

[Home](#) > [Mikyal al-Makarim Fi Fawa'id al-Du'a Li'l Qai'm vol. 1](#) > [Part 2: Proofs of the Imamate of His Eminence, Hujjat bin al-Hasan al-Askari \(aj\)](#) > [Section One: Some Mutawatir Traditions that Particularly](#)
> [Prove The Imamate Of His Eminence](#)

Section One: Some Mutawatir Traditions that Particularly

Prove The Imamate Of His Eminence

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.”¹

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.”²

3. It is mentioned in al–Kharaij 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).”[3](#)

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.”[4](#)

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.”[5](#)

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.”[6](#)

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.

- [1.](#) Usul al-Kafi; Muhammad bin Yaqaob Kulaini; Vol. 1/525
- [2.](#) Kamaluddin; Shaykh Saduq; Vol. 2/361
- [3.](#) Al-Kharaij; Rawandi; Pg. 98
- [4.](#) Kamaluddin wa Tamaam an-Ni'mah; Shaykh Saduq; Vol. 2/376
- [5.](#) Kamaluddin; Shaykh Saduq; Vol. 2/381
- [6.](#) Kamaluddin; Shaykh Saduq; Vol. 2/409

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