

Section Two

Some of his miracles during the minor occultation

Comprised of twenty-nine traditions

844. Al-Kāfī¹: `Alī b. Muḥammad, from Muḥammad b. `Alī b. Shādhān al-Nāsībī, 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-Kāfī²: `Alī b. Muḥammad recounts:

A person from al-Sawād³ conveyed some wealth to [the Mahdī] 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. Kamāl al-dīn⁴: Narrated to me my father, may Allah be satisfied with him, from Sa`d b. `Abd-Allah, from `Alī b. Muḥammad al-Rāzī, from a group of our (Shia) companions that

Once, [the Imam] sent a slave to Abī `Abd-Allah b. Junayd, who was in Wāsiṭ, 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. Kamāl al-dīn⁵: Narrated to us Muḥammad b. al-Ḥasan, may Allah be satisfied with him, from Sa`d b. `Abd-Allah, from `Alī b. Muḥammad al-Rāzī, known as `Allān al-Kulainī, from Muḥammad b.

Jabra' al-Ahwaz, from Ibrahim and Muhammad the two sons of al-Faraj, from Muhammad b. Ibrahim b. Mahziyar that He entered Iraq as a skeptic and in a state of confusion. He received a letter which said:

Say to Mahziyar, "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.'⁶ 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 Abi Muhammad], 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 Muhammad b. Ibrahim! 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."

(Muhammad b. Ibrahim continued,) I went to the garrison [of Samarra'] as a pilgrim and wanted to go to the [Holy] Region when a woman came to me and asked, "Are you Muhammad b. Ibrahim?" 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 Muhammad! Fear Allah (ittaq Allah) and repent from the beliefs that you had for you have accepted a great responsibility."

848. Kamal al-din: Narrated to us Muhammad b. al-Hasan b. Ahmad b. al-Walid, may Allah be satisfied with him, from Sa'd b. Abd-Allah, from Ali b. Muhammad al-Razi, from Na'ir b. Ishaq al-

Balkhī who said:

In Marv, there was a scribe who was from Khazistān⁸—and al-Naḥr 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-ḥijzī. 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-ḥijzī. 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-ḥijzī 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-ḥijzī beforehand."

849. Kamāl al-dīn¹⁰: Abī Ja'far Muḥammad b. `Alī al-Aswad, may Allah be satisfied with him, who said:

After the death of Muḥammad b. `Uthmān al-`Amrī, may Allah be satisfied with him, `Alī b. al-ḥusayn b. Mūsā b. Bābawayh, may Allah be satisfied with him, requested that I tell Abī I-Qasim al-Rauḥī to ask our master, ḥabīb al-Zamān, 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 `Alī b. al-ḥusayn 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, Muḥammad b. `Alī was born to `Alī b. al-ḥusayn, may Allah be satisfied with him, and after him, more children. But I had no children.

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

Whenever Abī Ja'far Muḥammad b. `Alī al-Aswad, may Allah be satisfied with him saw me attending the classes of our teacher Muḥammad b. al-ḥasan b. Aḥmad b. al-Walīd, 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 [Mahdī], peace be on him.

850. Kamāl al-dīn¹¹: Muḥammad b. Ḥurayr al-Qasimī, may Allah be satisfied with him, narrated to us from Muḥammad b. `Abd-Allah b. Ja'far al-ḥimyarī, from his father, from Isḥāq b. ḥamid al-Katib, 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-im^{ma} [12](#): Ab^u I-Mufa^{ḥḥ} al Mu^ḥammad b. `Abd-Allah narrated to me, from Ab<sup>u</sup> Bakr Mu<sup>ḥ</sup>ammad b. Ja`far b. Mu^ḥammad al-Muqr^ḥ, from Ab^u I-`Abb^{as} Mu^ḥammad b. Sh^ub^har, from al-^ḥasan b. Mu^ḥammad b. ^ḥayaw^ḥn al-Sarr^ḥj al-Q^ḥsim, from A^ḥmad al-D^ḥnawar^ḥ al-Sarr^ḥj—whose epithet was Ab^u I-`Abb^{as} and his title was Ist^ḥra—who said:

I went from Ardab^ḥl to D^ḥnawar with the intention of performing Hajj. This was a year or two after the death of (Imam) Ab^u Mu^ḥammad al-^ḥasan b. `Al^ḥ and the people were in a state of confusion. The people of D^ḥnawar 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 Qarm^ḥs^ḥn, I went to say hello to A^ḥmad b. al-^ḥasan 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 A^ḥmad! 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 b^ḥb (door) [to Imam Mahd^ḥ, peace be on him]. I was told, there is a man here known as al-B^ḥqa^ḥn^ḥ who claims to be a b^ḥb (door); another person called Is^ḥḥq al-A^ḥmar also claims to be a b^ḥb; and there is yet another person known as Ab^u Ja`far al-`Amr^ḥ, who also claims to be the b^ḥb. I started with al-B^ḥqa^ḥn^ḥ.

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 Dīnawar 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 Isḥāq al-Aḥmar and found him to be a neat young man. His house was bigger than that of al-Bḡqaḥnī. His carpets [or horses], clothes, and pomp were better than that of al-Bḡqaḥnī 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-Bḡqaḥnī, and went to see him for three days but he failed to show any proof.

Finally, I went to Abū Jaʿfar al-ʿAmrī. 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 Sāmarrāʾ and ask for the house of ibn al-Riḥḥī¹³ 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 Sāmarrāʾ. I reached the house of ibn al-Riḥḥī 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. Aḥmad b. Muḥammad al-Dīnawarī 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-Dharrī 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 Qarmīsīn from Aḥmad b. al-ḥasan al-Bḡdarīnī—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 Abū Jaʿfar al-ʿAmrī ordered. [I left for Baghdad and went to Abū Jaʿfar al-ʿAmrī] and my entire journey to Samarra' and back was completed in three days.

When Abū Jaʿfar al-ʿAmrī saw me, he asked, "Why haven't you gone yet?" I replied, "My master! I have [just] returned from Samarra'." I was informing Abū Jaʿfar 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 Abū Jaʿfar Muḥammad b. Aḥmad b. Jaʿfar al-Qattān al-Qummī. Abū Jaʿfar al-ʿAmrī wore his clothes and said to me, "Take what is with you to the house of Muḥammad b. Aḥmad b. Jaʿfar al-Qattān al-Qummī." I carried the money and the clothes to the house of Muḥammad b. Aḥmad b. Jaʿfar al-Qattān al-Qummī, handed them to him, and then left for Hajj.

When I returned to al-Dīnawar, 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-Dharrī, [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-Dharrī and no one was aware of this except Allah, Mighty and Majestic be He."

I left and after some time met Abū Iḥṣān al-Bīḍārī and informed him about the entire incident and read the scroll for him. He exclaimed, "O subḥān 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 Irtakīkī attacked Yazīd b. ʿAbd-Allah at Suhraward, conquered his cities, and took hold of his treasury, a man came to me and said that Yazīd b. ʿAbd-Allah had put aside such and such horse and sword for our master, peace be on him. I started transferring the treasures of Yazīd b. ʿAbd-Allah to Irtakīkī 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 Irtakīkī 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 Abū Iḥṣān al-Asadī 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 Ahmad b. al-Hasan! Hand over to Abi I-Hasan al-Asad 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-imama [14](#): Informed us Abi I-Mufawal Muhammad b. `Abd-Allah, from Muhammad b. Ya`qub, from al-Qasim b. al-`Ali 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. Dal'il al-imama [15](#): `Ali b. Muhammad narrated to me from Na'ir b. al-abbas 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-imama [16](#): Abi 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] Ahmad and the next one Ja`far.' It happened like he had said."

855. Al-Kafi [17](#): `Ali b. Muhammad, from Abi `Aqil `as b. Na'ir who said: "`Ali b. Ziyad al-aimar 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-Kafi [18](#): From al-Qasim 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-Hasan 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 `Abdullah al-Zam`an, peace be

on him) is:

Abū Muḥammad al-Daʿlajī 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 Abū Iḥāsan and he used to bathe the dead. His second son was walking on the path of the youth who indulged in prohibited acts. Abū Muḥammad had been given some money to perform Hajj on behalf of ʿAbī al-Zamʿān, 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.

Abū ʿAbd-Allah Muḥammad b. Muḥammad al-Nuʿmān 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. Kamāl al-dīn²⁰: Narrated to me my father, may Allah be satisfied with him, from Saʿd b. ʿAbd-Allah, from ʿAlī al-Kulainī, from al-Aʿlam al-Miṣrī, from Abū Rajʿ al-Miṣrī who said:

After the death of Imam Abū Muḥammad, 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 Abū Muḥammad, peace be on him, at ʿUryūʿ and Abū Ghannīm 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 Naʿr b. ʿAbd-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 Madīn and al-Naufalī 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 Abū Ghannīm, 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-ʿĀsan b. ʿĀmza, 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 Kaʿba 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-ʿĀsan b. ʿĀl b. Muḥammad b. ʿĀl b. Mūsā b. Jaʿfar b. Muḥammad b. ʿĀl b. al-ʿUsayn b. ʿĀl b. Abū Ḥabīb, peace be on them.” He then said, “Close your eyes” and I closed them. Then, he said, “Open them.” I opened my eyes and I saw myself ahead of the caravan. Then, he disappeared from my sight, Allah’s blessings be on him.

860. Al-Dalʿīl (by al-Shaykh Abū I-ʿAbbās ʿAbd-Allah b. Jaʿfar al-ʿImyārī—one of the great scholars of the third century AH)²²: A person from the outskirts of Ḥumaid 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-mahmūd²³: From the aforementioned book (apparently referring to al-ʿImyārī’s al-Dalʿīl) is what we have narrated from al-Shaykh al-Mufīd and have recorded it from a very old manuscript from the Usūl’s of our companions that was written during the life of the representatives. This is what he cites from Al-ʿĀfwānī, may Allah have mercy on him:

I saw al-Qāsim b. al-ʿĀl who lived for 117 years. Of these, he could see until the age of eighty. In those [eighty years], he had seen our Master Abū I-ʿĀsan and our Master Abū Muḥammad, 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 Arḡn in Azerbaijan.

The letters (tauqāʿāt) of our master, Ḥabīb al-Zamʿnī, Allah’s blessings be on him, would continuously reach him through Abū Jaʿfar Muḥammad b. ʿUthmān al-ʿAmrī and after him, through Abū I-Qāsim b. Rāḡ, 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-Qāsim 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-Qasim who kissed it and gave it to his scribe called `Abd-Allah b. Abi Salma. He took it, opened it, read it, and started crying to the extent that al-Qasim sensed his weeping. Al-Qasim 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-Qasim 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 Abi Iyas b. al-Riḥān, peace be on him. He had a friend called `Abd al-Rahmān b. Muḥammad al-Sarḥi who had great enmity towards the Shias. But, between him and al-Qasim—may Allah brighten his face—there was great affection in worldly matters and he was fond of him.

`Abd al-Rahmān would come to Arḥ to reconcile between Abi Ja'far b. Ḥumdān al-Hamdān and Ḥayyān al-`Ayn and would often visit him. [Al-Qasim] said to the two elderly people who lived with him—who were called Abi Ḥamid `Imrān b. al-Mufallas and Abi `Alī Muḥammad—, "I want to read this letter for `Abd al-Rahmān 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-Rahmān 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-Rahmān, 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-Rahmān 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-Qasim, "O Abi Muḥammad! 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-Qasim 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-Rahmān took note of that day and they left each-other.

On the seventh day after the letter was received, al-Qasim caught a fever and became severely ill. He

was leaning towards the wall while in bed and his son, al-ʿasan b. al-Qasim who was an alcohol addict, was married to [the daughter of] Abū ʿAbd-Allah b. ʿUmdan al-Hamdānī. Abū ʿAbd-Allah b. ʿUmdan al-Hamdānī was sitting in one corner of the house and he had covered his face with his cloth while Abū ʿUmid was in another corner.

Abū ʿAlī b. Muḥammad and a group of people from the city were crying when al-Qasim leaned back on his hand and began to say: “O Muḥammad! O ʿAlī! O ʿasan! O ʿusayn . . . (to the last Imam). 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 Mūsā! O ʿAlī!”, 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 ʿasan! Come to me. O Abū ʿUmid! Come to me. O Abū ʿAlī! Come to me.” They all gathered around him and looked at his cured pupils. Abū ʿUmid asked, “Can you see us?”

Then he placed his hand on each one of us. The news [about al-Qasim regaining his eyesight] spread amongst the people who flocked to see him. The Chief Justice of Baghdad, ʿAyniyat b. ʿUbaid-Allah Abū Thābit al-Masʿūdī²⁸, came to him and said, “O Abū Muḥammad! 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-Qasim 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-Qasim turned to his son al-ʿasan 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-ʿasan replied, “I accepted it.” Al-Qasim 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-ʿasan 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-Qasim raised his hands towards the sky and said three times, “O Allah! Inspire al-ʿasan 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 (waqafah²⁹ lah³⁰). [Al-Qasim] had written in his will to al-ʿasan, “If you become eligible for this affair—meaning the representation (wikāla) 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-ʿasan accepted the will on these terms. On the fortieth day, al-Qasim died after the break of dawn.

On hearing the news of his death, ʿAbd al-Raḥmān b. Muḥammad 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]. Abū `Alī b. Muḥammad undertook the task of giving al-Qasim [the burial] bathe and Abū Ḥamid 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-Ḥasan 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 Abū Jaʿfar al-Ḥusayn—may Allah be satisfied with him.

862. Al-Kharīj wa l-jarīʿi²⁹: It has been narrated from Abū l-Ḥasan al-Mustariq al-Zarīr:

One day, I was in the court of al-Ḥasan b. `Abd-Allah b. Ḥamdān Nūʿir al-Daula. We started discussing the Imam and I said, “I used to neglect the affair of the [Holy] Region (al-nuḥiya) until one day, I went to the court of my uncle al-Ḥusayn 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 Ḥirz, I went out for hunting and [my arrow] 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 Ḥusayn,” 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-nuḥiya)? 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 Muḥammad b. ʿUthmān al-ʿAmrī. 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, Abū ʿAbd-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-Kaṣf, vol. 1, pp. 523–524, no. 23; Kamāl al-dīn, vol. 2, chap. 45, pp. 485–486, no. 5, through his chain of narrators from Muḥammad b. Shādhān b. Naʿīm al-Nasībī; al-Irshād, p. 383, (pp. 353 and 354, [Beirut: Muʿassisat al-ʿIlm]); Kashf al-ghumma, vol. 2, chap. “Proofs of the Master of the time, peace be on him,” p. 456; lʿilm al-warā, fourth rukn, part 2, chap. 3, sect. 2; Dalʿil al-imāma, p. 286, all of them through their chains of narrators from Muḥammad b. Shādhān; Biḥār al-anwār, vol. 51, chap. 15, p. 295, no. 8, and p. 325, no. 44; Ithbāt al-hudūd, vol. 3, chap. 33, pp. 663–664, no. 22; al-Thaqib fī l-manāqib, p. 604, no. 552/16, from Muḥammad b. Shādhān b. Naʿīm al-Nasībī.

I say: The aforementioned Muḥammad b. Shādhān in Kamāl al-dīn, al-Irshād, Kashf al-ghumma, and al-Dalʿil, is either Muḥammad b. ʿAlī b. Shādhān who has been mentioned in the chain of narrators of al-Kaṣf, or he is Muḥammad b. Aḥmad b. Shādhān whose biography has been recorded in the rijāl books—as some of the authors of the lexicons have mentioned. It is also possible that he is other than Muḥammad b. ʿAlī b. Shādhān 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 rijāl and Hadith books. He has been mentioned amongst the representatives (al-wukalā) in the sixteenth tradition of the chapter on those who have seen the Qaʿim, peace be on him, in Kamāl al-dīn. Therefore, no attention should be paid to the view of some contemporary scholars who believe he was unknown (al-majhūl).

As for Muḥammad b. ʿAlī b. Shādhān—if we suppose he is other than Muḥammad b. Shādhān—it will suffice in proving his reliability the fact that he has narrated the tradition of ʿAlī b. Muḥammad from him, who was from the teachers of al-Kulainī, and that many traditions have been narrated from him in al-Kaṣf. If it is argued that this does not prevent him from still being unknown (al-majhūl), the reply will be as follows: His reliability can be deduced from the fact that al-Kulainī 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-Kulainī 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 ʿAlī b. Muḥammad—the aforementioned in the narrations of al-Kaṣf, al-Irshād, and Kamāl al-dīn—is ʿAlī b. Muḥammad b. Ibrāhīm b. Abū al-Riḥā, known as ʿAllān, who was one of al-Kulainī’s teachers. For, he had a book named Akhbār al-Qaʿim, 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 Abū Muḥammad, peace be on him, and his son al-Mahdī, peace be on him, during the minor occultation.

2. Al-Kaṣf, vol. 1, chap. "Birth of the Master, peace be on him," p. 519, no. 8; al-Irshād, p. 378, no. 3, with a minor difference ([Beirut: Mu'assissat al-A'lam], p. 352); Similar to it, Dal'īl al-imāma, chap. "Ma'rifat shuyūkh al-ʿaṣ'ifa al-ladhina `arafū ʿib al-Zamān `alayhi al-salām," pp. 286–287, no. 6, from Abū al-Mufaḍḍal, from Muḥammad b. Ya'qūb, from Isḥāq b. Ya'qūb, from al-Shaykh al-ʿAmrī Muḥammad b. Uthmān, who said, "Two people from the inhabitants of al-Sawād . . . (to the end)." He has narrated it from ʿAlī b. Muḥammad; Biḥār al-anwār, vol. 51, chap. 15, p. 326, no. 45; Ithbāt al-hudūd, vol. 3, chap. 33, p. 659, no. 7; al-Thiqib fī l-manʿiqib, p. 597, no. 540/4, from Isḥāq b. Ya'qūb, from al-Shaykh al-ʿAmrī; l'Im al-war, fourth rukn, part 2, chap. 3, sect. 2, from ʿAlī b. Muḥammad.

3. The dwellings and villages near Kufa—Ed.

4. Kamāl al-dīn, vol. 2, chap. 45, p. 486, no. 7; Biḥār al-anwār, vol. 51, chap. 15, p. 326, no. 46; Ithbāt al-hudūd, vol. 3, chap. 33, p. 673, no. 45; l'Im al-war, fourth rukn, part 2, chap. 3, sect. 2; al-Thiqib, p. 597.

5. Kamāl al-dīn, vol. 2, chap. 45, pp. 486–487, no. 8; Biḥār al-anwār, vol. 51, chap. 15, p. 326, no. 47. He has only mentioned the last part of the tradition; Dal'īl al-imāma, chap. "Ma'rifatu shuyūkh . . .," p. 287, no. 7, similar to it through his chain of narrators from Muḥammad b. Ibrāhīm b. Mahziyār, to where he says, "Some dinars."

6. Quran 4:59.

7. Kamāl al-dīn, vol. 2, chap. 45, p. 488, no. 9; Biḥār al-anwār, vol. 51, chap. 15, pp. 326–327, no. 48, with the difference that he says, "he sent two hundred dinars from the wealth to ʿijāz"; Ithbāt al-hudūd, 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-Kharʿij, vol. 2, p. 696, no. 10.

10. Kamāl al-dīn, vol. 2, chap. 45, pp. 502–503, no. 31; Ghaybat al-Shaykh, p. 320, no. 266; Rijāl al-Najāshī, pp. 184–185; al-Kharʿij wa l-jarʿī, vol. 3, p. 1124, no. 42; Biḥār al-anwār, vol. 51, chap. 15, pp. 335–336, no. 61; Faraj al-mahmūd, pp. 258 and 130; Yanʿab al-mawadda, chap. 81, p. 460; Ithbāt al-hudūd, vol. 3, chap. 33, p. 678, no. 76 and 77; al-Thiqib fī l-manʿiqib, p. 614, no. 560/8.

11. Kamāl al-dīn, vol. 2, chap. 45, p. 510, no. 40; Biḥār al-anwār, vol. 51, chap. 15, p. 340, no. 66; Ithbāt al-hudūd, vol. 3, chap. 33, p. 680, no. 83; al-Thiqib, p. 600, no. 547/11.

12. Dal'īl al-imāma, chap. "Ma'rifat al-shuyūkh al-ʿaṣ'ifa alladhina `arafū ʿib al-Zamān `alayhi al-salām," pp. 282–285, no. 1; Faraj al-mahmūd, pp. 239–244, through his chains of narrators from Muḥammad b. Jarīr; Biḥār al-anwār, vol. 51, chap. 15, pp. 300–303, no. 19.

13. Ibn al-Riḍā refers to the tenth and eleventh Imams who were known by this title because they were the descendants of Imam al-Riḍā, peace be on them—Ed.

14. Dal'īl al-imāma, p. 286, no. 4; Faraj al-mahmūd, p. 244, citing al-ʿimyarī and al-ʿabārī; Biḥār al-anwār, vol. 51, chap. 15, pp. 303–304, under no. 19; Ithbāt al-hudūd, vol. 3, chap. 33, p. 701, no. 141.

15. Dal'īl al-imāma, p. 287, no. 8; Biḥār al-anwār, vol. 51, chap. 15, p. 327, no. 49; Ithbāt al-hudūd, vol. 3, chap. 33, p. 673, no. 47.

16. Dal'īl al-imāma, p. 288, no. 10; Faraj al-mahmūd, p. 244, citing al-ʿabārī and al-ʿimyarī, with a very minor variation; Biḥār al-anwār, vol. 51, chap. 15, p. 308, no. 24, which says, "name the first one Aḥmad"; al-Irshād, p. 355; Ghaybat al-Shaykh, p. 283, no. 242, with a very minor variation; al-Kaṣf, p. 522, no. 17, with a very minor variation; Kashf al-ghumma, vol. 2, p. 455, with a very minor variation; Ithbāt al-hudūd, vol. 3, chap. 33, p. 662, no. 16.

17. Al-Kaṣf, vol. 1, chap. 125, p. 524, no. 37; Mir'at al-uqūl, 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 Abū Aqīl; Biḥār al-anwār, vol. 51, chap. 15, p. 306, no. 20; Kashf al-ghumma, vol. 2, p. 456; Taqrīb al-maʿrif, p. 196; al-Thiqib, p. 590, no. 535/1; In Dal'īl al-imāma, a similar miracle has been narrated which occurred for ʿAlī b. Muḥammad al-Samurī (pp. 285–286). It has been mentioned in Faraj al-mahmūd, p. 244, what has been narrated in Dal'īl al-imāma, from al-ʿabārī—the author of Dal'īl al-imāma—and al-ʿimyarī; Kamāl al-dīn, vol. 2, chap. 45, p. 501, no. 26; Ithbāt al-hudūd, vol. 3, chap. 32, p. 664, no. 26; l'Im al-war, sect. 2, p. 421; al-Kharʿij wa l-jarʿī, vol. 1, pp. 463–464, no. 8.

I say: It is probable that some error has occurred while copying from Dal'īl al-imāma because ʿAlī b. Muḥammad al-

Samur^٢ died in 328 or 329 AH. Otherwise, he might have meant eighty years of his age.

[18.](#) Al-K^٢if^٢, vol. 1, chap. 125, p. 519, no. 9; Bi^٢ḥ^٢ al-anw^٢, vol. 51, chap. 15, p. 309, no. 27; Ithb^٢ al-hud^٢, vol. 3, chap. 33, p. 659, no. 8; l'Im al-war^٢, sect. 2, pp. 418–419.

[19.](#) Al-Khar^٢'ij, vol. 1, chap. “The miracles of Imam ^٢ib al-Zam^٢n,” p. 480, no. 21, printed at al-Imam al-Mahd^٢ Organization; Bi^٢ḥ^٢ al-anw^٢, vol. 52, chap. 18, p. 59, no. 42; Faraj al-mahm^٢m, p. 256, with a very minor variation at its end. He also says, “Al-Da`laj<sup>٢</sup> refers to those attributed to a place behind the gateway of K<sup>٢</sup>fa—towards Baghdad—whose inhabitants are called al-Da`laja. He was a jurist (faq^٢h) and an `ḥ^٢rif. Al-Naj^٢sh^٢ has mentioned him in his rij^٢l 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^٢sh^٢ was born in 372 AH and died in 450 AH; Ithb^٢ al-hud^٢, vol. 3, chap. 33, p. 695, no. 120; Was^٢'il al-Sh^٢'a, vol. 8, chap. 24, p. 147, no. 2; Mustadrak al-was^٢'il, vol. 8, pp. 70–71, no. 4.

[20.](#) Kam^٢ al-d^٢n, vol. 2, chap. 45, pp. 491–492, no. 15; al-Khar^٢'ij wa l-jar^٢'i^٢, vol. 2, pp. 698–699, no. 1, with some variations, published at al-Imam al-Mahd^٢ Organization; Bi^٢ḥ^٢ al-anw^٢, vol. 51, chap. 15, p. 295, no. 10; Faraj al-mahm^٢m, sect. “Dal^٢'il al-Mahd^٢ `alayhi al-sal^٢m,” p. 239; Ithb^٢ al-hud^٢, vol. 3, p. 696, with differences in the wording.

[21.](#) Al-Arba`<sup>٢</sup>n known as Kif<sup>٢</sup>y<sup>٢</sup>at al-muhtad<sup>٢</sup>, p. 140, no. 36; al-Arba`^٢n by al-Kh^٢ṭ^٢n ^٢bd^٢d^٢, 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 rij^٢l scholars have praised this person with the attributes of profound knowledge, piety, asceticism, etc. Al-^٢ḥ^٢s^٢ writes, “He was noble (f^٢il), a litterateur (ad^٢b), a mystic (`ḥ^٢rif), a faq^٢h, an ascetic, God-fearing (war^٢'), and had many good characteristics. He wrote a number of books . . .” Al-Naj^٢sh^٢ says, “He was amongst the most famous of the Shias.” Tanq^٢ al-maq^٢l mentions, “He was amongst the chiefs of the good (people) and one of the greatest of the teachers. The rij^٢l scholars have mentioned him, praised him with every beautiful (attribute), and have immensely glorified him.”

[22.](#) Faraj al-mahm^٢m, p. 247. He says: “A section about what we have narrated through our chain of narrators from al-Shaykh Ab^٢ l-`Abb<sup>٢</sup>s `Abd-Allah b. Ja`far al-^٢imyar^٢ from vol. 2 of the book al-Dal^٢'il . . .”; Ithb^٢ al-hud^٢, vol. 3, chap. 33, p. 675, no. 558; Bi^٢ḥ^٢ al-anw^٢, vol. 51, chap. 15, p. 332, no. 56.

[23.](#) Faraj al-mahm^٢m, pp. 248–253. Wherever this copy contained errors, we have corrected them using Bi^٢ḥ^٢ al-anw^٢; 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 M^٢s^٢ b. `Abd-Allah al-Hamd<sup>٢</sup>n who was a judge in Mar<sup>٢</sup>gha, then Azerbaijan, Hamd<sup>٢</sup>n, and Baghdad. He died in 351 AH and lived for eighty six years. See Siyar<sup>٢</sup> a`l^٢m al-nubal^٢, vol. 16, p. 47, and T^٢ḥ^٢kh Baghd^٢d, vol. 12, p. 320; Al-Th^٢qib f^٢ l-man^٢qib, p. 590, no. 536/2, which mentions Ab^٢ l-S^٢'ib `Utbat b. `Ubaid-Allah al-Mas`<sup>٢</sup>d<sup>٢</sup>; Bi<sup>٢</sup>ḥ<sup>٢</sup> al-anw<sup>٢</sup>, vol. 51, chap. 15, pp. 313–316, no. 37, which also mentions `Utbat b. `Ubaid-Allah; Ithb<sup>٢</sup> al-hud<sup>٢</sup>, vol. 3, chap. 33, pp. 690–692, no. 106; Muntakhab al-anw<sup>٢</sup> al-mu<sup>٢</sup>'a, pp. 130–134; al-Khar<sup>٢</sup>'ij wa l-jar<sup>٢</sup>'i<sup>٢</sup>, vol. 1, pp. 467–470, no. 14, which also mentions Ab<sup>٢</sup> l-S<sup>٢</sup>'ib `Utbat b. `Ubaid-Allah al-Mas`^٢d^٢.

[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 Ab^٢ l-S^٢'ib al-Mas`^٢d^٢.

[29.](#) Al-Khar^٢'ij wa l-jar^٢'i^٢, vol. 1, pp. 472–475, no. 17; Faraj al-mahm^٢m, pp. 253–254; Bi^٢ḥ^٢ al-anw^٢, vol. 52, chap. 18, pp. 56–57, no. 40; Ithb^٢ al-hud^٢, 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 Mahd^٢, peace be on him—Ed.

<https://www.al-islam.org/selected-narrations-about-twelfth-imam-volume-2-lutfullah-safi-golpaygani/section-two-1#comment-0>