of Feeimat al-Zahre, peace be on her," pp. 323–324, which also mentions Buzl al-Hirawe. This is probably a scribal error. According to the traditionists, al-Ferez ebede, the correct name is Badel b. Atmad al-Harawe.
- 14. Ghaybat al-Shaykh, p. 322, no. 270; Bittr al-anwtr, vol. 51, chap. 51, p. 293, no. 1; Ithbtt al-hudtt, vol. 3, chap. 33, p. 692, no. 110.
- 15. Kam al-den, vol. 2, chap. 45, pp. 507–509, no. 37; Ghaybat al-Shaykh, pp. 321–322, no. 269, and pp. 324–326, no. 273; Birer al-anwer, vol. 44, chap. 33, pp. 273–274, no. 1; `llal al-share'i`, vol. 1, chap. 177, pp. 241–243, no. 1; al-letijej (Beirut), vol. 2, pp. 285–288 and pp. 471–473.
- 16. Quran 8:42.
- 17. Ghaybat al-Shaykh, pp. 395-396, no. 366. In some copies, the word companion instead of close has been used; Kam®l

al-den, vol. 2, chap. 45, p. 503, no. 32; Rijel al-Najeshe, p. 262, no. 684; Faraj al-mahmem, p. 130; len al-ware, chap. 3, sect. 2, pp. 422–423; Ithbet al-hudet, vol. 3, sect. 12, chap. 33, p. 693, no. 113, which has recorded Harthamat b. al-Alawiyya; Bieer al-anwer, vol. 51, chap. 16, p. 361, no. 8; al-Khare'ij wa l-jare'ie, vol. 3, p. 1128, no. 45, which is a shorter account.

18. Kam lal-den, vol. 2, chap. 45, p. 516, no. 44; Ghaybat al-Shaykh, p. 395, no. 365; l'imal-ware, fourth rukn, part 2, chap. 3, sect. 2, which says: soon my followers will come; al-Khare'ij wa l-jare'ie (Mu'assisat al-Imem al-Mahde), vol. 3, p. 1128, no. 6; Birer al-anwer, vol. 51, chap. 16, pp. 360–361, no. 7; Jannat al-ma'we (printed with the 53rd volume of Birer al-anwer), p. 318.

I say: In some copies of Kam® al-d®n and other books, it has been written, "the complete (al-t®mma) occultation has commenced." The original printed copy of Ghaybat al-Shaykh mentions, "[people] will come to some of my followers." Al-Khar®'ij and Jannat al-ma'w® have recorded "and from amongst my followers some will claim," and other books have narrated "and amongst my followers." It might be said that this letter apparently contradicts numerous, consecutive, and definite reports that cannot be enumerated due to their abundance and are an indication that the Imam was seen and some people had the privilege of being in his presence. It also contradicts the unanimous belief of the Shias—including the belief of al-®ad®q, the narrator of this story—about a large group of people who have met him. The scholars have mentioned a few reasons to resolve this contradiction or to reply to this question. Six of these answers have been mentioned in Jannat al-ma'w®. One of them is what a few scholars have stated and has also been stated by al-Majlis® in Bi®® al-anw®. The context of the tradition indicates that what is meant by seeing him, is a seeing accompanied by the claim of representation and ambassadorship and the conveying of news from him to the Shias—as was the prevalent practice during the minor occultation. This probability is highly likely. Another justification is that this tradition is a single and weak narration that neither its narrator—al-®ad®q—nor our other Shia companions have acted upon. Hence, the many incidents which certainty is obtained from are not contradicted. Rather, some of them comprise of miracles and extraordinary deeds that could not have been performed by anyone but him.

Ithbet al-hudet, vol. 3, sect. 3, chap. 33, p. 693, no. 112 (short version); al-letijej (Beirut), vol. 2, p. 478.

- 19. Ghaybat al-Shaykh, p. 394, no. 363; Bittr al-anwtr, vol. 51, chap. 16, p. 360; I'tm al-wart, chap. 3, sect. 1, p. 417.
- 20. Rij®l al-Kash® (J®mi`at al-Mashhad), p. 557, no. 1052; lthb®t al-hud®t, vol. 7, sect. 12, chap. 33, p. 363, no. 148; Mu`jam rij®l al-®ad®th, vol. 2, p. 49, no. 433; Bi®® al-anw®r, vol. 51, chap. 15, p. 306, no. 21.

Source URL:

https://www.al-islam.org/selected-narrations-about-twelfth-imam-volume-2-lutfullah-safi-golpaygani/c hapter-five#comment-0