

## Part 2: Proofs of the Imamate of His Eminence, Hujjat bin al-Hasan al-Askari (aj)

Dear Readers!

May Allah keep you and me steadfast on the confirmed word and faith in truth in the world and the hereafter, and may He gather us together with the Khalaf al-Muntazar (the awaited vicegerent) of the family of infallibility and purity as there is no way to prove the Imamate except Nass (text of appointment) and miracle just as it is proved that infallibility is among the proven conditions of the Imam. Such that if the Imam is not infallible, the aim of his appointment will not be served and in religious terminology it would be ‘against purpose’.

Infallibility is a personal condition and a grade hidden from common view and no one is aware of it except the Almighty Allah and one whose knowledge Allah has inspired it with. In this connection it is necessary for the Almighty Allah to introduce the infallible Imam in one of the following two ways:

- 1 – Through the Holy Prophet (s.a.w.s.) or the preceding Imam.
- 2 – or through a miracle performed by him. And when the Imam has been appointed for the people it is incumbent on them to refer to him and rest assured that:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا

***“And it behoves not a believing man and a believing woman that they should have any choice in their matter when Allah and His Apostle have decided a matter; and whoever disobeys Allah and His Apostle, he surely strays off a manifest straying.” (Surah Ahzab 33:36)***

What we have stated above is supported by a Mutawatir (widely related) tradition from the aspect of its

meaning.

1 – It is a tradition that the great trustworthy Shaykh Ahmad bin Abi Talib Tabarsi has mentioned in Ihtijaaj. Though very lengthy, this traditional report is having many benefits and important matters. In this tradition is proved the Imamate of our Master (aj) through Nass and miracle so that the Ummah may not appoint an Imam for itself. Thus we quote the full text of the tradition and pray to Allah that He include us among those who accept it. Shaykh Tabarsi (a.r.) has stated: In the debate of His Eminence, Hujjat Qa'im Muntazar Sahib az-Zaman, peace be upon him and his ancestors Saad bin Abdullah Qummi Ashari has said:

“I became involved in a debate with a Nasibi (Ahle Bayt hater) who was the strongest among Nasibi debaters. One day during the debate he told me: Death be on you and all your co-religionists. You Rafidis lay curse on the Emigrants and Helpers and deny their love for the Holy Prophet while the Siddiq was the most exalted persons among the companions and he had precedence in accepting Islam. Don't you know that the Messenger of Allah took him along to the cave on the night of migration due to the risk to his life, just as he was concerned for his own safety. Because he knew that he would be his caliph and successor.

Therefore he wanted to protect his life like he was concerned about his own security. So that the religion may not be destroyed after him. In those very circumstances he made 'Ali sleep on his bed as he knew that even if he were killed there would be no problem for Islam in the future because there were people among the companions who could have taken his place, therefore he did not accord much importance to his ('Ali) getting killed.”

Saad says: I replied to it but the replies were not so effective. So he said: “You Rafidis say that the first and the second caliphs were hypocrites and you support it by what happened on the Lailatul Uqbah.” Then he said: “Come let us see if they accepted Islam willingly and happily or it was under duress and pressure?”

Here I did not give any reply, because if I said it was under duress it would not be correct as Islam at that time was not dominant and if I said they accepted willingly it would negate their hypocrisy. I returned from this debate with a heavy heart, took a paper and wrote down forty odd questions that were difficult for me and said to myself that I must hand it over to the representative of Maula Abu Muhammad Hasan bin 'Ali Askari (as) (that is Ahmad bin Ishaq who resided in Qom). But when I went to him I learnt that he had left on a journey. I departed in his pursuit and when I reached him I told him all that had happened.

Ahmad bin Ishaq said to me: Come let us go together to Surre man Raa (Samarrah) and ask our master, Hasan bin 'Ali (as) about this. So I accompanied him to Surre man Raa till we reached the house of our master and asked for permission to enter, which was given and we went inside. Ahmad bin Ishaq had a leather bag that he had concealed inside his Tiberian cloak. The bag contained one hundred and sixty purses containing gold and silver coins. Each purse was sealed with the seal of the sender. When our

eyes fell on the elegant face of His Eminence, Abu Muhammad al-Hasan bin 'Ali (as) we saw that his face was like a full moon and a child was sitting in his lap. He was very beautiful, like a Jupiter star having nice locks of hair. In front of the Imam was placed a golden pomegranate decorated with jewels and precious stones; it was presented by an affluent gentleman from Basra. T

he Imam was holding a pen and writing something on paper. Whenever the child caught his hand he tossed the pomegranate and the little one chased it and brought it back. In the meanwhile he wrote whatever he wanted. So Ahmad bin Ishaq opened the cloak and the leather bag before Imam Hadi (as) [a title of Imam Hasan Askari (as)]. His Eminence threw a glance at the child and said: Remove the seals from the gifts of your Shias and friends. It was asked: O my master, is it lawful that a pure hand should extend towards impure gifts and filthy monies?"

His Eminence asked Ahmad bin Ishaq to take out the contents of the bag so the lawful and the unlawful can be separated. He did as he was told. The child said: "This is from so-and-so of so-and-so locality of Qom, containing 62 dinars from sales proceeds of a house, and inheritance from his father 45 dinars and from the money of six dresses 40 dinars and the rent of three shops amounting to three dinars." Our master said: "You are right, my son. Now tell us what is unlawful in it?"

The child said: "There is a dinar in this purse which was minted in Ray in so-and-so year. Half of its inscription is worn out; its three corners are cropped, such that its weight is reduced by 1.5 Daniq. This same amount is unlawful in it because the sender of this purse in so-and-so year, so-and-so month gave to a weaver who was his neighbor a mound and a quarter of old cotton for spinning. That cotton was stolen from the weaver who informed him about it but he didn't accept his version and in its place took a mound and a half of softer cotton.

Then he ordered a garment to be made for him from this material. Thus that money and the cropped amount is from that money." Ahmad bin Ishaq untied the purse and removed from it the said dinar and the cropped pieces from it. Then he took out another purse. The child said: "This is from so-and-so of so-and-so locality of Qom, containing 50 dinars. It does not befit us to touch it at all." Ahmad bin Ishaq asked: "Why?" He replied: "It is the sale proceed of wheat that the sender had paid to his farmers but while giving he measured some with a correct measure and some with a tampered measure."

Imam Hasan Askari (as) said: "You are right my son." Then he said: "O Ibne Ishaq, take that purse and return it to the sender and tell him to give the money to its actual owner, that is those farmers as we are not in need of this money." At that moment he said: "Give me the garment sent by the old lady." Ahmad bin Ishaq said: "I have forgotten it." He went out to look for it.

At that moment my master, His Eminence, Abu Muhammad Hadi (as) looked at me and asked: "What a surprise that you came here?" I said: "Ahmad bin Ishaq encouraged me to come and meet you." He asked: "What happened to those questions that you wanted to ask?" I said: "They are yet unanswered, my master." He said: "Ask whatever you want from my dearest son." And he gestured to the child. I

asked: “O our master and master’s son, it is narrated to us that the Holy Prophet (s.a.w.s.) had given Amirul Momineen (as) the right to divorce his wives. Therefore on the day of Jamal he sent message to Ayesha that she had wreaked havoc with Islam and Muslims (and taken wrong advantage of her position). That she has in an ignorant way condemned her children to perdition. ‘Thus if you do not refrain from your act I will divorce you.’ Tell me, my master, that what is the meaning of divorce here? That the Messenger of Allah (s.a.w.s.) left it at the discretion of Amirul Momineen (as)?”

He replied: “The Almighty Allah, hallowed be His name, gave an exalted status to the wives of the Prophet and gave them the honor of being the mothers of the faithful. Thus the Messenger of Allah (s.a.w.s.) told Amirul Momineen (as): O Abal Hasan, this status is valid for them till they remain in the obedience of the Almighty Allah. So whoever of them disobeys Allah and after me comes out in armed confrontation against you, remove her from my wifehood and take away her status of motherhood of faithful.”

Then I asked: “What is open obscenity? That if the wife commits, the husband is entitled to expel her from his house even during her menses?”

He replied: “It is Musahiqah and not fornication. Because if she commits fornication they will apply the penalty on her and if one wants to marry her there is no problem in it. And the penalty that is given is no obstacle for it. But if she commits Musahiqah, it is obligatory that she must be stoned and being stoned is a disgrace as for whomsoever Allah has ordered stoning, He has disgraced that person. Therefore no is permitted to marry her.”

Then I asked: “O son of the Prophet, Tell me about the statement of the Almighty Allah to His Prophet Moosa (as) that:

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

Scholars of the two sects are of the view that the shoes of Moosa (as) were made of skin of dead animal?”

He replied: “Whoever says this has made a false allegation against His Eminence, Moosa and considers him ignorant in his prophethood because it implies one of the two possibilities and each of them is a mistake; either prayer was allowed in it or not. If it was allowed it would also be allowed to hide them in that place as it is pure. If his prayer was not allowed, then His Eminence, Moosa (as) failed to discriminate between lawful and unlawful, that wearing what one can pray and with what not, and this is infidelity.”

I said: “So, my master, tell me the exegesis of this verse.” He replied: “His Eminence, was in the sacred valley when he said: ‘O my Lord, I have made my love sincere to You and washed my heart of everything other than You. But Moosa was very much attached to his family. So the Almighty Allah told him:

“Therefore put off your shoes...”

If your love for Me is sincere and your heart is devoid of inclination for anyone except Me, remove the love of your family from your heart.”

“Please tell me what is the interpretation of the verse Kaaf Ha Ya Ain Saad?”

He replied: “These letters are from the unseen informations that the Almighty Allah conveyed to His servant, Zakariya. Then He related the story to Muhammad (s.a.w.s.). It was that when Zakariya implored his Lord to teach him the names of Panjetan (the holy five) the Almighty Allah sent Jibraeel to him and he taught him their names. Thus whenever Zakariya mentioned (remembered) the names of Muhammad, ‘Ali, Fatima or Hasan (as) his sorrow and grief used to go away, but whenever he thought of Husain (as) a terrible grief used to beset him and he was very much astonished why it was so. Thus one day he prayed to the Almighty:

O my God, how is it so that when I remember the four names I obtain peace, but when I think of Husain tears flow from my eyes and I begin to wail?

Allah, the Mighty and the High informed him about the tragedy of Imam Husain (as) and told him that in Kaaf Ha Ya Ain Saad: Kaaf is for Kerbala, Ha stands for Halakat (getting killed) of ‘Itrat’ (progeny) the Holy Prophet (s.a.w.s.), Ya implies Yazid who would oppress Husain (as), Ain denotes ‘Atash’ (thirst) of Husain (as) and Saad indicates ‘Sabr’ (patience).

Thus when Zakariya heard this he did not leave the Masjid for three days and did not allow anyone to meet him and continued to weep and wail. He lamented on Husain (as) and prayed to Allah: My God, will they make the best of Your creature sit in mourning for his son? O Lord, would this tremendous tragedy befall him? My God, would they make ‘Ali and Fatima put on the dress of mourning? Would they make the shock of this calamity reach their abode? Then he said: Bestow me a son so that I can be pleased in my old age and that his love affects my heart. After that make me sit in his mourning as You would make Muhammad, Your beloved sit. So the Almighty Allah gave him Yahya and later his martyrdom made him aggrieved. And the period of Yahya’s pregnancy was six months like in the case of Husain (as).”

Then I asked: “O my master, why is it so that people cannot select the Imam for themselves?”

He replied: “Righteous or a corrupt Imam?” I said: “Righteous.”

He said: “Is there a possibility that they may choose a transgressor while they are not aware what goes on in his mind, whether is righteous or corrupt?” “Yes,” I said.

He said: “That is the reason that I shall explain to you with logical argument.” I said: “Please do.”

He said: “Let us consider the prophets that the Almighty Allah has appointed, on whom He revealed

heavenly scriptures and supported them with revelation and infallibility. They were the leaders of nations, like Moosa and Isa. In spite of having knowledge and sharp insight were they not prone to select hypocrites considering them believers?”

“No,” said I.

The Imam said: “Then how did it happen that His Eminence, Moosa Kalimullah, in spite of having that same knowledge and receiving revelations he chose seventy persons from the senior ones of the community and those who were in the forefront of his army; about whose sincerity he was sure and about whom he had no doubt, in fact he had selected hypocrites. Allah, the Mighty and the High says:

وَإِخْتَارَ مُوسَىٰ قَوْمَهُ سَبْعِينَ رَجُلًا لِّمِيقَاتِنَا

***“And Moosa chose out of his people seventy men for Our appointment...”(Surah Araaf 7: 155)***

As we have seen that when someone who is appointed by the Almighty Allah (like Moosa and Isa) when he could select the corrupt instead of the righteous we realize that selection is not lawful except for one who is aware of hidden secrets and the concealed thoughts. And we understand that the selection of the Emigrants and Helpers was worthless, after the prophets intending to select good people ended up choosing corrupt men.

Then he said: O Saad, your opponents claim that the Holy Prophet (s.a.w.s.) took with him the selected one of this Ummah to the cave as he was afraid for his safety in the same way as he was worried about his personal security because he knew that he would be the caliph of the Ummah after him. While the necessity of hiding in the cave only arose because he took him along.

As for ‘Ali (as) he made him sleep on his bed as he knew that the vacuum created by the death of Abu Bakr will not be as that due to the death of ‘Ali because there were others who could fill that vacuum. You can reply by asking him that are you not having the belief that the Holy Prophet (s.a.w.s.) said: After me the caliphate shall be for thirty years. And they apply it to the tenures of the four persons, Abu Bakr, Umar, Uthman and ‘Ali (as).

The opponent will have to agree. Tell him if this is correct, why did he take only one caliph, Abu Bakr, to the cave, leaving the other three. This shows that the Prophet considered them unimportant since it was necessary that he acts with them all like he did with Abu Bakr. Since he did not do it, he considered their rights unimportant and he discriminated between them in his kindness to them while it was necessary for him to have the same concern for all of them.

And as for your opponent’s question that: Did those two accept Islam willingly or unwillingly?

Why don’t you say: It was due to greed. Because they used to sit in the company of Jews and they were

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

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

They covered their faces like others but the Almighty Allah kept His Prophet safe from their plot and they could not harm him in any way. Those two were just like Talha and Zubair who came and pledged allegiance to 'Ali (as) coveting governorship of a province. But when they despaired, they broke the pledge and rose up in rebellion against His Eminence till they met the fate of those who break the pledge of allegiance."

When the conversation reached this point, our master, Imam Hasan bin 'Ali (as) arose to pray. Qa'im (as) also arose with him and I returned from their company and came out looking for Ahmad bin Ishaq. I saw him coming to me weeping. I asked: "Why were you delayed? And why are you crying?"

He replied: "I don't have the garment that my master has asked for." I said: "Don't be upset, go and tell the Imam about it." So he went inside and returned smiling and reciting Durood on Muhammad and Aale Muhammad. I asked: "What happened?" He replied: "I saw the garment concealed under the feet of my master." So we praised Allah the Almighty. After that day we visited the house of our master a few times more but did not see that child with His Eminence again. When it was time to say farewell I, Ahmad bin Ishaq and some of our co-religionists came to His Eminence.

Ahmad bin Ishaq stood up and said: "O son of Allah's Messenger, departure is soon and our grief is intense. I pray to Allah to convey our Durood on your grandfather Muhammad Mustafa, your father, Murtuza, your mother, Sayydatunnisa and the two chiefs of the youths of Paradise, your uncle and your father and the Purified Imams after them from your forefathers. And also we convey our Durood and Salawaat on you and your son. And we pray that may your station be exalted and may your enemies be disgraced. And may not Allah make this our last audience with you." When Ahmad bin Ishaq reached this point His Eminence was moved to such an extent that tears flowed from his eyes. Then he said:

"O Ahmad bin Ishaq, in your supplication, do not ask for invalid thing as in this journey you will meet the Lord." When Ahmad bin Ishaq heard this he fell down unconscious. On regaining consciousness he said: "I implore you by the sanctity of your grandfather, grant me a piece of cloth that I can take as my shroud."

Our master, put his hand under his seat and removed thirteen dirhams and said: “Take this and don’t spend anything else on yourself and you will not be deprived of what you desire. Indeed Allah does not waste the reward of the doers of good.”

Saad continues: “On the return journey when three farsangs remained from Halwan, Ahmad bin Ishaq developed fever and became seriously ill and was on the verge of death. When we arrived at Halwan and lodged at one of the caravanserai, Ahmad bin Ishaq summoned one of his townsmen who lived in that place, and after that he said to us: ‘Tonight, you all leave me alone.’ Each of us retired to our bedrooms, and near dawn a thought came to my mind. When I opened my eyes I saw Kafoor, servant of my master, Abu Muhammad (as) who said to me: ‘May Allah increase your reward in this calamity and may He compensate you for this tragedy. We have finished the funeral bath and shrouding of your friend. You may please get up for his burial, because his status in the view of your master is more exalted than that of you all.’ After that he went out of my sight and we participated in the funeral of Ahmad bin Ishaq, weeping and wailing. We fulfilled his rights and completed his last rituals, may Allah have mercy on him.”<sup>1</sup>

2 – There is a traditional report quoted by the Thiqatul Islam Kulaini in Kafi that Imam Ja’far Sadiq (as) said:

“I heard Abu Abdillah (as) say: ‘Do you think that the appointer among us (Imams) can make anyone he wants his successor? No, by Allah, it is rather a covenant from Allah and His Messenger (s.a.w.s.) for one man after another, until it comes down to the one who is entrusted with it.’”<sup>2</sup>

As you have understood this matter it must be said that the Imamate of our Maula and Sayyid, Hujjat Ibnul Hasan al-Askari, the Master of the Time (aj) is proved in two ways, through Nass (Islamic texts) and Miracle by the medium of Mutawatir traditions some of which we would mention in the coming section so that this book is not lacking in proof

<sup>1</sup>. Al-Ihtijaaj; Shaykh Tabarsi; Vol. 2/268

<sup>2</sup>. Usul al-Kafi; Muhammad bin Yaqoob Kulaini; Vol. 1/277

## Section One: Some Mutawatir Traditions that Particularly

### Prove The Imamate Of His Eminence

1 – There is an authentic tradition related by Thiqatul Islam Kulaini in *Kafi* narrated from His Eminence,

Imam Jawad (as) that he said:

Amirul Momineen (as) entered Masjidul Haraam accompanied by Imam Hasan (as) and leaning on the hand of Salman and he sat down (in the Masjid). A man of elegant appearance and nice dress entered and saluted Amirul Momineen (as). His Eminence returned his salutations. He said, "O Amirul Momineen (as) I wish ask you about three things. If you give me correct replies I would know that those who claimed caliphate before you were false and that their world and the hereafter are not safe. If you do not reply correctly I will know that your path is the same as those who preceded you. Amirul Momineen (as) said: "Ask me whatever you like". He asked, "When a person dies, where does his soul go?" "How does man remembers one thing and forgets the other?"

"Whom does a child resemble more, the paternal uncles or the maternal."

His Eminence told Imam Hasan (as) to reply the queries. Imam Hasan (as) replied all the questions. The man said, "I bear witness that there is no god except Allah and I have always borne witness thus. And I bear witness that Muhammad is the Messenger of Allah and I have always testified to it. And I bear witness that you are the legatee of the Messenger (s.a.w.s.), and one who establishes his proof and evidence (pointing towards Amirul Momineen (as) he said, "I have always testified this." Then indicating towards Imam Hasan (as) he said, "I bear witness that you are the legatee of Amirul Momineen (as) and one who shall establish his proof and evidence. That is you and the one who proves the prophethood of the Messenger of Allah (s.a.w.s.).

And I bear witness that Husain bin 'Ali (as) is the legatee of his brother and he is the one to establish the proof after him. And I bear witness that 'Ali bin al-Husain (as) after the Imamate of

Husain (as) is the proof of Allah. Then Muhammad bin 'Ali, after him Ja'far bin Muhammad, then Moosa bin Ja'far, then 'Ali bin Moosa, then Muhammad bin 'Ali, then 'Ali bin Muhammad, then Hasan Ibne 'Ali. After that I bear witness that that person is the Divine Proof who is the son of Hasan bin 'Ali whose name and agnomen will not be revealed till the time he fills the earth with justice and equity like it would have been fraught with injustice and oppression. And peace be on you, O Amirul Momineen (as)!"

After that he arose and departed from there. His Eminence told Imam Hasan (as), "O Aba Muhammad, go after him and see where he goes." Imam Hasan (as) went out and returned after a moment and said, "He placed one foot outside the Masjid and after that I don't know where he disappeared." Amirul Momineen (as) said, "O Aba Muhammad, you know who it was?" Imam Hasan (as) replied "Allah, His Messenger and Amirul Momineen (as) know better." He said, "He was Khizr." <sup>1</sup>

2. There is a tradition quoted by Shaykh Sadooq, the great scholar, Abu Ja'far Mohammad bin 'Ali bin Husain bin Moosa bin Babawahy Qummi in the book, Ikmaluddin Wa Itmamin Niama through a chain that is like authentic due to some reasons. This tradition is narrated by Yunus bin Abdur Rahman that he says, "I was in the presence of the seventh Imam, Moosa bin Ja'far (as) when I asked.

‘O son of Allah’s Messenger! Are you the Qa’im bil Haqq?

He replied, “I am Qa’im bil Haqq, but the Qa’im who shall purify the earth from the enemies of Allah Almighty and who shall fill it with justice in the same way as it would be fraught with injustice and oppression, is my fifth descendent who will have a prolonged occultation because his life shall be in danger. During this period (of occultation) some people will deviate from the truth but some would remain steadfast on it.’ Then he said, ‘Blessed are those of our Shias who during the occultation of our Qa’im remain attached to our Wilayat (guardianship) and who are steadfast in devotion for us, who have declared immunity from our enemies. They are from us and we are from them. And indeed they have preferred us for Imamate and we have also selected them as our followers (Shia). Congratulations to them and blessed be they (Shias). By Allah, on the Day of Judgment they shall be in our grades.”<sup>2</sup>

3. It is mentioned in al-Kharaj that Muhammad bin Muslim said:

“I was honored to be in the assembly of Imam Abu Abdillah Sadiq (as) when Mualla bin Khunais entered weeping and wailing. His Eminence asked, “What has caused you to lament?” He replied, “There are some people outside who imagine that you have no superiority over us and that you and them are equal.” His Eminence, Sadiq (as) remained quiet for sometime, then he ordered for a tray of dates. Then he picked up a date and split it into two. He ate the fruit and buried the seed in the ground.

It grew up into a tree slowly and bore raw date fruits. His Eminence took them and ate them. At that moment a writing appeared on its skin. The Imam gave it to Mualla and said: Read it. On it was written: In the name of Allah, the Beneficent, the Merciful. There is no god except Allah, Muhammad is the Messenger of Allah. ‘Ali al-Murtuza, al-Hasan, al-Husain, ‘Ali bin al-Husain...one name after the other till that of Imam Hasan Askari (as) and his son (Mahdi).”<sup>3</sup>

4. Shaykh Sadooq has narrated from the companions of Ibne Sult that he said: I asked Imam ‘Ali Reza (as):

“Are you the Sahibul Amr (Master of the Affairs)? He replied: I am also Sahibul Amr but not the Sahibul Amr who will fill the earth with justice as it would have been fraught with tyranny and oppression. And how can I be that person? While you can see that I am physically weak. Whereas the Qa’im is the one who at the time of his reappearance will be senior in age but have the appearance of the youth. His body shall be so strong that if he catches hold of the biggest tree of the earth he shall be able to uproot it and if he shouts between the mountains, their stones will roll down.

The staff of Prophet Moosa and the seal ring of Prophet Sulaiman (as) are with him. He is my fourth descendent. The Almighty Allah will keep him in occultation as long as Divine wisdom dictates. Then He will reveal him so that he may fill the earth with justice and equity just as it would fraught with injustice and oppression.”<sup>4</sup>

5. Shaykh Sadooq has also narrated an authentic tradition from Abu Hashim Dawood bin al-Qasim

Ja'fari that he said: I heard His Eminence, Abul Hasan of Askar (Imam Hadi) (as) that he said:

“The successor after me is my son al-Hasan but what will you do with the successor of my successor?” Al-Ja'fari said, “May Allah make me your sacrifice! Why?” The Imam said, “Because you will not see his physical body and it is not permissible for you to reveal his name.” Al-Ja'fari said, “How shall we mention him?” Al-Hadi said, “Say ‘The proof [al- Hujja] from the family of Muhammad.”<sup>5</sup>

6. In the same way Shaykh Sadooq has quoted a correct report from Uthman bin Saeed Amri (q.s.) that he said:

“I was in the presence of Abu Muhammad Hasan bin ‘Ali (Imam Askari) (as). When he was asked about the traditional report that is narrated from his forefathers that: The earth will not remain devoid of Divine Proof over the creatures till the Day of Judgment. And whoever dies without recognizing the Imam of his time dies the death of ignorance. He said, “Yes it is correct and the truth is as clear as the day. He was asked, “O son of Allah’s Messenger, who is the Imam and Divine Proof after you?” He replied. “My son Muhammad, who is the Imam and Divine Proof after me. Whoever dies without recognizing him will die the death of Ignorance and know that he shall have such a prolonged occultation that ignorant people will be confused in that time and they shall be involved in destruction and one who fixes a time of his reappearance is a liar. Then he shall reappear. As if I can see the white standards waving over his head in Najaf Kufa.”<sup>6</sup>

I say: The noted scholar, Shaykh ‘Ali bin Muhammad bin ‘Ali al-Khazzaz Qummi (r.a.) has narrated 170 traditions from Shia and Sunni sources in his book Kifayatul Athar fil Nassi Alal Aaimmatil Ithna Ashar, all of which prove the Imamate of His Eminence, Qa'im al-Muntazar (as). We shall also be quoting some of these traditions under various headings in the following pages.

- <sup>1.</sup> Usul al-Kafi; Muhammad bin Yaqoob Kulaini; Vol. 1/525
- <sup>2.</sup> Kamaluddin; Shaykh Saduq; Vol. 2/361
- <sup>3.</sup> Al-Kharaij; Rawandi; Pg. 98
- <sup>4.</sup> Kamaluddin wa Tamaam an-Ni'mah; Shaykh Saduq; Vol. 2/376
- <sup>5.</sup> Kamaluddin; Shaykh Saduq; Vol. 2/381
- <sup>6.</sup> Kamaluddin; Shaykh Saduq; Vol. 2/409

## **Section Two : Regarding some miracles and faith healings of the Master of Age that are**

# Mutawatir

1. A tradition is narrated by Shaykh Sadooq from Muhammad bin Uthman al-Amari in which he said:

“When the Mahdi was born a light shone from above his head to the sky. After that he placed his forehead on the ground and began to praise the Almighty in prostration. Then he raised his head saying:

...شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ

***“Allah bears witness that there is no god but He, and (so do) the angels and those possessed of knowledge...”(Surah Aale Imran 3: 18)***[1](#)

2. It is mentioned in a traditional report that:

“When His Eminence was born, white birds descended from the sky and touched their wings to his head, face and other parts of his body. After that they flew away to the sky again.”

Then His Eminence, Imam Hasan Askari (as) said: “They were angels who had come down to seek blessings from this newborn child. And when this boy reappears, they shall be his companions.”

Shaykh Sadooq has quoted this tradition in Ikmaluddin[2](#)

3. It has come in a correct report from Muhammad bin Shazan bin Naseem that in Nishapur he repeated that:

“An amount of 480 dirhams collected with me from the money that was supposed to be paid to His Eminence, Qa'im (aj). So I did not like sending it without rounding off the amount (to 500). Therefore I added 20 dirhams of my own and sent 500 dirhams to Muhammad bin Ja'far but I did not mention that 20 dirhams were from my side. Thus Muhammad bin Ja'far received acknowledgment from the Holy Hidden Imam (as) that he sent to me in turn. It was written on the receipt: “Received 500 dirhams of which 20 were your own.”

I say: The same tradition is mentioned with slight variation in Kafi from 'Ali bin Muhammad from Muhammad bin 'Ali bin Shazan Nishapuri.[3](#)

4. In the same way it is mentioned in an authentic narration from Muhammad bin Haroon that he said:

“Five hundred dinars were payable upon me from the Imam's share. One night when I was in Baghdad and the night was also stormy and dark, I was worried how I should make the payment of Imam's money. I thought that I was having some shops that I had purchased in 530 Dinars. I should give them to the Holy Imam (as) in lieu of 500 Dinars. (so that the Imam's share is paid). I did not mention this to

anyone neither did I write to the Imam. But a person arrived from the Imam to take possession of the shops.”[4](#)

5. A tradition is related from ‘Ali bin Muhammad as-Saymoori that he said:

“I wrote a letter to Qa’im (aj) requesting him for a burial shroud. The reply came: You do not require the burial shroud at present. It will be needed when you are eighty or eighty-one years of age.” Thus he died only at the age predicted by His Eminence and a month prior to his death, the Imam had sent the burial shroud for him.”

The above report is mentioned in Ikmaluddin.[5](#)

I say: And among the clear miracles of His Eminence is the fulfillment of the requests of the people when they write it (Areeza) and throw it in a well or running water and this phenomenon is witnessed all the time and it is proven effective, which we shall discuss in more detail in the last portion of the book.

Dear readers, if you like you can read about the miracles of His Eminence in books compiled on the topic. Like Ikmaluddin of Shaykh Sadooq, Kharaij of Shaykh Saeed bin Hibtallah, Biharul Anwar of the perfect scholar, the late Muhammad Baqir Majlisi and Najmus Thaqib of Mirza Husain Noori.

Thanks be to the Almighty Allah for their contribution in this regard and may Allah reward them greatly.

If I say more on this topic I would not be able to achieve the main purpose. Therefore this much is enough for those who can understand.

[1.](#) Kamaluddin; Shaykh Saduq; Vol. 2/433

[2.](#) Kamaluddin; Shaykh Saduq; Vol. 2/431

[3.](#) Kamaluddin; Shaykh Saduq; Vol. 2/485 & Usul al-Kafi; Muhammad bin Yaqoob Kulaini; Vol. 1/523

[4.](#) Kamaluddin; Shaykh Saduq; Vol. 2/492

[5.](#) Kamaluddin; Shaykh Saduq; Vol. 2/501

---

**Source URL:**

<https://www.al-islam.org/mikyal-al-makarim-fi-fawaid-al-dua-lil-qaim-vol-1-sayyid-muhammad-taqi-musawi-isfahani/part-2-proofs#comment-0>