Kamaaluddin wa Tamaamun Ni'ma Vol. 1

Shaykh as-Saduq

Translated by
Sayyid Athar Husayn S.H. Rizvi

Al-Islam.org

Sub Title:

Perfection of Faith and Completion of Divine Favor

Author(s):

Shaykh as-Saduq [3]

Publisher(s):

Az-Zahra Publications - Mumbai [4]

Now it is about 12 centuries passed from Imam Mahdi's hidden life, and the bothering time of his hidden life will continue up to his reappearance. According to imam Ridha (as), Imam's reappearance will be extended to the day of Doom, no one knows this but God, it is hard to people and it will happen suddenly. Therefore, any investigation to find the exact time of his reappearance is fruitless and our duty is to wait. The meaning of "waiting for" is to desire his reappearance desperately and looking forward to his reappearance; this waiting results from faith and it is rewarded. In addition, it has spiritual values. Waiting for him, like other religious practices, has practical aspects which is pointed out by our infallibles. Following infallibles' orders in this regard is the duty of people who live in the time of his hidden life.

The book deals with the personality of the Hidden Imam, his occultation and everything related to him in an analytical and systematic manner and is penetrating in its subject and exceptional in its domain. Shaikh Saduq has presented strong arguments from the life-story of the Prophets regarding their occultation [ghaibah] to prove the occultation of the Twelfth Imam; and Ahadith have been quoted extensively from the Holy Prophet sawa and the Infallible Imams in support of the writer's contentions.

Translator(s):

Sayyid Athar Husayn S.H. Rizvi [5]

Category:

Prophethood & Imamate [6]
Sunni & Shi'a [7]
Imam al-Mahdi [8]

Miscellaneous information:
Kamaaluddin wa Tamaamun Ni'ma (Perfection of Faith and Completion of Divine Favor) Vol. 1 By Shaykh as-Sadooq - Abi Ja'far Muhammad bin Ali bin al-Husain Babawahy Qummi Translated by:Sayyid Athar Husain S.H. Rizvi Published by: Az-Zahra Publications, Mumbai

Featured Category:

Introducing the Ahlul Bayt [9]
Resources for Further Research [10]
Shi'a beliefs explained [11]

Person Tags:

Imam al-Mahdi [12]

In the Name of Allah the Beneficent the Merciful

A Brief Biography of the Author

The author is the venerable Shaykh Abu Ja'far Muhammad bin Ali bin al-Hasan bin Babawahy commonly known as Sadooq. He was among the Shia scholars of the 4th century Hijri. He was also the chief of the clan, a minaret of truth and religion, a leader of his time and in general such a personality that no praise is sufficient to do justice with his actual status.

The whole Muslim community is unanimous about his leadership and lofty status. He was born through the prayers of the Imam of the time (a.t.f.s.) and a written certificate was also issued by the Holy Imams (a.s.) in his favor: "He is a very righteous and blessed jurisprudent."

After this holy testimony whatever may be said or written about him will definitely be less than what befits his position. His bounties have surrounded all and his writings and books have benefited the scholars as well as laymen. Each and every example of his knowledge and action testifies to his lofty stature and greatness.

And one who undertakes a deep study of biographical books will conclude that Shaykh Sadooq, on the basis of his merits and intellectual excellence was the leader of all those who succeeded him. He is the standard bearer of jurisprudence; he is the leader of tradition scholars, the Imam of hadith narrators and a master of scholastic theology.

All the qualities of excellence in knowledge, perfection of intellect, goodness of understanding, a remarkable memory and sharp perception had gathered in his person. He traveled far from the place of his birth in order to collect traditions from the narrators of traditions and he stayed with them to obtain the narrated reports from them. Among the places he traveled to included Astarabad, Gurgan, Nishapur, Marawalruz, Samarqand, Farghana, Balkh, Hamadan, Baghdad, Faid, Mecca and Medina.

It should be remembered that travel has many benefits. It is the best way of perfecting the intellect and developing knowledge. In addition to this it also includes spread of knowledge, propagation of religion

and dispersal of facts. And if there had not been such great personalities in this community, who first acquired knowledge and then undertook to spread it among others, a great many people would have remained ignorant and mired in misguidance and deviation from religion.

And if the traveling personalities are intelligent and hardworking, they would obtain from the scholars of other areas such points of knowledge and recognition that they cannot gain from the scholars of their own areas. They would also succeed in learning many things that they have not learnt from their teachers. In the same way the people of the places to which they travel would also learn from him things that they could not learn from the local scholars.

Many debates take place between the traveling scholar and intelligentsia of those places resulting in clearing many misunderstandings and clarification of doubts. There are many other benefits that accrue from the journey of religious interaction. Thus the Almighty Allah says:

فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنْذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ

Why should not then a company from every party from among them go forth that they may apply themselves to obtain understanding in religion, and that they may warn their people when they come back to them that they may be cautious?1

The venerable Shaykh Sadooq was an expert in this field who attained priority among all in such a way that no one could claim to have got even one-tenth of what he achieved. Actually he used to take lightly the difficulties of his journeys and did not accord much importance to the discomfort he had to face. He traveled through arid deserts; battle ravaged areas, traversed deserts and crossed mountains. He passed through foreign lands and alien cities at a time when a traveler was susceptible to so many perils and the modes of travel were beyond description.

Let us go through some details of his travel in order to gain a clearer picture:

The author was born in the Iranian town of Qom. He attended classes of scholars and gained knowledge from the learned of Qom. Thereafter upon the insistence of the people of Rayy he shifted there for some time. Then he visited the holy mausoleum of Imam Reza (a.s.) and returned again to Rayy.

On his return journey from Nishapur he was surrounded by the elders of Nishapur and the scholars stood before him in rows. They benefited from the light of his wisdom and gained from his expertise in religious sciences. In the same way, the author also profited by the knowledge of great scholars of Nishapur like Abu Ali Husain bin Ahmad Baihaqi. He also heard traditions from Abdul Wahid bin Muhammad bin Abdewas Nishapuri, Abu Mansur Ahmad bin Ibrahim Ibne Bakar al-Khauri, Abu Saeed

Al-Muallim Muhammad bin Al-Fadl bin Muhammad bin Ishaq Nishapuri, Abu Tayyib Husain bin Ahmad bin Muhammad Razi, Abdullah bin Muhammad bin Abdul Wahhab Sajazi and Abu Nasr Ahmad bin Ishaq Husain bin Ahmad bin Ubaid.

During his stay in Nishapur, people visited him in groups. In his interaction with these people, Shaykh Sadooq surmised that most of them harbored doubts about the Twelfth Imam (a.t.f.s.) and were confused in this regard. They did not acknowledge the evidences in this matter. So he focused all his efforts in bringing them to the right path and removing their misconceptions through his knowledge and scholarly expertise. He undertook this mission in such a dedicated way that very soon he earned the title of the greatest scholar of Khorasan.

After that he headed for Marawalruz. At this place he heard traditions from a group of scholars, including Abul Husain Muhammad bin Ali bin Shah Faqih and Abu Yusuf Rafe bin Abdullah bin Abdul Malik. Later he turned his attention to Baghdad where he was accorded a warm welcome and the elders of the Imamiyah sect heard traditions from him.

He in turn heard traditions from a group of scholars in Baghdad that included personalities like Hasan bin Yahya Alawi Husaini, well-known as Ibne Abi Tahir, Ibrahim bin Harun Haisati, Ali bin Thabit Dawalaibi and Muhammad bin Umar al-Hafiz. Shaykh Sadooq visited Baghdad twice, once in 352 A.H. and again in 355 A.H.

On his return from the Holy House of Kaaba when he reached the city of Faid, Abu Ali Ahmad bin Abi Ja'far Baihaqi narrated traditions to him. After this, he entered Kufa and heard traditions from the Kufan scholars including Muhammad bin Bukran Naqqash, Ahmad bin Ibrahim bin Harun Qazi Fami in the Kufa mosque, Hasan bin Muhammad bin Saeed Hashmi Kufi Abul Hasan Ali bin Isa Mujawar in Kufa mosque, Abul Qasim Hasan bin Muhammad al-Sikri Mudakkar, Abu Zar Yahya bin Zaid bin al-Abbas Bazzaz and Abul Hasan Ali bin al-Husain bin Sufyan bin Yaqoob al-Hamadani in their residences.

The next town on agenda was Hamadan where he heard traditions from Qasim bin Muhammad bin Ahmad bin Abdwiya as-Siraj, Fadl bin al-Abbas Kindi and Muhammad bin al-Fadl bin Zainuya Jallab Hamadani. Then he journeyed to Balkh and noted own traditional reports from local scholars of that area that included Husain bin Muhammad Ashai ar-Razi al-Adl, Husain bin Ahmad Astarabadi, Hasan bin Ali bin Muhammad bin Ali bin Umar Attar, Hakim Abu Hamid Ahmad bin al-Husain bin Ali, Ubaidullah bin Ahmad al-Faqih, Tahir bin Muhammad bin Yunus bin Haiwa al-Faqih and Abul Hasan Muhammad bin Saeed Samarqandi al-Faqih.

The next place of his visit was Ilaq. In Ilaq he was related traditions by Muhammad bin Amr bin Ali bin Abdullah Basri, Muhammad bin al-Hasan bin Ibrahim al-Kharqi al-Katib, Abu Muhammad Bakr bin Ali bin Muhammad bin al-Fadl Ash-Shashi al-Hakim and Abul Hasan Ali bin Abdullah Ibne Ahmad Aswari.

During his stay there he was paid a visit by Sharifuddin Abu Abdullah, popularly known as Ibne Numa who requested him to compile a book of Islamic laws. Shaykh Sadooq accepted his advice and wrote his

excellent book titled Man Laa Yahzarul Faqih. From Ilaq the Shaykh went to Samarqand and paid audience to traditions narrated by Abu Muhammad Abdus bin Ali bin al-Abbas al-Juzjani, and Abu Asad Abdus Samad bin Abdush Shaheed al-Ansari. During his visit to Farghana he heard narrations from Tameem bin Abdullah al-Qarashi Abu Ahmad Muhammad bin Ja'far al-Bandaar ash-Shafei al-Farghani, Ismail bin Mansur bin Ahmad al-Qasar and Abu Ahmad Muhammad bin Abu Abdullah ash-Shafei.

All this was for the sake of remaining close to the Book of Allah and the Family of Revelation, for defending their sanctity, fulfillment of duties, defense of truth, dissemination of divine recognition and propagation of faith.

Indeed in the history of Islam he has opened an illuminated and vast chapter for himself in which prominently shine his writings and books. The passage of time couldn't destroy them because he was like a raging sea of information and the greatest scholar of the science of traditions whose writings illuminated all the corners of the world. In the matter of Islamic jurisprudence he was an authentic point of reference.

Questions regarding various aspects of religion and religious laws were sent to him and he replied to them in the best way. Najjasi has mentioned something under the title of 'Replies to problems' in his book Rijal which would further illustrate this point. He says: Shaykh Sadooq had replied to questions received from Qazwin, Misr, Basra and Nishapur and they are compiled in different books.

He also wrote a book in reply to the letter of Abu Muhammad Farsi, a book in reply to a letter from Baghdad and yet another in reply to a question received in the month of Ramadan. He wrote a letter to the people of Rayy regarding the matter of Ghaibat (occultation).

In the same way he held discussions and debates in defense of the true religion that were written down for the posterity. The best of such debates is the one that was held in the court of King Ruknuddind Buwayhid Dailami. It was held at a time when the fame of Shaykh Sadooq had reached all the corners of the world. The ruler sent one of his representatives to invite the Shaykh. When he reached the court he was received by the King himself.

The King had him seated next to himself and paid exceeding honor to him. Then he asked the Shaykh some very complex and difficult questions which he replied with absolute satisfactory replies, illuminating the veracity of the true religion. The King and other attendees accepted the arguments and the opponents had no choice but to accept the proofs.

Among the books listed by Najjashi are: Account of the debate in the court of Ruknuddaula, Account of another Debate, Account of Third Debate, Account of Fourth Debate and Account of Fifth Debate etc. The most important point of discussion in these gatherings was the veracity of the Imamiyah faith and the matter of Ghaibat (occultation).

These debates and discussion were especially arranged for the Shia people of Twelver (Ithna Ashari) Faith because they had, at that time separated from the Imam who should have been present among them all the time. The situation was such that even during the period of Minor Occultation (Ghaibat Sughra) only the four special deputies in their respective tenures had direct contact with the Holy Imams (a.s.).

Also even the learned and scholars of the community spoke of him using titles and codes without openly disclosing his name and qualities etc.

So the majority of the people were very prone to all kinds of doubts and illusions. Consequently the debates of scholars like Shaykh Sadooq went a long way in clarifying doubts of the Shia populace and further strengthened the foundation of Imamiyah faith on which would be built in the near future an edifice of jurisprudence that shall last till the Holy Imam (a.s.) himself reappears to openly take the reins of his community.

The doubts prevalent in that age were further promoted by the proliferation of sub-sects like the Zaidiyyah (who were particularly strong), Kaisaniyah, Ismailia and Waqifiya who did not believe in any Imam after Imam Musa Kazim (a.s.).

These sub-sects were becoming stronger by the day and some of them even aligned with each other putting the true Imamiyah beliefs into a grave danger and deviating a large number of Shia people from the faith of their forefathers.

The author sensed this looming peril and stepped forward to correct the situation and save the Shias from this deviation and annihilating circumstances. If it was not for the efforts and debates of scholars like Shaykh Sadooq, it was very likely that the majority of Shia people would have succumbed to their doubts and completely washed their hands from the belief of Imam Mahdi (a.s.).

History and traditions bear witness how these warriors of the field of knowledge strived to save the people from perdition and the true Imamiyah faith from destruction. History bears witness that how they endeavored to remove doubts and clarified complex issues of religion, especially the matter of Ghaibat, so that the Shia community may not give up the authentic faith and stray to the path of deviation.

Valuable Writings

The venerable Shaykh penned books on almost all religious sciences and illuminated all the aspects of faith that were required by the Muslim Ummah. All his writings are marked with a distinctive style and arrangement. As mentioned by Shaykh Tusi, the number of his writings reach to 300. However most of them were destroyed by the ravages of time and circumstances and decayed in some corners of libraries. So what remains is only the sketch of the original and those that are lost have only left behind their names (titles).

Some of his books survived for a few hundred years and then suddenly disappeared as if they were lifted up to the heavens. Only a part of his huge wealth, comprising of not more than 20 books, has survived to this day. Even these few books were littered with errors and differences in various versions etc.

As a result of which they were neither accepted by the scholars nor reached the standards of scholarship. It was so because those who were involved in their reproduction were neither capable not committed to this job.

Thus a situation appeared when despite the presence of these few books they were of hardly any scholarly value.

This problem was not only with the books of Shaykh Sadooq. It was the same for writings of other well–known scholars. For example in the case of Ibne Quluwahy nothing remains from his writings except the book of Kamiluz Ziyaraat, although it is confirmed that he had written dozens of books. Shaykh Mufeed had written more than 200 books but only a few have survived to this day. The same is the case with the writings of Shaykh Tusi and Allamah Hilli.

In his compiled book, Tarihi has mentioned that 500 treatises written by the hand of Allamah Hilli were found; which were in addition to the books that people had access to. Ninety percent of Allamah Hilli's writings are lost as a result of centuries of conflict and bloodshed between Muslim sects in which the greatest loss was suffered through burning of libraries or throwing books into the sea/river.

After that the remaining books were destroyed by the Tatars. Thus our written treasures were always prone to destruction at the hands of the opponents. In the present age also some people approached us from far away lands and took away portions of our written heritage in exchange of a paltry sum.

Actually this matter is highlighted only to create an awareness how our laxity and indifference in this matter has wreaked havoc with our Islamic heritage, so that we do not repeat such mistakes.

Also most books that see the light of publication in this period are such that they are printed very badly without any regard for correcting textual errors and even lack proper sources from which it is taken so that it can be compared with them. Booksellers and publishers who are in this trade only for the sake of monetary gains have contributed largely in worsening the situation.

When such books comes to a researcher he is absolutely defeated if he wants to understand or confirm a word, a phrase or some lines. In spite of all his efforts he would not be able to achieve his aim as the publisher has not provided any clue from which version he has reproduced it.

Though we must admit that some books stand out prominently as they were fortunate to have been corrected, checked and edited by a great scholar. May the Almighty bestow a great reward to them for such a service to Islam. Only these are the books that can be relied upon.

Teachers and Students of the Author

Shaykh Sadooq (q.s.) has narrated traditions from a large number of important traditionists whose count reaches to 250. One can refer to the Foreword of Maani al-Akhbaar where all the names are listed.

In the same way around twenty learned scholars have narrated traditions from Shaykh Sadooq, and they are introduced in the Foreword of Man Laa Yahzrul Faqih.

Death and Place of Burial

(**From the introduction of Maani al-Akhbaar**)

Shaykh Sadooq (q.s.) passed away in the year 381 A.H. He was aged seventy and odd years at that time. His magnificent tomb having a towering dome is built near the mausoleum of Abdul Azeem Hasani in the Rayy province. Many people visit the place seeking blessings and paying respects. This mausoleum was first built by Fath Ali Shah Qachar in 1238 A.H. This was after the well-known miracle that convinced the king, the queen and the courtiers.

The details of this incident are mentioned in Raudhat of Khwansari, Qisasul Ulama of Tankabani, Tanqihul Maqaal of Mamaqani and Muntakhib at-Tawarikh of Khorasani. Khwansari says: Among his miracles is one that was seen in the present age and which a large number of people with perception themselves witnessed and which people from faraway places also saw is that the Shaykhs tomb which is situated in Rayy was damaged with heavy rains as a result of which there developed a crack.

When renovation began and the gap was examined closely it was found that it led to an underground chamber in which the last remains of the Shaykh were placed. In this chamber, people saw an elegant dead body which was half covered but the private parts were not exposed. It was a huge body and the nails showed henna coloration and around the body lay twisted dusty threads of the shroud cloth.

This news spread all over the city of Tehran and even reached Fath Ali Shah Qachar who was the great grandfather of Nasiruddin Shah. This happened around 1238 A.H. So the King, with perfectly good faith, decided to see for himself and he reached the tomb with an entourage of courtiers. Since the officers advised that King himself does not enter the burial chamber, he deputed some reliable persons to go down and report the facts to him. At last, the truth of the miracle was confirmed for him and he finally ordered that the crack be filled and the tomb be renovated in the most magnificent way.

I myself have heard about this incident from an eyewitness and some of our senior scholars have mentioned this event in their books.

Mamqani has quoted this incident from the personification of justice and truth, Sayyid Ibrahim Lawasani Tehrani's Tanqihul Maqaal.

1. Surah Taubah 9:122

This book is very penetrating in its subject and exceptional in its domain. No other book excels it in perfection, sweetness and attraction. Though many detailed books are composed on this topic, none is like it in clarity and comprehensiveness. In this book, the author has dealt with the personality of the Hidden Imam (a.s.), his occultation and everything related to him in an analytical and systematic manner. He has supported each of his contentions with the saying of the Infallible Imams (a.s.).

It also contains the debates and discussions with the opponents of Shia faith and provides clarifications of doubts and misunderstandings that haunted some followers of the Imamiyah religion. He has composed detailed refutations of those who deny the Holy Imam (a.s.). He has included in this book all that has been recorded on this subject and which has gained currency among the populace, whether it be authentic or weak, good or not; he has collected all the material that was available to him. But when he is arguing his point he has taken the help of only authentic and excessively narrated (Mutawatir) traditions.

For example after writing about the cases of extremely long age he remarks: These reports are not among those that can be used to prove occultation because the factuality and truth of Ghaibat is proved for us by the traditions of the Holy Prophet (S) and narrational reports of the Holy Imams (a.s.), just as traditions prove the veracity of the faith of Islam, its Shariah and practical laws.

Editions of this Book

This book was published twice in Iran and once in Najaf al-Ashraf. It was also once printed with translation.

The Arabic version from which this book is translated into English was based on seven manuscripts dating from 966 to 1079 A.H. The Arabic editor, Ali Akbar Ghiffari, a very capable scholar has fully checked the text and compared it with various versions and very painstakingly removed all typographical and textual errors that abounded in almost all previous editions of this important book.

In the Name of Allah the Beneficent the Merciful

Praise be to Allah the Lord of the Worlds and may Allah bless Muhammad and his Purified Progeny.

All the praise is for that God, Who is one, unique and single. He is Needless, Ever-living, All-powerful, All-knowing and Wise. He is pure from the traits of the creatures. He is most high and most exalted. He is glorious and honored, and perfect and of elevated status. He is One with a firm resolve and a perfect intention. Nothing is like Him. And He is all-hearing and all-Seeing. The eyes are unable to perceive

Him and He perceives all vision. And He is Kind and All-aware.

And I testify that there is no god except Allah. He is alone and without a partner. He is the Creator of everything, Master of everything, appointer of everything, initiator of everything and the Lord of everything. He judges with truth and he is equitable in judging and commands justice. He commands justice, goodness and fulfillment of the rights of the relatives and he prohibits indecency, evil and injustice.

He does not lay on any soul a burden except to the extent of its ability and He is having the final argument. If He wills, He can guide all the people. He calls the people to the Abode of Peace (Darus Salaam) and guides whoever He likes to the right path.

He does not make haste in punishing and He does not punish without clarifying proof and evidence and without giving His signs and warnings. He does not ask His servants obedience in matters He has not explained to them and He does not command them to obey one He has not appointed for obedience. And with regard to His obedience.

He does not leave the people on their own choice and He does not allow them innovation in the matter of His vicegerency. His being is much higher than all this.

And I testify that Muhammad (S) is His servant and trustworthy messenger. And He performed the duty of propagation on behalf of his Lord as it deserved. And he called to His path with wisdom and a goodly exhortation. And he acted on the Book and commanded its obedience. And along with it and after him he willed the people to remain attached to the Purified Imams (a.s.). And he stressed that the two shall never separate from each other till they meet him at the Pool of Kauthar.

And the attachment of Muslims to both of them is in accordance with clear evidence, based on the straight path and an illuminated faith. Whose night is like the day and the internal is like the external. And he did not miss out any argument or proof to convince the Muslims so that no excuse remains for them. So that whoever goes to perdition should do so after seeing clear evidence and those who get life should also be after obvious proof.

And I testify that indeed no one can become a believer if in some matter Allah and His Messenger command something but he follows his own choice. And indeed Allah creates what He likes and He chooses whatever He likes. And they can never become faithful until they consider the Prophet as a judge in their disputes and after that they follow the decision of the Prophet with utmost sincerity.

And that they should submit to the Prophet's decision with absolute humility. And indeed one who makes unlawful a lawful act or vice versa or he changes a prophetic practice or reduces an obligatory ordinance or alters a command of the Shariah or creates an innovation so that he may be followed and that people may become attracted to him; then he has indeed considered himself a partner to the Almighty Allah and whoever obeys such a person has in fact claimed existence of a god other than the Almighty Allah and

he becomes eligible for divine punishment and his abode is the fire (of Hell) and the abode of the unjust is indeed very bad.

His deeds are wasted and in the Hereafter he shall be from the losers. And benedictions be upon Muhammad and his Purified Progeny.

Shaykhul Fiqh, Abu Ja'far Muhammad bin Ali bin Husain bin Musa bin Babawahy Qummi, the author of this book says (May Allah help him in His obedience): That which motivated me to write this book was that when I was honored by the visit (Ziarat) of Imam Ali Ibne Musa ar-Reza (a.s.) I returned to Nishapur and stayed there.

I realized that most of the Shia people who visited me were confused in the matter of occultation of the Twelfth Imam (a.s.) and doubts haunted them about His Eminence, the Qaim (a.s.).

They had deviated from accepting the correct views and standards. So I began my endeavor to guide to truth and the right path with the help of traditional reports of the Holy Prophet (S) and the Holy Imams (a.s.) till the time a learned and virtuous scholar from Bukhara came to visit us in Qom. I had always wanted to meet him due to his honesty, firm views and correctness of behavior.

He was Shaykh Najmuddin Abu Saeed Muhammad bin al-Hasan bin Muhammad bin Ahmad bin Ali bin Salt Qummi, may Allah continue his Taufeeq (good sense).

My father and I used to narrate traditions on the authority of his grandfather, Muhammad bin Ahmad bin Ali bin Salt (q.s.) and spoke well of his knowledge and actions, piety, excellence and worship.

Ahmad bin Muhammad bin Isa with all his excellence and greatness used to narrate traditions from Abu Talib Abdullah Ibne Salt Qummi (r.a.) and Abdullah bib Salt remained here till he met Muhammad bin al-Hasan Saffar and related traditions from him. When the Almighty Allah enabled me to meet a gentleman of such an excellent family I thanked him for according me such a cordial reception and sincere audience.

One day he told me about his meeting with a great philosopher and logician of Bukhara and he also related to me one of his statements about His Eminence, the Qaim (a.s.) which had put him in confusion, perplexity and doubts with regard to the Holy Imam (a.s.) due to the prolongation of his occultation and due to cutting off of news regarding him.

Therefore, I explained to him some facts about His Eminence and quoted some traditions of the Holy Prophet (S) and the Holy Imams (a.s.) in connection with the Imam (a.s.). As a result of which that person got assurance and the doubts and misgivings that had inflicted his mind were removed.

He listened with full attention to all the authentic traditions that I related to him and accepted them from the depth of his heart. He petitioned me to write a book for him on this subject. I agreed to do so and promised him that when the Almighty Allah would facilitate my return to my hometown, Rayy, I will

compile the relevant traditional reports on this topic.

One night, when I drifted into sleep after thinking about my family, friends and the bounties that the Almighty Allah had bestowed on me, I dreamt that I was performing the circumambulation of the Holy Kaaba in Mecca and in the seventh round I was near the Black Stone (Hajar Aswad), and upon reaching it I was kissing it. I was saying that I had repaid my trust and fulfilled my covenant so that it might be a witness of this. At that moment I had the honor of seeing my master, the Master of the Age (a.s.) standing at the door of the Kaaba.

My heart began to beat fast with excitement and he came to know my inner feelings which were reflected in the worried expression on my face. I saluted him and he replied to my salutation and then asked me: Why don't you write a book regarding the occultation, so that your sadness and worries are removed? I said: O son of Allah's Messenger, I have compiled a number of books about occultation. He said: Not in this style.

I order you to compile a book on occultation and therein mention about the occultation of the prophets (peace be on them). After that, the Imam (a.s.) departed from there. When I woke up, I began to weep, supplicate and express my humility till dawn break. In the morning, in compliance with the commands of the Proof of Allah, I began the compilation of this book. While I pray for the help of Allah and I rely on Him and seek forgiveness for my shortcomings. My Taufeeq is only from the Almighty Allah, I rely on Him and I turn to Him.

Caliphate before Creation

So to say: The Almighty Allah says in His book:

وَإِذْ قَالَ رَبُّكَ لِلْمَلاَئِكَةِ إِنِّي جَاعِلٌ فِي الأَرْضِ خَلِيفَة

And when your Lord said to the angels, I am going to place in the earth a vicegerent 1

Hence, the Almighty Allah commenced caliphate even before the creation of human beings. This verse proves that the wisdom of caliphate is beyond the imagination of creatures. Therefore, He initiated caliphate first because He is Pure and Wise. A wise being is one who initiates with an important task instead of an unimportant one. This statement is supported by a tradition of Imam Ja'far Sadiq: "The proof of creation arrives before creation, along with it and after it." If Almighty Allah creates beings without a proof then He has ruined them and left them to foolishness.

His wisdom demands that penalties must be defined so that mischievous are guided and wisdom should not permit even a moment to turn away from the confines of these ordinances. Wisdom is generalized in

the same way as obedience is. If a person thinks that the world can be without an Imam even for a second, then it is necessary for him to become a Brahmin because they refute prophethood.

If it would not have been mentioned in the Holy Quran that Muhammad is the last prophet, it would have been necessary for every age to have a prophet. Now that it is already mentioned, there is no chance of arrival of a prophet or a messenger after the Holy Prophet. However, the necessity of a caliph is still in mind. This is because the Almighty Allah does not invite to anything unless He makes the human mind understand its significance.

If it is beyond the imagination of human beings, the invitation is aimless and it is not considered as a divine proof. Everything is influenced by its like and is repelled by its opposite. Therefore, if human mind would have rejected the presence of messengers, the Almighty Allah would never have appointed them.

It can be illustrated by an example that a doctor treats patients by medicines, which are associated with the patient. If a doctor treats a patient using a medicine, which has negative effects on the health, it would prove fatal. This proves that God, who is the wisest among the wise will also not invite to a cause except that which is in accordance with human understanding. The nominator can be identified by looking at the caliph as in general cases.

It is a common fact that if a king appoints an unjust successor, the people will insist that the nominator is unjust. On the other hand, if the successor is just, the nominator too would be considered just. This proves that infallibility is a must for divine caliphate. The caliph appointed by Allah cannot be a non–infallible.

Necessity of Obeying the Caliph

The Almighty Allah made Prophet Adam caliph on the earth and ordered the inhabitants of heavens to obey him. Let alone the people of the earth. Allah made it obligatory on the creatures to have faith on His angels. He made it obligatory on His angels to prostrate in front of one of His creatures. When one of the jinn refused to do so, the Almighty Allah disgraced him till the Judgment Day and cursed him. These facts made us aware of the status and greatness of an Imam.

When the Almighty Allah informed His angels about the appointment of caliph on the earth, he made them bear witness to it. This shows that if a person believes that human beings have right to elect their caliph, all the angels will testify against him. The greatness of the testimony informs of the greatness of the cause. Then how can a person who considers himself rightful save himself from the punishment of Allah where all the angels of Allah have testified against him? On the other hand, how can a person who follows Nass be punished when all the angels of Allah have testified in his favor.

Another point to be considered is that caliphate will continue till the Judgment Day. If a person thinks that divine caliphate implies prophethood only, he has made a mistake because Almighty Allah has

promised that He will appoint caliphs who guide as his successors. He says in Holy Quran:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا ۚ يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ۚ وَمَنْ كَفَرَ بَعْدَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَوَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا ۚ يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ۚ وَمَنْ كَفَرَ بَعْدَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَوَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا ۚ يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ۚ وَمَنْ كَفَرَ بَعْدَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ

Allah has promised to those of you who believe and do good that He will most certainly make them rulers in the earth as He made rulers those before them, and that He will most certainly establish for them their religion which He has chosen for them, and that He will most certainly, after their fear, give them security in exchange; they shall serve Me, not associating aught with Me 2

If caliphate would have implied only Prophethood, the Almighty Allah would have appointed prophets after Holy Prophet as per the above verse. In such a case, this saying: النَّبِيِّين خَاتَم (Seal of the prophets) 3, would prove to be incorrect. This shows that the promise of Allah concerns non-prophets also. This also differentiates caliphate from Prophethood. It shows that a non-prophet may be a caliph but a prophet is always a caliph.

It also means that Almighty Allah wanted to bring out the hypocrisy of a hypocrite and pure intentions of the virtuous by ordering His creatures to prostrate before Adam. The world took the veil off the faces of both of them – the angels of Allah and Shaitan. If we consider its meaning that the right to appoint the caliph is given to a person who has evil intentions, the world could never have been able to take the veil off his face. In this case, a hypocrite will always elect a person who orders people to obey him and bow down in his presence.

How is it possible to reach out for the hypocrisy hidden deep into the hearts in this case? One more point worth mentioning here is that words are ranked according to the honor of addressee and the addressed. The way a person talks to his slave is completely different from the way he talks to his master. Over here, Allah is the addressee and all His angels are the addressed.

Every general word has a general purpose hidden in it in the same way as a particular word has a particular purpose hidden in it. The reward of a general is more than that of a particular thing. For instance, Tauheed, which is a must for all the creatures is different from other commandments of Shariah like Hajj, Zakat etc. because these are particular things. Hence the words of Allah: “When your Lord informed His angels...” proves that it has one of the meanings of Tauheed hidden in it because the connotation used here is in general form.

If two words have similar meanings, the order of one of them is also implied in the other. Almighty Allah knew that some of His creatures will testify to His oneness and obey Him. This group will have enemies who will accuse and oppress them. If Almighty Allah would have stopped them forcefully then the purpose behind creation would not be fulfilled. This would have expressed forcefulness and the prospect of reward or punishment would have become void. However, this was not the case.

Now it is necessary for Allah to protect His friends in such a way that the prospect of reward and punishment does not become void. It was done by defining penalties like amputation of limbs, hanging to death, killing, imprisoning and usurpation of rights. It is correctly said: No one stops people from reciting Holy Quran as much as a ruler does. The Almighty Allah has pointed this fact out in this verse:

لَأَنْتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ مِنَ اللَّهِ ۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ

You are certainly greater in being feared in their hearts than Allah. 4

Hence it is necessary for Allah to appoint a caliph who stops the hands of enemies from reaching his friends in such a way that they do not object because Allah does not befriend a person who has not fulfilled his duties, obligations and who is logically worthy of being dismissed. Allah is too elevated to befriend such persons. The word caliph has quite a different meaning. If a person builds a mosque but does not say Azan (Call for prayer) in it and appoints a muezzin for this purpose, the latter will be called muezzin only.

However if the person says azan for a few days and then appoints a muezzin the latter will be called his caliph or successor. Similar is the case in the fields of knowledge. If a tax collector says that so and so is my successor, then he will be a successor in collecting tax and not in amounts collected from messengers and through oppression. Similarly, the collector or successor of amount collected from envoys and through oppression also does not have right over tribute amount.

This proves that a caliph has different roles. It is one of the attributes of Allah that He provides justice to his friends for the oppression they face from His enemies. He has given this right to His caliph. The meaning of caliphate is apt on this basis and the meaning that they are partners in divinity is not correct. Almighty Allah told Iblees in this regard:

قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِيَدَيَّ أَسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ الْعَالِينَ...

O Iblees! What prevented you that you should do obeisance to him whom I created?5

You have become proud and this lays to rest all excuses and it removes all doubts that he is such a caliph who is a partner in the oneness of Allah. Therefore the Almighty Allah said that after knowing that Allah has created him, what prevented you from prostrating before him. Then he said:

...بِيَدَيَّ أَسْتَكْبَرْتَ...

...With My two hands. Are you proud...?6

Sometimes this is used in the meaning of bounty also. He had two such bounties of Allah that he could gather many other bounties. Like Allah says:

وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَاهِرَةً وَبَاطِنَةً

...and made complete to you His favors outwardly and inwardly7

There were two such bounties that they gathered many other bounties in them. Then He made His order stricter for him. The announcer of:

بِيَدَيَّ أَسْتَكْبَرْتَ

With My two hands. Are you proud...?

Says: are you attacking me with my sword? Are you firing my arrows at me? This way of talking is eloquent and not despicable. Almighty Allah says: “And when your Lord told His angels that He is going to appoint a caliph on earth”. This is an ambiguous discussion. An illiterate thinks that Almighty Allah takes the opinion of His creatures in ambiguous discussions. While a person having evidence believes that the actions of Allah are solid and has faith on His majesty. He believes that Allah is elevated enough to get stuck in ambiguous discussions or become helpless in any matter. There is nothing in the heavens and the earth, which can make Him helpless.

The way of understanding this ambiguous verse is same as that specified for other ambiguous verses like this. They will be returned back to those strong verses, which will make it certain and ignorant and disbelievers will not have any excuse. Almighty Allah says: “When your Lord…” This statement means that Allah is guiding them towards a great obedience, which is related to Tauheed. Through this obedience, they would shun all their desires, injustice, usurping of rights and all those things, which can deter friendship with Allah. In this way the argument is completed and there was no excuse left for those who keep away from fulfilling their duties.

Another point worth mentioning is that when Almighty Allah knows that a servant by his own will perform one of the worship acts so that he gains servitude and reward and Allah overlooks this. In this case, we can say that there will be a possibility that Allah overlooks the good deeds of every creature but this is not the case with Allah. There is a great reward for one who is responsible for the rights of Allah and His servants.

When a person ponders in this matter, he will come to know some of the minor details because it is not possible to reach the Lord directly due to His greatness and honor. One of the meanings that is from its part is that even ants, mosquitoes and all the animals embrace this golden chance of salvation through a just Imam. This statement is proved by the saying of Allah:

وَمَاأَرْسَلْنَاكَإِال .رَحْمَةًلِّلْعَالَمِينَ

And We have not sent you but as a mercy to the worlds8

This fact is also supported by the following verse of Surah Nuh:

فَقُلْتُاسْتَغْفِرُوارَبَّكُمْإِنَّهُكَانَغَفَّارًايُرْسِلِ السَّمَاءعَلَيْكُممِّدْرَارًا

*“Then I said, ask forgiveness of your Lord, surely He is the most Forgiving. He will send down upon you the cloud, pouring down abundance of rain.*9

Every human and animal benefits from the abundance of rain. This rain of abundance is because of those who invite towards the rights of Allah. There are lots of rewards. For those who disobey him, there is a major punishment and their deeds will be accounted for. Therefore we believe that Imam is needed for the existence of the world.

I narrated the tradition implying this meaning in this book in the section named “Necessity of Imam in every age”.

No one can choose a caliph except the Almighty Allah

Almighty Allah says:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً

And when your Lord said to the angels, I am going to place in the earth a vicegerent 10.

There is a 'tanween' on 'Jaa–il' here and this is a right, which Allah has kept only for Himself. He says:

إِنِّي خَالِقٌ بَشَرًا مِن طِينٍ

Surely I am going to create a mortal from dust 11

Here, there is a 'tanween' on 'khaaliq', which is an attribute selected by Allah only for Himself. Therefore if a person claims that he has the right to elect a caliph then he should be asked to create a man out of dust. If this is not possible for him, the second thing is also out of his capacity because both of them have same origin.

The angels did not have the right to appoint a caliph inspite of their excellence and infallibility. Almighty Allah did this job on His own and made it a proof on His creatures that there is no way for you to appoint an Imam. Angels did not have any way to appoint Imam in spite of their pure intentions, loyalty and infallibility. Almighty Allah has praised them in many verses as in the following:

بَلْ عِبَادٌ مُّكْرَمُونَ لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُم بِأَمْرِهِ يَعْمَلُونَ

Nay! They are honored servants; They do not precede Him in speech and (***only***) ***according to His commandment do they act.*** 12

And in another verse as:

لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

They do not disobey Allah in what He commands them, and do as they are commanded. 13

How can a man who has a defective mind, foolishness and ignorance do this job perfectly? We can see that Almighty Allah did not leave any commandment including Salaat, Zakat, and Hajj etc. to the wish of man. Then how is it possible to hand over the choice of the most important of all aspects to man?

Need of only one caliph in every period of time

All the statements of Almighty Allah about a caliph mean that there would be a single caliph only. This invalidates the proofs of those people who say that there can be more than one Imam at a time. If the argument of those people was correct, Almighty Allah would have appointed more than one Imam at a time. Our claim is against those people and Holy Quran supports our stand and not theirs. If two statements are contradictory, the statement supported by Holy Quran will be considered correct.

Need of existence of a caliph

Almighty Allah has addressed His messenger in the verse:

وَإِذْ قَالَ رَبُّكَ لِلْمَلاَئِكَةِ

And when your Lord said to the angels... 14

Here 'Rabbuk' means 'Your Lord' is the best proof that Almighty Allah has reserved this meaning regarding His Imamate till the Judgment Day. Therefore the earth is never devoid of a proof of Allah for the sake of Muhammad's Ummah. If this is not the fact, there would have been no logic in using the word 'rabbuk' or 'Your Lord'. Instead the word 'rabbuhum' or 'their Lord' should have been used. Almighty Allah uses the same logic and reasoning for future generations as He has used for the past generations. His wisdom does not change with time because He possesses justice and wisdom. He does not have any special relationship with any of His creatures.

Necessity of Imam's Infallibility

The verse of Allah: "And when your Lord..." also implies that Almighty Allah will not appoint a person as His caliph unless he is pure from mistake so that he is void of distrust. If He appoints someone who is not pure from inside then he Has (God forbid!) been mistrustful to His creatures. For instance, an agent supplies a dishonest porter to a trader. In this case, the agent will be called dishonest. How is it possible that Almighty Allah becomes mistrustful? For He truly says:

وَأَن .اللّه َال َيَهْدِيكَيْد َالْخَائِنِينَ

And that Allah does not guide the device of the unfaithful 15

He had taught etiquette to Prophet Muhammad Mustafa in this verse:

وَلاَ تَكُن لِّلْخَآئِنِينَ خَصِيمًا

And be not an advocate on behalf of the treacherous. 16

Then how is it possible for Him to perform an act, which He does not like to see? He has criticized Jews because of their hypocrisy in this verse:

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنسَوْنَ أَنفُسَكُمْ وَأَنتُمْ تَتْلُونَ الْكِتَابَ أَفَلاَ ت عْقِلُونَ

What! do you enjoin men to be good and neglect your own souls while you read the Book; have you then no sense? 17

The verse, “And when your Lord…” is a solid proof about the occultation of Imam. The Almighty Allah made it incumbent on everyone to obey the caliph when He said that He was going to appoint a caliph on earth. Shaitan, the enemy of Allah had hypocrisy in his heart and kept it hidden till he became a hypocrite because of it. He intended to disobey the caliph every time he was ordered to obey. His hypocrisy was one of the worst, because it was hidden. Therefore he was disgraced the most among all the hypocrites.

When the Almighty Allah had ordered His angels to obey the caliph, they had faith in him and were eager to do so. They had kept this feeling in their hearts, which was exactly opposite of what Shaitan had. As a result, the rank of angels increased manifold as much as the disgrace that the enemy of Allah had to face. Hence, obedience in seclusion has a great reward because it is free from every doubt. It is narrated that the Holy Prophet said: “If a person prays for his brother in his absence, an angel from heavens calls out: May the same benefit be for you!”

The Almighty Allah has supported the belief on unseen in His religion. He says in this verse:

هُدًى لِّلْمُتَّقِينَ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ

…is a guide to those who guard (***against evil***)***. Those who believe in the Unseen…*** 18

Hence belief on unseen has a great reward for believers because such a faith is free of all doubts. If someone pays allegiance to a caliph in his presence, there is a possibility that the person wants to seek some favor or he fears for his life as in the case of people who obey their worldly rulers. However, having faith on unseen is free of all such doubts. The Almighty Allah mentions this fact in the following verse:

قَالُوا آمَنَّا بِاللَّهِ وَحْدَهُ وَكَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ فَلَمْ يَكُ يَنفَعُهُمْ إِيمَانُهُمْ لَمَّا رَأَوْا بَأْسَنَا

They said: We believe in Allah alone and we deny what we used to associate with Him. But their belief was not going to profit them when they had seen Our punishment;19

When obedient servants acquired faith in unseen, the Almighty Allah did not deprive even his angels of this reward. It is narrated that angels had had this conversation with the Almighty Allah seven hundred years before the creation of Adam (a.s.).

During this period, angels got the benefit of obedience accordingly. If a person denies this narration or abovementioned period then he has no option but to have faith in unseen for a moment and even a moment is not devoid of wisdom. When a moment has one unit of wisdom in it, two moments will have two. In this way, a number of moments will have a number of units of wisdom hidden in them. The reward will continue to get multiplied as the time period increases. As the reward increases, the curtains of mercy of Allah will move aside and it will prove His greatness and majesty. Hence, this narration is absolutely correct because it supports wisdom and reward, and propagates the proof.

The statement of Almighty Allah: ***"And when your Lord..."*** contains the proof of occultation of the Imam in many ways.

One of them is that the occultation before existence is the most perfect of its kind because the angels had not seen any caliph before whereas we have seen many of them. Holy Quran has discussed about them and many traditions have been narrated about them, which have reached to the level of Tawatur (widely related). The angels had not seen even a single caliph and hence the occultation of that time was perfect of its kind. Secondly, the earlier occultation was because of Allah and this one is because of the enemies of Allah.

When the angels can have faith in that occultation, which was because of Allah then there is no point having a doubt in the occultation caused by the enemies of Allah. There is a pure worship in the occultation of Imam, which was not present in the previous one. It is so because the inhibited Imam is overpowered and oppressed. The enemies of Allah are openly torturing his followers through killing, plundering of wealth, suspension of divine commandments, oppressing the orphans and misusing charity

etc.

A person who has faith in the proof and caliphate of Imam will be rewarded along with him and he will accompany the Imam in Jihad. He is like one who is wary of the enemies of Imam. The friends of the Imam will be rewarded for being wary of his enemies and the reward of the friends of Imam is more than the reward of angels who believed the caliph who had not come into existence. The Almighty Allah had informed the angels about Adam so that the latter develops honor and that the angels develop an intention of obeying him.

It can be proved through common sense that a king sends his message or a representative to his friend to inform him that the former is going to visit him so that the people prepare themselves to welcome the king and they do not fail in welcoming him in any way.

Therefore, the Almighty Allah embarked on creation of His caliph firstly by describing him. Now the issue of caliphate is the same for those who were born later or as that of the earlier generations. Whenever He took one of His caliphs away from the earth, he informed the people of his successor. This fact is mentioned by Allah in this verse:

أَفَمَن كَانَ عَلَى بَيِّنَةٍ مِّن رَّبِّهِ وَيَتْ لُوهُ شَاهِدٌ مِّنْه

Is he then who has with him clear proof from his Lord, and a witness from Him recites it... 20

In this verse, bayyina (clear proof) denotes Holy Prophet and “that witness who will come after him” denotes the master of faithful, Ali bin Abi Talib. It is proved in this verse of Allah:

وَمِن قَبْلِهِ كِتَابُ مُوسَى إِمَامًا وَرَحْمَة

...and before it (is) the Book of Musa, a guide and a mercy? 21

And the verse which proves this meaning for the book of Musa is:

وَوَاعَدْنَا مُوسَى ثَلاَثِينَ لَيْ لَةً وَأَتْمَمْنَاهَا بِعَشْرٍ فَتَمَّ مِيقَاتُ رَبِّهِ أَرْبَعِينَ لَيْلَةً وَقَالَ مُوسَى

لأَخِيهِ هَارُونَ اخْلُفْنِي فِي قَوْمِي وَأَصْلِحْ وَلاَ تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ

And We appointed with Musa a time of thirty nights and completed them with ten (more), so the appointed time of his Lord was complete forty nights, and Musa said to his brother Harun: Take my place among my people, and act well and do not follow the way of the mischief-makers. 22

Why the Almighty Allah ordered angels to prostrate before Adam (a.s.)?

The Almighty Allah ordered His angels to prostrate to Adam as a mark of his respect while the latter was not visible to them. He ordered the angles to prostrate to Adam when he had made the souls of his proofs enter his loins. Thus, that prostration was like Allah's worship, Adam's obedience and as a mark of honor for those souls which were present in the loin of Adam. Iblees refused to prostrate to Adam out of jealousy because Allah had made the loins of Adam a source of His proofs and did not do so to Shaitan's loins.

Hence, he treaded on the way of infidelity because of his jealousy and moved away from the way of obedience of his Lord. Hence he was banished from the neighborhood of the Lord. He was cursed and was given the title of rajeem (the accursed one) because he denied occultation and put forward this excuse of not prostrating before Adam:

أَنَاْ خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ

I am better than he: Thou hast created me of fire, while him Thou didst create of dust. 23

Thus he denied what he could not see. He made the physical body of Adam an excuse for denial of those who were present in his loins. He did not accept the fact that Adam was made only the Qibla and angels were ordered to prostrate before him so that the personalities present in his loins are honored. Therefore, a person who has faith in the Qaim in his occultation is like the angels of that time who prostrated before Adam and obeyed Allah in this way.

Whereas a person who does not have faith in the Qaim in his occultation is like Shaitan who refused to prostrate to Adam.

It is narrated from Muhammad bin Musa bin Mutawakkil from Muhammad bin Abu Abdullah al-Kufi from Muhammad bin Ismail Barmaki from Ja'far bin Abdullah al-Kufi from Hasan bin Saeed from Muhammad bin Ziyad from Aiman bin Muhriz from Imam Ja'far Sadiq (a.s.) that he said:

“The Almighty Allah told the names of all His proofs to Adam. Then he displayed the soul of Adam to the angels and said: Tell me the names of those people if you are truly more worthy of becoming a caliph on this earth for you are praising Me. All the angels replied: You are pure for we do not have any knowledge except what You taught us. Surely, you are all-knowing and wise. The Almighty Allah asked Adam to tell the names of those persons and he did. The angels became aware of the status of those personalities near Allah.

The angels came to know that those personalities will be Allah’s caliphs and successors and a proof for the creatures. After that, Allah hid those personalities from the eyes of the angels. He ordered his angels to follow them and said: Didn’t I tell you that I am aware of what is hidden in the heavens and the earth and whatever is expressed by you and whatever is hidden inside you?”

It is narrated from Ahmad bin al-Hasan al-Qattan from Husain bin Ali al-Askari from Muhammad bin Zakariya Jauhari from Muhammad bin Ammar from Ja’far bin Muhammad bin Imara from his father from Imam Ja’far Sadiq bin Muhammad that he said:

“The Almighty Allah has made the angels have faith in occultation in this way. The verse started with the discussion of the caliph and the discussion is well ordered if it ends in the similar manner. Proof and understanding are hidden in the order. Now if the Almighty Allah taught the names of all things to Adam, as the opponents say, then the names of Imams are automatically included in it. Thus the entire Ummah is united on what we said.

The best proof of this fact is that when the angels were asked to prostrate before Adam, this act was considered as worship. If it was worship then logically they should also acquire whatever was in that rank either at that moment or some time later because wisdom and proof do not change with time. It is the same from the beginning to the end. It is not possible for divine wisdom to deprive them of any reward and be miserly in allowing them to benefit from the virtues and excellences of Imams because all of them are equal. It proves that if a person has faith on one of the prophets or a group of them and denies others, his faith is not acceptable. It is exactly the same in the case of Imams. All of them from the beginning to the end are alike.

Imam Ja’far Sadiq (a.s.) says: One who denies the last among us is like the denier of the first among us. He also said: If one denies anyone of us who is alive, he has denied all of those among us who have passed away.

I will narrate a tradition in this regard in an appropriate place in this book, if Allah wills. Thus, the Almighty Allah taught the names of all Imams by saying: “And we taught all the names to Adam”. The word ‘Asma’ has several meanings and all of them are equal. The adjectives of the word ‘Asma’ are equal. Here ‘Asma’ means that the Almighty Allah taught them all attributes of Imams from the beginning to the end. These attributes include knowledge, forbearance, piety, bravery, infallibility, generosity and loyalty. The book of Allah has mentioned the names of prophets as instances of those attributes as the

Almighty Allah says:

وَاذْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ كَانَ صِدِّيقًا نَّبِيا

And mention Ibrahim in the Book; surely he was a truthful man, a prophet. 24

اذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ ۚ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا

وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا

وَاذْكُرْ فِي الْكِتَابِ إِدْرِيسَ ۚ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا

وَرَفَعْنَاهُ مَكَانًا عَلِيًّا

And mention Ismail in the Book; surely he was truthful in (***his***) ***promise, and he was an apostle, a prophet. And he enjoined on his family prayer and almsgiving, and was one in whom his Lord was well pleased. And mention Idrees in the Book; surely he was a truthful man, a prophet, And We raised him high in Heaven.*** 25.

وَاذْكُرْ فِي الْكِتَابِ مُوسَىٰ ۚ إِنَّهُ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَبِيًّا وَنَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّ

And mention Musa in the Book; surely he was one purified, and he was an apostle, a prophet. And We called to him from the blessed side of the mountain, and We made him draw nigh, holding communion (***with Us***). ***And We gave to him out of Our mercy his brother Harun a prophet.*** 26

Thus, the Almighty Allah praised His prophets in the abovementioned verses. They had pleasing

attributes and pure character. These are their attributes. Similarly, the Almighty Allah had taught all the names to Prophet Adam.

Another point full of wisdom in this matter is that the way of knowing the names and act of obedience was only by listening. The mind would have never been attentive to it. If a wise person sees a man coming from a distance, he cannot know his name correctly using his brain. He has no way but to listen in order to know the name. Thus, Allah has also made hearing and listening a good way of knowing the caliph. Hence, he did not give the right of appointment of caliph to the creatures because appointment of an Imam is through seeing. The foundation of caliphate is laid by the knowledge of names and the names are known only through hearing. On this basis, only our opinion regarding Imamate is correct because we prove the obedience through Nass. This type of election is implied in the verse:

كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلاَئِكَةِ

...then presented them to the angels... 27

The presentation here is based on the physical existence and the name is based on listening. In this way, the meanings of gesture and name both are proved correct.

Also the word “presented” in the verse: “then (I) presented them...” has two meanings. One of them is showing him in his physical form as I have mentioned in the chapter of zar and derivation of agreement. It can also imply that the Almighty Allah displayed his attributes and relationship to the angels as believed by one of our rival groups. Both mean that the Almighty Allah has ordered the angels to have faith in unseen.

The verse of Almighty Allah:

أَنبِئُونِي بِأَسْمَاء هَؤُلاء إِن كُنتُمْ صَادِقِين

Tell me the names of those if you are right. 28

has a lot of wisdom hidden in it. One of them is that He gave a capability to Adam to teach the names of Imams to the angels. Also, He made angels capable enough to learn the meanings from Adam. Thus the Almighty Allah taught them to Adam and the latter taught them to the angels. Thus Adam is like a knowledgeable teacher and angels are like knowledge-seeking students. This meaning is explained by Holy Quran.

The angels said:

سُبْحَانَكَ لاَ عِلْمَ لَنَا إِلاَّ مَا عَلَّمْتَنَا إِنَّكَ أَنتَ الْعَلِيمُ الْحَكِيمُ

Glory be to Thee! We have no knowledge but that which Thou hast taught us; surely Thou art the Knowing, the Wise29

This statement is the best proof of the fact that no one has the right to say anything about the names and attributes of Imams except one who is taught by Allah. If someone has got this right without Allah's teaching then angels would have been even more rightful to it. The angels glorified Allah and this fact is a proof that saying anything in this matter is against Tauheed (monotheism) because glorification means having faith that Allah is pure from all defects.

There is no occurrence of purification except those after the discussion of a denier of Tauheed or one who doubts in this matter. The angels did not hesitate from expressing their ignorance in this matter. They said: We have no knowledge.

Thus, if a person shows that he has the knowledge but he does not have it then the Almighty Allah will make the stand of angels as an argument on him and will make them testify against him in this world and hereafter. The Almighty Allah made the angels capable enough to learn through the words of Adam even though they were ignorant and said:

قَالَ يَا آدَمُ أَنبِئْهُم بِأَسْمَآئِهِمْ

O Adam! inform them of their names30

A person in the city of Islam (Baghdad) told me: the occultation (of Qaim) is prolonged and it is worrying us. Many people have turned away from the obedience because of this prolongation. What is happening?

I replied: The practices of earlier Ummahs (nations) will become prevalent in this Ummah one by one as narrated in many traditions of Holy Prophet. Prophet Musa had gone away from his Ummah to meet Allah for thirty nights. However the Almighty Allah extended his stay by ten days and he returned after forty nights.

This extension of ten days was enough to hamper the faith of Musa's Ummah. They became hard-hearted and turned away from the order of their Lord and Prophet Musa. They disobeyed his successor, Prophet Harun. They oppressed him and even intended to slay him. They began to worship a golden calf which mooed like a bull. Samiri told them: This calf is your lord and the lord of Musa. Prophet Harun advised them and stopped them from worshipping the calf. He said:

يَا قَوْمِ إِنَّمَا فُتِنتُم بِهِ وَإِنَّ رَبَّكُمُ الرَّحْمَنُ فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي قَالُوا لَن نَّبْرَحَ عَل يْهِ

عَاكِفِينَ حَتَّى يَرْجِعَ إِلَيْنَا مُوسَى

O my people! you are only tried by it, and surely your Lord is the Beneficent God, therefore follow me and obey my order. They said: We will by no means cease to keep to its worship until Musa returns to us. 31

وَلَمَّا رَجَعَ مُوسَى إِلَى قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ بِئْسَمَا خَلَفْتُمُونِي مِن بَعْدِيَ أَعَجِلْتُمْ أَمْرَ

رَبِّكُمْ وَأَلْقَى الأَلْوَاحَ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ

And when Musa returned to his people, wrathful (***and***) ***in violent grief, he said: Evil is it that you have done after me; did you turn away from the bidding of your Lord? And he threw down the tablets and seized his brother by the head, dragging him towards him.*** 32

This incident is very famous and there is nothing to surprise us that the ignorant ones of this Ummah will find it difficult to sustain their faith in this prolonged occultation of the Imam of the Time. They will turn away from the belief they had accepted without any reason. They will not take any lesson from this saying of the Almighty Allah:

أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَن تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِ ينَ

أُوتُوا الْكِتَابَ مِن قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبهُمْ وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ

Has not the time yet come for those who believe that their hearts should be humble for the remembrance of Allah and what has come down of the truth? And (that) they should not be like those who were given the Book before, but the time became prolonged to them, so their hearts hardened, and most of them are transgressors. 33

The person asked me: What has the Almighty Allah revealed about him (the Qaim)? I replied: The Almighty Allah says:

الم . ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ

Alif Lam Mim. This Book, there is no doubt in it, is a guide to those who guard (against evil). Those who believe in the unseen... 34

That is those who believe in the Qaim and his occultation.

It is narrated from Muhammad bin Musa bin Mutawakkil from Muhammad bin Yahya al-attar from Ahmad bin Muhammad Isa from Umar bin Abdul Aziz from a number of people from Dawood Ibne Kathir al-Riqqi from Abu Abdillah (Imam Sadiq) that he said regarding the verse:

الم

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ ۛ فِيهِ ۛ هُدًى لِلْمُتَّقِينَ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ

Alif Lam Mim. This Book, there is no doubt in it, is a guide to those who guard (against evil). Those who believe in the unseen 35

That the people who have faith in unseen imply those people who believe in the reappearance of the Qaim and who consider it a true.

It is narrated from Ali bin Ahmad from Muhammad bin Abu Abdillah al-Kufi from Musa bin Imran al-Nakhii from his uncle Husain bin Yazid from Ali bin Abi Hamza from Yahya bin Abul Qasim from Imam Ja'far Sadiq bin Muhammad that the latter was asked about the verse:

الم

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ ۛ فِيهِ ۛ هُدًى لِلْمُتَّقِينَ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ

Alif Lam Mim. This Book, there is no doubt in it, is a guide to those who guard (against evil). Those who believe in the unseen... 36

The Imam said: Here the pious means the Shias of Ali and the unseen implies the hidden proof of Allah. It is proved by the verse:

وَيَقُولُونَ لَوْلَا أُنْزِلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ ۖ فَقُلْ إِنَّمَا الْغَيْبُ لِلَّهِ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ

And they say: Why is not a sign sent to him from his Lord? Say: The unseen is only for Allah; therefore wait- surely I too, with you am of those who wait. 37

Thus the Almighty Allah has informed that unseen is His sign and Proof. It is proved by the verse:

وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً

And We made the son of Maryam and his mother a sign. 38

It is narrated from my father from Saad bin Abdullah from Muhammad bin al-Husain Ibne Abi al-Khattab from Ibne Mahbub from Ali bin Raab from Abu Abdillah Imam Ja'far Sadiq that he said with regard to the verse:

يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ

On the day when some of the signs of your Lord shall come, its faith shall not profit a soul which did not believe before. 39

Signs imply the Imams and the awaited sign implies the Qaim. The faith of a person will be of no use on that day if he did not believe in him before he rises with the sword, even though he may have had faith in his holy forefathers before.

The Almighty Allah gave the name of Ghaib (unseen) to Prophet Yusuf while narrating his story to Prophet Muhammad. He said:

ذَٰلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ ۖ وَمَا كُنْتَ لَدَيْهِمْ إِذْ أَجْمَعُوا أَمْرَهُمْ وَهُمْ يَمْكُرُونَ

This is of the announcements relating to the unseen (***which***) ***We reveal to you, and you were not with them when they resolved upon their affair, and they were devising plans.*** 40

One of our opponents spoke to me about this verse. He said that in the verse: “those who believe in unseen” implies the hereafter. I told him: Your stand is full of ignorance and your words are full of misguidance. Don’t Jews, Christians and other non–Muslims believe in the Judgment Day, accounting of deeds and reward and punishment? It is not possible the that Almighty Allah should praise His believers with an attribute which is also possessed by disbelievers. The Almighty Allah has praised the attribute of believers which is unique to them.

Necessity of Marefat (recognition) of the Mahdi

The faith of a person will not be correct till he becomes aware of it. As Almighty Allah says:

إِلَّا مَنْ شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ

But he who bears witness of the truth and they know (***him***)***.*** 41

Also Allah did not authenticate the testimony of people except when it was based on their knowledge and understanding. Hence one who has faith on Imam Mahdi will not be benefited till he has thorough recognition of his occultation. One should know that Imams had informed of his occultation. They had informed their Shias of his occultation and this is recorded in the books. They are found in the books written about two hundred years before the commencement of occultation. None of the followers of Imam is such that he has not included it in his books. These books are called ‘Usool’ among Shias and they were compiled about two hundred years before the commencement of the occultation.

I have mentioned all the traditions about occultation, which I came across in appropriate places in this book. The writers of these books fall under one of these two conditions – either they had come to know about present occultation before on their own which is logically impossible or they falsely predicted occultation in their books in spite of being from different countries and beliefs and later on it proved to be correct. The second condition is also not acceptable like the first. On this basis, there is no way left but to agree that the writers have recorded the discourse of their holy Imams, who are the protectors of the will of Holy Prophet. As a result of these proofs, truth triumphed and falsehood was devastated as it was bound to be destroyed.

Our enemies have intentions to misguide those who opposed the Qaim's occultation, decided to put a curtain on the eyes of those who believe in his occultation so that people who do not have solid faith start doubting the truth.

Proofs of Occultation (Ghaibat) and wisdom behind it

By the Taufeeq (good sense) given by Allah I would say that when the occultation of our Imam commenced, its expedience came to light. Its truth is visible and its proof is obvious because we witnessed divine wisdom with regard to His previous proofs who were threatened by the leaders of misguidance of their times. The fact became well-known that disobedient people rise at times and adopt the characteristics of Firon in the same way as they are doing now. These misleaders are overpowering through infidelity, falsehood, injustice and false accusation.

They demand proof of existence of Imam Zaman like previous Imams. They say: You believe that eleven Imams have passed after Holy Prophet, each of which was physically present and was known to general and particular people. If this is not so then your claim about their Imamate is void much in the same way as it is for the current Imam because he is not physically present and it is very difficult to prove his existence. I would like to reply by expedience of Allah: our rivals were not aware of the wisdom of Allah during the times of misguided leaders.

They were unaware of the right path because it is proved that during the times of despotic rulers, the proof of Allah appears in according to the circumstances of that time. On this basis, appearance of Divine Proof among general and particular people is as per the divine policy. If the circumstances are free of dangers then it is obligatory for the Divine Proof to appear physically and guide the people. However if the circumstances are not risk-free then it is necessary for the Divine Proof to remain hidden as we have seen in the case of many proofs of Allah from the time of Adam till date. Some of them were hidden while others were apparent. Many traditions have been narrated about them and even the Holy Quran has mentioned about them.

It is narrated from my father from Saad bin Abdullah from Ahmad bin Muhammad bin Khalid al-Barqi from his father from Muhammad bin Sunan from Ishaq bin Jurair from Abdul Hamid Ibne Abi Dailam from Imam Ja'far bin Muhammad al-Sadiq that he said:

"O Abdul Hamid! Some prophets propagated openly and some of them were hidden. Hence you should supplicate through the sake of apparent as well as hidden messengers."

The book of Allah supports this statement in this verse:

وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ ۚ وَكَلَّمَ اللَّهُ مُوسَىٰ تَكْلِيمًا

And (***We sent***) ***apostles We have mentioned to you before and apostles we have not mentioned to you; and to Musa, Allah addressed His Word, speaking*** (***to him***)*:* 42

The proofs of Allah from Adam till Prophet Ibrahim were appointed either openly or hidden form. Prophet Ibrahim was kept hidden by Allah and he was born secretly because there was no possibility of making the proof open during that time. Prophet Ibrahim did not disclose his mission or his personality during the rule of Nimrod. Nimrod used to kill the newborn children of his kingdom because he feared the arrival of a Divine Proof. Later on Prophet Ibrahim revealed his personality and his mission when his occultation came to an end.

It had become incumbent on him to reveal his mission to the people so that the will of Allah regarding sending of His proof and completion of religion is executed. Prophet Ibrahim had many successors after him who were Divine Proofs on the earth. Some of them were apparent and some hidden. This process continued till the time of Prophet Musa. Before the birth of Prophet Musa, Firon started killing the newborn children of Bani Israel in order to eliminate Musa. This story became very famous and the news reached everywhere. Thus, Allah kept his birth hidden and his mother left him to sail in the river as mentioned in the verse:

فَالْتَقَطَهُ آلُ فِرْعَوْنَ

And Firon's family took him up… 43

Prophet Musa grew up near Firon and the latter did not recognize him. He went on killing the children of Bani Israel. Later on Prophet Musa revealed his personality and invited people towards Allah. Prophet Musa also had a number of successors after him who were Divine Proofs. Some of them were apparent and some hidden. This process continued till the time of Prophet Isa.

Prophet Isa expressed his personality at his birth itself. He did not keep himself hidden because there was no harm in expressing himself at that time.

He also had some successors. Some of them were apparent and others were hidden till the arrival of the Holy Prophet. The Almighty Allah addresses His Prophet in this verse:

مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِنْ قَبْلِكَ

Naught is said to you but what was said indeed to the apostles before you. 44

The Almighty Allah also says:

سُنَّةَ مَنْ قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ رُسُلِنَا

(***This is Our***) ***course with regard to those of Our apostles whom We sent before you.***45

All doctrines of the previous prophets are included in the Sunnah of the Holy Prophet and one of them is appointing a successor. Hence, the Holy Prophet appointed his successors and also informed that Imam Mahdi is the last among them and that he would fill the earth with justice as much as it would have been filled with injustice. This narration is recorded by the entire Ummah. He will reappear and Prophet Isa will offer Prayer behind him.

Thus the birth places of all the successors was secured till the Master of the Time (a.s.) who is being awaited to establish justice and equity just as divine wisdom and exigency demanded occultations for Divine Proofs that we have mentioned.

Muslim are well-aware of the fact that the rulers during the time of Imam Hasan Askari (a.s.) kept close watch on him till his martyrdom. After his martyrdom, his relatives were under strict vigil and most of them were arrested. His newborn son (Imam Zaman) was searched for everywhere. One of the vigilantes was the uncle of Imam Zaman, Ja'far Kazzab (the liar), who was the brother of Imam Hasan bin Ali al-Askari (a.s.) and claimed Imamate for himself. Hence, the Sunnah of occultation was repeated as mentioned in case of many prophets. The hidden wisdom in the occultation of Imam is the same as that in case of abovementioned prophets.

Reply to an objection

Our rivals object, saying: Why is it necessary for an Imam to possess all the qualities of a prophet? The qualities necessary for a prophet and unnecessary for an Imam are not mentioned by you. In spite of the fact that Imams are not like prophets because it is not possible that the conditions of Imams are the same as of the prophets. We need a proof that the qualities of prophet should be present in an Imam. It is true that Imams cannot be like prophets because only equals are compared, which is not so in this case. Therefore your belief is not at all correct unless supported by strong evidence.

I would seek guidance from Allah and reply that our rivals have been ignorant in this matter. If they had pondered a bit and kept away from persistence and hatred, they would have already known that it is necessary that the characteristics of a prophet should be present exactly for an Imam. It is so because prophets are the source of Imamate.

They are successors of prophets and the proof of Allah on the people after the prophets so that the proof of Allah and his commandments are not invalidated and it is obligatory for the people to obey them. And is would also have possible to say that on this basis it is also not correct to call them Imams because only prophets were Imams and these people are not prophets that they should be called Imams like the

prophets.

And it is also not correct for them establish commandments like jihad, enjoining good and forbidding evil, as mentioned by the Holy Prophet, because they are neither Holy Prophet nor like him. There are a large number of such improper and baseless objections, which will unduly prolong this book. Thus when these objections are invalidated, our rivals also fall silent.

I would like to put forward all those points which prove the similarity between Imams and prophets. I would also prove that they are proofs of Allah for the creatures in the same way as prophets were proof on the servants of God. It would be clear that their obedience is incumbent just like the obedience of prophets and the Almighty Allah says:

أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

Obey Allah and obey the Apostle and those in authority from among you. 46

Thus the people of authority are successors of Holy Prophet. They are none but Imams, whose obedience is made equivalent to the obedience of the messengers by the Almighty Allah. He made the obedience of Imams incumbent on His servants in the same way as He made the obedience of messengers incumbent. Allah says:

مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ

Whoever obeys the Apostle, he indeed obeys Allah. 47

Imams are proofs of Allah on the people who did not reject the sayings of the Holy Prophet and did not see the Holy Prophet and came in this world after he went away in the same way as the Holy Prophet was the proof on those people who were present during his life but had not seen him. Therefore, as the obedience of Prophet Muhammad is obligatory, the obedience of the holy Imams is also obligatory.

Thus both of them are similar and the similarity proved by us is correct. The greatness of Holy Prophet is more than that of holy Imams but he is similar to them as regards being the proof of Allah and his duties because the Almighty Allah has called many prophets as Imams. For example, he says about Prophet Ibrahim:

إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا ؟

Surely I will make you an Imam of men. 48

The Almighty Allah has informed us that He has made the rank of some of the prophets higher than the rank of some others in this verse:

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ ۘ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ

We have made some of these apostles to excel the others, among them are they to whom Allah spoke. 49

He also says:

وَرَبُّكَ أَعْلَمُ بِمَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ

And certainly We have made some of the prophets to excel others. 50

Hence, all the prophets are equal as regards prophethood though some of them are ranked higher than others. This similarity exists between the prophets and their successors also. If someone compares holy Imams with the prophets and finds out that the duties of the prophets and holy Imams are the same then he is absolutely correct because I have already mentioned that there exists a similarity between the prophets and their successors.

Second proof of similarity between prophets

Another reason of similarity between the prophets and their successors is mentioned by Allah in this verse:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

Certainly you have in the Apostle of Allah an excellent exemplar. 51

He also says:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

And whatever the Apostle gives you, accept it, and from whatever he forbids you, keep back. 52

Thus, the Almighty Allah has ordered us to seek guidance from the Holy Prophet. We should act like the Holy Prophet be it in deed or words. One of the sayings of Holy Prophet, which proves our statement right that there exists a similarity between the prophets and Imams is: Ali is to me as Harun was to Musa except that there would be no prophet after me. Thus the Holy Prophet has informed that Ali is not a prophet but he compared him with Harun who was a prophet. Similarly, he has compared Ali with many other prophets.

It is narrated from Muhammad bin Musa al-Mutawakkil from Ali bin al-Husain al-Sadabadi from Abdul Malik bin Harun Anqarah al-Shaibani from his father from his grandfather from Abdullah bin Abbas that he said:

"We were sitting near the Holy Prophet. He said: If a person wants to see the knowledge of Adam, peacefulness of Nuh, tolerance of Ibrahim, intelligence of Musa, abstinence of Dawood then he should look at him. The Holy Prophet (S) pointed to Ali who was coming towards them. He was taking steps without pride."

As Holy Prophet has compared one of the Imams with Holy Prophet, it is a satisfactory proof. It is proved that the occultation of the Imam of the time is similar to that of Prophet Musa and other prophets. It is proved that the occultation of our Imam is because of unjust rulers and probably the reason behind it is the same as mentioned in part one.

This tradition has also invalidated that objection of our rivals that successors of all the prophets were prophets only. All the successors after Adam till Holy Prophet were prophets also. For example, the successor of Prophet Adam was Prophet Sheeth who was Hibtullah according to the progeny of Muhammad and he was a prophet. The successor of Nuh was his son Saam who was also a prophet. Prophet Ibrahim's successor was Prophet Ismail who was a prophet. Prophet Musa's successor was Yusha bin Nun who was also a prophet.

Prophet Isa's successor was Shamoon al-Safa who was also a prophet. Prophet Dawood's successor was Prophet Sulaiman who was a prophet and the successor of Holy Prophet was not a prophet because the Almighty Allah had made Prophet Muhammad His last prophet for the Ummah in order to honor him. Hence there is a similarity between Imams and the prophets as regards successorship. Thus a prophet can be a successor and an Imam can also be a successor. A prophet is a proof and an Imam is also a proof. A successor can be an Imam and a prophet can also be an Imam. A prophet is a proof and an Imam is also a proof. Thus the extent of similarity between the holy Imams and the prophets is not found in any other pair of things.

Also the Holy Prophet has informed about the similarity between deeds of successors in past and the deeds of those successors who were yet to come. He has compared the incident of Yusha bin Nun, the successor of Musa and wife of Prophet Musa, Safra binte Shuaib with the incident of the successor of

Holy Prophet, Amirul Momineen and Ayesha binte Abi Bakr.

It is obligatory on the successor of a prophet to give the latter funeral bath (ghusl) after his demise.

It is narrated from Ali bin Ahmad al-Daqaqi from Hamza bin Qasim from Abul Hasan Ali bin al-Junaid Raazi from Abu Awana from Hasan bin Ali from Abdur Razzaq from his father from Abdur Rahman bin Auf's slave, Maina from Abdullah bin Masud that he said:

"I asked the Holy Prophet, "O Messenger of Allah! Who will perform your ghusl after your demise?" he replied, "Ali Ibne Abi Talib". He asked, "How long will he live after you?" he said: "he will live for thirty years after me. The successor of Prophet Musa lived for thirty years after him and he was opposed by the wife of Musa in the matter of performing ghusl. She claimed that she was more rightful of this and fought with Yusha. He also fought with her followers and defeated them. She was taken as captive but was treated very nicely. Similarly, Abu Bakr's daughter will also betray Ali at so and so occasion. One thousand people of my Ummah will join her and fight against Ali. Ali will defeat her followers and hold her as captive and treat her well. The Almighty Allah says regarding this:

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ

And stay in your houses and do not display your finery like the displaying of the ignorance of yore. 53

The indication here is to Safra binte Shuaib. Thus the similarity between holy Imams and the prophets as regards name, attributes and deeds is proved. Hence all the characteristics of the prophets can be present in holy Imams. If we do not accept the Imamate of Imam Zaman because there was no such occultation of other Imams then it would be necessary to reject the prophethood of Prophet Musa because such conditions were not present during the time of any other prophet.

Hence if the prophethood of Prophet Musa is correct like other prophets in spite of his occultation then the Imamate of Imam Zaman is also correct in spite of his occultation, which was not present in Imams before him.

If it is correct that Prophet Musa grew up near Firon and he could not recognize him and went on killing the newborn children of Bani Israel then it is also correct that Imam Zaman is present among the people, he participates in their gatherings, goes to their markets but people do not recognize him till the Almighty Allah wishes.

It is narrated from Imam Ja'far bin Muhammad al-Sadiq: Qaim possesses a practice of Musa, a practice of Yusuf, a practice of Isa and a practice of Prophet Muhammad. The practice of Musa is that he is fearful; practice of Yusuf is that his brothers paid allegiance to him and talked to him without recognizing

him. The practice of Isa is in his policies and the practice of Holy Prophet is in his armed uprising.

Reply to another objection

Another objection raised by our rivals is: You cannot deny that the occultation of Prophet Musa is similar to that of your Imam. The obedience of Prophet Musa was not incumbent at that time. He had not expressed himself and had not invited people towards himself at the time of his occultation. Similarly, it is not obligatory to obey your Imam till the time he is hidden and does not invite people towards him and makes people recognize him. If he does so then his obedience will become obligatory and it is not obligatory to obey him during his occultation.

I would reply this objection through the help of Allah. Our rivals are unaware of how the proofs of Allah can be apparent or hidden. The Almighty Allah has completed his argument in His book and left them on their own. They are as said by Allah:

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَا

Do they not then reflect on the Quran? Nay, on the hearts there are locks. 54

The Almighty Allah informs us that some of the Shias of Prophet Musa were aware of his orders and had faith in him even before Prophet Musa's birth. They awaited the arrival of Prophet Musa even before he had declared his prophethood. Allah says:

وَدَخَلَ الْمَدِينَةَ عَلَىٰ حِينِ غَفْلَةٍ مِنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ هَٰذَا مِنْ شِيعَتِهِ وَهَٰذَا مِنْ عَدُوِّهِ

And he went into the city at a time of unvigilance on the part of its people, so he found therein two men fighting, one being of his party and the other of his foes. 55

The Almighty Allah has mentioned the words of the followers of Musa in the verse:

قَالُوا أُوذِينَا مِنْ قَبْلِ أَنْ تَأْتِيَنَا وَمِنْ بَعْدِ مَا جِئْتَنَا

They said: We have been persecuted before you came to us and since you have come to us. 56

Thus the Almighty Allah has proved that there were followers of Prophet Musa even before He declared

his prophethood. The people knew Musa and vice versa even before he declared his prophethood. They waited for a Musa who would invite people towards himself but were unaware that he was the same person. Prophet Musa's prophethood was declared openly when he returned from Prophet Shuaib along with his family after a number of years.

He used to take care of the cattle of Prophet Shuaib during that period in lieu of the Dower (mahr) of his wife. The incident of entering the city and finding two persons fighting occurred after his return only. Similarly, we will find that many communities were aware of Holy Prophet and had faith in him before and after his birth. They were also aware of the place of his birth and the place of his migration.

All these were even before the Holy Prophet had declared his prophethood. People like Salman Farsi, Qais bin Saada Ayyadi, Taba al-Mulk, Abdul Muttalib, Abu Talib, Saif bin Dhiyazn, Rahib Bahiri, Abi Muyahb Rahib who met Prophet Muhammad (S) when he was traveling to Syria, Sateeh Kaahan, Yusuf the Jew, Abu Hawaash al-Habr who had come from Syria, Zaid bin Amr bin Nufail and others knew Holy Prophet's attributes, name and lineage even before he was born and recognized him after his birth. There are numerous general and particular traditions in this regard.

I have mentioned them in this book along with their chains of narrators at appropriate places. Thus no proof of Allah is such that believers have forgotten his birth. They have known their parents and lineage in every age so that people do not doubt the proof of Allah whether it is apparent or hidden. Now the deviated people left it and they had no knowledge about these commandments. Similarly, the friends of Imam Zaman remembered him, recognized his signs and became aware of his existence and lineage. Thus these people have faith on Imam regardless of whether he is in occultation or apparent and the deniers have left him. Allah says regarding Imam:

يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ

On the day when some of the signs of your Lord shall come, its faith shall not profit a soul which did not believe before. 57

When Imam Ja'far Sadiq was asked the meaning of this verse, he said: Here signs imply holy Imams and the awaited sign implies Qaim Mahdi. When he reappears, no one will be allowed to start having faith in him if he had not done earlier even if they would have had faith in the holy ancestors of Imam.

It is narrated from Ahmad bin Ziyad bin Ja'far Hamadani from Ali bin Ibrahim from his father from Muhammad bin Abi Umair and Hasan bin Mahboob from Ali Ibne Rabb from Imam Ja'far Sadiq as that he said:

This is proved by the Almighty Allah in this verse:

وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً

And We made the son of Maryam and his mother a sign. 58

It means the Almighty Allah has made him the proof and he says regarding death of Prophet Uzair for a hundred years and making him alive again:

وَانْظُرْ إِلَىٰ حِمَارِكَ وَلِنَجْعَلَكَ آيَةً لِلنَّاسِ

And look at your ass; and that We may make you a sign to men. 59

Here also he wanted to make him proof on the people. Thus the Almighty Allah made him proof on the people and called him a sign. The Holy Prophet had made the matter of occultation perfectly imaginable such that some people tried to relate it at wrong occasions. Umar bin al-Khattab was the first to do so. When the Holy Prophet passed away, he declared: By Allah! Muhammad has not passed away. He is not but in occultation like Musa was. He will surely return to you after his occultation.

It is narrated from Ahmad bin Muhammad Saqar the goldsmith who was just, from Abu Ja'far Muhammad bin al-Abbas Ibne Basaam from Abu Ja'far Muhammad bin Yazdan from Nasr bin Sayyar bin Dawood Ashari from Muhammad bin Abde Rabb and Abdullah bin Khalid al-Sulooli from Abu Masher Najeeh al-Madani from Muhammad bin Qais and Muhammad bin Kaab al-Qarzi and Imarah bin Ghazya and Saeed bin Abi Saeed al-Maqbari and Abdullah bin Abi Maleeka and other seniors of Medina that:

"When the Holy Prophet (S) passed away, Umar bin al-Khattab came saying: By Allah, Muhammad has not passed away. He is not but in occultation like Musa went away from his Ummah. He will surely return to you shortly after his occultation. He was repeating these words so much that people began to think that he is out of his mind. People were surprised at what Umar was speaking and surrounded him. Then Abu Bakr came to him and said: O Umar! Behold, do not swear by that name. Certainly, the Almighty Allah has mentioned in his book:

إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ

Surely you shall die and they (too) shall surely die. 60

Umar asked: O Abu Bakr! Is this verse really present in the book of Allah? He replied: Yes, I bear witness that Muhammad has passed away. It was either because Umar had not studied the entire Holy

Quran or he didn't remember this verse.

Kaisaniyah sect

Then the Kaisaniyah sect has made a mistake for they proclaimed the occultation of Muhammad bin Hanafiyyah and Sayyid bin Muhammad Himyari has described this belief in this following poem:

Know it, that our Imams from Quraish Are those four personalities who are equal They are Ali and three of his sons For they are proofs and successors for us One of the proofs will not face death He will command an army raising the flag He will remain hidden for a period and will not be seen And he will have honey and water in Razwa with him.

Sayyid has also composed the following poem regarding him:

O valley of Razwa! Why isn't the one there visible? Till when will he remain hidden though you are near? If he remains away from us for a period equal to Nuh's age We will not become hopeless of his return.

Sayyid has also composed the following lines about him:

O those who are in the valley of Razwa!

Take the gift of salutation to him

And say: O son of a successor! May I be sacrificed for you

You have extended your stay at that mountain

Now return to those who love you among us

Those who have named you a caliph and Imam

The son of Khawla has not tasted death as yet

Neither the earth has hidden his bones.

Sayyid remained misguided in the matter of caliphate and related it to Muhammad bin Hanafiyyah only till he met Imam Ja'far bin Muhammad al-Sadiq (a.s.). He saw the signs of Imamate in the Imam and asked him about occultation. Imam replied: It is true but it is for the twelfth among holy Imams.

Imam (a.s.) informed the Sayyid about the death of Muhammad bin Hanafiyyah and told him that his father was the witness to his burial. Thus, Sayyid turned away from his previous faith and repented a lot. He returned to the truth when it became manifest and became very close to Imamate.

It is narrated from Abdul Wahid bin Muhammad al-Ataa Nishapuri from Ali bin Muhammad Qutaibah Nishapuri from Hamadan bin Sulaiman from Muhammad bin Ismail bin Bazya from Hayyan al-Siraj from

Sayyid bin Muhammad Himyari that he said:

“In the beginning I used to harbor extremist beliefs and had faith in the occultation of Muhammad bin Ali Ibne Hanafiyyah and a long period of time passed in this way in deviation and misguidance. After that the Almighty Allah favored me through Ja’far bin Muhammad Sadiq (a.s.) and saved me from the fire of Hell and guided me to the Right Path. Thus I asked the Holy Imam (a.s.) one day: I found in you those signs and qualities by which it was proved for me and all the people of your time that you are the Divine Proof and that only you are that Imam whose obedience has been compulsory by Allah and made following you incumbent on all.

O son of Allah’s Messenger, traditions have been recorded from your purified ancestors about occultation, stating that it is certain to happen, so please tell us with whom it would occur. He replied: Indeed this occultation shall happen with my sixth descendant and the twelfth of the guiding Imams after the Messenger of Allah (S), the first of whom is Amirul Momineen Ali (a.s.) and the last is Qaim bil Haqq (one who will rise with the truth). He shall be the remnant of Allah on His earth and the Master of the Age. By Allah, even if his occultation becomes as long as the age of Nuh (a.s.) he will not depart from the world without reappearing and filling up the earth with justice and equity in the same way as it would be fraught with injustice and oppression.

The Sayyid says: When I heard this from my master Ja’far bin Muhammad as-Sadiq (a.s.), I repented to Allah in his presence and composed the panegyric which began as follows:

1 – When I saw that the people have become deviated in the matter of religion, I became a Ja’fari with other ja’faris in the name of Allah.

2 – I called with the name of Allah and only Allah is the Greatest. And I became certain that He is the forgiving and condoning.

3 – And I adopted the religion of Allah instead of that which I had made my religion. And from which the master of all men Ja’far had restrained me.

4 – So I said: Just suppose I remained a Jew for a time. Or that my faith was the faith of those who are Christians.

5 – And I am of those who repent to the Beneficent. And I certainly accepted Islam and Allah is the Greatest.

6 – I shall not have extremist beliefs till I live nor would I turn back to that which I used to hide and show.

7 – Neither am I of the confession that Muhammad is in Razwa even though the ignorant may criticize me and commit excess in it.

8 – But he (Muhammad bin Hanafiyyah) is from those who have passed away upon the best conditions

and with those who are pure and chaste.

9 – In the company of the purified and the chaste ones and those who are pure descendants of Mustafa.

And he also composed the following panegyric:

1 – O rider who marches valiantly towards Medina, who is crossing the deserts like a lion.

2 – When Allah guides you and you meet Ja'far, then you says to this friend of Allah and the son of the cultured one:

3 – O son of the trustworthy one of Allah and the trustworthy one of Allah, I seek forgiveness of the Beneficent Lord and I am tuning back

4 – Towards you in the matter in which I had exaggerated. I shall fight like a holy warrior with everyone who is uncultured.

5 – My exaggerated statement regarding the son of Khawla was not based on my enmity towards the pure and chaste progeny.

6 – But we have received the tradition from the successor of Muhammad and whatever he has said is not based on falsehood.

7 –That the master of the affair shall remain in concealment; hiding like someone who is afraid and fearful.

8 – The properties of this absent and hidden one shall be distributed in such a way as if he is dead and buried in the earth.

9 – He shall remain in this way for sometime and then he would reappear like a shooting star that appears on the horizon.

10 – With the help and assistance of Allah he would set out from the House of his Lord. And with leadership and command bestowed by Him.

11 –He shall move towards his enemies along with his standard. Then he would slay them in such a way that uncontrollable and furious horses kill.

12 – When it was reported that the son of Khawla has disappeared, we turned our saying towards him and did not say anything false.

13 – And we said that he is that same Mahdi and Qaim that due to whose justice and equity every draught stricken one will get the happiness of life.

14 – Thus if you denied it, your statement is right. Whatever you have been commanded is sure to

happen and there is no bias in it.

15 – And I make my Lord a witness that your word is proof on all whether they be obedient or sinners.

16 – That the master of the affair and the Qaim for my heart is anxious and yearning

17 – For him there is such an occultation that it is necessary for him to go into occultation. And Allah has bestowed His mercy upon this hidden one.

18 – He will wait for more time and then reappear according to his schedule. Then rule upon those in the east and the west.

19 – I am having faith in him whether he be seen or concealed. Even if I am ridiculed for this I shall not worry about it.

Hayyan Siraj, the narrator of this tradition hails from Kaisaniyah sect. Thus when the death of Muhammad bin Hanafiyyah is proved, all traditions about his occultation are automatically invalidated.

Narrations regarding demise of Muhammad bin Hanafiyyah

One of them is narrated from Muhammad bin Isaam from Muhammad bin Yaqoob Kulaini from Qasim bin Alaa from Ismail bin Ali Quzooni from Ali bin Ismail from Hammad bin Isa from Husain bin Mukhtar: One day Hayyan Siraj came to Imam Ja'far bin Muhammad al-Sadiq. Imam (a.s.) said:

"O Hayyan! What do your companions say about Muhammad bin Hanafiyyah? He replied: They say that he is alive and receiving his sustenance. Imam said: My father had told me that he is among those who visited him while he was ill, closed his eyes when he passed away, laid him to rest in the grave, married off his widows and distributed his wealth among his heirs. He said: O Aba Abdillah! Muhammad bin Hanafiyyah is like Isa bin Maryam (a.s.) to this community for people have started having doubts about him.

Imam said: Are his enemies having doubts or the friends? He replied: His enemies. Imam said: Do you think that Abu Ja'far bin Ali al-Baqir was the enemy of his Uncle Muhammad bin Hanafiyyah? He replied in negative. Imam Ja'far Sadiq (a.s.) said: O Hayyan! You people have turned away from the signs of Allah and the Almighty Allah says:

...سَنَجْزِي الَّذِينَ يَصْدِفُونَ عَنْ آيَاتِنَا سُوءَ الْعَذَابِ بِمَا كَانُوا يَصْدِفُونَ

We will reward those who turn away from Our communications with an evil chastisement because they turned away.61

Imam Sadiq (a.s.) said: Muhammad bin Hanafiyyah did not die before confessing to the Imamate of Ali bin al-Husain. He passed away in 84 A.H.

It is narrated from my father from Ahmad bin Idrees from Muhammad bin Ahmad bin Yahya from Ibrahim bin Hashim from Abdus Samad bin Muhammad from Hannan bin Sudair from Abu Ja'far Imam Muhammad Baqir (a.s.) that he said:

"When I came to Muhammad bin Hanafiyyah, he had lost the ability to speak. I asked him to make a will but he couldn't speak. I ordered a copper vessel used to wash hands to be brought. It was brought near him after putting dust in it.

I ordered him to inscribe his will on the utensil. He inscribed his will on that dust and I copied it on a paper.

Invalidity of stand of Nawoosi and Waqifi sects about occultation

Later on the Nawoosi sect committed mistake in the matter of occultation. They knew that one of the Imams will have occultation so they related it to Imam Ja'far bin Muhammad al-Sadiq (a.s.) out of their ignorance. This stand was invalidated by the martyrdom of Imam Sadiq (a.s.) and appointment of Imam Abu Ibrahim Musa bin Ja'far (a.s.).

Similarly, Waqifiya sect had made a similar claim about Imam Musa bin Ja'far (a.s.) but the Almighty Allah made his martyrdom and the place of mausoleum known to all, appointed Ali bin Musa al-Reza (a.s.) and exhibited the signs of his Imamate. His Imamate was also proved right by Nass and the traditions of his holy ancestors. Thus the claim of those people was invalidated.

Narrations regarding the martyrdom of Imam Musa bin Ja'far (a.s.)

One of them is narrated from Muhammad bin Ibrahim bin Ishaq from Ahmad bin Muhammad bin Ammar from Hasan bin Muhammad Qatii from Hasan bin Ali Nakhkhas Adl from Hasan bin Abdul Wahid Khazzaz from Ali bin Ja'far from Umar bin Waqid that he said:

"One night, Sandi bin Shahik called me. I was staying in Baghdad at that time. I feared that he would hurt me. Hence I willed to my relatives and recited: Indeed we belong to Allah and to Him we shall return. Then I started towards him. When he saw me coming towards him, he said: O Abu Hafs! May be I have scared you. I nodded in agreement. He said: O Abu Hafs! Do you know why I called you? I replied in negative. He said: Do you know Musa bin Ja'far? I replied: Yes, by Allah. I have been friends with him for a long time.

He said: Do you know any trustworthy people in Baghdad who know him? I told him the names of a few

groups of such people and I remembered that the Imam has already passed away. Then he summoned those like me and asked them: Do you know anyone who knows Musa bin Ja'far? Those people named a group of such people who were summoned by him. This process continued till morning and more than fifty persons had gathered in his house. Then Sandi got up and went inside.

We offered Salaat by that time. His accountant returned with a long scroll in his hands and noted down our names, addresses and profession on it. Then Sandi came out, pointed his finger at me and said: O Aba Hafs! Get up. I got up from my seat along with my companions and we entered (the prison). He told me: O Aba Hafs! Take the cloth off the (holy) face of Musa Ibne Ja'far. I took the cloth off only to find that he had attained martyrdom. I cried and said: Indeed we belong to Allah and to Him we shall return. He told the group of those people: Have a look at him.

People came forward one by one to look at him. He ordered each one of us to bear witness that he was Musa bin Ja'far bin Muhammad. All of us said: Yes, we bear witness that he is Musa bin Ja'far bin Muhammad. Then he ordered one of his slaves to take off the Imam's clothes and cover his private parts. The slave did so. Then he asked us: Do you find any wound on his body? We said: No, we don't find any wound and he has died of a natural death. He said: You all shall not leave this place till you perform his ghusl and I bury him after shrouding him. We waited there till his ghusl was performed and his funeral procession started.

Then Sandi bin Shahik offered his funeral prayer and we buried him and returned to our houses. There is no one who knows about Musa bin Ja'far more than me. How can you people say that he is alive when I have already buried him?

It is narrated from Abdul Wahd bin Muhammad al-attar from Ali bin Muhammad bin Qutaibah from Hamadan bin Sulaiman Nishapuri from Hasan bin Abdullah Sairani from his father that he said:

"Musa bin Ja'far was martyred by Sandi bin Shahik. Then his funeral procession started and it was announced – know him, this is the Imam of Rafidis. When his bier was brought to the soldiers, four persons lifted it and shouted: "Know that, whoever wants to have a look at the evil son of an evil person, Musa bin Ja'far should come out." Sulaiman bin Abu Ja'far came out of his palace and walked towards river. Suddenly he heard cries and shouts. He asked his sons and slaves: What is this commotion? They said: Sandi bin Shahik is shouting at the funeral of Musa bin Ja'far. He told his sons and slaves: A similar scene would happen at the western side of the river.

When they pass by, come down along with slaves and take the bier from them. If they refuse to give, fight with them and defeat them. When they passed by, the slaves moved towards them and took the bier from them. The slaves also beat them up and defeated them. They brought the bier at a crossroad and announced: Know it, whoever wants to have a look at Musa bin Ja'far, the pure son of a pure person should come out. People came out and performed his ghusl, brought a Yemeni cloth worth twenty-five hundred dinar, which had whole Holy Quran inscribed on it.

He came to his corpse barefoot and moved behind wearing clothes for mourning occasions with his collar torn. He came near the graves of Quraish and buried the Imam over there. He wrote to Rashid (Harun) about this news. He replied to Sulaiman bin Abi Ja'far: O Uncle! You have done good to your relative and will be rewarded for it. By God, whatever Sandi bin Shahik (l.a.) did was not ordered by us.

It is narrated from Ahmad bin Ziyad Hamadani from Ali bin Ibrahim from his father Ibrahim bin Hashim from Muhammad bin Sadaqa Anbari that he said:

"When Abu Ibrahim Musa bin Ja'far was martyred, Harun Rashid gathered the seniors of Taalbiya, Abbasids and the rulers of all the states and showed them the body of Abu Ibrahim Musa bin Ja'far and said: This is Musa bin Ja'far who died a natural death and I did nothing to him, for which I will have to repent in front of God.

Come and have a look at him. Come forward and look at him. Seventy of his Shias entered and saw Musa bin Ja'far. There was no injury or a sign of poisoning on his body. His hands had color of henna. Sulaiman bin Abu Ja'far lifted his body and took the responsibility of performing his ghusl, shrouding and burying him. He went to the funeral bare-feet sans his turban.

It is narrated from Ja'far bin Muhammad bin Masroor from Husain bin Muhammad bin Aamir from Mualla bin Muhammad Basri from Ali bin Rabat that he said:

"I asked Ali bin Musa al-Reza: There is a person who says that your holy father is alive though you know about him very well. Imam said: Glory be to Allah! The Holy Prophet has passed away and Musa bin Ja'far has not? Yes, by Allah, certainly he has passed away, his property is distributed among his heirs and his slave-girls have remarried."

Claim of Waqifiya sect about occultation of Imam Askari (a.s.)

Later on, Waqifiya sect claimed that Hasan bin Ali bin Muhammad is in occultation because they were not clear about the concept of occultation. They made a mistake and considered him as Imam Mahdi al-Qaim. Then his martyrdom was proved and their belief was proved incorrect. According to correct sources mentioned in this book, it is proved that it was his son who had occultation and not Imam Askari (a.s.).

Some Narrations proving the martyrdom of Imam Hasan bin Ali bin Muhammad al-Askari (a.s.)

It is narrated from my father and Muhammad bin Hasan bin Ahmad bin Walid from Saad bin Abdullah from those people who were present at the time of martyrdom and funeral of Hasan bin Ali bin Muhammad al-Askari. They are countless in number and it is impossible that all of them are telling lies. We came to the court of Ahmad bin Ubaidullah bin Yahya bin Khaqaan in Shaban, 278 AH, nearly 18

years after the martyrdom of Abu Muhammad Hasan bin Ali al-Askari. Khaqan was in charge of collecting taxes in the district of Qom during that time. He was the greatest enemy of Ahlul Bayt.

The issue of belief, sect, deeds and status in the eyes of the ruler of the people of progeny of Abu Talib in Samarrah was raised unknowingly. Ahmad bin Ubaidullah said: I have not seen a person from the family of Ali who is like Hasan bin Ali bin Muhammad bin Ali al-Reza nor have I heard about a person who has character, calmness, chastity, intelligence and honor among his Ahlul Bayt, rulers and entire Bani Hashim. It was not only they who preferred him over their seniors but also commanders of army, viziers, secretaries of court and common people honored him. One day, I was standing with my father.

It was the day for the court to be held. The guard came in and informed that Ibne Reza was waiting outside. My father ordered in a loud voice that he should be permitted inside. A man having wheatish complexion and large eyes entered. He was tall, had a beautiful face and a handsome young body. He was full of majesty. When my father saw him, he got up and walked towards him. I remember that he had not treated any one from Bani Hashim or commanders of armies or any of the heir-apparent.

He embraced him and kissed his forehead and eyes. He held his hand and asked him to sit at the place were he used to offer Salaat and sat near him. He looked at him and started talking to him. He addressed him by his agnomen. He repeated the words: 'May I and my parents be sacrificed for you.' I was taken aback at his behavior. Then the guard entered and informed that Muwaffiq had come (Muwaffiq was the brother of caliph Mutamid Ali Allah Ahmad bin Mutawakkil and the commander of his army). Whenever Muwaffiq visited my father, it was customary that a battalion of his personal security guards used to enter the house and stand in a row starting from the door till my father's seat. They used to stand in the same position till he entered. My father sat carelessly (with Imam) and talked to him.

Then he said, 'You take the leave if you want. May I be sacrificed on you.' Then he asked his slaves to take him behind the row of guards so that Amir (Muwaffiq) does not see him. The Imam got up and my father followed suit. He embraced the Imam, kissed his forehead and the Imam left. I asked the slaves: Woe be on you! Who is this person? They replied: He is a man from the family of Ali called Hasan bin Ali. He is well-known by the name Ibne Reza. I was even more surprised then.

I felt uneasy the whole day about what I saw. My father used to review the governmental affairs, which needed to be sent to the caliph after Isha prayer. After he did all his works, I came and sat in front of him. He asked: O Ahmad! Do you want anything? I said, "Yes, O father! Please permit me to ask a question. My father said: O my son! You may ask whatever you want. I said: O father! Who was that man who came in the morning to meet you and you treated him with extreme honor? You repeatedly said: May I and my parents by sacrificed for you to that person. Father replied: O son! He is the Imam of Rafidis.

He is Ibne Reza. He paused for a moment and said: O son! If caliphate is taken away from Abbasids then no one is more worthy of caliphate among Bani Hashim than him. He is worthy of caliphate

because of his matchless excellence, chastity, honor, piety, abstinence, worship, excellent character and deeds. If you would have seen his father you would have found a great, intelligent, chaste and excellent person in him. Hearing this, my uneasiness and anger on my father increased. I had no option but to ask about him and know his details. I asked the soldiers, writers, judges, jurists and other people of Bani Hashim as well as of other tribes about him. Everybody said that he was honored, supreme and soft-speaking person and that they preferred his advice over the advice of the seniors of their house.

Everybody said that he was the Imam of Rafidis and he is a respected personality because I have not found any of his friend or enemy talking anything about him except good and everyone praised him.

One of the Ashari from court asked, “O Aba Bakr! What do you say about his brother, Ja’far?” he said: Ja’far is a person not to be talked of. Surely, Ja’far does mischief openly, he is careless and the worst drunkard. I have seen very few people like him who disgrace themselves.

He is foolish, drunkard, full of inferiority complex and unwise. When he appeared in front of the caliph and his companions after the demise of Hasan bin Ali, by Allah, I was not surprised. I had never expected him to do so. When he (Imam) fell sick, he sent his men to my father and informed about the illness of Ibne Reza. Immediately, he mounted a horse and moved towards Darul Khilafa. Then He came back hurriedly, accompanied by five reliable servants of the master of faithful. One of them was Nahrir.

He ordered the servants to keep a vigil on the house of Hasan bin Ali and gather information about him from time to time. He called a group of informers and asked them to visit him from time to time. After two days, a person informed that Imam has become very weak. My father started out to meet him and stayed with him till morning and then ordered his servants to stay with him. Then he called chief justice and ordered him to select ten such persons from the community who were known for their honesty and trustworthiness.

The selected persons were thus sent to the house of (Imam) Hasan. They were ordered to stay there day and night. They were supposed to stay in his house till his demise. After a few days of the month of Rabi I, 260 A.H. passed by, the news spread in entire Samarrah that Ibne Reza had passed away. The caliph sent a few persons for enquiry.

Those persons sealed everything of Imam. They wanted to see the sons and heirs. Such women were brought who could detect the pregnancy. They checked all the wives of Imam. Some of them informed that one of the slave-girls was pregnant. She was kept inside a room under close observation of a man named Nahrir, his companions and a few women. Then he made preparations for the rites of Imam. He closed all the markets. My father, people of Bani Hashim, soldiers, secretaries and other people attended his funeral. It was like a judgment-day in Samarrah.

When the rites were completed, the caliph called Abu Isa Ibne Mutawakkil and asked him to offer funeral prayer. The coffin was prepared for prayer and Abu Isa moved near it and removed the cloth off the face of Imam and addressed the people, “This is Hasan bin Ali bin Muhammad bin al-Reza who died a

natural death and the servants of Amirul Momineen, and so-and-so judges are witness to it. Then he covered his face and stood up to offer the funeral prayer. He recited five takbirs and the bier was ordered to be lifted. The bier was taken from his house and the Imam was buried near the grave of his father.

When the people dispersed after burying him, the caliph and his companions began looking for the Imam's son. They raided his houses. They halted the distribution of his property among heirs and the slave-girl who supposed to be pregnant was watched for about two years by the same people. Then his property was divided amongst the mother of Imam and his brother, Ja'far. His mother claimed that she had the will of Imam regarding distribution of wealth and proved it in front of the chief justice.

The caliph was constantly in search of his son during this time. Ja'far came to my father after distribution of wealth and said, "Give me the rank of my father and my brother. I shall pay twenty thousand dinar every year." My father scolded him and said: Get lost, you king of foolishness. If your people consider you Imam there is no need for any ruler to declare you as such. However, if you don't have such a rank among them then we cannot give it to you. You are a degraded and a lowly person." Then his entry into the court was banned by my father. After my father's death, we left that place. The conditions remained the same and the caliph was in search of Hasan's till even today.

Is something superior to death? How is it possible to deny a fact seen with one's eyes? The king didn't stop looking for his son because he had heard that a son was already born a few years before the martyrdom of his father and Imam had presented his son to his companions and said: He will be your Imam after me. He will be my successor. Follow him after me and do not get divided. If you get divided in the matter of religion, you will be destroyed. You will not see him from now on. Then Imam made his son disappear and he did not appear again. Hence, the king was continuously on a lookout for him.

It is narrated that occultation is for one whose birth is secret and who disappeared from the sight of people so that when he reappears, there would be no one who has allegiance from him. He is the very person whose property was distributed among his heirs even though he was alive. I have narrated this tradition in this book along with its chain of narrators in an appropriate place.

The reason behind narrating this tradition was to prove that Imam Hasan bin Ali (a.s.) was already martyred. Therefore all the claims of occultation of Muhammad bin Hanafiyyah, Imam Ja'far bin Muhammad al-Sadiq, Imam Musa bin Ja'far and Imam Hasan bin Ali al-Askari (a.s.) are incorrect. When they were martyred, it was known that occultation is for one about whom the Holy Prophet and the eleven Imams have predicted to be Hujjat (proof), the son of Imam Hasan bin Ali bin Muhammad al-Askari (a.s.). I have narrated the tradition in this matter along with the chain of narrators in the chapters discussing the predictions about Imam.

The people questioning us about the Qaim fall under two categories namely, those who follow our eleven Imams and those who don't. If a person believes in eleven Imams then it is necessary for him to

have faith in the twelfth Imam as well because the statements of his father who was an Imam are present about the Imamate of his son along with his name and lineage. All his Shias believe that he is an Imam and Qaim and he shall reappear after a long occultation and fill the earth with justice as it would have been filled with injustice. If the questioner is not a believer in eleven Imams then it is not necessary for us to reply him. Instead we will have to prove to him the Imamate of eleven Imams before Imam Qaim.

It is like a Jew asking us why do you offer four rakat for Zuhr, Asr and Isha prayer, two rakat for Fajr prayer and three rakat for Maghrib prayer? It would not be necessary for us to reply him. It is necessary that we tell him, “You deny the prophet who brought orders of these prayers. Let us make the matter of prophethood clear first. Salaat would not be clear to you unless you accept prophethood. Otherwise it is not necessary for you to ask. If prophethood is proved, you will automatically consider Salaat as an obligation along with the specified number of rakats because the authenticity of the person who brought those orders is proved and his Ummah agrees with it whether you know the reason behind it or not. The same is the case with a disbeliever who asks about the Qaim.

Reply to an objection

Sometimes an objection is raised in the interest of an ignorant community or by unlearned person: Why is occultation only for your Imam and not for his ancestors who are also considered as Imams by you? We see that the Shias of the progeny of Muhammad are facing much easier circumstances as compared to those during the time of Bani Umayyah. During that time, Shias were forced to shun the master of faithful, Ali Ibne Abi Talib. They had to suffer heinous atrocities like killings and threats etc. Shias are safe today and continuously increasing in number. They are becoming famous because of the love of rulers for them.

I would reply this question with the help of Allah. Surely, ignorance is not away from careless, liars and doubters. We have already discussed that the state of the proof of Allah either apparent or hidden is based upon divine wisdom. It is according to the faith and understanding of believers. If this is the case then we can say that if the circumstances were stern during the times of previous Imams then the Imams used to inform their near ones among their followers. Slowly, it became known to his enemies that the twelfth among the Imams is the bearer of sword.

He will not reappear till he is called out by his full name from the heaven. Now the people were eager to publish what they had heard and spread it everywhere. This was known to the Shias and enemies of the progeny of Muhammad. They were aware of the true status of our Imams, their knowledge and excellence and kept away from hurting them because the divine wisdom demanded that they remain apparent so that a person can choose right or wrong depending on his worth. As the Almighty Allah says:

فِي فَجْوَةٍ مِنْهُ ۚ ذَٰلِكَ مِنْ آيَاتِ اللَّهِ ۗ مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ ۖ وَمَنْ يُضْلِلْ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرْشِدًا

Whomsoever Allah guides, he is the rightly guided one, and whomsoever He causes to err, you shall not find for him any friend to lead (***him***) ***aright.*** 62

And the Almighty Allah says:

وَمَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ ۗ وَلَيَزِيدَنَّ كَثِيرًا مِنْهُمْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا ۗ فَلَا تَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ

And surely that which has been revealed to you from your Lord shall make many of them increase in inordinacy and unbelief; grieve not therefore for the unbelieving people. 63

In this age, the guidance of people through traditions is completed. The number of traditions have reached it maximum. The signs have become manifest that Imam of this time is the bearer of sword and people are eager to publish what they have heard and seen. If Imam would have been apparent now Shias would have spread this news and it would have reached his enemies because many of the Shias speak well about those persons who have become very familiar to them and express their love to them.

They point out the status of Imam as Hisham bin al-Hakam pointed at Imam Ja'far Sadiq during a debate with a Syrian. The Syrian asked Hisham: Who is the person you refer to and describe his attributes? Hisham said: He is that person. Saying this he pointed at Imam Ja'far Sadiq. If this would have been the case, people would have known well the name, lineage and location of Imam. Then his enemies would not have given them a single chance. Firon used to kill the children of Bani Israel because he had known from the people that Musa is one of them and is going to destroy him.

Similarly, Nimrod killed the children of his people in order to avoid the birth of Prophet Ibrahim who was believed to come and put an end to the reign of Nimrod and his men. The condition was same during the reign of caliph who was in search of the son of Imam Hasan bin Ali al-Askari (a.s.). He kept a close watch on the house of Imam and his wives so that they come to know of any newborn immediately. If they did not have intentions like the rulers during the time of Prophet Ibrahim and Musa then they would not have done so. Imam Hasan (a.s.) had left behind his family and a son.

They knew that according to religion, only wife and husband are entitled to inheritance as long as parents or sons who are alive. Thus an intelligent person cannot understand anything except this. Divine wisdom demands him to remain in occultation for a fixed period and then reappear. Thus Imam is in occultation and hidden. People are not aware of his place of residence. If one of the Shias spread the

news about him in such a state as we have discussed earlier that he is hiding and if a mischievous group would have tried to search him after knowing the traditions about his occultation then they would not have found the person being talked of. We do not find a doubt about him so that this group would have dispersed, mischief would come to an end and anger would calm down.

In such circumstances, the enemies would have an excuse to take a step against Shias and issues related to him. They would not have any option. The fire of enmity and hatred will be extinguished. That group will keep away from enmity. His attributes will become evident and those who ponder about him will have their doubts cleared. A believer and a researcher will plunge into the details of his sect and an ignorant person will adjoin the friends of the proof of Allah. The conspiracies about denying right to unjust would become manifest to them when they get clear proofs during their research. It is just like they would be clear after pondering over the content of this book.

They would be included among those who seek salvation and run away from misguidance. They would adjoin those who have received bounties from Allah earlier and thus, they prefer the way of guidance over a misleading path.

Reply to the second objection

One of the objections raised by those who hate the truth is: Does Imam proclaim his Imamate now or not? We would then go to him and discuss with him the right path of our religion. If he replies and proclaims his Imamate, we would accept him. If he does not proclaim his Imamate and does not answer our questions when we approach him, there is no difference between him and common people.

I would answer this question saying that the predecessors of our truthful Imam have talked about him. There is no need for the Imam to proclaim his Imamate once again. He should remind people about those traditions. There is no need for him to proclaim through a proof of his Imamate because his truthful predecessors have predicted about him and made his issue manifest. They have freed him from the need of proclaiming his Imamate. This standpoint is the same as that in the case of Ali bin Abi Talib.

The Holy Prophet declared him the successor and freed him from the obligation of proclaiming the Imamate. Now let us consider the demand of objectors that Imam should discuss the religious issues with them. If you go to him with the intention of seeking knowledge after having thorough recognition and complete faith in him, he would surely meet you and provide you with knowledge. If you go to him with enmity and intention of slandering about him to his enemies and to reveal the secrets of religion to all, he would not answer the questions because he fears such persons. If this answer to the objection does not satisfy anyone, we would turn the question to the Holy Prophet.

When he was hiding in the cave, it was not possible for the people to meet him and enquire about religion at that time or even reach him. If it was possible for people to reach him, it would be improper that the Holy Prophet hid himself in the cave. If people could not have reached him then according to

your belief, the presence and absence of the Holy Prophet in this world does not matter. If you say that hiding of the Holy Prophet was temporary then it can be said that Imam's occultation is also temporary.

If you say that the Holy Prophet came out later and proclaimed his Imamate then we can say that it does not make any difference. Wasn't he a prophet before coming out? He was hiding in the cave and at the same time his prophethood was perfect. Similarly, we can say that he is an Imam even though he has hidden his Imamate from those he fears. What can we say about some of the most truthful companions of Prophet Muhammad? Whenever the polytheists were in search of the Holy Prophet and if they enquired about him the companions used to say that they were completely unaware of where Muhammad was residing. Were those companions liars? If you say that they were liars, you are out of the religion of Islam because you have declared the Prophet a liar.

You may say that the case was different and they had transformed their statements to retain truth in them and convey a wrong message and hence, they are not liars and worthy of being appreciated because they defended the Prophet from getting martyred.

Similarly, if the Imam says that he is not an Imam and does not answer the questions of his enemies; his Imamate is not invalid because he fears for his life. If his Imamate is proved invalid because he does not declare it in the presence of his friends out of fear then the answer of the companions of Holy Prophet would be a lie. If such answer did not affect the truthfulness of the companions then hiding of Imamate by Imam would not affect him in any way. There is no difference between these two things.

If a Muslim is arrested by infidels who kill any Muslim they find and they ask him about his religion; if he denies being a Muslim in front of them, this act would not take him out of the pale of Islam. Similarly, if the Imam denies his Imamate in front of his friends and those whom he fears, it would not take him out of the boundaries of Imamate.

They may object saying: One Muslim is not appointed to teach people and set the laws. Hence the orders of two persons will be different. Hence it is necessary for the Imam to never remain in hiding. We can answer by saying that we did not consider it necessary for the Imam to keep himself completely hidden from all the people because the Almighty Allah has appointed him and informed His servants about his status through those truthful Imams who were his predecessors.

We have just said that the Imam does not confess it in front of his enemies out of fear that he may get martyred by them. However this is not the case with all creatures because if it is asked: Who is the Imam of Imamiyah sect? The answer would be so and so, the son of so and so. This is known to the entire Ummah. We talked only about whether he confesses it in front of his enemies or not. Hence we compared it with the example of Holy Prophet's hiding in the cave. He was already appointed as prophet and had miracles with him. He had a new Shariah with him which abrogated all the previous Shariats.

It was proved that if he fears for his life then it is permissible for the Imam to deny his Imamate and not answer their questions. This act does not let him out of the confines of Imamate. There is no difference

in the two cases. They may raise an objection saying: If you consider it permissible for an Imam to deny his caliphate in front of his enemies out of fear of his life then is it the same for a prophet also? The answer is: One of the sects is of the opinion that there is a difference between a prophet and an Imam. They say that a prophet preaches religion among the people of his own openly.

Hence, if he hides his prophethood and does dissimulation (Taqayyah), his prophethood is invalidated for there would be no one to take his place. The Holy Prophet has completed the argument for an Imam and made the issue of his Imamate clear. Now even if he keeps quiet or denies, he is an Imam. However, this is not the answer given by us. We say that the case of a prophet and Imam about dissimulation is same after he has already delivered the message of God and displayed his miracles but dissimulation is not possible before it. At the time of the treaty of Hudaybiya the Holy Prophet erased his name from the agreement when Sahl bin Amr and Hafs bin al-Ahnaf denied his prophethood.

The Holy Prophet asked Ali to erase his name and rewrite as Muhammad bin Abdullah. This did not affect his prophethood in any way because the prophethood was clearly proved through strong proofs before that. Similarly the Almighty Allah accepted the excuse of Ammar. The polytheists forced him to talk ill about the Holy Prophet or get killed. Ammar talked ill about the Holy Prophet in order to save his life. When he narrated this to the Holy Prophet, he replied: O Ammar! Indeed you have succeeded. Ammar said: O messenger of Allah! I have not succeeded because I talked ill about you. The Holy Prophet asked: Did you have complete faith on our religion at that time? He said: Yes, O messenger of Allah! Then, the Almighty Allah revealed the verse:

إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ

Not he who is compelled while his heart is at rest on account of faith. 64

It is against Shariah to permit an act at one place and to prohibit at another. If it is possible for an Imam to keep his Imamate secret then it is also permissible for him to keep his personality hidden till the situation demands. If he is permitted to remain in occultation for a day then it is also permissible for him to remain in occultation for a year, a hundred years or more till it is required for him according to divine wisdom for there is no power except Allah.

We say that whatever we get from Imam whether he is hidden or apparent is through the Holy Prophet as narrated in a tradition of our Imams:

It is narrated from Muhammad bin Musa bin Mutawakkil from Ali bin Ibrahim from his father from Abdus Salam bin Salih al-Harwi from Abul Hasan Ali bin Musa from his forefathers from Ali that the Holy Prophet (S) said:

“I swear by Him who appointed me to deliver the truth, certainly the Qaim from my progeny will remain

hidden till the time people start asking, “What has Allah got to do with the progeny of Muhammad?” while others will doubt his existence. Therefore, whoever lives in his age should hold on tightly to his religion and not open doors for Shaitan because of doubts. Otherwise Shaitan will turn him away from the right path and deviate him from my religion as he got your father and mother removed from Paradise. Surely the Almighty Allah has made Shaitan the leader of those who do not have faith.

Objections of Ibne Bishar

Abul Hasan bin Ahmad bin Bishar has issued statements against Occultation and Abu Ja’far Muhammad bin Abdur Rahman bin Quraibah Razi has refuted them. Among Ali bin Ahmad bin Bishar’s statements regarding our belief in Occultation, is that he writes in his book: I say: That which all the people of falsehood claim, and they remain attached to it and are firm upon it, there are needless of proving his existence because he is himself present and his presence is proved.

And these people, that is our companions (Shias) are in need of the fact that the people of falsehood are needless of; for whom I am compelled to prove the obligation of obedience. Thus they are needful of that from which all the people of falsehood are needless and they have differed in another particular matter due to which they moved closer to falsehood. And in this way they became more debased in comparison to other people of falsehood because excess of falsehood brings decadence and more truthfulness bestows exaltation and all praise is for Allah the Lord of the worlds.

Then he said: And I will make such a statement in which you will find more justice from my side though it is not obligatory upon us. I say: It is absolutely clear and it is known that it is not necessary for every plaintiff and defendant to be on the right and all those who demand from the claimant to prove the veracity of his claim, are equitable. And this group has claimed that they are having a personality whose Imamate is proved to them clearly and people are obliged to submit to him and obey him.

And we accept the claim of this group and agree that we are wrong. Although it is very much impossible. But on the condition that they show to us the existence and person of the one whose Imamate they claim. In that case we would not even insist on them to prove their claim. Thus if in our statement there is something more than justice, we have fulfilled our promise. Thus if they are able to fulfill our demand they would have disproved our statement and if they failed to do so, it would clearly prove what we have stated about it; that they are more helpless to prove their claim than all others who fail to prove their claims.

And these people are distinguished among all kinds of false ones due to which they become the lowliest among the people of falsehood, because previously all the claimants of falsehood had the right to show the existence of that which they were claiming. While these people are helpless even in the matter in which the people of falsehood are competent. Except that we turn to what they say: The point is that through anything the Proof (Hujjat) of Allah, the Mighty and Sublime becomes obligatory, its existence is obligatory. Yes, its presence is more necessary than its mere existence. So in addition to making claim

about it, you must also show us his existence.

And I was informed regarding Abu Ja'far bin Abu Ghanim who said in reply to the question: Now would you prove your claim that the existence of a person from this family is necessary? He said to him (Abu Ja'far): I told them: It is Ja'far.

What a strange thing! This person is trying to refute people through something from which he himself is not absolved. An elderly man lived in that area. He used to say: I call them 'La badiya'. He means to imply that they do not have any refuge or a firm base, except that they may be forced to say that the existence of him is necessary although he does not exist at all. Thus he has named them as such. And we also called them same.

These people are different from all groups who bow down before someone due to helplessness. Among the idol worshippers there is a group called Buddhist, they also bowed before something that had existence even though they were people of falsehood. While these people became related to a non-entity which is absolutely non-existent and is completely false; and they really deserve to be called La badiya. That is they are helpless to bow before it, because anyone that is obeyed is in fact a deity. In this way our stand becomes clear that these people are peculiar with a particular type of falsehood from all the types. Due to which they are baser. Praise be to Allah.

Then he says: We end the book on the statement that: Our debate is with one who before this was in agreement with us that it is necessary that there should be an Imam from this family (Ahlul Bayt a.s.) through whom the Proof of Allah becomes obligatory on us and through whom the poverty and hunger of the people ends and those who are not in agreement with us in this matter are absolved from seeing our book even though we may demand him.

And we say to all those who are in agreement with us regarding this matter and who before us are inclined to reach an agreement on the point that not a room of any house is without it in which there is light. Then we entered that house and except for one room we did not find any other. On the basis of this, it became necessary and it was proved that there was a lamp in that house. And praise be to Allah the Lord of the worlds.

Abu Ja'far Muhammad bin Abdur Rahman bin Qubba Razi has replied to this. He has said (and the Taufeeq is from Allah): To practice excess in claim and to make allegation against the opponent is not among those things that prove a mater and if it had been like this, it would have ended the conflict between the warring sides and each party would have remained content by relying on ones own opinion about ones opponent.

While the fact is that conflict and difference of opinion among the people became the basis of debates and discussions and observing justice is that the best characteristic that the people of religion adopt and the statement of Abul Hasan is neither our refuge to which we refer nor is it a valid statement towards which we may be inclined nor is it a document of evidence and pillar due to which we may accept his

statement to be a proof and take resort to it, because this claim of his is devoid of proof and evidence. And when a claim is lacking proof and evidence it is not acceptable to intelligent and sensible people. And we do not find ourselves incapable to say that: Yes, by the Grace of Allah we have that personality to whom we refer to and whose directions we follow, whose being the Divine Proof has been proved and arguments supporting this have become clear.

If they say: Tell us where he is? We will reply: How do you want us to show him to you? Do you want us to order him to ride a horse and come to you and present himself to you? Or you are demanding that we construct a house for him to move there; and then inform all the people of the east and the west about it? If you want this, we are not capable of it neither is it obligatory for him to do this. And if you say:

Then how do you consider his proof necessary on us and declare his Imamate to be obligatory on us? We shall say: We admit that it is necessary that there should be a man from the children of Abul Hasan Ali bin Muhammad Askari (a.s.) through whom the Proof of Allah may become obligatory on us. We have guided you towards him so that if you are inclined to justice and the very first thing that is obligatory on us is that we should not go beyond that which is agreed upon by thinking people and that which they have put into practice and it is their belief that whosoever opposes it, has abandoned the attitude of the scholars (Ulama).

And also we are not talking about a branch and secondary matter whose root is not firm and the personality whose existence you deny is proved after his father and you are the group who has no dispute with us regarding his father. Thus it is meaningless that you leave off contemplation about the right of Imamate of his father. Therefore if the right is proved for his father, in that case according to your own admission it would have been proved and if no right is proved for his father, the matter turns to your statement. And we would be on falsehood. And it is certain that there is increase in the strength of truth and falsehood goes on weakening even though the people of falsehood may present it in a nice way.

The proof for the validity of the matter of his father that we have consensus that it is necessary that there must be a son of Abul Hasan (a.s.) through which the Divine proof may be established and no excuse remains for the people and this man will necessarily be the Divine Proof on every Muslim even though he may be far away from them just as it is necessary for one who has seen him and met him. And we and most of the people are such that the Proof has become obvious for us without meeting him.

So we shall have to ponder that what is the cause and proof due to which the Proof has become incumbent on us? And then we shall have to see that apart from those two sons of Abul Hasan (Imam Ali Naqi), except whom there is no successor, who else is eligible for it. Thus whichever of them will be superior will be the Proof and the Imam and there is no need to prolong the matter. Then we shall think upon it on the basis of which evidence and cause does the proof become necessary on those who are away from the Prophet and the Imams.

Hence its necessity is proved from the established traditional reports that prove the necessity of Divine

Proof and the number and condition of those reports that those who have related it are absolved from connivance on falsehood. And it exonerates them from the allegation that they have fabricated it. When we do further research we find that the narrators themselves are two groups. One of them was under the impression that the previous Imam has mentioned Nass for Hasan Askari (a.s.). That he pointed him out, made bequest about him and also mentioned some arguments due to the fact that he was the elder son. He also mentioned some signs. And we saw that the other group is saying the same things about Ja'far.

Now when we see we find that those who relate traditions about Ja'far are very few in number. And it is possible to say regarding a small group and few numbers that they have connived to fabricate traditions. They reached consensus about it and informed each other through correspondence. So the traditions related by them fell in the circle of doubt and did not reach to the level of evidence. And the Divine Proofs are not proved through suspicions. When we glanced on the traditions of the other faction we found that there were many groups who were separate from each other in different places.

Their aims are different, their views and opinions are diverse and it is not possible for them to fabricate lies because they are far away from each other and neither they have consensus of opinion nor do they keep in touch with each other through correspondence, nor do they gather at one place to fabricate traditions. Thus it shows that traditions related by them are correct and it is these people who are on the right because if we reject traditions narrated by them along with their qualities mentioned above, no report narrated on the earth can be correct. So think upon it. May Allah bestow you with good sense.

So, you see from these two groups the one you shall find to be on the right is the one that we have indicated. And the tendency of rejecting traditions is harmful for Islam while considering narrations to be correct will prove that our report is correct. And the evidence of the correctness of our statement is present in this. And praise be to Allah, the Lord of the worlds.

And then you saw that they themselves have a dispute that on what basis the Imamate of Ja'far becomes obligatory. Thus one of their groups say that he is the Imam after his brother, Muhammad. And the other group says that he is the Imam after his brother, Hasan al-Askari. And we witnessed that each of those groups is resolute on its stand, whereas we have seen their predecessors and our elders narrating a tradition even before the occurrence of this event that prove the Imamate of Hasan al-Askari and it is the one quoted from Imam Abu Abdillah (Imam Sadiq) that he said:

When three names, that is Muhammad, Ali and Hasan come after one another, the fourth shall be the Qaim and this is among the traditional reports that prove the Imamate of Imam Hasan Askari (a.s.). And except for Imam Hasan Askari and Ja'far there is no third person. Thus if during the lifetime of Imam Hasan Askari (a.s.) the proof is not established for Ja'far on those who have seen him, while the Imam is one for whom is established the proof on those who have seen him and on those who have not seen him. So it is learnt that Imamate is proved for Hasan al-Askari. Thus when Imamate has been proved for Hasan al-Askari (a.s.) and in your view Ja'far is one against whom aloofness is expressed and the Imam never expresses aloofness and immunity from another Imam. Now Hasan al-Askari (a.s.) has

passed away, so on the basis of this it is agreed between you and us that it is necessary that there should be a man from the children of Hasan al-Askari (a.s.), through whom the Divine Proof may be established. Thus on the basis of this it is proved that there is a son of Hasan al-Askari (a.s.), who is the Qaim.

I say: O Aba Ja'far, may Allah make you successful, Abul Hasan Aghrallah says that Muhammad bin Abdur Rahman says that one whom we have raised the claim of, we have presented his existence to you. So where will you run? Do you admit being on the wrong as you have promised us or your selfish desire is preventing you from this? In that case you will be the implication of this statement of the Almighty Allah:

وَإِنَّ كَثِيرًا لَيُضِلُّونَ بِأَهْوَائِهِمْ بِغَيْرِ

...and most surely many would lead (people) astray by their low desires out of ignorance... 65

It is very odd to name righteous people to be 'La badiya' on the basis of their statement that it is 'La badiya' or necessary that there should be someone through whom the Divine Proof may become necessary. Does Abul Hasan not himself say that his existence is necessary and 'La badiya' through whom the Divine Proof may become necessary? And why he should not have said it while he has mentioned it narrating through us: Yes, his presence is 'La badiya' and necessary; what to say about his existence? Thus if he admits this, he and his companions are also from 'La badiya' and in that case, he has given himself this title and revealed the deficiency of his co-religionists and if he does not admit this, no need remains to reply to the example he has given about the light in the room of a house.

And this same bad condition afflicts all those who harbor enmity with the divine saints. They end up making statements against themselves while they are under the impression that they are speaking against their opponents. And all the praise is for Allah Who supports truth through His proofs and signs and we call these people 'Badiya' because they are the slaves of 'bad' and they are bowing in front of one who neither hears nor sees anything and he does not make them needless of anything. And same is the condition of these people. And we say, O Abul Hasan may Allah guide you.

This one (Imam Zaman) is the proof of Allah on men and Jinns and whose being the proof of Allah on the creatures will not be proved except through the statements of the Messenger of Allah (S). He had concealed himself in the cave in such a way that except for five persons all those may not come to know about it on whom the Almighty Allah established His proof through him. If you raise the objection that this occultation is after an advent and it is after that there is a successor for him on his bed.

We shall reply that we are not proving the veracity of our claim through the fact of his advent or his appointing a successor for one who does not know what he is saying. Rather we say that does his being

the proof not gets established during the time he is in occultation on the one who, due to some reason does not know his whereabouts? Here you will have to reply in proofs. So we shall say that we also prove that the Imam is the proof of Allah even though he may be in occultation due to some reason.

But what is the difference between the two? And this Imam also did not go into occultation till his father and forefathers did not repeatedly emphasize on their followers that occultation was imminent and they told their supporters how they should conduct themselves during his occultation, and what type of deeds they must perform. Thus if you speak about his birth we shall ask you to take into consideration the birth of Prophet Musa (a.s.).

Inspite of the severe steps Firon had taken to search for him and what all he did with the women and children, he survived till the Almighty Allah permitted him to reveal himself. And Imam Reza (a.s.) said in his description thus: May my parents be sacrificed on him; he resembles me and has the name as that of my venerable grandfather and he is also similar to Prophet Musa (a.s.).

We present another argument. O Abul Hasan, do you admit that Shias have narrated traditions about occultation? If he says: 'No', we shall present those traditions to him. If he says: 'Yes', we shall ask him: What would be the condition of the people when their Imam is in occultation? And how proof will be established on them during the occultation? If he says: 'In that case he (the Imam) will appoint someone as his representative,' we will say that it is agreed between us that only an Imam can be the representative of the Imam.

Thus when the representative is also an Imam, occultation is meaningless. And apart from this, if he presents some argument for this occultation it would be just like our proof and argument and there would be no difference in it. An argument which exposes the defect of Ja'far's matter is his co-operation with Faris bin Hatim, may Allah curse him, and considering him pure whereas his own father had renounced him. This information spread in the town and even his opponents became aware of this matter, what to say of the friends?

Among the arguments against him is his seeking help from some people to obtain inheritance from the mother of Imam Hasan Askari (a.s.), whereas there is consensus among the Shias that his forefathers had unanimity on the point that when the mother is alive, the brother has no right to get inheritance. And among the arguments that expose the shortcoming of this matter is his claim that he was an Imam after his brother, Muhammad.

If only we could know how Imamate of his brother is proved, when he had died during the lifetime of his venerable father? So how can be proved the Imamate of the Caliph of this person? And how odd that Muhammad should appoint his successor and Imam after him, while his father is yet alive and established! And if he himself is the proof of Allah and the Imam what is the role of his father? And since when such types of narrational reports have gained currency among the Imams and their descendants; that we should be obliged to accept your claim? So please tell us on what basis is the Imamate of

Muhammad proved so that the Imamate of his successor may also be proved for us. And the praise is for the Almighty Allah Who made the truth strong and falsehood weak.

And whatever is narrated from Ibne Abi Ghanim (may Allah have mercy on him), his statements do not prove the Imamate of Ja'far in our view, he only meant to say that all the people of this family have not died that we cannot find a person from them.

However, as for his saying that all those who are obeyed are deities; it is a very serious mistake because we do not regard anyone as a deity except for the Almighty Allah whereas we obey the Messenger of Allah (S) but do not worship him. But he says: We end this book on the statement that we argue with and we address those who are agree with us that the existence of one person from this family is necessary through whom the proof of Allah may become obligatory. And it is also correct that there is only one lamp in this room and there is no need for us to enter it. May Allah give you good sense.

We do not oppose this and it is necessary that there must be a standing Imam from this family so that the proof of Allah becomes obligatory through him, rather our objection and our opposition is regarding the manner in which that Imam will be established and how he would reappear, and how he would disappear.

And the example he gave about the room and the light, was only a failed hope and it is said that hope and aspiration is the property of the destitute. Now we present an example based on facts, in which neither shall we pressurize any of our opponents, nor be unreasonable to any of the enemies. Rather our aim in this shall be only to reach the truth. Therefore we say that we and our opponents are unanimous on the point that so and so died leaving behind two sons, and he had only one house.

Now just suppose that the one who is eligible to inherit the house would be the one who can lift one thousand ratal weight with one hand. And that the house shall remain in the possession of only his descendants who can lift this weight. And suppose that we also know that one of them would be capable of lifting the weight and the other would not be able to. Then we needed to know which of the two lifted the weight. To find out this we moved to their place but someone hindered us from seeing the two of them but we saw a huge group of people living in various far off places and they testify that the elder of the two sons lifted the weight.

On the other hand we saw a small group of people who had gathered at one place and they began to testify that the younger son performed that task. In addition to this, the said group did not have any other particular argument to support their contention. In these circumstances, reason dictates as such and the normal course of action that is proved through experience is that we do not reject the testimony of the larger group and accept the claims of the smaller batch. Moreover, the smaller group will be blamed to have forged lies and the bigger group would be clear of this blame.

If our opponents ask our opinion regarding the testimony of Salman, Abu Zar, Ammar and Miqdad in favor of Amirul Momineen (a.s.) on one hand and the testimony of a large number of people in favor of

another person. Which of the two were true?

We shall say that Amirul Momineen (a.s.) and his companions in comparison to their opponents were possessing some special characteristics and those merits were peculiar to them only. If you can prove that you also have those characteristics we would admit that you are true to your claim. The first point is that even his enemies admitted his superiority, purity and knowledge. It is mentioned in the traditions of the Prophet that he said: The Almighty Allah loves those who love him (Ali) and He is inimical to those who are inimical to him. On the basis of this, it is not allowed to follow anyone except him. And the second specialty is that his enemies did not claim that the Holy Prophet (S) had specified the other person to be Imam or made his proof on the people.

Instead, as you also know, those people selected him for themselves on the justification that they were empowered to do so. And the third specialty is that his enemies used to testify regarding a companion of Amirul Momineen (a.s.) that he never lied because the Prophet had himself said: There is no one between the sky and the earth more truthful than Abu Zar. On the basis of this, the testimony of Abu Zar alone is weightier than all of those people put together. The fourth specialty is that his enemies have narrated the same traditions that their friends have and through which the proof is established. But they have turned away from it due to wrong interpretation.

And the fifth specialty is that his enemies have narrated the tradition that Hasan and Husain (a.s.) are the chiefs of the youths of Paradise and also quoted that he said: One who knowingly fabricates my sayings, makes Hellfire his abode. Thus when these two testified in favor of their venerable father, and it is also true that according to the testimony of the Holy Prophet (S) they are folks of Paradise, to consider them truthful became obligatory, because if they are untruthful in this they shall not be among the folks of Paradise, and instead shall be folks of Hell and those two personalities are purified from this.

They are pure, chaste and truthful. Now the followers of Ja'far Kazzab should mention some of his specialties that are not present in their opponents so that their claim may be accepted. Without this it is meaningless to reject a widely narrated tradition (Mutawatir), which is free of any defect in both, the text and reporters. Neither is it worth accepting a tradition whose narrators are not free from the accusation of having connived on falsehood. Whereas they do not even have any such specialty through which their claim could be proved. And such an action is committed only by a confused and deviated person. So please think upon it! May Allah give you righteousness.

Whatever I have written about you and regarding which an intelligent person ponders about his religion, and he thinks upon the Judgment Day fearing the consequences of infidelity and denial. Be suitable, Insha Allah, may the Almighty Allah give you a long life and bestow you strength and support and may He make you steadfast make you righteous. And may He guide you towards Himself. May He not make you of those whose efforts in the world are wasted, while they were under the impression that it was good. And may He also not make you of those, whom the Satan deviates through deceit and fraud.

And some Imamites have written a letter to Abu Ja'far bin Qubba in which they ask him a few questions. He replied as follows: But your statement, may Allah support you, which you are narrating from the Motazela that they think that the Imamites are under the impression that Nass about an Imam is necessary from the logical point of view, there are two possibilities in this. If they take it to be logically obligatory before the arrival of the prophets and religious codes of law, it is wrong. But if they take that human intellects guides to the fact that after the arrival of the prophets there is necessity of Imam, they came to know through faith and logical arguments that and they have understood through this tradition narrated from this personality in whose Imamate they believe.

And the statement of the Motazela that: We came to know with certainty that Hasan bin Ali (a.s.) passed away without stating the Nass of Imamate in favor of any person. So their statement is a claim that shall be opposed and they shall be needful that they must prove the veracity of their claim. What is that point which gives them precedence in their claim from their opponents that they have certainty in something which exactly opposed to their claim?

And among the arguments is one which is about the Nass on the proof of the Imamate of Hasan bin Ali (a.s.) and among the traditions of Shias quoted from those truthful personalities is that an Imam does not die without having clearly indicated the Imamate of another person after himself. As the Holy Prophet (S) has said that since people in every age are needful of only one personality whose statements and reports are not contradicting and refuting each other.

Like the traditions that our opponents possess are contradictory and refuting each other. And an Imam should be such that if he orders something it should be complied with and there should be none superior to them. He should neither forget nor commit mistakes, and he should possess knowledge that he can teach people about which they are ignorant. He should be equitable and judge with truth and justice. And if one is having such traits, the Almighty Allah would issue Nass about him by the tongue of one through whom He completes His argument while in his apparent creation there is nothing that proves his infallibility.

If Motazela object that these are your claims that you shall have to prove through evidences, we shall say that indeed arguments are necessary to prove the veracity of our statements. You have asked us about a secondary matter and no indication is found on the correctness of the secondary matter except that its root should be proved correct. The arguments in favor of the rightfulness of our principles are present in our books and by way of example we can ask that if a person demands proofs for the correctness of the Shariah, do we need to first prove the correctness of divine revelation, rightfulness of the prophethood of the Holy Prophet (S) and the correctness of his legislations on the basis of this Shariat? Before that we would have to prove that Allah, the Mighty and Sublime is one and He is the Knower of exigencies and after that we would have to prove the incidentally of the universe.

He has asked us exactly the same question. And when I contemplated on the aim of that question, I realized that their aim is absolutely foolish, and they say that if Hasan bin Ali (a.s.) has issued Nass

about the one in whom you believe, the matter of occultation would be proved invalid.

The reply is that occultation certainly does not mean inexistence. Sometimes a man goes to a land where is well-known and people observe him; at the same time he has disappeared from other places. In this way sometimes a person disappears from the view of some people but he is not unseen by others. And sometimes he is concealed from his enemies and not from his friends. So it is said that he has disappeared.

With regard to Imam Mahdi (a.s.) his being hidden implies that he is (only) hidden from his enemies and those of his friends who are not capable to keep his secret; and also that like his purified ancestors, he is not apparent to the people and his friends. Inspite of that they narrate his presence and his dos and don'ts and in our view they are such that their narration establishes the proof.

While their abundant numbers, the variation of their aims and the necessity of accepting their reports removes every excuse. Such people have narrated about him the same things as they have narrated about the Imamate of his purified ancestors, even though their opponents have opposed them in this matter in the same way as the statements of Muslims regarding the Holy Prophet (S) prove the signs of his prophethood except Quran, even though the enemies, People of the Book, Magians, heretics and atheists may oppose them and deny his signs. And this matter is not such that it should be difficult for you to understand and I am aware of your intelligence.

As for their question that when he would reappear how would it be known that he is the same Muhammad bin al-Hasan bin Ali (a.s.)? The reply is that this matter shall be possible through the statements of his friends by whose statements the proof is established in the same way as his Imamate is proved to us through their statements.

Another reply is that it is also possible that he may display a miracle which proves that he is the same person and it is this second reply on which we depend and present it as a rebuttal to our opponents even though the first reply is also correct. As for the question of Motazela that why Ali Ibne Abi Talib (a.s.) did not show a miracle and established his claim on the day of Shura? In reply we say that prophets and divine proofs only display those miracles that are in compliance to the command of Allah, the Mighty and Sublime and that which the Almighty Allah considers to be to the interest of the people.

Thus if his proof can be established through the sayings of the Holy Prophet (S) and divine texts, in that case he does not need to show a miracle. Though if someone says that indeed in those circumstances it would have been better to have shown a miracle, we shall ask what is the argument of the correctness of your position? It is also possible that the opponent may reject that also and it is also possible that after seeing a miracle at his hand they might have gone deeper into disbelief, and would have alleged that he is a magician. And when this is possible, it is not proved that it would have been better if he had shown a miracle at that time.

If Motazela say that on what basis do you think it is better for the one, who is Imam to show a miracle to

prove that he is Hasan Ibne Ali (a.s.)? We shall tell them that we are nor certain that it is necessary to show a miracle under such circumstances, we only think that it may probably be as such. Except that apart from miracle no other evidence is available, in that case it is inevitable to establish the proof. And when it is inevitable, it is learnt that it is obligatory and when it is learnt that it is obligatory, it is learnt that it is due to divine exigency and not due to deficiency.

And we know that sometimes prophets showed miracles and sometimes they did not. They did not show a miracle on any day any time to anyone so that he may accept Islam. They showed it sometimes and sometimes they did not for the reason known best to Allah, the Mighty and Sublime. And Allah, the Mighty and Sublime has mentioned about the polytheists that they asked the Messenger of Allah (S) to fly up to the sky and break up the sky into pieces throwing it upon them, or that he reveal a book to them that they may read etc. as mentioned in the verses. But the Holy Prophet (S) did not do such things.

They told him to bring back to life Qusayy bin Kilab and to take away the Tahama Mountains from their city. But the Messenger of Allah (S) did not oblige them. Though he showed other miracles to the people. It is just as Motazela have asked. So they shall be told that as they have said to us that we have presented the clearest arguments and proofs regarding which help is taken from repetition of miracles and excess of arguments.

As for the statement of Motazela that in this argument help is taken in which there is possibility of interpretation. It will be said that in our view, the argument which is established for the people of Shura is only on the basis of the Nass received from the Holy Prophet (S). Because these leaders were not such that they were unaware of the facts and we cannot put them with others (like Tabiin) in a single row.

Now we turn the same query to Motazela that why Allah, the Mighty and Sublime did not send more prophets than the ones He sent? And why did not He send one or more than one prophet to each village till the time Qiyamat occurs. And why did not He clarify the meaning of Quran so that no doubter doubt it and they say that He left it in such a way that scope remained of interpretation in it. And these are such matters that they are obliged to explain.

End of the discourse of Ibne Ja'far bin Qubba (r.a.).

Statement of a Mashayakh in refutation of the Zaidiyyah Sect

Apart from him, one of the great scholastic theologians of the Imamiyah sect has said: Most of our opponents ask us regarding such matters on this subject whereas they should know that to believe in the occultation of the Imam of the Age is based on the fact that we should first believe in the Imamate of his purified ancestors. And to believe in the Imamate of his purified ancestors based on the fact that we testify to the prophethood of Prophet Muhammad (S) and accept his Imamate and leadership, because right from the beginning it is a related matter not a pure academic subject. Discussion in religious topics should be based on Quran and traditions as Allah, the Mighty and Sublime says:

تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ

...then if you quarrel about anything, refer it to Allah and the Apostle... 66

Thus when Quran, traditions and logical arguments prove the correctness of a matter, our stand shall be most preferable. And we say that all the groups of Zaidiyyah and Imamiyah are unanimous that the Messenger of Allah (S) said: "Indeed, I leave behind among you two weighty things; one is the Book of Allah and the other is my progeny, my Ahlul Bayt, and these two shall be my successors after me. And the two shall not separate from each other till they arrive to me at the Kauthar Pool."

This tradition is accepted as authentic by the both sects. On the basis of this it is necessary that along with Quran there should be a person from Progeny possessing perfect knowledge about the revelation and interpretation of Quran, and who informs the people about what Allah, the Mighty and Sublime implies. While the Messenger of Allah (S) used to inform the people about its meanings and interpretation. And his Marefat (divine recognition) should not be such that he should interpret Quran through corollaries and deductions, just as the Marefat of the Holy Prophet (S) was neither based on corollaries nor on deductions. Nor was it on the basis of the principles of language or the way people speak among themselves.

He used to inform about the divine implication in such a way that as soon as he said something it became a proved matter for the people. In the same way it is necessary that the Prophet's Progeny should have perfect recognition of Quran and insight. Allah, the Mighty and Sublime says describing the qualities of the Messenger of Allah (S) thus:

قُلْ هَٰذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ ۚ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي

Say: This is my way: I call to Allah, I and those who follow me being certain... 67

Thus his followers are from his family and his progeny and they are same and they shall explain the Book of Allah through their perfect knowledge and insight. And when the interpreter of Allah's commands is not apparently visible, it would become obligatory on us that we should believe that there is always a person from the progeny of the Holy Prophet (S) who possesses all the knowledge of meanings and interpretations of Quran, because the Prophet's tradition mentions that it is imminent.

Imamiyah scholars have said: Allah, the Mighty and Sublime said:

ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ

Surely Allah chose Adam and Nuh and the descendants of Ibrahim and the descendants of Imran above the nations. Offspring, one of the other... 68

Thus in this verse, on the basis of generality it becomes necessary that from the progeny of Ibrahim (a.s.) till now and forever there will always be a chosen one. It is so because Allah, the Mighty and Sublime, in His Book, has divided the people into two groups. One is the group of prophets, messengers and caliphs and the other comprises of those whom the Almighty Allah has commanded us to follow. Therefore till the time there exist people on the earth who need guidance and directions there has to be a chosen person from the progeny of Prophet Ibrahim (a.s.). And it is also necessary that some descendants of Prophet Ibrahim (a.s.) be preferred over others as Allah, the Mighty and Sublime says:

ذُرِّيَّةً بَعْضُهَا مِن بَعْضٍ

Offspring, one of the other...

Moreover it is an established fact that the Messenger of Allah (S), Amirul Momineen (a.s.) and Hasan and Husain (a.s.) were the preferred ones from the progeny of Prophet Ibrahim (a.s.). On the basis of this verse after Husain (a.s.), it is necessary that the chosen ones should be from his descendants. And if they are not from his descendants the words of "Offspring, one of the other..." will not be proved true. And also that he should not be from their womb. Also that the Imamate was transferred from Imam Hasan (a.s.) to his brother Imam Husain (a.s.). Therefore it is necessary that his successor should only be from his descendants. This is the actual implication of this verse:

ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ

Offspring, one of the other; and Allah is Hearing, Knowing. 69

So this verse implies that which is stated in the Sunnah and traditions.

Argument for an Imam in occultation who will reappear and fill the earth with justice and equity

Some Imamiyah scholars have said: It is necessary for us and for all those who believe in Allah, His Messenger, Quran and all the prophets preceding the Messenger of Allah (S), to ponder upon the past nations and previous centuries. When we think upon it we find that the circumstances of prophets and past nations resemble our times and Ummah. And the cause of the resemblance is that the glory and strength of every religion during the time of their prophets was dependant upon the fact that whenever

those nations adopted belief in those prophets, and during his tenure the number of followers increased. Thus there was no nation which preceded this Ummah in obedience of their prophet. Although after the position of the prophet of this nation was established. Before our Prophet Muhammad (S) all prophets who commanded a central position were Nuh, Ibrahim, Musa and Isa (a.s.) and their heritage and reports are in possession of the people. And we saw the condition of those nations that there developed sloth in the people who were attached to these religions and they abandoned many things that they should have followed sincerely and which had become obligatory on them during the lifetime of their prophets as well as after their passing away. Therefore Allah, the Mighty and Sublime says:

قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ

Indeed Our Apostle has come to you making clear to you much of what you concealed of the Book and passing over much... 70

Allah, the Mighty and Sublime, has described the condition of those as follows:

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ ۖ فَسَوْفَ يَلْقَوْنَ غَيًّا

But there came after them an evil generation, who neglected prayers and followed sensual desires, so they will meet perdition. 71

While regarding this Ummah Allah, the Mighty and Sublime says:

وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ

And (that) they should not be like those who were given the Book before, but the time became prolonged to them, so their hearts hardened. 72

Also it is mentioned in traditions that: “Indeed, there will come such a time on the people in which except for its name nothing shall remain from Islam among them and nothing shall remain of Quran except for its name and calligraphy.” The Messenger of Allah (S) also said: “Islam certainly began strange and it will revert to being strange. Thus blessed be the strange ones.”

The Almighty Allah used to send a messenger to those nations in every age in order to revive whatever had perished from the laws and customs of religion and the whole community is unanimous on this except for a group whose opposition is not worth paying attention to and logical arguments have also

proved that Allah, the Mighty and Sublime ended the series of prophets and messengers with His Eminence, Muhammad Mustafa (S), therefore there will be no prophet after him.

And we noted the condition of this Ummah that they want falsehood to gain precedence over truth and deviation to be dominated over rightfulness. So much so that many people began to think that the present age is the age of infidelity and not that of Islam. After that the circumstances that befell Imamate did not befall any of the principles of Islam. Because this Ummah began to say: After the martyrdom of Imam Husain (a.s.) no just Imam came to lead them neither from Bani Umayyah nor from Bani Abbas whose laws may be enforceable on the majority of the people. And we, Zaidiyyah, common Motazela and majority of Muslims say that: Indeed, none can be Imam except one whose outward appearance is an expression of justice and equity.

And the condition of the Ummah was such that it had been a toy in the hands of oppressive and tyrannical people who issued their own laws regarding the lives and property of people, which were opposed to divine laws and in this way evil and corrupted people became dominant over the righteous and unity of the people disappeared. Then we saw that different groups among the Ummah began to accuse each other of infidelity and declared aloofness from each other.

When we contemplated on the traditions of the Prophet we saw that they also mentioned that the earth would be filled with justice and equity as it was fraught with injustice and oppression. And this will take place through a man from the Prophet's progeny. Thus this tradition indicates that apocalypse shall come to this Ummah till the earth is not filled with justice and equity.

It is because for this religion in which abrogation and change is not possible, there would be a helper whom Allah, the Mighty and Sublime shall support just as He had supported the prophets when He sent them to renew the Shariats and to remove the atrocities of oppressors. On the basis of this there should be proofs for the fulfillment of this gigantic task. We obtained knowledge about different sayings of the Ummah and studied the conditions of all the sects and reached to the conclusion that truth is in favor of the followers of the Twelve Imams (a.s.) and not in support of other sects.

It was also learnt that the Imam of this age is the twelfth of them and he is the one about whom the Holy Prophet (S) has informed and issued the textual certificate (Nass). And very soon, if Allah wills, we will quote the traditions of the Messenger of Allah (S) that are recorded, with regard to their number, that they are twelve in all, and that the twelfth of them shall be the Qaim. Also traditions regarding his occultation before his reappearance and armed uprising.

First objection of Zaidiyyah sect

Some Zaidiyyah say: Traditions that specify the number of Imams to be twelve have been fabricated by the Imamiyah sect sometime ago.

We say: Good sense (Taufeeq) is only from Allah. Indeed there are a large number of traditions on this

subject and in this regard we rely on the narrators of the tradition and indeed the tradition narrators from our opponents have also reported the tradition to the level of usefulness. Among the traditions of Abdullah bin Masud that is narrated to us from Ahmad bin al-Hasan al-Qattan known as Abi Ali bin Abde Rabb ar-Razi and he is a noted tradition scholar he says: Narrated to me Abu Yazid Muhammad bin Yahya bin Khalaf bin Yazid al-Maruzi in the city of Rayy in 302 A.H. in the months of Rabi I from Ishaq bin Ibrahim Hanzali who was there in 238 A.H. and was known as Ishaq bin Rahuya from Yahya bin Yahya from Hisham from Mujalid from Shobi from Masrooq that he said: One day we were in the company of Abdullah bin Masud to get our copies of Quran checked by him so that they were free of errors. A young man asked: Has your Prophet told you about the number of his successors? He replied: You are very young and it is something that no one has asked me before. Now I will tell you about it. Yes, our Prophet informed us that indeed there would twelve successors after him and it would be equal to the number of the chiefs of Bani Israel.

We have mentioned some chains of narrators of this tradition in this book of ours and some others are mentioned in our another book, An-Nass Alaal Aaimmatul Ithna Ashar (a.s.) bil Imamiyah. In this way, from our opponents some have narrated the traditions of reappearance to the level of usefulness. Among these is the report of Jabir bin Samura that Ahmad bin Muhammad bin Ishaq ad-Dinawar, a tradition scholar, has narrated. He says: Narrated to me Abu Bakr bin Abi Dawood from Ishaq bin Ibrahim bin Shazan from Walid bin Hisham from Muhammad bin Zukwan from his father from his father from Ibne Sirreen from Jabir bin Samura as-Sawai that he said: We were in the company of the Messenger of Allah (S) when he said: There are twelve leaders for this Ummah. Samura said: A clamor arose so I couldn't hear what else the Prophet said. So I asked my father who was nearer to the Prophet, what he had said. My father said: He said: All of them shall be from Quraish, such that their like is not seen.

I have also mentioned the various chains of reporters of this tradition. Some versions say: There will be twelve Amirs (chiefs) and some say: There will be twelve successors. Thus it proves that traditions in Imamiyah books regarding the twelve Imams are authentic.

Zaidiyyah say: If the Holy Prophet (S) has introduced the names of twelve Imams to his Ummah, why it has moved away from it and gone hither tither and become highly deviated? We reply that: You say that the Holy Prophet (S) appointed Ali as his successor and Imam after himself. He issued Nass for him and indicated him clearly as there remains no doubt about it. Then what happened to this Ummah that it turned away from Ali and abandoned him completely, such that he went away from Medina to Yanba73 and whatever befell him is known to all.

And if you say that the Holy Prophet (S) did not appoint Ali as his successor, we shall ask why have you mentioned it in your books, and why are you talking about it? People turn away from the truth if it might be absolutely clear and reject a matter even if it is explained in detail. Such as the people move from belief in monotheism to apostasy and inspite of Allah's statement that: "There is nothing like Him", they

start believing in comparison.

Second objection of Zaidiyyah sect

And among the arguments that falsify the Zaidiyyah claim is that they are under the impression that Imam Ja'far Sadiq (a.s.) issued Nass in favor of Ismail and when he (Ismail) was alive, indicated that he is Imam. Later on Ismail passed away during the lifetime of his father. So they said: The Almighty Allah did not effect change (Bada) in anything like He did regarding my son, Ismail. So if the tradition of twelve Imams had been correct, at least Ja'far bin Muhammad must have been aware of it, and he would have told his selected followers so that neither they err nor other people commit such a blunder.

In reply we asked them: On what basis do you say that Ja'far bin Muhammad had issued Nass on the Imamate of Ismail? What type of a report is it, who has narrated it and who has accepted it? They had no replies to offer. It was only a story concocted by those who believe in the Imamate of Ismail. It has no basis, because the traditions regarding the Twelve Imams are narrated by the Shias as well as the Sunnis from the Imams and the Prophet.

Whatever has been recorded from them on this is mentioned in this book. As for his statement that: 'The Almighty Allah did not effect change (Bada) in anything like He did regarding my son, Ismail.' What the Imam means to say is that: 'No divine matter became known to me as was in the case of my son, Ismail; that he died during my lifetime so that it is known that he is not an Imam after me. And on the basis of our belief, if one believes that today Allah, the Mighty and Sublime comes to know something He was unaware of the day before, such a person will be a disbeliever and it would be obligatory to keep aloof from such a person as is narrated from Imam Ja'far Sadiq (a.s.).

Narrated to us my father, from Muhammad bin Yahya al-Attar from Muhammad bin Ahmad bin Yahya bin Imran Ashari that he said: narrated to us Abu Abdillah ar-Razi from Hasan bin al-Husain Lulu from Muhammad bin Sinan from Ammar from Abi Baseer and Sama-a from Abu Abdillah, Imam Ja'far Sadiq (a.s.) that he said:

"It is obligatory to declare immunity from one who thinks that something may be exposed to Allah today which He was ignorant about yesterday."

However the Bada in which the Imamiyah sect believes is that Allah's affair which was concealed from us is now revealed. The Arabs say: 'Badaa li Shakhsun', meaning: A person became visible to me. Or 'Laa Badaa Nidamah', meaning: He showed no remorse. Whereas the Almighty Allah is much above this.

And how is it possible that Imam Ja'far Sadiq (a.s.) should announce Ismail's Imamate when the Imam himself used to say that: "He (Ismail) is sinful, neither he resembles me nor any of my purified forefathers."

Narrated to us Muhammad bin Musa bin al-Mutawakkil that he said: narrated to us Muhammad bin Yahya al-Attar from Muhammad bin Ahmad bin Yahya bin Imran Ashari from Yaqoob bin Yazid from Muhammad bin Abi Umair from Hasan bin Rashid that he said:

I inquired from Aba Abdillah, Imam Ja'far Sadiq (a.s.) regarding Ismail. He said: "He is sinful, neither he resembles me nor any of my purified forefathers."

Narrated to us Hasan bin Ahmad bin Idrees that: narrated to us my father narrating from Muhammad bin Ahmad from Yaqoob bin Yazid and Barqi from Ahmad bin Muhammad bin Abi Nasr from Hammad from Ubaid bin Zurarah that he said:

I mentioned Ismail in the presence of Imam Ja'far Sadiq (a.s.). He said: "By Allah, neither he resembles me nor any of my purified forefathers."

Narrated to us Muhammad bin Hasan bin Ahmad bin al-Walid that: Narrated to us Saad bin Abdullah narrating from Muhammad bin Abdul Jabbar from Ibne Abi Najran from Husain bin Mukhtar from Walid bin Sabih that he said:

A man came to me and said: Come with me, so that I may show you the son of the man (Imam). He says: I went along with him and we came to a group of people who were drinking wine and Ismail bin Ja'far was also among them. He says: I came out shocked and went to Hajar al-Aswad. In the meantime I saw Ismail bin Ja'far clinging to the Holy Kaaba and the covering of the Kaaba was wet with his tears.

He says: When I came out of there I saw Ismail in that same group which was drinking wine. Again I returned to Kaaba and saw Ismail clinging to the Kaaba covering and the curtain was wet with his tears. He says that when he related this incident to Abu Abdillah Imam Ja'far Sadiq (a.s.) he said: Indeed such a satan has come upon my son who assumed his form.

And it is narrated that the Satan can in no case assume the form of a prophet or a successor of a prophet. Then how is it possible that the Imam should have indicated Ismail to be an Imam while having issued such a right statement about him?

Third objection of Zaidiyyah sect

Zaidiyyah say: Through which argument do you reject the Imamate of Ismail and what evidence and proof you have against the Ismailia sect which follows this belief?

We shall reply: We reject the claim of his Imamate, that we have mentioned and through the traditions that have come as indicative text (Nass) for the Twelve Holy Imams (a.s.); and through the traditions that prove Ismail's death during the lifetime of his father.

We have mentioned the narrated reports that have been recorded as indicative texts for the Twelve Holy

Imams (a.s.) in this book. Among the reports that prove his death during the lifetime of his father is one that was related to me by my father, who says: Narrated to us Saad bin Abdullah from Ahmad bin Muhammad bin Isa from Hasan bin Saeed from Fuzala bin Ayyub and Hasan bin Ali Fuzzal from Yunus bin Yaqoob from Saeed bin Abdullah Al-Araaj who said: Abu Abdillah Imam Ja'far Sadiq (a.s.) said: When Ismail died I ordered that the cloth should be removed from his face.

Then I kissed his forehead, chin and upper breast. After that I ordered him to be covered with cloth again. Then I said: Uncover his face. And again I kissed his forehead, chin and upper breast. Then I again ordered him to be covered. Then I ordered and he was given the funeral bath. I came to his corpse when he had been shrouded and said: Uncover his face. And again I kissed his forehead, chin and upper part of breast.

The author of this book says: Many points can be derived from this narration. One is that it is lawful to kiss the forehead, chin and upper part of breast of the corpse before and after it is given the funeral bath. Except for the fact that one that has touched a corpse before it is given funeral bath while the body is still is warm is not obliged to perform the ritual bath for touching a dead body, but if he has touched the dead after it has gone cold, the ritual bath for touching a dead body is obligatory on him.

And if one has touched a dead body after it has been give the funeral bath no ritual bath is obligatory. Thus if this narration has mentioned that Imam Ja'far Sadiq (a.s.) performed the ritual bath after that or not we would have learnt whether he touched it before it was given the ritual bath, while it was still warm or he touched it after it had gone cold.

Another point derived from this narration is that the Imam (a.s.) said: 'I ordered that the funeral bath be given to him' and he did not say: 'I gave him the funeral bath myself'. And this tradition also mentions that which disproves the Imamate of Ismail. None other than Imam can give a funeral bath to an Imam, in his presence.

Narrated to us Muhammad bin Hasan bin Ahmad bin Walid, who said: narrated to us Muhammad bin Hasan Saffar narrating from Ayyub bin Nuh and Yaqoob bin Yazid from Ibne Abi Umair from Muhammad bin Shuaib from Abi Kahmas that he said:

I was present at the time of Ismail's death, while Abu Abdillah Imam Ja'far Sadiq (a.s.) was sitting near him. When he died, Imam (a.s.) tied up his jaws and covered his face with a piece of cloth. Then he ordered that he should be given the funeral bath and shrouded. After this was accomplished he called for his shroud cloth and wrote on its periphery: Ismail testifies that there is no god except Allah.

Narrated to us my father who said: Narrated to us Abdullah bin Ja'far Himyari quoting from Ibrahim bin Mahziyar from his brother, Ali bin Mahziyar from Muhammad bin Abi Hamza from Marrah the slave of Muhammad bin Khalid that he said:

"When Ismail passed away, Abu Abdillah (Imam Ja'far Sadiq) came upto the grave and squatted on side

of it and did not descend into the grave. Then he said: It was the same that the Messenger of Allah (S) had done when his son, Ibrahim had died."

Narrated to us Muhammad bin Hasan who says: narrated to us Husain bin Hasan bin Aban quoting from Husain bin Saeed from Qasim bin Muhammad from Husain bin Umar from a man of Bani Hashim that he said:

"When Ismail passed away, Abu Abdillah Imam Sadiq (a.s.) came with us and began to walk barefooted and with a cloak ahead of the bier."

Narrated to us my father who said: Narrated to us Saad bin Abdullah from Ibrahim bin Mahziyar from his brother Ali bin Mahziyar from Hammad bin Isa from Jurair from Ismail bin Jabir and Arqat, the cousin of Abu Abdillah (Imam Ja'far Sadiq) that:

Abu Abdillah Imam Ja'far Sadiq (a.s.) was with Ismail at the time of his death. When Arqat saw his restlessness he said: O Aba Abdillah, indeed, the Messenger of Allah (S) has passed away from the world. He (the narrator) says: The Imam stopped being restless and then said: "You said the right thing and I thank you this day."

Narrated to us Ahmad bin Muhammad bin Yahya Attar: Narrated to us Saad bin Abdullah quoting from Ibrahim bin Hashim and Muhammad bin Husain bin Abi Khattab from Anr bin Uthman Thaqafi from Abi Kahmas that he said:

"I was present at the time of the death of Ismail bin Abu Abdillah (Imam Ja'far Sadiq a.s.). At that time I saw that Abu Abdillah (Imam Ja'far Sadiq a.s.) prostrated and remained in that position for a long time. After that he raised his head and continued to stare at his face for some time. The narrator says that after that again he prostrated and remained in that position for a longer time. Then he raised his head, and at time Ismail had died.

The Imam closed the eyelids, tied up fast both the jaws and covered the face with a piece of cloth. After that he stood up and I saw such an expression on his face that only Allah knew what it was. The narrator says: Then the Imam arose and went to his quarters, remained there for sometime and then returned to us with the hair oiled and having applied antimony (Surma) to his eyes. He had also changed his clothes and did not have the expression he had at the time of entering his quarters. Then he began to issue instructions about the funeral procedures. Finally he called for the shroud cloth and when it was brought to him, he wrote on its edge: Ismail testifies that there is no god except Allah.

Narrated to us my father from Saad bin Abdullah quoting from Ahmad bin Muhammad bin Isa from Muhammad bin Ismail bin Bazi from Abul Hasan Zareef bin Naseh from Hasan Ibne Zaid that he said:

When a daughter of Abu Abdillah (a.s.) died, he mourned for her a whole year. After that another son died and he mourned him also for a whole year. Then Ismail died; and the Imam was extremely

aggrieved for sometime but stopped mourning after that. The narrator says: Abu Abdillah (a.s.) was asked: “May Allah bless you, does your family mourn and lament in this way?” He replied: “When Hamza passed away the Messenger of Allah (S) said: Hamza must be mourned because there is no one to weep on him.”

Narrated to us Muhammad bin Hasan from Hasan bin Matteel Waqqaq (flour seller) who said: Narrated to us Yaqoob bin Yazid from Hasan bin Ali bin Fuzzal from Muhammad bin Abdullah Kufi that he said:

“When Ismail bin Abu Abdillah (Imam Ja’far Sadiq a.s.) died, Abu Abdillah was extremely disturbed and aggrieved.” The narrator says: “After having closed his eyelids he called for a shirt that was washed clean or absolutely new. He wore it and emerged from his room to issue directions regarding the funeral procedure.” The narrator says: “Some of the Imam’s companions asked him: ‘May we get sacrificed on you, when we saw your restlessness and grief we thought that we would not be able to speak to you for a long time as you would be in mourning.’ He replied: ‘We Ahlul Bayt (a.s.) are such that we express sorrow and restlessness till the time the tragedy befalls, when it does, we observe patience.’”

Narrated to us Ali bin Ahmad bin Muhammad Waqqaq: Narrated to us Muhammad bin Abdullah Kufi that he said: Narrated to us Muhammad bin Ismail Barmaki from Husain bin Haitham from Abbad bin Yaqoob Asadi from Anba bin Bajjad Abid that he said:

“When Ismail bin Ja’far bin Muhammad died and we finished his funeral ceremonies, Imam Sadiq Ja’far bin Muhammad (a.s.) sat down and we sat in his company. After a while the Imam raised his head and said: O people, indeed this world is an abode of separation. It is an unsuitable place and not suitable, separation from a close one is such a tragedy that cannot be forgotten and it is such a sorrow that cannot be dispelled and people are superior to each other in the matter of observing a nice way of mourning and right contemplation. Thus one who does not have to mourn for his brother will have to taste death. After that Imam (a.s.) recited the couplet of Abu Kharash Dauzali that he had composed while mourning for the death of his brother:

Don’t think that I have forgotten the old brotherhood.

O one who has gone ahead, it is my goodly patience.

Fourth objection of Zaidiyyah sect

Zaidiyyah say: If the tradition regarding the number of Imams to be twelve had been correct, people would not have doubted in the successorship of Imam Ja’far Sadiq (a.s.). So much so that there is a group among Shias that believed in the Imamate of Abdullah and some adopted the belief in Imamate of Ismail and some others remained confused. The matter reached such an extent that when some people put Abdullah, the Imam’s son under a test and didn’t find in him the necessary qualities they came out saying: “Now where do we go? To Murjiah or to Hururiya?” And Musa Ibne Ja’far heard this and he said: “Neither to Murjiah or Qadariya or Hururiya; come to me.” So, note due to how many things the tradition

regarding the number of Imams to be twelve is invalidated.

One is that Abdullah occupied the seat of Imamate, secondly Shias approach him, thirdly after having tested him they are confused and do not know that their Imam is Musa Ibne Ja'far and the position is such that Musa Ibne Ja'far is compelled to call the people to himself. And a jurisprudent (Faqih) of this period, Zurarah bin Uyun, dies in that condition saying with a copy of the Quran on his breast: "O Lord, I testify for the Imamate of the one, whose Imamate is proved in this Quran."

Our reply is: Indeed, all these things are misleading and false because we have not claimed that all the Shias of that period knew the names of all the twelve Imams. Rather we said that the Holy Prophet (S) informed that the Imams after him shall be twelve who would be his successors and that the Shia scholars have narrated this tradition with their names. And this fact also cannot be denied that there were among the Shias one or two persons or even more than that who had not heard this tradition.

However the matter of Zurarah bin Uyun is such that he died before he met a person who could have informed him about this report and he had not heard the appointment text (Nass) of Musa bin Ja'far. And since the tradition and narration had not reached him, his excuse was acceptable because he placed the Quran on his breast and said: "O Lord, I testify for the Imamate of the one, whose Imamate is proved in this Quran."

And does any religious jurisprudent, when an issue is doubtful for him, acts in any other way? Apart from that it is also said: Zurarah believed in and knew about the Imamate of Imam Musa bin Ja'far and he sent his son, Ubaid, to Imam Musa bin Ja'far (a.s.) to inquire if he (Zurarah) was permitted to reveal what he knew about his Imamate, or that he should keep it confidential through dissimulation. And such a thing is in consonance with the position of Zurarah bin Uyun and acceptable for the level of his divine recognition (Marefat).

Narrated to us Ahmad bin Ziyad bin Ja'far al-Hamadani from Ali bin Ibrahim bin Hashim, from Muhammad bin Isa bin Ubaid from Ibrahim bin Muhammad al-Hamadani that he said:

I asked Imam Ali Reza (a.s.): O son of Allah's Messenger, tell me whether Zurarah was aware of the Imamate of your venerable father. He replied: Yes. I further asked: Then why he sent, Ubaid, his son to inquire who Imam Sadiq, Ja'far bin Muhammad (a.s.) had appointed as his successor? Imam Ali Reza (a.s.) said: Indeed, Zurarah was aware of the Imamate of my venerable father and also knew about the clear textual appointment (Nass) of my honorable grandfather about him.

And when his son was late in returning, Zurarah was requested to mention his opinion about my father. Since he did not prefer to proceed in this matter without the leave of my father, he picked up the Quran and said: "O Lord, my Imam from among the sons of Imam Ja'far bin Muhammad is one, whose Imamate is proved in this Quran."

Also the narration that Zaidiyyah had presented as argument does not say that Zurarah was unaware

about the Imamate of Musa bin Ja'far. Rather it is proved therein that he sent his son, Ubaid to inquire about something.

My father narrated to us from Muhammad bin Yahya Attar from Muhammad bin Ahmad bin Yahya bin Imran Ashari from Ahmad bin Hilal from Muhammad bin Abdullah bin Zurarah from his father who said:

When Zurarah sent his son, Ubaid, to Medina to inquire about the report and it was after the demise of Abu Abdillah (Imam Ja'far Sadiq a.s.), his condition became serious he took the Quran and said: "My Imam is only the one, whose Imamate this Quran will prove."

And this narration does not say that Zurarah was not having recognition of the Imam. Moreover, the narrator of this report is Ahmad bin Hilal and this person is not reliable in the view of our senior scholars.

Narrated to us my teacher, Muhammad bin Hasan bin Ahmad bin Walid that he said: I heard Saad bin Abdullah say:

Neither we have seen or heard about any Shia person leaving the Shia faith and adopting Nasibi beliefs, except for Ahmad bin Hilal. And it is the view of these people that it is not lawful to use a traditional report narrated solely by Ahmad bin Hilal. And we are sure that the Messenger of Allah (S) and the Holy Imams (a.s.) will not intercede for anyone except one whose faith Allah had liked. And the one who doubts in the Imamate of an Imam is following a religion other than the religion of Allah. And it is narrated that Imam Musa bin Ja'far will seek Zurarah from his Lord.

Narrated to us Muhammad bin Hasan bin Ahmad bin Walid from Muhammad bin Hasan Saffar quoting from Muhammad bin Abi Sahban from Mansur bin al-Abbas from Marook bin Ubaid from Darast Ibne Abi Mansur Wasti from Abul Hasan Imam Musa bin Ja'far.

The narrator says that when Zurarah was mentioned in the presence of Imam (a.s.), the Imam said: By Allah, on Judgment Day I would seek Zurarah from my Lord, for myself, and He would give him to me. Woe be on you, indeed, Zurarah bin Uyun bore malice to our enemy for the sake of Allah and for His sake had regard for our friends.

Narrated to us my father and Muhammad bin Hasan that: Narrated to us Ahmad bin Idrees and Muhammad bin Yahya Attar; both said narrating from Muhammad bin Ahmad from Yaqood bin Yazid from Ibne Abi Umair from Abul Abbas Fadl bin Abdul Malik from Abu Abdillah Imam Ja'far Sadiq (a.s.) that he said:

"Four persons are very dear to me, whether they are alive or dead: Buraid al-Ajali, Zurarah bin Uyun, Muhammad bin Muslim and Ahwal (Muhammad bin Noman Bajali, alias Momin Taq). These four are my favorite men."

So it is not possible that Imam Ja'far Sadiq (a.s.) should have made such a statement about Zurarah when the latter was ignorant of the Imamate of Musa bin Ja'far.

Fifth objection of Zaidiyyah sect

Zaidiyyah say: It is not possible that it should be a statement of prophets that the number of Imams be twelve because the Divine Proof (Hujjat) on this Ummah shall remain till the Judgment Day and after His Eminence, Muhammad (S), from the twelve, eleven have passed away, whereas the Imamites believe that the earth is never devoid of the Divine Proof (Hujjat).

We reply as follows: Imams are indeed twelve in number and it is the twelfth of them that would fill up the earth with justice and equity. And then it would be as he says; that whether there would be another Imam after him of there will be apocalypse. We do not confess to anything more than that the Imams are twelve and we believe that whatever the twelfth Imam says will be there after him.

Narrated to us Muhammad bin Ibrahim bin Ishaq from Abdul Aziz bin Yahya from Ibrahim bin Fahad quoting from Muhammad bin Uqbah from Husain bin Hasan from Ismail bin Umar from Umar bin Musa Wajihi from Minhal bin Amr from Abdullah bin al-Harith that he said: I asked Ali (a.s.):

"O Amiral Momineen, please inform me of the events that shall occur after your Qaim." He replied: "O Ibne Harith it is something that only he is entrusted to say. And the Messenger of Allah (S) made me promise that except for Hasan and Husain, I shall not tell anyone anything about it."

Narrated to us Muhammad bin Ibrahim bin Ishaq who said: Narrated to us Abdul Aziz bin Yahya al-Jaloodi from Husain bin Maaz from Qais bin Hafas from Yunus bin Arqam from Abu Sinan Shaibani from Zahhak bin Muzahim from Nizal bin Sabra from Amirul Momineen Ali Ibne Abi Talib (a.s.) in a tradition in which there is description of Dajjal. At the end of this tradition the Imam says:

"Do not ask me about the conditions following this. This is a covenant that I have made with my dearest one (the Prophet) that I would not inform about this to anyone except my descendants." Nizaal bin Sabra says that I asked Sa'sa bin Sauhan what Amirul Momineen (a.s.) meant by this? He replied, 'O Ibne Sabra, he is the same behind whom Prophet Isa (a.s.) would pray. He shall be the twelfth descendant and he would be the ninth descendant of Husain bin Ali (a.s.). He would be the one for whom the Sun would rise from the west and he shall reappear between the Rukn and Maqaam.

Then he would purify the earth and establish the scales of justice. Then no one would be able to oppress another. Then Amirul Momineen (a.s.) said that the dearest one of Amirul Momineen (a.s.), the Messenger of Allah (S) had taken an oath from him that he must not inform anyone about the events after this except his purified descendants.

And Zaidiyyah shall be asked: Can you deny that the Messenger of Allah (S) said that the Imams after him would be twelve? If they say that the Messenger of Allah (S) did not make such a statement they would be asked: If it is possible for you to reject this report inspite of the fact that it is well-known, beneficial and it is accepted by Imamiyah sect, it is just as if someone were to allege that the Messenger of Allah (S) did not say: I am the master of...

Sixth objection of Zaidiyyah sect

Zaidiyyah say: When Imam Hasan bin Ali (Askari) passed away there was a dispute in the Imamiyah sect. Thus some people said that his son was seven years old while some said that he was a little child or an infant. Whatever may be the case, it is absurd to say that in those conditions he can lead and guide the community and should be the representative of God on the earth and that he is the leader and appointed one of Allah. And that when the Muslims face a war he should be a refuge for them.

He should command their forces and one who battles on their behalf and protect their frontiers and defend their sanctities. Now this child is helpless in these matters because a suckling infant is not able to do all these things. And whether it is in the past or the present it is something abnormal that the enemy should be confronted with children, who can neither ride a steed properly nor stay on the ground nor they are conversant to grip the reins properly or lift the swords or throw a spear. Neither are they capable to attack the enemies in the raging battle. Whereas it is among the qualities of an Imam that he should be most courageous and valiant among the people.

Reply

Whoever has stated the above shall be told: You have forgotten the Book of Allah and if it had not been so you would not have blamed the Imamiyah sect that its followers do not learn the Quran by heart; whereas you have yourself forgotten the story of Prophet Isa (a.s.) who was yet in the cradle when he said:

قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ

Surely I am a servant of Allah; He has given me the Book and made me a prophet; And He has made me blessed wherever I may be. 74

Now the one who has raised that objection should tell us that if Bani Israel had brought faith in him, and if they had to face hostilities, what Prophet Isa (a.s.) would have done at that time. And the same thing applies to Prophet Yahya (a.s.) also that the Almighty Allah gave him the kingdom while he was yet a child. If the opponents deny these facts it would imply that they have denied the Quran and one who is not capable of defeating his enemy but he denies the Book of Allah, the falsity of his claim is absolutely clear.

And in the reply of this section we say that if the circumstances they have mentioned appear for the people of today the Almighty Allah would suspend the law of nature and normality and He would make him a matured, perfect, rider, brave and a physically strong man, who can confront the enemies. Who can defend Islam and repel the enemies from the Islamic boundaries. Anyway, this was the reply some

Imamiyah scholars had given to the objection of Abul Qasim Balkhi.

Seventh objection of Zaidiyyah sect

Zaidiyyah say: People are indeed confused and doubtful in the genealogy of this child because a majority of them deny that Imam Hasan Askari (a.s.) left a son.

The reply of this would be: Bani Israel people doubted in the prophethood of Prophet Isa (a.s.) and made allegation against Lady Maryam that: "O Maryam! You have done a bad thing." So Prophet Isa (a.s.) spoke up in defense of his mother and said: Surely I am a servant of Allah; He has given me the Book and made me a prophet. Hence the sensible people realized that neither Allah, the Mighty and Sublime appoints for conveying and fulfillment of prophethood a person whose genealogy is unknown nor one who is not having nobility.

Such is the matter about the Imam; that when he shall reappear, he would be having with him irrefutable signs and clear evidences which will show that it is that same personality. He is different from people and that he is the successor and representative of Hasan bin Ali (a.s.). Some people say ask what the proof is that Hasan bin Ali (a.s.) has died? They will be told: Traditional reports recorded about his passing away are clearer, more famous and more in number than the reports about the demise of Abul Hasan Musa bin Ja'far (a.s.) because Abul Hasan (Imam Kazim a.s.) passed away at the hands of the enemies while Abu Muhammad al-Hasan bin Ali (a.s.) breathed his last in his home and on his bed and regarding this those events occurred that are mentioned in traditions that I have presented in this book along with their chains of narrators.

Now if they raise the objection and ask: Does the dispute of inheritance between the mother of Imam Hasan Askari (a.s.) and Ja'far not make you suspect that the Imam did not leave a son? Because such matters indicate that the deceased had not left any heir and when the inheritance had been divided among other people what else can we conclude?

The reply to this would be: The above circumstances are very common and the reason is that sometimes the hidden wisdom of the Almighty Allah with regard to His prophets and messenger is according to convention and sometime He acts against it. Thus his case can never be compared with ordinary circumstances, just as we don't find the case of Prophet Isa (a.s.) to be normal.

He might say: If it is correct to imagine that he left an heir, why is not acceptable to imagine about every person that dies heirless that he might have left a son?

The reply shall be: We do not doubt in the fact that there is a successor and heir of Imam Hasan Askari (a.s.) and that he is from the sons of Hasan and Husain as proved by the testimonies of the Imam's close confidants that he was the Imam's son. And in addition to this there are many people among the Shias also that state this.

Because the testimony that must be necessarily accepted is that which is given to prove something and not the testimony that disproves something even though the number of those who negate it are more than those who prove it. And we have seen a similarity to the above with the story of Prophet Musa (a.s.). Because when the Almighty Allah decided to rescue Bani Israel from slavery and to once again revive His religion at their hands, He revealed to the mother of Musa (a.s.):

فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ وَلَا تَخَافِي وَلَا تَحْزَنِي ۖ إِنَّا رَادُّوهُ إِلَيْكِ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ

Then when you fear for him, cast him into the river and do not fear nor grieve; surely We will bring him back to you and make him one of the apostles75

Now if at that time his father, Imran had died, the circumstances of his inheritance would have been as they were in the case of the inheritance of Imam Hasan Askari (a.s.). Moreover there is not even an indication that Imam Hasan Askari (a.s.) did not leave a son.

Since the facts remained concealed from our opponents they said: At that time Musa (a.s.) was not the Divine Proof while according to you the Imam was the Divine Proof at that time. And we have compared the birth and occultation of the Imam with those of Prophet Musa (a.s.), while the occultation of Yusuf (a.s.) is most strange. His father was having no knowledge about him while the distance between them was not one that could not have been traversed. But it was nothing except the destiny that the Almighty Allah fixed for His creatures that the father should remain in dark about his son. While the case of his brothers was that they meet him, and Yusuf (a.s.) recognizes them but they do not recognize him.

And we have also compared the Imam's life with that of the People of the Cave, because they remained alive in their cave for 309 years. Now if someone were to say: Though such things have indeed occurred, we don't have any evidence of the veracity of your claims.

He would be told that through these examples we have taken out our views from the limits of impossibility and brought it under the scope of possibility and we have provided evidences for the veracity of our claims and the fact is that the Book of Allah never separates from the Prophet's Progeny, which may explain the lawful and the unlawful and the clear and the ambiguous mentioned in it. In addition to this the traditions of the Holy Prophet (S) that we have mentioned in this book prove the veracity of the above claim of ours.

If they ask: How is possible to contact him when neither we know where he lives nor is anyone capable to bring him to us? He shall be told: We maintain contact with him by admitting that he is present and that his Imamate is rightful. Along with this we maintain attachment with those who are noble, righteous, learned and truthful; who believe in his Imamate and prove the correctness of his birth and guardianship

(Wilayat).

That is those from among the Shias who testify perfectly the statements that have come down from the Prophet and the Imams regarding his name and genealogy. And it is also that they are scholars of Quran and traditions, they have divine recognition of the Oneness of the Almighty Allah. They negate the doubtful traditions narrated by traditionists, consider analogy unlawful and accept all the authentic traditions that have come from the Prophet and the Holy Imams (a.s.).

If it is said: If it is correct to presume that having attachment with people who have the above qualities could be construed to having attachment with the unseen Imam, why is it not allowed to claim that the Messenger of Allah (S) left the world leaving no successor? And that his followers should have been content with logical, Quranic proofs and proof of the Sunnah? The reply to this would be: We don't have the right to interfere in the selection of Allah, the Mighty and Sublime.

On the other hand it is obligatory on us to follow their commands and evidences show that obedience of the previous eleven Imams was obligatory. If they sit down and remain silent we shall also be obliged to remain quiet. And it is obligatory to rise up when they arise. And we have to listen to them when they speak. Thus all the time at every moment it is obligatory on us to do only that towards which the evidences guide us.

Eighth objection of Zaidiyyah sect

Some Zaidiyyah have said: The Waqifiya sect has the right to object against this claim of yours. Imam Musa bin Ja'far (a.s.) passed away and you learnt about it through public information, normal conditions and visible proof. And it is that Allah, the Mighty and Sublime mentioned this about Prophet Isa (a.s.):

وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِنْ شُبِّهَ لَهُمْ ۚ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِنْهُ ۚ مَا لَهُمْ

And they did not kill him nor did they crucify him, but it appeared to them so (like Isa). 76

Thus this group on the basis of normal conditions and visual proof saw that Prophet Isa (a.s.) has been crucified and killed. Therefore if it is said about the occultation of Imams, it is not improper.

They shall be told in reply: Here the example of the Imams (a.s.) is not like Prophet Isa Ibne Maryam (a.s.) because regarding Isa Ibne Maryam (a.s.) when the Jews claimed that he had been killed the Almighty Allah refuted them through this statement:

وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِنْ شُبِّهَ لَهُمْ ۚ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِنْهُ ۚ مَا لَهُمْ

And they did not kill him nor did they crucify him, but it appeared to them so (***like Isa***). 77

While regarding our Imams (a.s.) no such statement has come from the Almighty Allah that they appeared to others to have been killed. Although an extremist (ghluat) group had made such a claim. The Messenger of Allah (S) had informed in advance about the martyrdom of Amirul Momineen Ali Ibne Abi Talib (a.s.) as mentioned in Al-Irshad that his beard shall be colored by the blood of his head. And the Imams who followed Ali (a.s.) also told us about his martyrdom.

In the same way with regard to Imam Hasan and Imam Husain also, the Holy Prophet (S) narrated from Jibraeel that the two of them shall be martyred in the near future and the two of them have also informed about themselves that it shall indeed come to pass. And each of the Imams who came after the two, that is from Ali bin al-Husain to Hasan Askari (a.s.) informed all about that was to befall the succeeding Imam.

While the succeeding one also confirmed all that had occurred with his predecessor Imam. Thus among those who informed about the news of the death of the Imams include the Holy Prophet (S) and each of the Imams one after another. While it were the Jews that brought the news of Isa's death. Thus on the basis of this we say that the event that passed on our Imams are based on truth and not on possibilities or doubt. It is so because it is impossible for them to lie about their death as all of them are infallible while it is possible for the Jews to tell untruths.

Doubts of opponents and their removal

Our adversaries say that the normal conditions and visibilities in the world prove your belief in occultation false. We shall only say this to them:

Brahma people can say to Muslims regarding the miracles and signs of the Messenger of Allah (S) that: All of you have not witnessed those signs and miracles, so it is possible that you may be following something that you are not obligatory to follow or you may be having faith in something regarding which your excuse will not be acceptable by Allah on the Judgment Day.

Due to this opposition and doubt a majority of the people of Motazela sect, as is mentioned about them, say that except for the Holy Quran the Messenger of Allah (S) did not have any other miracle. But one who admits to the factuality of miracles and signs other than the Holy Quran should say that it is possible by the Almighty Allah to allow such things because He is capable of it. And then he may speak of those happenings about whose authenticity we have seldom become familiar through the narrators.

The Imamiyah say: Now we shall prove the authenticity of those traditions and reports that are only found in our collections and which our Imams (a.s.) have mentioned. They prove that it is possible with the explanation that the Almighty Allah is capable of it. And on the basis of logical and Quranic proofs and the traditions that are acceptable in the view of narrators of Ahle Sunnat, they are true.

Now the disputing party will say that: There is no group in our opposition that narrates a tradition from the Messenger of Allah (S) that may contradict and refute this report or claims that our first is not like our last.

He shall be asked: Then why did you deny the statement of Brahmi who told that normal conditions in the world, visible facts and laws of Nature show as impossible for a poisoned and a burnt up hand to speak and how is it possible for the Moon to break into pieces? And if the Moon is broken up into pieces the system of the Universe will fall into disarray. But he says that there is no one who could refute their claim that their first is not like their last. Regarding this he shall be told that this shall be severely refuted.

Then if a large number of people have witnessed those signs their factuality is just like the authenticity of Quran. Hence it is proved that the disputer is creating a misunderstanding and inventing a difference in something which has no difference.

The disputer says: Are you refuting our statement that during the lifetime of our Prophet and after his passing away innumerable followers had witnessed those miracles and signs like the shading cloud, the speaking hand, the crying of the tree trunk and such other sensational things? The whole community says that these signs and miracles are such that in fact very few have narrated them. Then why did you claim that no one can refute your stand?

The disputer says: If the matter is thus, the traditional reports regarding the miracle of the Holy Prophet (S) are like the reports about the miracles of Prophet Musa and Prophet Isa (a.s.) that the Christians claim. And in this way they are like the reports that Magians and Brahmas relate about their forefathers and past people of theirs. We shall reply: We have understood that people of Brahma sect are of the opinion that the examples and similarities of their ancestors and past people are visible even today, that is why they have willingly accepted them and it is something that cannot be denied.

The disputer says that there are in opposition of this sect groups that are having superiority and some groups narrate in the same way as those who support their reports with chains of narrators from whom they have related those reports and from the aspect of textual proof (Nass) their reports are in total contradiction of the reports of this group. He shall be asked: What are those groups who possess precedence? And where do they live on the earth? It is not necessary for you to know that this book of yours shall not be read and even the art of disputation which you are not unaware of, will know how you create misunderstanding.

The disputant says: I do not doubt that any Muslim can permit himself to consider traditions regarding the miracles of the Messenger of Allah (S) to be equal to the traditions that prove the occultation of Ibnul

Hasan bin Ali bin Muhammad bin Ali bin Musa bin Ja'far (a.s.) and that he should claim that they are same in the matter of being widely related (Tawatur). And help is sought from only the Almighty Allah.

He shall be told: You have indeed explained the reason why we have claimed similarities in this matter. And we have told that the report we label as widely related (Mutawatir) is one that is related by at least three or more narrators. And the traditional reports on the miracles of the Messenger of Allah (S) are in fact related by a lesser number of reporters.

And the contest between you and us is that we ask the tradition scholars as to who are the reporters of traditions about the splitting the Moon and speaking of hand and etc? Then if it is possible for him to narrate each of those reports on the authority of ten companions of the Holy Prophet (S) who had witnessed that miracle with his own eyes, his claim would be correct. If not, why is it that he has claimed similarities and equality between the two? Praise be to Allah.

And I say: And the good sense (Taufeeq) is from Allah only. We have confessed to the infallibility of the Imams and have faith in it, while the fact is that infallibility is not any tangible or visible thing. Now if we confess to the Imamate of an Imam and deny his infallibility it would tantamount to be denial of his Imamate. If it is lawful and possible, we confess to all the matters about the Holy Imams (a.s.) that are unseen to us. Consequently it is also lawful to believe in the Imamate of an Imam who is unseen (in occultation). And this occultation is also due to some exigency that only Allah, the Mighty and the High knows.

It makes no difference whether we may be able to reach to its reality or not. And I say: Indeed the circumstance of the occultation of our Imam (a.s.) is like the advent of the Holy Prophet (S) and it is like that because when His Eminence was in Mecca he was not present in Medina and vice versa. And when he was in journey he was not at home and vice versa. And His Eminence (S) in all conditions was present in one place and absent from other places. In spite of that the proof did not become invalid for those in whose vicinity he was absent.

In the same way the proof of the Imam is not invalidated by us even though he may be unseen by us. From the rules and regulations of Islam the most important factors of servitude of men is the confession to the occultation of the Holy Imam. And it is so because Allah, the Mighty and the High has described a believer to be one who has faith in the unseen before saying that he should pray, pay Zakat and believe in all that He has revealed on His prophets. Thus the Almighty Allah says:

It is a guide to those who guard (against evil). Those who believe in the unseen and keep up prayer and spend out of what We have given them. And who believe in that which has been revealed to you and that which was revealed:

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ ۛ فِيهِ ۛ هُدًى لِلْمُتَّقِينَ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ

الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ أُولَٰئِكَ عَلَىٰ هُدًى مِنْ رَبِّهِمْ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

before you and they are sure of the hereafter. These are on a right course from their Lord and these it is that shall be successful. 78

It is also a fact that sometimes in the presence of his companions the Holy Prophet (S) used to become unconscious and profusely perspire and when he regained consciousness he said that Allah, the Mighty and Sublime had said this, ordered you this and prohibited you from that. And most of our opponents say that it was so when Jibraeel descended for him.

Hence it was inquired from Imam Ja'far Sadiq (a.s.) whether unconsciousness occurred for the Holy Prophet (S) only when Jibraeel (a.s.) came to him? He replied: "No, whenever Jibraeel came to the Messenger of Allah (S) he did not enter without first seeking permission. And when he entered he used to sit before the Prophet like a slave sits before his master. The above condition used to occur on the Prophet when Allah, the Mighty and Sublime addressed the Holy Prophet (S) directly without any intervening medium."

Narrated to us Hasan bin Ahmad bin Idrees (r.a.) narrating from his father from Ja'far bin Muhammad bin Malik from Muhammad bin Husain bin Zaid from Husain bin Alawiyan from Amr bin Thabit from His Eminence, Ja'far bin Muhammad as-Sadiq (a.s.) that he said:

"People did not see Allah, the Mighty and the High speaking secretly to the Messenger of Allah (S) and neither did they see the divine revelation, whereas it has become obligatory on them to confess belief in the unseen. And in this regard they must testify to the Messenger of Allah (S) and consider him truthful. And in his Clear Book, Allah, the Mighty and Sublime has told us:

مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ

He utters not a word but there is by him a watcher at hand. 79

And the Almighty Allah also says:

وَإِنَّعَلَيْ وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ كِرَامًا كَاتِبِينَ يَعْلَمُونَ مَا تَفْعَلُونَ

And most surely there are keepers over you. Honorable recorders. They know what you do. 80

Neither we have seen nor met them and if we do not testify to it we shall go out of the pale of Islam. We shall be rejecters of the statement of the Almighty Allah, whereas Allah has ordered us to beware of the deception of Satan and He says:

يَابَنِ يآدَمَال يَفْتِنَنَّكُم ُالشَّيْطَانُكَمَاأَخْرَجَأَبَوَيْكُممِّن َالْجَنَّةِ

O children of Adam! Let not the Shaitan cause you to fall into affliction as he expelled your parents from the garden. 81

We cannot see the Satan whereas it is obligatory on us that he bring faith in his existence and be careful of him. And the Holy Prophet (S) says regarding the matter of grave that when a dead body is asked about something and it does offer the correct answer, Munkir and Nakeer will hit it with such a blow that as a result of it, except for the two weighty things (Thaqlayn), all that the Almighty Allah has created will shudder.

And we have not seen any of these neither have we heard about it. In the same way we have been told that His Eminence (S) went up to ascension (Meraj) whereas we have not seen anything from it nor heard it directly through the Holy Prophet (S). And the Holy Prophet (S) has told us that: "Behind one, who visits his brother-in¬faith for the sake of Allah's pleasure, will walk seventy thousand angels saying: You are fortunate and may you enjoy Paradise." Now it is something that we can neither see nor hear. So if we do not accept the authenticity of traditions that speak about such matters of Islam we will go out of the pale of Islam.

Author's debate with an atheist in the court of Rukn ad-Daula

An atheist had a discussion with me in the court of Rukn as-Daula as follows:

Denier: It is imperative on your Imam to revolt and come out of occultation because soon Romans will overcome Muslims?

Shaykh Sadooq (r.a.): In the time of the Holy Prophet (S) the number of disbelievers were much more than our times. By the command of the Almighty, the Holy Prophet (S) kept his mission of prophethood a closely guarded secret for forty years. Even after that, he disclosed it to a few who earned his trust. He did for three years. At one stage, the infidels of Quraish unanimously decided to boycott and ostracize the Bani Hashim and all those who supported the Holy Prophet (S). Consequently, the Holy Prophet (S), along with his companions and family took refuge in the She'be Abi Talib and resided there for three years.

Now listen! If skeptics would have asked as to why the Holy Prophet (S) is not rising when the

polytheists have subjugated Muslims, we would have replied that when the Holy Prophet (S) left for She'be Abi Talib, it was at the instance of Allah and remained in occultation with His consent. Even the reappearance of the Holy Prophet (S) in Makkah was not on his own accord; rather, it was at the behest of the Almighty.

The details of the Holy Prophet's (S) return to Mecca are related thus: the pact to boycott the Bani Hashim was signed by 40 signatories of various tribes of the Quraish. The document was kept in the custody of Zuma'ah b. Aswad. Allah revealed to the Holy Prophet (S) that the termites had eaten up the whole document barring portions that bore Allah's Name.

The Holy Prophet (S) apprised his uncle Abu Talib (a.s.) of this miraculous development. Abu Talib (a.s.) immediately left for Makkah to meet the chieftains of Quraish and inform them about this amazing phenomenon. When the chiefs and leaders saw Abu Talib (a.s.), they presumed that perhaps he had buckled under pressure and now wanted to hand over his nephew to the Quraish so that they could either kill him or make him renounce his claims of Prophethood. Encouraged at this presumption, they treated Abu Talib (a.s.) quite reverentially and gave him a warm reception.

However, Abu Talib (a.s.) had no such plans. He addressed them, 'O People of Quraish! I have never heard my nephew lying. And he had informed me that the Almighty Allah has revealed to him that He had sent termites to devour all the oppressive clauses pertaining to sanctions and leave those portions that bear Allah's Name. So, O Quraish, the document has now become mere fodder for termites that have spared nothing except His Name.'

Stunned by this revelation, Quraish sought to see the document and were shocked to find that the document was exactly as described by Abu Talib (a.s.). After this turn of events, some of the Quraish leaders embraced Islam while others persisted in their infidelity. However, the Holy Prophet (S) along with his kith and kin returned to Makkah. Ditto shall be the circumstances of our Imam (a.t.f.s.). Whenever Allah will permit, he will reappear from his occultation.

Denier: It can be inferred from your statement that Allah holds much bigger sway on the infidels than the Imam; then why has He given respite to His Enemies and why doesn't He annihilate them, while they deny His existence or associate others with Him?

Shaykh Sadooq (r.a.): Allah does not have any fear that these people will manage to wriggle out of His Power and Authority that He makes haste in their retribution. There is none who can question Allah about His Actions, while He can question anyone.

لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ

'He cannot be questioned concerning what He does and they shall be questioned.'82

The questions of 'why' and 'how' in context with Allah does not arise. Similarly, Allah cannot be criticized about the reappearance of Imam (a.t.f.s.). Imam (a.t.f.s.) is in occultation by His Command and whenever He Wishes, He will make him reappear.

Denier: I cannot believe in an Imam who I cannot see. And until the time I don't see him, his mastership is not acceptable to me.

Shaykh Sadooq (r.a.): Then it is equally imperative for you to admit that even Allah's authority is not acceptable to you since you have not seen Him either. Similarly, even the authority of the Holy Prophet (S) is not mandatory on you since you have not seen him.

Irritated at this strong argument, the denier turned towards Rukn al-Daulah and addressed him thus:

Denier: O Amir, just look at what the Shaykh is saying that Imam is not seen because Allah too is not visible?!

Rukn Al Daulah: You have distorted his statement and alleged something totally misleading to him. This is an indication of your defeat and an admission of your helplessness and loss of face.'

Similarly, those who argue with us about our Imam (a.t.f.s.) resort to all kinds of inane and illogical arguments which are lame attempts to mislead the common folks.

At the end of his book, Tanbiyah, Abu Sahl Ismail bin Ali Naubakhti writes: Our opponents often say: If your claim regarding text (Nass) had been true, after the passing away of the Messenger of Allah (S), Ali (a.s.) would have indeed claimed it. This can be replied thus: How could he have made the claim and presented himself as a claimant, who needs witnesses in order to prove his claim.

When those people had not accepted the statement of the Holy Prophet (S) how they could have accepted his claim to his right? And his keeping aloof from the allegiance of Abu Bakr and his performing the funeral of Lady Fatima Zahra in such a way that none of them should know about it; so much so that he buried her secretly; all this is the best evidence that he was not in support of their actions.

Thus if they say why Ali (a.s.) accepted the caliphate after Uthman it must be replied that it was so because those people gave him something from that was his rightful share and in this matter his example was like that of the Holy Prophet (S) when His Eminence had accepted the hypocrites and those with wavering faith.

And sometimes our opponents say that if the proof becomes obligatory on them that it is necessary that there should be an Imam who has been specified in the hadith text, that he must also be knowledgeable about the Quran and Sunnah and he should be trustworthy regarding them, neither should he be forgetful of them nor should he commit mistake; then opposition to him will also not be lawful. And that he has to be obeyed compulsorily. On the basis of this the preceding one had issued statement (Nass)

about his appointment. Thus you must tell us who that Imam is and what his name is. You should guide us to him.

They will be told that this matter is related to the traditions and in fact it is transferring to another, what we are talking about because the topic of our discussion was that when the Holy Prophet (S) passes what is it that is considered necessary my human reason? And whether it is possible that he should not have appointed anyone as his successor and that he should not issue text of appointment (Nass) about an Imam who has the above-mentioned qualities? Thus when it is proved through arguments that it should be so, it is incumbent on us and on them that we investigate about the Imam of every period through traditional reports. The Shias have narrated the text of appointment (Nass) in favor of Ali (a.s.), and today in spite of their such large numbers and so many different countries they are holding fast to something which becomes a cause for us to have knowledge and act upon.

Especially when there is no sect opposed to them which may claim that the Holy Prophet (S) issued a statement for some other person. Thus if they oppose us from that which supporters of Zarathusht (opponents of truth) and other people of falsehood make, they shall be told:

Since today the condition of the Shias is like this that due to their large numbers and being far away from each other, they are like other Muslims, they do not recognize each other. On the basis of this the conditions of their past co¬religionists must also have been the same. Rather the Shia traditions and reports are stronger by way of truthfulness because neither is there any government backing them, nor any armed power or fear or greed. Traditions are fabricated when there is some greed, fear of death or sponsorship of some regime, whereas in Shia traditions nothing of the sort is found.

Hence if the text (Nass) of Holy Prophet (S) in favor of Ali (a.s.) as related by the Shias is correct it would also ratify the appointment of Hasan through Ali (a.s.) and of Husain through Hasan (a.s.) and then Ali bin al-Husain Zainul Abideen till Imam Hasan Askari (a.s.) and then the Hidden Imam (a.s.). It is so because all the trustworthy companions of his father, Imam Hasan Askari (a.s.), have testified to his Imamate and the Twelfth Imam disappeared because the tyrant ruler was in his hot pursuit and he had placed surveillance on his home and his ladies since the past two years.

If it is said whether in that time the disappearance of the Imam is the best proof of the correctness of his Imamate we shall say: Yes, because the reports that have passed regarding this are based on the truth and are well-known also.

A person who was present in the company of Imam Hasan bin Ali al-Askari (a.s.) and who was also among the close confidants of the Imam says his contact with Imam Hasan bin Ali al-Askari (a.s.) continued and the Imam's letters and commands and prohibitions used to reach the Shias through him. This continued till this intermediary breathed his last. After that another Shia person, whose identity was guarded closely was appointed as the successor to the first intermediary.

And we are asked regarding occultation that if it is possible and all right for the Imam to remain hidden

for thirty years or more, how can you deny that the world is empty of his presence? They shall be replied: The end of his existence would imply that the Divine Proof would vanish from the earth and the religious law would become ineffective because there would be no one to protect it. But if the Imam, by the order of Allah, the Mighty and Sublime and due to risk to his life remains concealed and a well-known reason related to this is present and the Divine Proof is established, because he himself is present in the world and his gate and reason both are recognized.

However, apparently not issuing verdicts (Fatwa) and not commanding and prohibiting is not the reason that the Divine Proof has become invalid. And there are precedents for this. The Holy Prophet (S) remained in the Sheb (valley) of Abu Talib and in the initial period of his ministry and called the people secretly till his position strengthened and a community developed. In all those circumstances he was a Messenger Prophet and divinely appointed and his precautionary measures and secretive behavior with some persons regarding religious propagation did not invalidate his prophethood and neither had it ended his position as Divine Proof.

After that he entered the cave and stayed in it, while no knew about his location; this also did not invalidate his prophethood. However if his being would have vanished, his prophethood would have also ended. The same thing applies to the Imam. It is possible that the despot may keep him under arrest for a long time and does not allow anyone to meet him so he can neither issue a verdict nor teach anyone or explain the divine commands. But in any case the Divine Proof shall remain in effect and obligatory for all because he himself is present with his being in this world.

And if a prophet or an Imam does not explain the divine law, teach people and issue verdicts, his prophethood and Imamate does not end but if his being itself vanishes the Divine Proof shall also go away and become invalid. Therefore it is possible and permissible that the Imam may remain concealed for a period of time if he fears something and this does not invalidate the Divine Proof.

Thus if they object that what should one who needs to know about a religious problem do? He shall be told: He will do same as a person who might have accepted Islam at the time when the Holy Prophet (S) was hiding in the cave. If according to divine wisdom the latter is permissible, the former shall also be allowed and possible.

Among the clearest proofs regarding Imamate is that a miracle and a sign that Allah, the Mighty and Sublime bestowed to the Holy Prophet (S) was that he presented the stories of all the previous prophets and the knowledge of Torah, Injeel and Zaboor, whereas apparently he could not read or write, and he had also not met any Christian or Jew. And this was among his clearest and greatest miracle.

Husain bin Ali (a.s.) was martyred and he left behind Ali bin al-Husain as his successor, while he was a young man of hardly twenty years. He remained aloof from the people and did not meet anyone except his close companions. With regard to the ritual worship he was at an advanced stage and very less could be obtained from his knowledge because the circumstances were extremely severe and it was the

time of Umayyad oppression. After him came his son, Muhammad bin Ali (a.s.) who had the title of Baqir (splitter) because he expounded knowledge.

Thus he left a great legacy in knowledge of religion, Quran, Sunnah, biography and military events. After him Ja'far bin Muhammad (a.s.) also dispensed knowledge in such a way that none of the arts and sciences remained deprived of his treasure of information. Thus he interpreted and explained the Quran and Sunnah and related the events of battles and prophets that neither he nor his father, Muhammad bin Ali or his grandfather. Ali bin al-Husain had seen. The traditional reports of all the Muslims also do not make a mention of his having obtained this knowledge from anyone. And this is the greatest proof that knowledge of the Prophet reached to Ali (a.s.) and then to every subsequent Imam.

After that from the same things he brought so many and spread them among the people in such a way that there did not remain anything from the arts and sciences but that he made many of the points clear in it. He interpreted the Quran and Sunnah narrated the battles and stories of prophets so that even the Ahle Sunnat tradition narrators and jurisprudents cannot say that he, his respected father, Muhammad bin Ali or grandfather Ali bin al-Husain have received instruction from a particular person.

It is the best proof that they had received all knowledge from the Holy Prophet (S), then from Ali (a.s.) and other Imams one after another. Hence it had been the practice of the Holy Imams (a.s.) that when they are asked about any prohibited or lawful matter of Islam they give similar replies, without having obtained knowledge from any of the people. Then what argument can be better than this to prove their Imamate and that the Holy Prophet (S) had appointed them, taught them and transferred the knowledge and sciences of the previous prophets to them? And have we in normal conditions, ever seen anyone talking of such things as did Muhammad bin Ali and Ja'far bin Muhammad (a.s.), whereas they had not learnt any of these things from the people?

If someone says that they might be learning about these things in a secret manner, he would be told: The same allegation has been made by the atheists and materialists regarding the Holy Prophet (S) that he had learnt to write and also obtained knowledge of Quran. How is it possible to think in such a way about Muhammad bin Ali and Ja'far bin Muhammad (a.s.), whereas as the sciences and knowledge that they expounded was such that other than them no one else had spoken about it?

We are asked that the son of Hasan Askari (a.s.) never became clearly apparent to either a Shia or a Sunni, then how you people concluded that he is present in the world. Have you seen him or some people have told you about it in a widely related report (Mutawatir) that they had met him?

They shall be replied: Indeed all the information regarding religion is obtained through deduction. Hence we recognized Allah, the Mighty and Sublime through arguments and proofs, whereas we have not seen Him through our physical eyes, and neither has any person told us that he has seen God. And we recognized the Holy Prophet (S) and knew about his presence in the world through traditions and reports came to know about his prophethood and truthfulness through deduction and also concluded through

deduction that he had appointed Ali Ibne Abi Talib (a.s.) as his successor after him.

We also learnt that the Holy Prophet (S) and all the Imams after him are the scholars of Quran and Sunnah and it is not possible for them to make a mistake in any of these things, forget them or lie about them. We derived this also through deduction. In the same way we learnt that Hasan bin Ali is an Imam who is necessary to be obeyed and we knew through widely related (Mutawatir) traditions and through the truthful Imams that after Imam Hasan and Imam Husain (a.s.) Imamate can go only to the son of an Imam and it cannot pass on to the brother or any other relative.

On the basis of this it became necessary that no Imam shall leave the earth without leaving one of his sons as the Imam. Therefore when the Imamate of Imam Hasan Askari (a.s.) was proved, and it was also proved that he has passed away from the world, it is naturally concluded that he must have left one of his sons as his succeeding Imam and this is a proof of the existence of Imam Qaim (a.s.).

The above objection can also be replied by saying that Imam Hasan Askari (a.s.) also left behind a trustworthy and reliable group of people who during his lifetime used to narrate matters of Islamic law on his authority and also conveyed to him correspondence from his followers and their questions. They used to take replies to the peoples' queries and take them back to the people. These secret agents of the Imam were absolutely trustworthy and righteous because the Imam has certified to their reliability during his lifetime.

When Imam Hasan Askari (a.s.) passed away, all these agents were unanimous that he has left a son, who is the next Imam and they advised the people not to ask his name and allow him to remain concealed from the enemies. The despot searched for him in the severest manner and had since long ago kept the house of Imam Hasan Askari (a.s.) and his pregnant slave-wives under surveillance. Anyhow, after Imam Hasan Askari (a.s.) the letters of his son regarding religious problems reached to the Shias through more than twenty reliable companions of the Imam. After that the correspondence ceased because most companions of Imam Hasan Askari (a.s.) had breathed their last.

Only one person remained among those who had witnessed the affair of Imamate with their own eyes, regarding whose reliability and righteousness all were agreed. This person advised the Shia people to remain silent and not publicize the matter of Imamate, and the correspondence with the Imam had also ceased. Thus the evidence that I have mentioned, on the basis of that, the Imam's existence is proved. And apart from this, whatever I have explained about the companions of Imam Hasan Askari (a.s.) proves the correctness of traditions they narrated about the Imam, traditions about the Imam's occultation, and the fact that there shall be two occultations, one being more difficult than the other.

Our belief and tenets of faith today, regarding the occultation of the Imam, does not in any way resemble the Waqifiya sect that believes in the occultation of Imam Musa bin Ja'far (a.s.), because the matter of his death is a well-known fact. His death and burial was witnessed by multitude of people and more than 150 years have passed after that, but during this period no one has reported seeing him or having

correspondence with him.

Their claim that he is alive implies the refutation of those senior people of faith who had seen him dead, whereas many Imams came after him, who presented many of the things that Musa bin Ja'far had presented before. And in this claim of ours the Imam's occultation is neither a refutation of a sighting or feeling nor is it an impossible claim. It is also not a claim that reason may deny and something that is opposed to normality.

Regarding him there are still present some among his reliable and secret Shias who claim that only they are the means to reach him and a channel through which the Imam's verdicts are conveyed to his Shias. And so far the occultation has not even prolonged to an extent that could be against the normality of a concealed one. Thus to testify to these traditions leads one to have faith in the Imamate of the son of Imam Hasan Askari (a.s.) as I have explained. Also that he has gone into occultation as mentioned in traditions on that matter. These traditions are well-known and even widely related (Mutawatir). It was also a fact that the Shias were expecting it and they repose hope in him just as they expect that Qaim (a.s.) would rise up with truth to establish justice, and we pray to the Almighty Allah that He give us a goodly patience and good sense (Taufeeq) to remain firm on this belief.

Abu Ja'far Muhammad bin Abdur Rahman bin Qubba ar-Razi, says in refutation of Abu Zaid Alawi's Al-Ashaad that: The author of this book after writing about many non-controversial matters says, and the Zaidiyyah and the Mutamma (Imamiyah) have said that the Divine Proof shall be from the progeny of Fatima (s.a.) and it is based on the saying of the Messenger of Allah (S) in the Farewell Hajj about which all are unanimous.

And also on the day when he came out to lead the prayers when he was in his terminal illness he said: "O people, I leave behind among you two weighty things, the Book of Allah and my progeny. Remember that the two shall not separate from each other till they do not reach me at the Kauthar Hauz (pool). Know that, you shall never go astray as long as you remain attached to these two." Then the author has emphasized on this tradition and mentioned points about which there is no controversy.

Then he says that Imamiyah opposed the consensus (Ijma) and they claim Imamate to be exclusively reserves for only one line of descendants from the Prophet's progeny. After that they claim it for only one particular person and that also for every period of time.

Relying fully and solely on the Almighty Allah I say: Without any doubt, in the saying of the Messenger of Allah (S) there is clear indication and proof of the veracity of the claim of the Imamiyah sect. And it is that the Holy Prophet (S) said: "Indeed I am leaving something among you. As long as you remain attached to it you will not deviate, and they are the Book of Allah and my progeny and Ahlul Bayt." This proves that after him neither the Divine Proof shall be from non-Arabs nor from any other Arab tribe.

Then the Holy Prophet (S) made his statement conditional in such a way that it clarified and explained its meaning. Hence he said: "Know that, they shall never separate from each other till arrive to me at the

Kauthar Hauz (pool)." Thus he conveyed to us that the Divine Proof from his progeny will never separate from the Quran. So if we remain attached to this progeny which never separates from Quran, we shall never go into misguidance. Another point is that the personality which would never separate from the Book of Allah and which the Ummah is obliged to follow, must be under the dictates of reason such that it should have complete knowledge of the Book. Such a person should be trustee and defender of Quran. He should be able to distinguish between the abrogator and the abrogated and the general and conditional verses of this Book. He should know the difference between its recommended and obligatory, the clear and the ambiguous so that he place everything in its proper place as the Almighty Allah has done.

He should neither prefer the unpreferrable nor ignore the preferable. And it is necessary that he should have encompassing knowledge about religion so that it may be possible to remain attached to (or rely on) him and that it should be possible and right to take his opinion in matters of Quran and Sunnah in which there is difference of opinion among the Ummah. Because if there is a part of religious knowledge that he is unaware of it won't be possible to remain attached to him. When such would be his position he will not remain reliable about the Book of Allah. And he would not be immune from error. He might construe the abrogator to be abrogated, the clear to be ambiguous and the obligatory to be recommended and such other things.

When this happens, the Divine Proof and the one who follows him would be equal and same. But since this is absurd and impossible, what the Imamiyah have said is correct. It is that the Divine Proof shall be from the Prophet's progeny, and that he should be knowledgeable about the religion, infallible and trustworthy with regard to Quran. Thus, if Zaidiyyah people may find such qualities in their Imams, we shall be foremost in following them and if it is not so, truth is more deserving to be followed.

A senior scholar of the Imamiyah says: Our statement that the Divine Proof shall be from the progeny of Fatima is not an unqualified statement. There are conditions presented in it. And this is not deducted from only one tradition. Other narrations are also utilized to reach to this conclusion. First of all when we saw the Holy Prophet (S) from among his progeny and Ahlul Bayt accorded special attention to Amirul Momineen (a.s.), Hasan and Husain through various ways and told us about their exalted status in the view of the Almighty and that also with his practical actions that he performed, and which were so well-known that there cannot be any controversy regarding them between Zaidiyyah and us. And whatever we have said about their exalted glory, the Almighty Allah has guided us to it in Quran:

Allah only desires to keep away the uncleanness from you, O people of the House! And to purify you a (thorough) purifying.83

In the same way through Surah Hal Ataa and similar other statements. Thus when the Messenger of Allah (S) presented those things and clearly informed his Ummah that from among his descendants who can precede them in status and he is not a person with whom one can claim relationship, and neither is he such that he should make anyone superior or inferior except on the basis of religion. Thus all this

showed that the Imams have achieved this position due to their eligibility; and they were eligible because they had some special qualities.

After all this when the Holy Prophet (S) said: 'Indeed I have left two things for you; one is the Book of Allah and the other is my progeny', we understood that he implied the same Imams and not some other people; because if there had been from his progeny such a person also, he would have appointed him also and would have informed about his exalted grade so that his attitude towards Amirul Momineen, Hasan and Husain (a.s.) would not have been partial as it is very much clear. And all praise is for Allah. Later we were guided to the fact that Imam Hasan (a.s.) is the Imam after Amirul Momineen (a.s.) because the latter appointed him as his successor and his brother (Imam Husain) followed him with absolute willingness.

As for your saying that we have gone against consensus and restricted the Imamate to only one family, we ask you against which consensus have we gone? We have no idea about it. Except that the opposition of Imamiyah to Zaidiyyah sect should be construed as going against consensus. If this is the case there is no problem in your associating the Imamiyah with which you are doing and the consensus that was given for Quran can also be there for you. Do you not say that Imamate is not lawful except for the descendants of Hasan and Husain? Now why have you restricted this for only the descendants of these two? And why did you exclude other members of the clan? Shall we present a better argument than what you have presented? If Allah wills we shall further clarify what we have said in the coming pages.

Further on the author says: Zaidiyyah people say that Imamate is lawful for all the people of the Prophet's progeny because the statement of the Messenger of Allah (S) is general, in which he has not specified anyone and Allah, the Mighty and Sublime has said about them, excluding others:

ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا

Then We gave the Book for an inheritance to those whom We chose from among Our servants. 84

I say: And the good sense (Taufeeq) is from only Allah. The author of this book has committed an error in what he has said because Zaidiyyah restrict Imamate to the descendants of Hasan and Husain (a.s.) and the dictionary meaning of 'Itrah' is descendants of the uncle; that is whoever is closer in relation he would be included in that. This matter is established among the experts of lexicology and neither anyone of them have said that 'Itrah' does not include anyone except the son of the daughter of paternal uncle.

It was something that they used to repose hope in and they are deceiving themselves through this and they are alone in this claim to support which there is neither any explanation nor any evidence, because what they claim is neither logically correct nor such a thing is present in Quran, Sunnah or the science of

Arabic language. You can see the lexicon and ask the experts of language who will tell you that 'Itrah' refers to the closest relatives among the paternal uncles and their children.

If the author says: Then why are you of the view that Imamate shall not go to such and such person and his sons even though they are 'Itrah' in your view?

We shall reply that what we have said is not on the basis of analogy (Qiyas), it is only the attitude of Messenger of Allah (S) towards the three holy personalities that we have quoted. Thus if His Eminence has the same attitude and behavior with any other person, we would have had no choice but to follow him. But as for his saying that Allah, the Mighty and the High said:

ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا ۖ

Then We gave the Book for an inheritance to those whom We chose from among Our servants. 85

He would be told that among your opponent from Motazela or others, people have opposed you with regard to the interpretation of this verse. And the Imamiyah also oppose you; and you know from the Imamiyah takes precedence in righteousness. The least that was obligatory on you was that you should have supported your claims with solid proofs as you have claimed to have written the book to guide the people to truth. And if you had not been able to completely prove your point at least you should have given satisfactory justifications. If that were also not possible you could have at least refrained from trying to disprove the stance of the opposite party. It is so because there is no one who cannot quote the Quran and try to prove his stand on the basis of personal interpretation. Indeed, your and our enemies have claimed that the saying of the Almighty Allah:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ

You are the best of the nations raised up for (***the benefit of***) ***men...*** 86

implies that all scholars, scholars from the progeny and scholars of Murjia are the same and walk the same path and there is no consensus and the proof is not established except through the knowledge of the progeny. So is there any different between that and your claim? Are you satisfied with that which is claimed or you would ask them for proof? If he says I will ask for proof, he will be told to first bring the proof for the verse which he says implies the progeny. That progeny is the same descendants and except for Hasan and Husain there are no other descendants. Like the descendants of Ja'far or others whose mother was not Fatima.

Then he said: The Mutamma (Imamiyah) will be asked: What is your proof that Imamate is the right of

one and not of others, and others have been restrained from it? Thus if they present inheritance as a proof they will be told that these Mughairiya people claim that Imamate belongs to the descendants of Imam Hasan (a.s.) and they believe that it was transferred from one to another in his generations, and that also through the will of his father. In this way they are opposing you in your claim just as you are opposing others who claim that.

So I say: Reliance is only on Allah. The proof that Imam should only be one and it is that indeed none can be Imam except the most superior one and being superior is possible in two cases: that is either he could be superior to all or superior to each of them. In any case not more than one can be the superior most, because it is impossible for anyone to be superior to the Imam. When this is proved and Zaidiyyah also agree to it, then the only thing possible is that in every age there can be only one Imam.

The difference between our stand and that of the Mughairiya is absolutely clear. The favor is from Allah alone, and it is that the Holy Prophet (S) clearly pointed out to Hasan and Husain (a.s.) and restricted the Itrat to them as we have mentioned before. Thus when Imam Hasan (a.s.) passed away, Imam Husain (a.s.) was more rightful for that because Imam Hasan (a.s.) had himself pointed to him. It was so because the Holy Prophet (S) had indicated to the Imamate of Imam Husain (a.s.) and restricted it to him.

Hence if Imam Hasan (a.s.) has made a will about the Imamate of his son, it would have been in opposition to the Messenger of Allah (S), and Imam Hasan (a.s.) is immune from this. Also we have no doubt that Imam Husain (a.s.) was superior to Hasan Muthanna Ibne Imam Hasan bin Ali and in fact only the superior one can be an Imam in our view and in view of Zaidiyyah. Thus whatever we have mentioned proves the falsity of Mughairiya and the bases on which they had constructed their belief were destroyed.

When we considered Ali bin al-Husain bin Ali (a.s.) for having those special qualities, it was not due to our partiality to him, neither have imitated anyone in this regard. We had heard traditions and reports about him while we did not come across similar reports about Hasan Muthanna.

Whatever has been related about his knowledge of lawful and unlawful things clearly shows that he was unaware of it. In the same way from his successor and from Imam Ja'far Sadiq (a.s.). We did not hear anything from Hasan Ibne Hasan through which can be compared to what we have heard about the knowledge of Ali bin al-Husain (a.s.). And the one who is knowledgeable about religion is more deserving of Imamate than the one who has no knowledge.

So, O Zaidiyyah people, if you have received some knowledge of the lawful and the prohibited things from Hasan bin al-Hasan, tell us about it. If not, think deeply as per the saying of Allah, the Mighty and Sublime:

يَهْدِي لِلْحَقِّ ۗ أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمَّنْ لَا يَهِدِّي إِلَّا أَنْ يُهْدَىٰ ۖ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ

Is He then Who guides to the truth more worthy to be followed, or he who himself does not go aright unless he is guided? What then is the matter with you; how do you judge?87

We don't deny the merits, purity, nobility and justice of Hasan Muthanna, but Imamate is not given except to one who has knowledge of religion, recognition of divine laws and interpretation of the Book. We have not seen Zaidiyyah sect having faith in an Imam who believes in interpretation (Tawil) of Quran according to personal opinion and deriving laws of Shariah through analogy (Qiyas).

While the interpretation of Quran is not possible without deducing because there was a strong possibility that if Quran had been revealed in only one dialect and the scholars of that language would have known its implications.

But the fact is that the Quran was revealed in many (Arab) dialects and its interpretation is not possible except with the help of the explanation of law-maker. Like the prayer, Zakat, Hajj and whatever is mentioned in this regard. And there are some things in it whose implication is not known except through the explanation of the law-maker (Tauqeef). On the basis of this it is not right to take its literal meaning, because prior to this you are all needful to know that in the discourse that you want to interpret there is no scope at all in its explanation and interpretation; neither in brief nor in detail.

If someone says that it cannot be denied that whatever is supposed to be learnt through the explanation of the law-maker, the Almighty Allah taught it know to His Messenger (S). And whatever is to be known from deduction was entrusted to the scholars, and made each part of Quran an explanation of another. Therefore we are excepted from replying to this claim which you are making about this explanation of the law-maker.

He shall be told: It is not possible that it should be as you are saying because we would find two different contradictory interpretations for one and the same verse and both will be correct according to lexicon and both can be followed and through both we can serve Allah. And it is not right for a wise speaker to make a statement having two contradictory meanings.

If someone says that no one denies that in Quran of the two meanings only one is proved, but the thing is that when those who have knowledge of Quran, whenever they make effort they would be able to know the correct implication.

This person will be told: We reject this statement of yours and we shall inform you of the reason also and it is that the indication in Quran to the correctness of one of the two implications is not without two possibilities. Either there is a scope of interpretation in it or it is not open to interpretation. If there is

scope of interpretation in it, the same thing will apply as was said about the mentioned verse. But if there is no scope of interpretation, it is certainly explanation of the law-maker and in its meaning a text (Nass) and it is necessary that anyone who understands the language will not have any difficulty in arriving at the correct meaning.

It is something that reason cannot deny, and such an act can be rightly performed by a wise one. However if we ponder upon the verses of Quran, we will not find them as such. Rather we will find that differences of opinion with regard to their interpretation are still there among the experts of language. Also, if there are some verses that explain other verses, in such a way that there is no scope of interpretation, a group that contradicts would be stubborn and it is impossible to expose them with a little effort.

One who have interpreted the verse must be ignorant of lexicon and someone other than a language expert, because when there is no scope of interpretation in a statement but you have imposed weird implications on it, it will be completely distorted. So, O you Zaidiyyah people, tell us about one verse of Quran which proves interpretation by way of text (Nass) or explanation of the law-maker and regarding which the intellectuals have had a difference of opinion. And its being difficult itself proves that there must be such an interpreter of Quran who is aware of the aim and implication of the Almighty Allah and says that he is absolutely certain of it.

Then the author says that the Khattabiya group claims Imamate for Ja'far bin Muhammad and says that he had received it through the will of his respected father. They believe in his return (Rajat) and oppose all those who believe in Imamate after Imam Ja'far Sadiq (a.s.). They consider you Imamiyah to be in agreement with them in the Imamate of Imam Ja'far Sadiq (a.s.) and they differ with you in the Imamate of other Imams.

Thus I say and only upon the Almighty Allah I rely that Imamate is not proved through anyone's agreement or disagreement. It is proved through evidences based on the truth. And I think that this author has tried to create a misunderstanding because Khattabiya is an extremist group and there is no connection between them and the Imamiyah. He may reply: I meant the sect that has stopped at the Imamate of Imam Ja'far Sadiq (a.s.) and which does not believe in the other Imams.

So this sect will be told that we believe Imam Musa Kazim (a.s.) to be the Imam after Imam Ja'far Sadiq (a.s.) as you have believed that after Imam Muhammad Baqir (a.s.) the Imam is Imam Ja'far Sadiq (a.s.). And we have believed that Imam Ja'far Sadiq (a.s.) has passed away and that his venerable father has also passed away. And the difference between you and us is the same as that between the Sabaiya and the group that has stopped at the Imamate of Amirul Momineen (a.s.). Thus you may say whatever you like.

Moreover the author will be told: You should know that the difference between you and those who believe in that Imamate is the right of the descendants of Abbas, Ja'far and Aqil, of those who are

knowledgeable and virtuous among them; they also try to prove through lexicology that they are also from the progeny of the Prophet and they say that indeed the Messenger of Allah (S) had implied the whole progeny and not restricted the Imamate to three persons, that is Amirul Momineen, Hasan and Husain (a.s.) about whom we have explained before.

Then the author says: The Shamtiya sect claims that Imamate was transferred through will of the father from Abdullah bin Ja'far bin Muhammad, while the Qahtiya sect claims the Imamate for Ismail bin Ja'far that he got it through the will and inheritance of his father and before that they believed in the Imamate of Abdullah bin Ja'far.

Today they are called Ismailiya because the generations of believers in the Imamate of Abdullah bin Ja'far have become extinct. There is also a group from the Qahtiya call Qaramtiya and they believe in the Imamate of Ismail bin Imam Ja'far Sadiq and they say that he received it through the will and inheritance of his father. Another group is of the Waqifiya that claims the Imamate of Imam Musa bin Ja'far (a.s.) and they expect him to return.

However the invalidity of the argument of the Qahtiya group is so clear that it cannot remain concealed because Ismail died before Abu Abdillah Ja'far Sadiq (a.s.) and a deceased man cannot be the successor of one who is alive. On the contrary a living person can be a successor of one who is dead. However this sect has blindly followed their leaders and ignored the evidences against their stand. NO more explanation is required as their falsehood is very much obvious and deserves to be condemned.

As for the Qaramatiya! They have opposed Islam in everything because they distorted the acts of Shariah and committed all sorts of indecent acts and included them in their religion, in spite of the fact that the Imam is needed to protect religion and to establish the law of Shariah. Hence if the Qaramatiya claim that Ja'far bin Muhammad or his successor appointed one as the successor who opposes Islam and Shariah and deviates the Ummah from the right path it treads, their falsehood will at once become obvious for all, no other proof would be required for that.

The difference between us and all other sects is that we have among us scholars of traditions who live in different places far away from each other and all of them have narrated the verdicts of lawful and the unlawful from Ja'far bin Muhammad (a.s.). In this way under normal circumstances it is impossible that all of them should be fabricated untruths. These people have also narrated from their predecessors that Abu Abdillah Imam Ja'far Sadiq (a.s.) has made a bequest for the Imamate of Imam Musa Kazim (a.s.). Then reports have been narrated about the merits, superiority and knowledge of Imam Musa Kazim (a.s.) and these reports are well-known, whereas we have not heard except claims being made by the other sects.

How can widely related (Mutawatir) reports be compared with unreliable traditions? Hence if you ponder upon the correct narrational reports you would come to know the difference between Imam Musa Kazim (a.s.) and the other two sons of Imam Ja'far Sadiq (a.s.), Muhammad and Abdullah. In this matter we

test through those five verdicts of the lawful and the unlawful whose reply was given by Imam Musa Kazim (a.s.).

If we had received the correct replies from the followers of anyone of them (Muhammad and Abdullah) we would have said that they are right. The Imamiyah have narrated that Abdullah bin Ja'far was asked what is the quantity of Zakat applicable on an amount of two hundred Dirhams? He said: Five Dirhams. Then he was asked what is the Zakat of a hundred Dirhams. He said: Two and a half Dirhams.

If someone challenges Islam and Muslims that he is having someone who has created a like of the Quran and asks what is the difference between that and the Quran we will tell him that the Quran is well-known and available in every home and that he should bring the book he has compiled so that we may see what the difference is between the two. It is exactly the same thing that we say about the Imamiyah and other sects.

Our traditions and narrational reports are in possession of Shia scholars residing all over the world, but you show us the reports regarding what you claim so that we may clarify the difference between them or you might claim to have traditions that none has heard or known about. If you ask us the difference between these unknown traditions and the famous ones, it would be something that anyone can claim and if such claims can invalidate the authentic traditions of the people of the truth, that is the Imamiyah sect, the same type of claim by the Brahma can invalidate the traditions, narrations and happenings of Muslims. This is very much clear and thanks be to Allah.

The Sanawiya sect has claimed that the founder of their group, has shown miracles and they are in possession of such things that prove their veracity. So the Muslims told them it is a claim that anyone can make. So you tell us something so that we may guide you to that. It cannot remove any sort of excuse and neither can anything be proved from it and this is just like the reply of the author of this book.

The author shall be told that the Bakaria and the Baziya sects have claimed that the Holy Prophet (S) has issued statement of appointment (Nass) on the caliphate of Abu Bakr and you refuted this claim of theirs like we refuted your claim that Abu Abdillah Ja'far Sadiq (a.s.) had made a bequest regarding the Imamate of those two. So you must present your evidence and clarify the difference between yourself and the Bakaria and the Baziya sects so that we may inform you what the difference is between us and those you mentioned.

The author shall also be told that he is one who claims that Ja'far bin Muhammad Sadiq (a.s.) was following Zaidiyyah faith and that he did not claim his Imamate in the way Imamiyah say he did. While the fact is that Muhammad bin Ismail bin Ja'far bin Muhammad has made a claim against the claim of your companions and they say that they are quoting from their elders. So you tell us what is the difference between you and them? So, we may present something better; and this is in consonance with justice and much better for you.

Another difference is that believers in the Imamate of Muhammad bin Ja'far and Abdullah bin Ja'far admit that Husain (a.s.) appointed (did Nass) for Ali (Zainul Abideen) and Ali did for Muhammad (Baqir) and Muhammad for Ja'far and our argument that Ja'far did Nass for Musa Kazim (a.s.) is the same that we present and it is that Husain (a.s.) appointed (did Nass) for Ali (Zainul Abideen).

Another point is that if the Imam reappears and Shias begin visiting him, his knowledge will become open, his awareness of religion will be clear for all. We have seen that narrators and scholars of traditions having recorded reports about the knowledge of Imam Musa Kazim (a.s.) about Islamic law; these traditional reports have been compiled in book and hadith collections and are well-known. Also the personal merits of Imam Musa Kazim (a.s.) are so famous that no scholar of Shia and Sunni is unaware of it. It is a distinctive quality of Imamate. When we found it in Imam Musa Kazim (a.s.) and not in others we concluded that he alone is the Imam after his father and not his brother.

One more point is that: Abdullah bin Ja'far died without leaving a son and neither did he appoint anyone. Hence those who had believed in his Imamate returned to the belief in the Imamate of Imam Musa Kazim (a.s.). After that the only difference between our traditions and theirs is that traditions do not bring certainty till there are people in the way of their narration such that if they narrate a report all the excuses should disappear.

Now we do not argue about their elders, we remain content with asking them only to tell us how many tradition scholars are there in their sect in the present age so that the wide narration (Tawatur) of their traditions may be proved, just as we are able to prove this on our part. Hence if they are capable of this, they should bring it out and if not, the difference between them and us is very much clear. And praise be to Allah.

And those who stop at the Imamate of Imam Musa Kazim (a.s.) are treading the same path as that of those who have stopped at Abu Abdillah Ja'far Sadiq (a.s.). We have not seen the death of any elder scholar; its testimony has reached us only through reports and narrations. So we shall ask anyone who has stopped at the Imamate of any of the Imams that what is the difference between them and those who have stopped at the Imamate of some other Imam. They will have no answer to this.

Then the author says: There is a sect among them that after Imam Musa Kazim (a.s.) believes in the Imamate of his son, Ali bin Musa (a.s.) and does not accept any other son of Imam Musa Kazim (a.s.) as the Imam. They think that he (Ali) has obtained the right to Imamate through the will of his father. After that Imamate was transferred to his descendants till it reached to Imam Hasan bin Ali (Askari) (a.s.). After this they claim that Imam Hasan Askari (a.s.) had a son and they call him by the title of Righteous Successor (Khalaf Salih), who died during the lifetime of his father.

So after Imam Hasan Askari (a.s.) Imamate went to his brother, Hasan. What they believed about Muhammad is falsified. They began to say regarding this: Allah has changed (did Bada) from Muhammad to Hasan as it was changed from Ismail bin Ja'far to Musa bin Ja'far as Ismail has died

during the lifetime of Imam Ja'far Sadiq (a.s.). Thus Hasan bin Ali al-Askari passed away in 263 A.H. and some of his companions referred to the Imamate of Ja'far bin Ali like the companions of Muhammad bin Ali, after his death, had turned to Hasan al-Askari (a.s.). Some of them were of the view that Ja'far bin Ali (Naqi) became rightful for Imamate on the basis of the will of his father and not his brother, Hasan bin Ali al-Askari.

After that they continued to transfer Imamate in the descendants of Ja'far considering it to be based on will and inheritance. All the sects are arguing with each other in the matter of Imamate and they label each other as infidels. They falsify each other and announce immunity from the Imamate of each other. Every sect is claiming the Imamate of his Imam to be based on will and inheritance and prove it through things like the knowledge of the Unseen, whereas nonsense is better than that. None of the sects is having evidence to prove its claim and each of them is opposed to others but in the claim of will and inheritance, all are the same.

Their proof in support of their claim is their own testimony and not the statement of someone else. It is something bereft of truth and a claim sans proof. If in addition to the matter of will and inheritance those claimants had any other evidence they would have indeed brought it out. And if to prove Imamate there is nothing other than will and inheritance, the Imamate itself is invalid because those who claim on the basis of will and inheritance are too many in number. There is no way one can reject the claim of one and accept that of the other, as the subject matter is the same for all. In other words, all of them are in agreement on falsifying each other and each sect is distinct from others regarding its claim.

Therefore I reply as follows: And it is only Allah that gives the good sense (Taufeeq) to follow the right path. If Imamate has been proved wrong because there are too many claimants for it, you accept the same about prophethood. We certainly know that many people have claimed prophethood. The author of that book has made such baseless allegations against the Imamiyah sect that it seems that all have faith in it. And there is no sect among them that does not believe in the change of destiny (Bada).

Infidel is the one who says that there are occurrences for Allah and that His knowledge is an attainment and if it is something other than this it is the belief of the Mughairiya sect. If someone attributes knowledge of the Unseen to the Imams, it is denial of Allah and in our view he has gone beyond the pale of Islam.

The least amount of justice that this author could have practiced was that he should have quoted the views of the rightful people accurately and he should not have said that since all the sects oppose each other it means that belief in Imamate itself has become invalid.

Now in our view, the Imam is recognized through some particular methods that we shall soon mention. Then we shall consider the statements of those people. If we find that there is no difference between the two we shall rule that the sect and belief is false. Then we shall ask the author which of those views and beliefs is correct.

His statement that 'one sect believed in the Imamate of Musa (Kazim) and after him accepted his son, Ali bin Musa (a.s.) as the Imam', seems to be coming from someone who is absolutely ignorant of the history and traditions of the Imamiyah faith, because except for those few who stopped at the Imamate of Imam Musa Kazim (a.s.) and those who adopted the belief in the Imamate of Ismail and Abdullah bin Ja'far, the majority of the Imamiyah reached consensus on the Imamate of Ali bin Musa (a.s.). They related traditions about him that are collected in books. Among the tradition narrators there were only five persons who at the beginning of this incident became associated with those beliefs, after that their number increased.

So how the author deemed it right to say: A group went to Musa Kazim? More surprising is the fact that he said: Till they reached to Hasan Askari and claimed that he had a son, whereas during the blessed lifetime of Ali bin Muhammad (a.s.) there was only one group among the associates of Faris bin Hatim that believed in the Imamate of his son, Muhammad. Thus it does not become a sensible man to ridicule his opponent with something that is utterly baseless.

What proves the falsity of the belief of those who believe in the Imamate of Muhammad, is exactly the same as what we have said about Ismail bin Ja'far because the story of both of them is the same and both of them died before the demise of their respective fathers. It is impossible that a living person should appoint as his successor one who has died and issue will in his favor. Since it is such an obvious thing there is no need of any further discussion.

The difference between us and those who believe in the Imamate of Ja'far (Kazzab/liar) is that his followers make contradictory statements because is related through his followers and also through us that Ja'far said: "I am the Imam after my brother, Muhammad." And some of them narrate that he said: "I am the Imam after my brother, Hasan Askari." There are also some who have quoted him saying: "I am the Imam after my father, Ali bin Muhammad."

As you see these reports refute each other, whereas our narration regarding Abi Muhammad Hasan bin Ali Askari (a.s.) is widely related (Mutawatir) and there is no contradiction in it. This is the clear difference between us and them. Then it also became clear on us that Ja'far (Kazzab/liar) was ignorant of divine laws because he was demanding from the mother of Imam Hasan Askari (a.s.) a brother's share in inheritance, whereas according to the law of inheritance followed by his ancestors when the deceased mother is alive the brothers are not supposed to get any share.

Thus when Ja'far (Kazzab/liar) didn't know this basic rule of inheritance and his ignorance was clear, how he could have been an Imam? In these matters we have to submit to Allah on the outward appearance. If we like we can say a great deal in clarification, but what we have said so far is enough to prove that Ja'far (Kazzab/liar) was not an Imam.

As for his saying that "They have claimed that Hasan Askari had a son," is wrong, because those people have not claimed, it is something that has been narrated from their elders and not only this, the narrated

reports also explain the circumstances of this son going into occultation. The people created controversies only at a later stage. Thus one who likes may refer to their books for all the details.

As for his statement that, “All these sects argue with each other and accuse each other of infidelity,” is absolutely true but the condition of Muslims is also the same. They also accuse each other of infidelity. Let him say whatever he likes and ridicule in any way, but the fact is that the Brahma people are just like him; they similarly accuse and ridicule Islam. It means that whoever is opposed is questioned in a matter in such a way that it is intended to be a ridicule of his religion and belief; if the same thing is turned on the questioner, the same objection will apply to his religion and belief that he had leveled against his opponent sect.

Thus that person is like one who is questioning himself and ridiculing his own religious belief. The same applies to the author of that book. Prophethood is the root and Imamate is its branch. Thus, when the author has admitted the root it is not correct to ridicule the branch. And help is sought from only Allah.

Then he says that if Imamate of a person about whom it is claimed can be proved through will and inheritance without a unanimous argument the Mughairiya are most deserving of this because all are having consensus regarding the Imamate of Hasan bin Ali. Regarding the Imamate of Hasan bin Ali also, the argument of the Mughairiya is that he became eligible for it after his father through will and inheritance.

This sect has not considered right the Imamate of someone else after consensus on the Imamate of Imam Hasan (Askari), on the contrary through the same argument they have appointed the Imamate among his descendants. Apart from this, the Imamiyah sects have contradictions regarding their religion. Some of them believe in corporeality (of God) and others have faith in the transmigration of soul. Some are of the view that Unity (Tauheed) is abstract and some believe that God is just.

Along with this they try to prove reward and retribution and some others follow the belief of predestination and think that reward and retribution is false. Some think that God is visible and some deny it but believe in change of destiny (Bada) and such other things of which the details will prolong the book. In these ways these people accuse each other of infidelity and announce aloofness from each other’s religion. Each of these sects has its own reliable tradition narrators and scholars who have conveyed the codes of religion from their respective Imams to the people and the people follow them.

Then the author says that when it is true that must also be true and it is something that is not possible and correct in our view and we have quoted the statement without making any additions. So there is no need to prolong the book through a discussion that has neither any evidence nor any benefit.

Therefore, relying only on the Almighty Allah I say: If the truth cannot be proved without a consensual argument no truth can ever be proved. First of all it would prove the invalidity of Zaidiyyah religion because their argument is not having consensus. Whatever he has mentioned about Mughairiya is like an argument that he has taken from the Jews because they always present this argument as a proof of

their veracity that we and they both agree on the prophethood of Musa (a.s.) while we have difference of opinion with them as regards the prophethood of His Eminence, Muhammad (S).

However to condemn us for having different beliefs and that all our groups follow what has been narrated from its respective Imam, he has taken this method from the Brahma because they ridicule Islam in exactly the same way.

As for Imamate, may Allah give you felicity, it is proved for us through text of appointment (Nass), apparent excellence, knowledge; along with this duties related to hearing and through his needlessness of analogy and personal deduction regarding the practical law. We have known about the Imamate of every Imam only through this. Very soon we shall present a satisfactory explanation regarding differences among Shias.

After that the author says: Their difference is either from their personal side or it is from the narrators of traditions or from their Imams. Thus if this difference is from their Imams we shall say that an Imam is one that unites all people on a matter not that he should cause dissension in the Ummah, especially when his followers are less in number against their enemies and there is no guaranteed that each of them is safe from the other.

What is the difference between the Imamiyah sect and other sects when inspite of being with the Imams and Divine Proofs it is having more defects than those who have no Imam? While the fact is that they are much behind the Imamiyah in differences in religion and in making accusation of infidelity towards each other. However if these differences are from the side of those who have brought the religion to them (narrators of traditions), what is the guarantee of the correctness of this Imamate, which has reached them through such people? Especially when one for whom Imamate is claimed is such that his existence is absent and his person is not seen. Also, he is the Divine Proof and is having the knowledge of the Unseen.

Thus when his best associates, who are intermediaries between him and his followers, are liars and they attribute falsehood to him, how can the one who is having the knowledge of the Unseen is unaware of this? The third possibility is that this difference in the religion of Mutama is from their own side and not from the side of their Imams. Thus what is the need of Imams for Mutama when they themselves are needless and accomplished in knowledge and their Imam is behind them, who does not restrain them in anything? Even though he is the interpreter of religion and Divine Proof.

It is the best proof that he is non-existent and if he is there, he is not having the knowledge of Unseen that they claim; because if he had been present there would have not been any scope of him not explaining the divine laws for their Shias. As Allah, the Mighty and Sublime has said:

وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ

And We have not revealed to you the Book except that you may make clear to them that about which they differ, 88

Thus as the Prophet explained to his Ummah, it is also obligatory for the Imam to explain to his Shias.

So I say, relying on the Almighty Allah: The difference between Imamiyah is from those liars who, like in every period of time, entered their folds till the problem became serious. The elders of Shias were pious, striving and they referred to the righteous people. They never had personal views and could not discriminate.

That is why they accepted traditions from and trusted even those who had concealed their identity. When this went on increasing and the reality became known to the people they complained to their Imams about it, so the Imams ordered them to take those traditions and narrations that are accepted by all. But they did not do so and continued in their previous attitude. Thus betrayal was from their side and not from their Imams. The Imams also did not become aware of the false and true traditions that had got mixed as they were not having the knowledge of the Unseen (except what Allah informed them).

He was a righteous slave of Allah having knowledge of the Book and Sunnah and among the traditions of Shias he becomes familiar only with those that reach him. As for his saying: Then what is it that could keep them safe when such is their way in the matter of Imamate also? We shall say: There is a difference between the two as Imamate has reached them through widely related traditions (Tawatur) and there is no falsehood in Tawatur.

Also the fact is that traditions about matters other than Imamate are mostly solitary reports and solitary reports do not create certainty. Solitary reports can sometimes be true and sometimes false, which is not so in the case of Tawatur. This is our reply and whatever more is said about it would be invalid and unreliable. Then we would object: Can the difference of Ummah be devoid of the divisions that he has mentioned? If he replies in the negative, we shall say: Was the Prophet not sent to unite everyone? He would definitely say yes. He will be asked: Did Allah, the Mighty and Sublime not say:

وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ

And We have not revealed to you the Book except that you may make clear to them that about which they differ. 89

Again he will reply positively. Then he will be asked: “Did he make clear?” He will indeed agree to it. Thus he will be asked: “Then tell us what the reason for differences is? And satisfy us.”

As for his statement that: Thus what is the need of Imams for Mutama when they themselves are needless and accomplished in knowledge and their Imam is behind them, who does not restrain them in

anything? As reply he will be told that justice is the best thing for the people of religion. What statement have we made that shows that we are needless in ourselves? The author should tell us through what evidence he is making such an allegation against us. In fact when one who confronts without knowing who is he confronting, he is assailed by questions and answers.

However, his saying that: This is the best argument that he is not present, because if he had been present he would have mentioned the facts to end differences among his Shias. As Allah, the Mighty and Sublime has said:

وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ

And We have not revealed to you the Book except that you may make clear to them that about which they differ. 90

The author will be told: Tell us about the guiding progeny of the Prophet, is it possible for them that they do not explain the complete truth for the Ummah? If he says, 'yes', he has argued against himself and it can create trouble for him; because in spite of that the Ummah has differed and groups opposed to each other have appeared, some of which have accused others of infidelity. If he says: 'no', he will be told: This the best proof that the progeny is not present and this will also prove the invalidity of Zaidiyyah's claim, because the progeny, as Zaidiyyah say, had it been present it would have definitely narrated the truth to the Ummah and there would have been no scope for them to remain silent as Allah, the Mighty and Sublime has said:

وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ

And We have not revealed to you the Book except that you may make clear to them that about which they differ. 91

If he claims that the Progeny has narrated the truth for the Ummah but the Ummah did not accept it being inclined to selfish desires, he will be told that the same applies to what he has said about the Imamiyah sect, their Imams and their Shias and believes. And good sense is sought from the Almighty Allah.

Then the author says: They shall be asked why their Imam is hiding from the people? If they say: For safety of his life, then those who follow him should also be allowed to observe dissimulation regarding the pursuit of Imam. Especially when the follower is in hope and fear and had no knowledge about his Imam. If dissimulation is allowed for the Imam it will be first permitted for the public. What has happened

to the Imam that he observes dissimulation from his followers and hides fearing for his life? Whereas he does not practice any dissimulation in consuming their wealth. The Almighty Allah has said:

اتَّبِعُوا مَنْ لَا يَسْأَلُكُمْ أَجْرًا وَهُمْ مُهْتَدُونَ

Follow him who does not ask you for reward. 92

And He said:

إِنَّ كَثِيرًا مِنَ الْأَحْبَارِ وَالرُّهْبَانِ لَيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ

Most surely many of the doctors of law and the monks (***of Jews and Christians***) ***eat away the property of men falsely, and turn*** (***them***) ***from Allah's way.*** 93

This proves that the followers of falsehood are in pursuit of material wealth, while those who are attached to the Book do not ask for any recompense from the people; and only they are the guided. Then he says: If they say something else we shall reply to that also. Thus they will say only what a deficient ignorant says.

The reply for this objection is as follows: Indeed the Imam has not gone into concealment from his followers who seek his guidance. He is hiding from the enemies to survive. As for his saying that: If dissimulation (Taqayyah) is allowed for the Imam it will be first permitted for the public, he will be told: If you mean that the follower is allowed to save himself and flee for his life as it is allowed for the Imam, I would say that by Allah it is allowed.

If however you mean that it is allowed for the follower not to remain a believer in the Imamate of the Imam because he is supposed to observe dissimulation (Taqayyah), then such a thing is not allowed when the traditions tell him the same thing. Because an authentic report is as good as seeing with ones eyes and there is no dissimulation (Taqayyah) for conscience. Except for Allah no one knows what one believes in.

As for his statement that: What has happened to the Imam that he observes dissimulation (Taqayyah) from his followers and hides fearing for his life? Whereas he does not practice any dissimulation (Taqayyah) in consuming their wealth. The Almighty Allah has said:

اتَّبِعُوا مَنْ لَا يَسْأَلُكُمْ أَجْرًا

Follow him who does not ask you for reward. 94

This can be replied as follows: Imam is not in dissimulation (Taqayyah) in guiding the people. How can it be so when he has narrated the truth for them and called them towards it? When he has made them inclined to follow the rules of the Shariah. So much so that they became famous for this only and began to be recognized as such. They do not consume people's wealth, they only take the Khums (one-fifth part) that Allah has made obligatory on the people so that it may be utilized in the proper manner that Allah has also specified. It was the Holy Prophet (S) who announced the law of Khums and the Holy Quran has also mentioned it as follows:

وَاعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَأَنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ

And know that whatever thing you gain, a fifth of it is for Allah and for the Apostle and for the near of kin and the orphans and the needy and the wayfarer. 95

The Almighty Allah also said:

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً

Take alms out of their property. 96

Hence if there is anything wrong in collecting money it is when one does on his own without any divine command – help is sought is from Allah.

The author will be asked: Tell us when your Imam reappears whether he will collect Khums or not? Would he collect land tax and some share in war booty or not? If he says, 'no' it would mean that his Imam has opposed the Islamic command. If he says, 'yes', he will be asked that if someone were to object to them on the basis of the verse:

اتَّبِعُوا مَنْ لَا يَسْأَلُكُمْ أَجْرًا

Follow him who does not ask you for reward. 97

And the verse:

إِنَّ كَثِيرًا مِنَ الْأَحْبَارِ وَالرُّهْبَانِ

Most surely many of the doctors of law and the monks (***of Jews and Christians***)***...*** 98

What reply would you offer so that you can wait for the same reply from the Imamiyah sect? May Allah bestow you good sense (Taufeeq), it is something through which the atheists and infidels ridiculed the Muslims and I don't know who has kept them in this misunderstanding? Know that, may Allah give you the knowledge of righteousness and make you eligible for it, one should act only based on the Book and the Sunnah and they should not be opposed. Hence if our opponents can prove that what we have taken is against the Book and Sunnah, I swear by my life that the opponent's argument is right, but if it is not possible for them to do this, they should know that there is nothing wrong in acting in accordance with the Book of Allah and Sunnah as is very much clear.

Now the author says: They shall be told: We do not consider Imamate valid for one who cannot be recognized, therefore is there any way through which the recognition of your Imam can be obtained, whose Imamate you claim? So that we may also consider Imamate valid and possible for him like we consider for those from the Ummah who are present. If you cannot do so there is nothing which can permit Imamate for people who are absent. And all those who are not present, are absent. Hence the one for whom you claim the Imamate is proved as one for whom Imamate is invalid.

So I say: I seek Allah's help. The author shall be asked: Do you have any doubt in the existence of Ali bin Husain and his descendants whom we consider as Imams? Hence if he says, 'no', we shall say: Is it then permissible for them to be Imams? If he says, 'yes', we will say: Then perhaps you don't know that we are right in believing in their Imamate and may be you are wrong, and this is enough to exhaust the argument on you.

If he says, 'no', we will say: Then what is the use of proving the existence of our Imam? While you are not admitting to the Imamate of Ali bin Husain (a.s.) when their fame in knowledge and excellence is agreed to by both the friends and foes alike. Then he would be told: We recognized these personalities from the Progeny from the tradition that was mentioned. These personages are familiar with the interpretation of Quran and the laws of religion. Apart from this also we are in need of such personalities who may impart the knowledge of the meanings of Quran and clarify the difference between the commands of Allah and the instigations of Satan.

Then we came to know that among the descendants of Imam Husain (a.s.) the truth is with this group because we have seen that from the progeny whoever is opposed to their opinion, when he explains the

divine law or interprets the Quran, he does so in the method the scholars of Ahle Sunnah do. That is they follow personal opinion and analogy in deriving the laws of the Shariah which the Almighty Allah wants them to follow without questioning as it is only for their well being. Through this we came to know that those opponents are on falsehood.

Apart from this, whatever we have learnt from a pure group from the progeny, regarding the lawful and prohibited and divine laws, such things have never come to us from any other person. After that each Imam issued appointment text (Nass) in traditions for his successor till the matter reached to Imam Hasan bin Ali Askari (a.s.). When he passed away and no text became known to us and we could not find who the successor was after him, we referred to the books of our predecessors. In those books they had narrated about the occultation of Imam even at that time. Hence whatever we found in those books showed what the matter shall be with the successor of Imam Hasan Askari (a.s.).

It is that he shall remain concealed from the people and there shall be discord among the Shias, people will be confused about him. So we came to know that since our predecessors did not have the knowledge of the Unseen, therefore only our Imams must have informed them about all these matters through the traditions of the Holy Prophet (S). In this way, the Imam's existence and occultation was proved for us to the level of certainty. Thus if at this point there is some evidence that can prove our claims wrong, we ask Zaidiyyah to bring it out because we have no enmity with truth. And thanks be to Allah.

Then the author objected to us that with the claim that is used by those who stop at the Imamate of Musa Ibne Ja'far to prove their rightfulness. We have not stopped at the Imamate of anyone and we inquire about the differences between all those sects who have stopped at the Imamate of one or the other Imam. We have stated before that we are sure that Imam Musa Kazim (a.s.) has passed away, just as we came to know that Imam Ja'far Sadiq (a.s.) has passed away and if one doubts in the passing away of one of them, one automatically begins to doubt in the demise of the other also.

The fact is that the group which stopped at the Imamate of Imam Musa Kazim (a.s.) denied the rightfulness of the group that stopped at the Imamate of Imam Ja'far Sadiq (a.s.). In the same way they rejected the belief of the sect that had stopped at the Imamate of Amirul Momineen (a.s.). Thus we shall tell them that our argument to prove the falsity of your belief is the same that you use to prove the invalidity of the beliefs of your opponent sect, so you only tell us what argument you will present against yourself?

After quoting us you said that we had been telling the Waqifiya sects that Imam is only one who is present and apparent. Now this is like the statement of one who is not familiar with the statements and beliefs of his opponent. The Imamiyah sect has always believed that an Imam is one who is either apparent or hidden. Their traditions are so famous in this regard that they are known to all. To fabricate beliefs on behalf of the opponents is something that anyone can do but a religious and learned person cannot do this. In this regard even if we did not have any other report except the one narrated from

Kumayl Ibne Ziyad it would have been sufficient for us.

Then he says: If they say this they will be replied in the same manner. It is that in which we do not believe and our argument is what you heard and it is sufficient, praise be to Allah.

Then he says: As you are of the opinion that Imamate is for Bani Hashim because the Holy Prophet (S) has indicated his progeny to his Ummah. And both of us have agreement on this. The progeny is from his special relatives, and no one is nearer to them in relationship. Therefore Imamate is for them and not for the descendants of those who were given reprieve on the day of the conquest of Mecca. Also, from the Progeny only one person will be eligible because there can be only one Imam so that he may be necessary with the Book of Allah. And he remains with it and invites us towards the establishment of commands of the Book because the Messenger of Allah (S) has guided us to them saying: "Doubtlessly they can never separate from the Book till they arrive to me at the Pool."

And there is consensus upon this and you have brought Bani Hashim by way of argument. You should remember that they are the offspring (Dhurriyat) of the Messenger of Allah (S) even though they might not have been born because the children of all women are related to their father except the children of Fatima and the children of Fatima are related to the Messenger of Allah (S), while the meaning of offspring (Dhurriyat) is 'children' because Allah, the Mighty and Sublime has said:

وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ

And I commend her and her offspring into Thy protection from the accursed Shaitan. 99

I say: I seek the refuge of Allah. This belief is not correct according to our consensus. Its correctness is possible only through 'manifest evidence' (Burhan). So you tell us what is your proof of the correctness of your claim? Apart from this our agreement is only regarding the three personalities of Amirul Momineen, Hasan and Husain (a.s.) and the Messenger of Allah (S) never mentioned 'offspring' anywhere. He has only mentioned his 'Itrah' (progeny). Hence you were inclined to some from the progeny and abandoned others without having any manifest proof.

We have supported our argument with the help of traditions narrated through our predecessors till their report reached to the point that Husain bin Ali (a.s.) has issued text (Nass) for the Imamate of his son, Ali bin al-Husain (a.s.) and Ali (Zainul Abideen) issued Nass for his son, Muhammad (Baqir) and Muhammad (Baqir) did it for his son, Ja'far (Sadiq). And then we proved that only the Imamate of these personages is rightful and the claim of anyone else is not valid because it was made clear to us that only those personages could impart knowledge of religion and only they possessed excellence and superiority. Obtaining knowledge from them only, their friends and enemies conveyed this matter to every corner of the world and all this is well-known to the narrators of traditions.

Only knowledge is that element through which the Divine Proof can be recognized and the difference between Divine Proof and others is known. Through it, the Imam is identified and the difference between Imam (leader) and Mamoom (follower) is realized. So, O people of Zaidiyyah sect, what happened to the proof of your claim?

After this the author says: Thus if Imamate had been lawful for all Bani Hashim, in addition to Hasan and Husain (a.s.) it would have been lawful for the descendants of Abde Manaf also, and if in addition to Bani Hashim, it had been lawful for descendants of Abde Manaf, it would also have been lawful for all the descendants of Qusayy and if you take this matter further it would give a very bad result.

In reply to this it will be said: O one who is arguing on behalf of the Zaidiyyah sect, this Imamate is not something that one becomes eligible for it on the basis of close relationship. The criteria of its eligibility is excellence and knowledge that is proved through clear traditions and Shariah. Thus if Imamate had become lawful for one from the progeny who was nearest in relationship because of his relationship, it would have become lawful also for those who are distantly related. So you tell us about the difference between yourself and the belief of those who are making such claims.

You present your proof and tell us what is the difference between you and one who says that if Imamate is lawful for the descendants of Hasan (a.s.) it should be lawful for the descendants of Ja'far also. And if it is lawful for the descendants of Ja'far (a.s.) it should be lawful for the descendants of Abbas (Prophet's uncle) too. Now it is not at all possible for Zaidiyyah sect to mention any of these differences but that he turns to our belief and it is that every Imam informs about the Imam after him through clear traditional reports and textual appointment (Nass) and the succeeding Imam should become clear to the people through his knowledge about the lawful and the prohibited aspects.

Then he says: If those people ask us about the reason for the Imamate of Ali (a.s.) and ask what you say about Ali (a.s.); he was from the progeny or not? They would be told: He was not from the progeny but he is superior to the progeny and all other relatives because the traditional report of the Ghadeer Day and the text of appointment (Nass) regarding which there is unanimity, is enough to prove his Imamate.

Seeking help from Allah, I reply: The author would be told: Narration reports and appointment texts about the Ghadeer Day are absolutely correct, however your denial that Amirul Momineen (a.s.) is not included in the circle of progeny is a very serious matter. We challenge you to give a proof to support your claim. The fact is that scholars of lexicon consider the uncle and the descendants of uncle in the progeny of man.

Another thing is that through this you have subjected your belief and religion to doubt because having the belief that Amirul Momineen (a.s.) was among those whom the Prophet had left among his Ummah and in this regard he says the Holy Prophet (S) has left the Book and his Progeny among the people, but now he says that Amirul Momineen (a.s.) is not included in the progeny. This implies that Amirul

Momineen (a.s.) is beyond the circle of two things that the Messenger of Allah (S) had left for his Ummah. And as you can see both these statements contradict each other.

There is only one possibility that he can say: This tradition of the Messenger of Allah (S) implies that he has spoken about leaving the progeny after the martyrdom of Amirul Momineen (a.s.). Then we would ask him what reply he would offer to one that says that the Holy Prophet (S) left the Book also at that same time (after the martyrdom of Amirul Momineen), because he had left the Book and the progeny together, and the report also says the same thing – and the favor is only from Allah.

Then the author has turned his attention to that which goes against him when he says: And we ask those who admit of Imamate for some among the progeny and not for others, to furnish evidence for the veracity of their claim, whereas the fact is that this person has also restricted the Imamate to the descendants of Hasan and Husain (a.s.) and does not consider others from the progeny to be having a share in it. After that he says:

Thus if they present absurd matters like the incidence of knowledge of the Unseen and such nonsense that do not have any reality, and it is only a claim, such claims can be presented for others as well. So if the claim is itself the evidence, the progeny will be included among those who oppress their souls.

The author will be told: You are talking too much about Progeny and except for Allah no one knows the Unseen. If anyone from human beings claims it, he is a polytheist and an infidel. We have told you and your associates that what we claim, the proof of that is only knowledge and understanding. If you have something like that, you may show it and if not, ridiculing and making allegations is something that any extremist can do against everybody. And only Allah is sufficient for us and He is the best support.

After that the author says: Now we turn to explain the argument of the Zaidiyyah that they present under the support of the following statement of Allah, the Mighty and the High:

ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا

Then We gave the Book for an inheritance to those whom We chose from among Our servants. 100

He will be told: So we accept that this verse was revealed for the Progeny. But how do you prove that only the descendants of Hasan and Husain (a.s.) are those who take precedence in good deeds and others from the Progeny do not fit this description? We know that you only want to ridicule your opponents, while the fact is that you are claiming the same thing about which you condemn your opponents.

Then he says: Allah, the Mighty and Sublime addressed all the general as well as special people of the

Ummah of His Prophet and said:

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا

And hold fast by the covenant of Allah all together. 101

Then the author says: After that the address to general Muslims ended and addressing only the special people Allah said:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ

You are the best of the nations raised up for (the benefit of) men…102

And he (the author) says that these are the offspring of Prophet Ibrahim (a.s.) and other people are not included in it. From the offspring of Prophet Ibrahim (a.s.) are only those who have embraced Islam and not the polytheists; and He made them as witnesses on them. Thus Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ ۚ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ ۚ مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ ۚ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَٰذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ

O you who believe! bow down and prostrate yourselves and serve your Lord, and do good that you may succeed. And strive hard in (the way of) Allah, (such) a striving as is due to Him; He has chosen you and has not laid upon you any hardship in religion; the faith of your father Ibrahim; He named you Muslims before and in this (Quran), that the Apostle may be a bearer of witness to you, and you may be bearers of witness to the people. 103

This special way is from the offspring of Prophet Ibrahim (a.s.). Then this author has tried to prove his claim with the help of similar verses.

He shall be told: You know that Motazela and all the sects of Islam differ with you greatly regarding the verse that you have quoted. Thus your condition is such that you are not presenting anything more than a claim. We accept your claim but we object to the argument that is peculiar to you; that is your stand that this verse implies only descendants of Hasan and Husain (a.s.) and no one else. So, how long will

you continue reiterating your claim and keep avoiding submission of proof? By quoting verses of Quran you are trying to overawe us and creating the misunderstanding that there is in it some proof in support of your veracity that is not in favor of your opponent.

Then the author says: Among the Progeny those who invite to righteousness, like one who enjoins good and forbids evil and struggle in the way of Allah as it deserves; they are not like other members of the Progeny who neither invited to righteousness nor struggled in the way of Allah like it deserved. He is like one from the people of the book who the Allah Almighty has not given such a position.

They and other people of the book are equal. Even though one who leaves off the acts may be a pious worshipper, because worship is recommended and Jihad is obligatory like other obligations as one who performs this is such that he takes up arms to confront arms and puts awe into the enemies. After that the author has quoted some verses of Surah Waqiya regarding Jihad and then he had mentioned his claim to prove it through those verses, whereas the fact is that none of them can become the proof. Therefore first of all we challenge him to first prove the correctness of his arguments.

Thus praying for Allah's help, I say: If more excellence of Jihad had become the proof of knowledge and Imamate, Imam Husain (a.s.) would be more deserving of Imamate than Imam Hasan (a.s.) because Imam Hasan (a.s.) made peace with Muawiyah and Imam Husain (a.s.) performed Jihad till he was martyred. Then how can the author claim that? How can he refute the objection? Another point is that we do not deny the obligatory nature of Jihad nor reject its excellence but we have seen that the Messenger of Allah (S) did not fight with anyone till he could muster supporters.

After that he fought against the infidels. We also saw that Amirul Momineen (a.s.) also followed the same practice. After that Imam Hasan (a.s.) also intended to fight but when his supporters deserted him he signed a treaty of peace and made himself aloof from the people. So we came to know that Jihad was obligatory when you have supporters. Whereas the scholar, according to the unanimous opinion of all intellectuals, is superior to that religious fighter (Mujahid) who is not a scholar. And it is also not that anyone that calls towards Jihad would be aware of the laws of Jihad that he would know when fighting is obligatory and under what circumstances peace is a better option and what attitude he should have with regarding to the subjects.

What he should do about the life, property and honor of the people? After this we ask our brothers to show us one person from the Progeny of the Prophet that resorts to comparison in the being of Allah, negates destiny, uses personal opinion and analogy in interpreting the religious laws, is sufficiently knowledgeable on a personal level so that in case he fights Jihad we may also accompany him because enjoining good and forbidding evil is such an obligation that is dependant on power and possibilities, as human intellect testifies that it is unlawful to impose more responsibility than one can bear.

And to deceive ones self is very bad. Among the things that can be construed as cheating is that one musters up a small band of people who have neither learnt the art of warfare nor have experience in this

field to confront those who are experts of warfare, have much experience, they rule the kingdom and have killed thousands of people. They also have a large number of men and weapons and in addition to soldiers they have a large number of supporters among the general public who have the belief that one who opposes them becomes liable for execution.

In such circumstances how can the author make us obliged to join the ranks of those who are novice in the art of warfare, and if one calls to fight against the oppressors, how many people familiar with the art of fighting can he hope to muster? No, no, it can never be so. It is a sequence that cannot decline without the help of Allah, the Knowing and the Wise.

After this the author quotes some verses of Quran, then he gives very bizarre interpretations of these verses without justifying such interpretations with the help of logical or religious proofs. So, may Allah have mercy on you, who all are more deserving of this that he should become witness from Allah, invite to righteousness as He has ordered, and forbid evil and enjoin good and fight in the way of Allah in such a way as it deserves, till he is martyred.

Or one whom neither anyone has seen nor identified. Then how can Allah make him His witness on something to which he has neither guided His servants nor prohibited them, or enjoined them? Thus if they obey him they have fulfilled his right which was obligatory on them and if they killed him he went away becoming a witness from Allah.

If a person asks witness from a group on the demand of a right that they have not seen him or testified, then would that person be called a martyr? Whether under such circumstances he would be considered rightful except that those people testify that which they have not seen; in that case they shall be liars and in the view of Allah, people of falsehood.

If such a thing is normal and allowed for a common man, how can it be possible for a just ruler who does not commit any oppression? If he asks a group to testify who have seen and heard and they give the testimony, would he not be on the right? And would those who give the testimony not be rightful, and their opponents not be false? Would the testimony not be acceptable and the judgment not in their favor? The same point is mentioned by the Almighty Allah when He says:

إِلَّا مَنْ شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ

But he who bears witness of the truth and they know (***him***)***.*** 104

Can't you see that the testimony is not concealed from the view? On the contrary it is very much obvious? In the same way Prophet Isa (a.s.) said:

وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ

And I was a witness of them so long as I was among them. 105

In reply to this, seeking the refuge of Allah, I say to the author: It is not your stand but that of Motazela. who are against you as well as us, because we say that the Progeny is not apparent and those from them whom we have seen don't have the capability of Imamate and it is impossible and not permissible that Allah, the Mighty and Sublime should ask us to remain attached to those whom we neither identify nor our predecessors have seen them. And in our life we have not seen one from the Progeny who is capable for Imamate of Muslims and those who are unseen are not proofs for us.

This is the best proof that meaning of the saying of the Messenger of Allah (S) that: I leave among you two things, the Book of Allah and my Progeny, if you remain attached to them you will never go astray. Is not as understood by Imamiyah and Zaidiyyah sects. Nazzam Abu Ishaq Ibrahim bin Sayyar bin Hani Basri, Shaykh of Motazela Abi Hudhail Hallaf's nephew and his associates have the right to say: That which we never saw separating from the Book of Allah is the Sunnah that ends all excuses. It is so because Sunnah is as clear as the Book and none can take advantage of it.

To follow it is also possible and remaining attached to it is right. However we have not seen any such scholar in the Progeny who can be followed. If from one of them we get one sect from the other we find a contradictory sect; and it is wrong to follow those who are at contradiction with each other. Hence how can the author make such a statement?

Know that when the Holy Prophet (S) ordered us to remain attached to the Progeny, intellect, common sense and human nature proves that when he told people to remain attached with the Progeny he must have meant those from the Progeny who have knowledge and not the ignorant ones. He must have meant the righteous and pious and not others. So it is our duty to see who, in addition to knowledge, has intelligence, excellence, forbearance, abstemiousness and firm judgment, so that he can be followed and with the Book of Allah we become attached to him.

If it is said: If these qualities come together in two persons, and one of them is a follower of Zaidiyyah religion and another follows the Imamiyah faith, in that case which of them has to be followed? We shall reply as follows: It never happens like this and even if it does there would be a clear difference between them. It may be that from the preceding Imam there would be textual appointment for him or some aspects of his knowledgebility will become apparent, like in the case of Amirul Momineen (a.s.) on the occasion of the Day of the River (Yaumun Nahar) when he said:

By Allah, they did not cross the river, neither can they cross it. And by Allah neither would they kill ten of you nor will ten of them survive. Or from the two a sect comes out that proves the invalidity of following him as has become apparent from Zaidiyyah sect that with regard to the obligations mentioned by Allah

that are in need of His explanation, in those matters they use personal judgment and analogy.

This shows that such people cannot be Imams. By this I do not mean Zaid bin Ali and other personalities because undeniable things have not come from them, neither have they claimed Imamate for themselves. On the contrary, they called the people to the Book of Allah and among the Aale Muhammad they have called towards Imam Reza (a.s.) and this call is based on sincerity.

His saying that: Then how can Allah make him His witness on something to which he has neither guided His servants nor prohibited them, or enjoined them? This will be replied thus: According to your opponents the meaning of witness is not as you think. But if he condemns Imamiyah sect on this point that it is not possible for one to have this position (of Imamate) who can neither be seen not identified, we ask him: Who from the Progeny today is the witness having the post of Imamate? If he says that he does not know him, he would also become of those whom he is criticizing and the same objection will apply to him.

If he says: So and so is Imam we would say we have neither seen his face nor identified him, then how he can be our Imam and be a witness on us ? If he says: If even though you may not recognize him, his being is present and well-known, in such a way that one who knows about him recognizes him and one who does not recognize him is unaware of his existence; this does not affect his existence. In reply we shall say: We put you under the oath of Allah and ask you: Do you even imagine that people of Motazela, Khawarij, Murjia and Imamiyah sect recognize him or have they heard about him? Or something regarding them has been imprinted in their minds? If he says:

This is neither harmful for his Imamate nor is there is any objection against us because since the country is ruled by oppressors and there is paucity of helpers, he is not recognized. In reply we shall say: The same defect applies to you and the same objection is applicable against you that you employed against your opponents. And the occultation you have mentioned, it very much resembles Imamiyah belief of occultation, but you are not sincere about truth and justice.

Then he would be told: You have mentioned a great deal about Jihad and the importance of enjoining good and forbidding evil till you put us in doubt that one who stages an armed uprising is not on the right. If it is so, what has happened to the Imams and scholars of your sect that they do not rise up? Why are they sitting quietly in their homes and content only to remain on their religious beliefs? Thus whatever he says in reply to this, the same will be the response of Imamiyah sect.

Then he would be gently told: Whatever allegations you have made against Imamiyah sect and the manner in which you have ridiculed them and criticized their Imams in your book; now at last you are caught in the same thing. You have admitted its correctness. You have taken the support of same arguments to prove your point. Thus, thanks be to Allah for guiding us to His religion.

Then we shall ask him: Tell us, whether in today's age there is anyone from the Progeny who can be capable to be appointed at the post of Imamate? He would definitely reply in the positive. So he would

be asked: Can his Imamate be right without religious text (Nass) that Imamiyah believe in? Or along with the text there is a proof that shows that he is Imam? There is no other option for you; like creating consensus among the people of substance in the Ummah or seeking counsel on it, and then choose him and give allegiance to him.

This option is also closed for you. Hence if he says: 'yes', he will be asked: Then what is the method of recognizing and identifying him? If he says: His Imamate will be known through the consensus of the Progeny, we shall tell them: How can the Progeny reach consensus on this? If he is from Imamiyah sect, Zaidiyyah will agree and if he is from Zaidiyyah, Imamiyah will not accept. Thus if he says: In such matters the claim of Imamiyah is not acceptable, we shall tell him: Zaidiyyah are also of two types: one Motazela and the other Mushtaba (those who believe in comparison).

If he says: In that case the claim of the Mushtaba will not be accepted, we shall say: Motazela are also of two types: One is the group that resorts to personal deduction in deriving the laws of the Shariah and another group considers personal opinion a deviation. So if it is said that one who negates personal opinion, his claim is not acceptable, he will be told: They may remain among the superior most of those who believe in personal opinion and on the other hand remain among the superior most of those who negate personal opinion and the condition is such that each of them are announcing immunity from the other, so whom we shall remain attached with or come to know which of them is on the right? Shall we consider as right one that you and your associates follow and leave the other? Now if he says:

It will be seen which of them is right in the principles of faith and then he will be followed, we shall ask him: What we should do if the difference increases and the reality becomes doubtful for us and how can we remain faithful to the tradition of the Prophet that: 'I leave among you two things, as long as you remain attached with them you shall never go astray; they are the Book of Allah and my Progeny and Ahlul Bayt'? It is not possible for anyone to recognize the one who is the Divine Proof in his Progeny till one does not ponder on the fundamentals of faith and one does not come to know that his beliefs are absolutely correct, and one who opposes him is in error.

Thus if his attitude is such, there is no difference between his path and the path of every qualified one, so he should say what is the peculiarity of the Progeny regarding this? He should tell us about those things through which we can differentiate between the learned and the non-learned in the Progeny.

Another point is that we shall ask them about the Imam of this age. Does he possess the knowledge of the lawful and the prohibited? If they say he has that knowledge we shall say: Tell us something from the knowledge present with him but is not there in the widely narrated (Mutawatir) reports. Is it the same as that possessed by Shafei, Abu Hanifa and people like him or it contrary? If he says that it is the same as the two have, he will be told: In that case why the people need this knowledge of your Imam whom they have not even heard, whereas the books of Shafei and Abu Hanifa are available everywhere?

But if he gives the alternate reply and says that whatever that Imam is having is opposed to this, he will

be asked: If it is opposed to their knowledge it must either be according to the claim of some leaders of Motazela, texts obtained from intellectual deduction and that in every matter the dictates of reason is authentic except that in which a tradition has come that removes the excuse, like the belief of Nazzam and his followers.

Or it would be like the belief of Imamiyah that all the laws are promulgated through religious texts (Nass) and one should know that when we say text it does not mean a sentence whose meaning is immediately understood, on the contrary it can be statements having underlying meaning also; that the one who understands them will be able to recognize the laws, and in understanding them, he does not need analogy and personal deduction. Now if they say: 'Our Imam has a thing opposed to all those possibilities', we will say that they are beyond the circle of common sense and normal circumstances even though they might have attached themselves to one religion or another.

They will be asked: Where is that knowledge about which you claim? Has a person whose integrity we can trust, has narrated from your Imam? If they say, 'yes', they will be told: We are living with you for a long time but so far we have not heard a single letter of this knowledge, whereas you are such a sect that does not consider dissimulation (Taqayyah) as lawful, neither does your Imam consider dissimulation (Taqayyah) lawful. So where is his knowledge? Why doesn't he reveal and spread it? Apart from that what is the guarantee that you have not attributed falsehood to your Imam like you claim that Imamiyah attribute lies to Ja'far bin Muhammad? There is no difference between the two.

Another matter is that he shall be asked: Is it not there in your books that Ja'far bin Muhammad (Sadiq) believed in a matter that Imamiyah sect claimed and he was a follower of the religion that you follow? In reply to this they would indeed say, 'yes'. The alternative possibility is only that you announce aloofness from him. Thus they will be asked: Have the Imamiyah resorted to lying in whatever they have stated from him? And the books that they possess; are they all false? If they say, 'yes' they will be asked: If that is possible is it also not possible that your Imam was also the follower of the Imamiyah and all that your elders narrate from him is all fabricated and baseless.

If they say: At this time we do not have an Imam whom we recognize as such and narrate the knowledge of the lawful and the prohibited from him; but this much we know that there is someone in the Progeny who is having this status and he is eligible for it. Here we shall tell them: You are yourself guilty for what you were blaming Imamiyah for. In addition to this if you compare the narrations of the Imams of Imamiyah regarding the hidden Imam and about the good news of his reappearance etc the truth will become manifest.

And all those tales you told about Jihad, enjoining good and forbidding evil, will be proved false. The conclusion is that neither can you meet the Imam not his recognition is possible for you. See what you were aiming for and what happened? We seek refuge of Allah from disgrace.

The author further says: Like the Allah Almighty ordered the Progeny to invite to righteousness in the

same way he has praised those who take precedence in it. He has called them as witness and He has commanded them justice. The Almighty Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ

O you who believe! Be upright for Allah, bearers of witness with justice. 106

After that the author has presented a sort of interpretation of this verse and quoting some verses of Quran claimed that all these verses are with regard to the Progeny and whatever he presents by way of proof is nothing but hollow claims. Then he says that the Almighty Allah ordered His Prophet to leave enjoining good and forbidding evil till supporters could be prepared for him; then He said:

وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ وَإِمَّا يُنْسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرَىٰ مَعَ الْقَوْمِ الظَّالِمِينَ وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَلَٰكِنْ ذِكْرَىٰ لَعَلَّهُمْ يَتَّقُونَ

And when you see those who enter into false discourses about Our communications, withdraw from them until they enter into some other discourse, and if the Shaitan causes you to forget, then do not sit after recollection with the unjust people. And naught of the reckoning of their (deeds) shall be against those who guard (against evil), but (theirs) is only to remind, haply they may guard. 107

Hence those who do not take precedence in good deeds, and neither do they fight in the way of Allah nor in enjoining good and forbidding evil when there is need for supporters, those who observe precaution are indeed included in those who have oppressed their souls and this is the method that was followed by the offspring of the prophets preceding us. After that the author has sought support with some other verses also.

He would be told: This does not go against us and who is implied in it? But we ask him: The Imam that you have from the Progeny; to which category does he belong? If he says that he is from the fighters (Mujahideen) he will be asked who he is. Who has performed Jihad? Tell us who has staged an uprising? Where are his vehicles of war and his armed men? If he says: He an Imam from those who is enjoining good and forbidding evil, remains content with only giving good counsel when he is needful of supporters; he shall be asked: Who has heard him enjoining good and forbidding evil.

If he says: His friends and close associates; we will say: Thus if his obligations are suspended due to lack of friends and it was allowed for him not to enjoin good and forbid evil except for his special

associates, the question is what is the objection against the Imamiyah sect? What was your aim behind compilation of this book? Who have you confronted? If only I had come to know it! Who have you overawed through Quranic verses, made Jihad obligatory on him? Then he and the entire Zaidiyyah sect will be told: Tell us supposing the Messenger of Allah (S) passes away without appointing Amirul Momineen (a.s.) and without telling the people about him clearly; would it be permissible for him to do so? Would it be considered an exigency?

If they say, 'yes', we shall ask: Would it have been all right if the Prophet hadn't told anything about the Progeny? If they say, 'yes', we will say: If he hadn't told about the Progeny, what you would have had to object to the Motazela, Murjia and Khawarij? And if not issuing text (Nass) had been permissible, the matter would have been settled through the consensus of intellectuals and through consultation; and it is something apart from which there is no alternative.

But if on the contrary they say: No, issuing text for Amirul Momineen (a.s.) is necessary and it is also a must that the Messenger of Allah (S) should inform the people about the Progeny; in this they will be asked: Why? When they give the correct reasonings for this, we shall transfer each of these reasonings towards the Imam of every age because if issue of text (Nass) is obligatory in one period of time, it has to be obligatory in every period of time because the cause which makes it obligatory exists in all periods of time and forever. And we seek refuge of Allah from disgrace.

Another point is that they shall be asked: If such widely related (Mutawatir) traditions are proofs that both the Progeny and the Ummah have related and the solitary report narrated by the Progeny is exactly same as the solitary report narrated by the Ummah, that is there is possibility of purposely attributing falsehood or error to any one person of the Progeny as there is possibility for a person of the Ummah.

As for the report that is neither found in widely related (Mutawatir) reports nor from the solitary reports, there is only one option for you regarding that and that is of deducing through arguments. Those of you who resort to bizarre interpretations, it is possible for things to be committed by them that are committed by ordinary persons of the Ummah, in that case how can the Progeny become proof? If the author says that if they reach consensus it would be proof; he will be told: Then if the Ummah also reaches consensus, its stand would be justified. And this shows that there is difference between the Progeny and the Ummah.

That is why there is no use of the tradition of the Prophet: 'I leave among you the Book of Allah and my Progeny,' except that there should be a person in the Progeny who is the proof in religion. This is the very belief of the Imamiyah sect.

May Allah give you good fortune, you should know that the author has occupied himself in presenting verses of Quran and interpreting them in his own way and has not brought anything special. He has only stated that for him the proof of the correctness of those things is such and such. It is something that even children are not incapable of.

His only aim is to besmear the Imamiyah sect that it does not believe in Jihad, enjoining good and forbidding evil, whereas the fact is that he has committed error because the Imamiyah sect considers them to be related with how much strength one has. The Imamiyah also believe that one should not throw oneself into perdition and we should not rise up in revolt with one who is neither cognizant of Quran nor familiar with the Sunnah, who is not capable of ruling the people on the basis of justice.

More surprising fact is that our companions from Zaidiyyah sect are sitting at home; they neither enjoin good nor forbid evil, nor do they undertake armed resistance; but they condemn us for the same behavior. It is really a serious matter and a poof of bigotry. We seek the refuge of Allah from following the selfish desires and that is sufficient for us and the best of support.

Another point is that the author shall be asked: Is there anyone superior to Amirul Momineen (a.s.) among the rightful Imams? He would say, 'no'. He will be asked: Is there anything worse than polytheism and infidelity that the people of Saqifah had committed? He will say, 'no'. He will be told: You have more knowledge about enjoining good and forbidding evil and Jihad or Amirul Momineen (a.s.) had? He will definitely say: Amirul Momineen (a.s.). It will be said:

Then why he did not do Jihad against those people? Thus if he tries to justify it somehow, he will be told: You must accept the same types of arguments that Imamiyah sect is giving, because all know that falsehood in the present age is more powerful than it was on that day and the number of Satan's cohorts is more now; so don't talk of Jihad and overawe us. The Almighty Allah has made Jihad obligatory subject to some conditions and if you had been familiar with those conditions you would have talked less and your book had been shorter. And we seek good sense (Taufeeq) from Allah.

One more thing that shall be reminded to the author is that: Do you consider the treaty of Hasan bin Ali (a.s.) with Muawiyah to be right? Or you say that the Imam had erred in it? If he says that he considers it the right thing, he will be told: You are considering the Imam's stand right, whereas he had left Jihad and enjoining good and forbidding evil, and you consider him Imam as he had fulfilled it.

If he says that they consider it all right only because people had taken away their support for him and he was not safe from them; also there were not as many people with foresight with him who could have made him capable of fighting against Muawiyah. Hence if they consider it right, they shall be told: If the excuse of Hasan bin Ali (a.s.) for leaving Jihad is acceptable, even though the army of his father was with him, and he exhorted the people from the pulpit and pulled out his sword and set out to fight his and Allah's enemies, but as you mentioned his leaving Jihad was allowed, why you don't accept the excuse of Ja'far bin Muhammad in this regard? Even though the number of his enemies was many times more of those in the time of Muawiyah and among the associates of Imam Ja'far Sadiq (a.s.) not even a hundred were experts of warfare.

On the contrary his group consisted of people who had neither seen the battlefield not participated in any attack. Hence if he presented his justification he is absolutely on justice. If anyone from Zaidiyyah does

not accept this, he should say the difference between the circumstances of Imam Hasan (a.s.) and Imam Ja'far Sadiq (a.s.).

After that if the analogy of Zaidiyyah is right it would mean that Zaid bin Ali was superior to Imam Hasan bin Ali (a.s.) because Imam Hasan (a.s.) signed the peace treaty and Zaid fought a war and was killed. This much is sufficient for the defect of a sect that it should consider Zaid bin Ali superior to Hasan bin Ali – and help is sought only from the Almighty and only Allah is sufficient for us and the best of the helpers.

We mentioned these matters in the beginning of our book because all these are related to Zaidiyyah and the objections they raise and this sect is most antagonistic to us. In this book we have also given the accounts of those prophets and Divine Proofs for whom occultation occurred. At the end there is a discussion about those had extremely long lives so that whatever is considered impossible with regard to occultation and longevity may be proved possible.

After that we have proved the correctness of the textual evidences (Nusoos) mentioned by the Holy Imams (a.s.) with regard to the Qaim of the Progeny of Muhammad. The texts issued by the Almighty Allah, His Messenger and the eleven Imams on the incidence of occultation. Later we have also described the circumstances related to the birth of the Twelfth Imam and those who had the honor of seeing him with their own eyes; all that guides to him, and the correct signs.

Also that which bears his signature; so that the argument may be exhausted for those who deny the existence of the Proof of Allah in occultation – only Allah it is that give good sense (Taufeeq) and only He is the helper.

1. Surah Baqarah 2:30
2. Surah Noor 24:55
3. Surah Ahzab 33:40
4. Surah Hashr 59:13
5. Surah Saad 38:75
6. Surah Saad 38:75
7. Surah Luqman 31:20
8. Surah Anbiya 21:107
9. Surah Nuh 71:10–11
10. Surah Baqarah 2:30
11. Surah Saad 38:71
12. Surah Anbiya 21:26–27
13. Surah Tahrim 66:6
14. Surah Baqarah 2:30
15. Surah Yusuf 12:52
16. Surah Nisa 4:105
17. Surah Baqarah 2:44
18. Surah Baqarah 2:2–3
19. Surah Momin 40:84–85
20. Surah Hud 11:17

21. Surah Hud 11:17
22. Surah Araaf 7:142
23. Surah Araaf 7:12
24. Surah Maryam 19:41
25. Surah Maryam 19:54–57
26. Surah Maryam 19:51–53
27. Surah Baqarah 2:31
28. Surah Baqarah 2:31
29. Surah Baqarah 2:32
30. Surah Baqarah 2:33
31. Surah Taha 20:90–91
32. Surah Araaf 7:150
33. Surah Hadid 57:16
34. Surah Baqarah 2:1–3
35. Surah Baqarah 2:1–3
36. Surah Baqarah 2:1–3
37. Surah Yunus 10:20
38. Surah Mominoon 23:50
39. Surah Anaam 6:158
40. Surah Yusuf 12:102
41. Surah Zukhruf 43:86
42. Surah Nisa 4:164
43. Surah Qasas 28:8
44. Surah Fussilat 41:43
45. Surah Isra 17:77
46. Surah Nisa 4:59
47. Surah Nisa 4:80
48. Surah Baqarah 2:124
49. Surah Baqarah 2:253
50. Surah Isra 17:55
51. Surah Ahzab 33:21
52. Surah Hashr 59:7
53. Surah Ahzab 33:33
54. Surah Muhammad 47:24
55. Surah Qasas 28:15
56. Surah Araaf 7:129
57. Surah Anaam 6:158
58. Surah Mominoon 23:50
59. Surah Baqarah 2:259
60. Surah Zumar 39:30
61. Surah Anaam 6:158
62. Surah Kahf 18:17
63. Surah Maidah 5:68
64. Surah Nahl 16:106
65. Surah Anaam 6:119
66. Surah Nisa 4:59
67. Surah Yusuf 12:108
68. Surah Aale Imran 3:33–34

69. Surah Aale Imran 3:34
70. Surah Maidah 5:15
71. Surah Maryam 19:59
72. Surah Hadid 57:16
73. In some narrations it is 'Baqi'.
74. Surah Maryam 19:30-31
75. Surah Qasas 28:7
76. Surah Nisa 4:157
77. Surah Nisa 4:157
78. Surah Baqarah 2:2-5
79. Surah Qaaf 50:18
80. Surah Infitar 82:10-12
81. Surah Araaf 7:27
82. Surah Anbiya 21:23
83. Surah Ahzab 33:33
84. Surah Fatir 35:32
85. Surah Fatir 35:32
86. Surah Aale Imran 3:110
87. Surah Yunus 10:35
88. Surah Nahl 16:64
89. Surah Nahl 16:64
90. Surah Nahl 16:64
91. Surah Nahl 16:64
92. Surah Yasin 36:21
93. Surah Taubah 9:34
94. Surah Yasin 36:21
95. Surah Anfaal 8:41
96. Surah Taubah 9:103
97. Surah Yasin 36:21
98. Surah Taubah 9:34
99. Surah Aale Imran 3:36
100. Surah Fatir 35:32
101. Surah Aale Imran 3:103
102. Surah Aale Imran 3:110
103. Surah Hajj 22:77-78
104. Surah Zukhruf 43:86
105. Surah Al- Ma'ida 5:117
106. Surah Maidah 5:8
107. Surah Anaam 6:68-69

Chapter 1: Regarding the Occultation (Ghaibat) of Prophet Idrees (a.s.)

Among the first occultations is the well-known occultation of Prophet Idrees (a.s.). His occultation was so much prolonged that his followers fell into dire circumstances and the tyrant ruler of that time killed some of them; while some he subjected to poverty and terror. After that Prophet Idrees (a.s.) reappeared and promised the removal of the travails of his Shias through the uprising and Jihad of one of his

descendants, that is Prophet Nuh (a.s.). Then Allah, the Mighty and Sublime raised up Idrees (a.s.) towards Himself.

And century after century his followers continued to wait for the advent of Nuh (a.s.), one generation after another. And during that time they continued to bear with patience the humiliating oppression of the tyrant rulers till the prophethood of Nuh (a.s.) became apparent.

Narrated to us my father, and Muhammad bin Hasan bin Ahmad bin Walid; and Muhammad bin Musa bin Mutawakkil – may Allah be pleased with them – they said: Narrated to us Saad bin Abdullah: and Abdullah bin Ja'far Himyari; and Muhammad bin Yahya al-Attar who said: Narrated to us Ahmad bin Muhammad bin Isa; and Ibrahim bin Hashim, all of them from Hasan bin Mahboob from Ibrahim bin Abi Bilaad from his father from Abu Ja'far Muhammad bin Ali al-Baqir (a.s.) that he said:

"It was the initial period of the prophethood of Idrees (a.s.) when a tyrant king was in power. Once when he went out for recreation he passed through a land rich in greenery, which belonged to a pious believer who did not follow the religion of the king. The ruler liked that piece of land for himself, so he inquired from his viziers regarding its owner. They told him that it belonged to a certain believer from their kingdom who was among the servants of the king. And that he was a rebel.

The king called the believer and said that he wanted his piece of land. The believer replied that his family needed the plot of land more than the king. The king asked him to sell it to him but the believer was adamant that he would neither surrender that piece of land nor sell it to the ruler. This angered the king and he returned to his kingdom in this condition. He was full of rage and sorrow due to this matter. The king had a blue-eyed wife from the Azariqa tribe whom he considered very intelligent and consulted her frequently. On reaching home he called for her to take advice regarding the owner of the land. When she reached the court she saw the king in an angry mood.

The woman said: What had made you so disconcerted? Tell me about it before you take some drastic step. He narrated the incident of the believer's land. She replied that only he gets angry who neither has the power to turn the circumstances to his advantage nor take revenge. "If you don't prefer to eliminate him without any excuse I will do it for you and make that land a part of your property in such a way that your subjects will consider you to be on the right." "What pretext would that be?" asked the king.

She replied that a group (from her Azriqa tribe) will be sent to arrest him and they would testify that the person has turned away from the king's religion. "This would justify your executing him and seizing his land." "Do that," said the king. (The Imam says) So a group of people from Azriqa, who followed the queen's religion and who considered lawful the slaughtering of a believer were called. They testified before the king that that man had turned away from the state religion.

On hearing this, the king ordered his execution and confiscated his land. Allah was angry at the believer's murder and He revealed to Idrees (a.s.) to go and tell the tyrant ruler, "Were you not content with killing the believer that you also usurped his land impoverishing family? I swear by My majesty and

power that I will avenge his murder in Qiyamat and in this world I will abolish your rulership. I will change your honor and status into humiliation and disgrace; and dogs will devour the flesh of you wife. Has My tolerance and endurance, which was supposed to test you, made you arrogant?"

Thus Idrees (a.s.) entered his court with the message of his Lord, while the king was surrounded by his courtiers. Then he addressed the king, "O tyrant ruler! I am the messenger of Allah and I have brought His message to you that: 'Were you not content with killing the believer that you also usurped his land impoverishing family? I swear by My majesty and power that I will avenge his murder in Qiyamat and in this world I will abolish your rulership. I will change your honor and status into humiliation and disgrace; and dogs will devour the flesh of you wife. Has My tolerance and endurance, which was supposed to test you, made you arrogant?' The king said: "O Idrees (a.s.), leave my court and don't do anything that may compel me to eliminate you."

After that he called for his wife and narrated the message of Idrees to her. She said: "The message of the God of Idrees should not make you afraid. I am alone sufficient to take care of this matter of Idrees. I will send some people to eliminate him and they will do it as a consequence of which the message of his god and whatever he brought, would be proved false. The king told her to do it. Among the friends of Idrees (a.s.) there were some who used to attend the royal court. Idrees (a.s.) had informed them of the revelation to him and of his conveying the message to the king. They were fearful that Idrees (a.s.) would be killed.

The queen sent forty Iraqi men to kill Idrees (a.s.). They reached the place where Idrees (a.s.) used to sit with his companions but did not find him there, so they returned. When his friends saw that they had come to kill Idrees (a.s.) they dispersed and then met Idrees (a.s.). They informed him that forty men had come to kill him, so he should leave the town immediately. So Idrees (a.s.) left the locality the very same day and he was also accompanied by some of his followers. At the time of dawn, Idrees (a.s.) prayed to Allah, "O my Sustainer! You sent me to that tyrant to deliver Your message to him.

He threatened me and is after my blood. Rather if they had got power over me they would have eliminated me. Allah revealed to Idrees (a.s.) to keep away from the king. "I swear by My honor that I will enforce My decree on him and prove your word and My messengership to be true." Idrees (a.s.) said, "O my Nourisher, I have a wish." Allah said, "Ask me and I shall fulfill it." Idrees (a.s.) said, "Till such time as I allow, there should be no rains." Allah said, "The country will be ruined and people will starve to death." Idrees (a.s.) said, "Whatever may happen, this is my wish." Allah replied, "All right. I accept it, and till the time you pray I will not send rain. I am the most truthful to My promise."

Idrees (a.s.) briefed his companions about his discussion with Allah and said, "O my friends leave this country and go to some other place." There were twenty of them and they spread out to different areas. The people came to know about the prayers of Idrees (a.s.). Idrees (a.s.) himself sought refuge on a hill. Allah appointed an angel who used to bring food to him every evening. Idrees (a.s.) fasted during the day and broke his fast in the evening when the angel brought food to him. Allah destroyed the kingdom

of the tyrant king. The king was killed, his kingdom destroyed and the flesh of his wife was eaten by dogs due to their transgression against a believer.

Another unjust tyrant oppressor occupied the throne. Twenty years passed without a drop of rain. The people were in severe hardships and difficulties and their condition deteriorated. They used to bring food supplies from far off countries. When their condition turned from bad to worse they discussed among themselves that this calamity was due to the prayer of Idrees (a.s.) who had asked Allah that till the time he allowed there should be no rains. “We are not aware of his whereabouts because he has concealed himself from us.” They decided that as Allah is more Merciful than Idrees (a.s.) pray to Him and repent so that it rains on their land and in the neighboring areas. So they wore coarse clothes and applied mud on their head and standing on the earth they wailed, cried and repented to Allah.

Allah felt pity on them and revealed upon Idrees (a.s.) that, “Your people are repenting, wailing and weeping and I am God the Beneficent and Merciful and the one who accepts repentance and forgive sins. I have mercy on them and wish to fulfill their desire for rains. I have no obstruction save that you had requested me not to send rains till you pray for it. Therefore, O Idrees you pray to Me that I may send rains for them.” Idrees (a.s.) said, “O my Nourisher, I will not pray for rains.” Allah once again revealed on Idrees (a.s.) to pray for rains. Idrees (a.s.) again refused. So Allah recalled the angel who was appointed to bring food for Idrees. When it was evening and the food did not arrive Idrees (a.s.) became restless but waited patiently.

The second day when again the food did not arrive his restlessness increased. On the third day he lost his patience and appealed to Allah, “O my Nourisher before taking my soul you have discontinued my sustenance?” Allah revealed, “O Idrees! You are complaining in three days but you are not concerned about your nation that has suffered for twenty years? I informed you that they were suffering, and I was merciful on them and I wished that you pray for rain so that I send rain. But you abstained from it, so I wanted you to know what hunger is and you lost your patience and complained. Now come out of the cave and search for your sustenance. I have left you on your own.”

So Idrees (a.s.) came down from the hill to procure food. When he came near the town he saw smoke coming out from a house. An old lady had made two loaves of bread and was roasting them on the fire. He requested her to give him something to eat, as he was very weak and restless due to hunger. She said that due to the curse of Idrees (a.s.), Allah has not given left them anything that they can feed anyone, and swore that except for the two loaves of bread there was nothing in the house. She told him to leave the city and go somewhere else for food. Idrees (a.s.) requested:

At least give me one loaf so that I can save my life and can start walking. She said: “I have only these two loaves, one for me and the other for my son. If I give you my loaf I will die and if I give you my child’s he will die. I don’t have anything else to give you.” Idrees (a.s.) said, “Your son is young, half a loaf will suffice him and half will help me to live.” The woman ate her share and distributed the other between Idrees (a.s.) and her son. When the child saw Idrees (a.s.) eating from his share, he started crying and

was so disturbed that he died. The woman screamed, “Stranger! You have killed my child.” Idrees (a.s.) said, “Do not fear, by the order of Allah I will make him alive.”

Saying this he kept his hands on the shoulder of the boy and said, “O soul who has left the body of this child, by the order of Allah, return to his body again. I am Idrees (a.s.) the Messenger of Allah.” The boy was alive once more. The woman saw this and said, “I witness that you are Prophet Idrees (a.s.).” And she ran out shouting, “O people! Congratulations to you and glad tidings that we will be relieved of our troubles and sufferings as Idrees (a.s.) has returned to our city.” Idrees (a.s.) came out and reached the palace of the first tyrant king, which was on a hill.

A group of people came and complained, “O Idrees! In these twenty years you did not have any mercy on us. We were involved in such difficulties and miseries and many of us starved to death. We request you now pray to Allah for rains.” Idrees (a.s.) replied, “I will not pray till the time this tyrant king and the people of your city come to me walking, barefoot and request me.” When the king heard this, he sent forty people to kill Idrees (a.s.). When they reached near Idrees (a.s.), he cursed them and they all died. When the king heard this he sent 500 people to arrest him. They came to Idrees (a.s.) and said, “We have come to take you to the king.” Idrees (a.s.) replied, “Look at these forty men (who had come before you to take me); see how they are lying dead. If you all don’t go back you too will meet the same fate.”

They said, “O Idrees, you have involved us in hunger for twenty years and now you are cursing us. Is there no mercy in your heart?” Idrees (a.s.) replied, “I will not go to that tyrant nor will I pray for the rains till that tyrant and all the people don’t come to me walking barefoot.” Upon this the people returned to the king and repeated the statement of Idrees (a.s.).

So the King together with the people came to Idrees (a.s.) and all stood helplessly before him and requested him to pray for rain. Idrees (a.s.) said: “Now I will pray to Allah, the Mighty and Sublime for rain.” So Idrees (a.s.) prayed to Allah, the Mighty and Sublime for rain on that locality and the surrounding areas. At that moment clouds gathered in the sky, there was thunder and lightning and it started raining so heavily that the people thought they would drown. Finally they all returned to their homes fearing they shall be drowned in the floods.”

Chapter 2: Reappearance (Zuhoor) of Prophet Nuh (a.s.)

Narrated to us Muhammad bin Ibrahim bin Ishaq (r.a.) who said: Narrated to us Muhammad bin Hammam, who said: Narrated to us Humaid Ibne Ziyad Kufi who said: Narrated to us Hasan bin Muhammad bin Samaa-a, from Ahmad bin Hasan al-Muthanna, from Abdullah bin Fadl al-Hashmi that he said:

“As-Sadiq, Ja’far bin Muhammad (a.s.) said: When Allah, the Mighty and the High declared the Prophethood of Nuh (a.s.) and his Shias (followers) became sure that the time of deliverance was near

the calamities became severe and mental torture kept on increasing and the infidels made all sorts of allegations against them. Nuh (a.s.) had to face such tortures that sometimes he remained unconscious for three days at a stretch and regained consciousness when his ears bled. This happened three hundred years after his appointment. During this period he invited the people towards Allah, day and night, but they fled from him. If he invited secretly he did not get a positive response.

If he called openly they used to flee. After three hundred years he decided to invoke curse upon them and sat down to curse after the Morning Prayer. A delegation of three angels from the seventh heaven came to him and said, 'O Prophet of Allah, we have a request for you.' 'What is that?' asked Nuh (a.s.). They replied, 'Postpone the act of cursing the people, because this would be the first instance of divine wrath to descend to the earth.' Nuh (a.s.) replied, 'I postpone it for three hundred years.' He returned to his people and again continued to invite them towards Allah. But the people continued to torment and torture him.

This went on for another three hundred years and at last Nuh (a.s.) lost hope of them ever coming towards faith. One afternoon (Zuhr) he decided to curse them. Suddenly a group of three angels from the sixth heaven came down and after salam said, 'We started from the sixth heaven in the morning and have reached you at this time and we desire that at present you set aside the curse that you intend to invoke upon your people.' Again Nuh (a.s.) promised to abstain from cursing them for three hundred years and returned to his people and began preaching among them.

But it had no effect till the second respite of three hundred years expired. In all nine hundred years of propagation passes in this manner. His followers came to him and complained to him about all they had suffered at the hands of the cruel kings and infidels and requested him to pray so that Allah may relieve them from the persecution. Nuh (a.s.) accepted the request and prayed to the Lord. Jibraeel (a.s.) descended and said that the Almighty has accepted his supplication and commands him to tell his followers to consume date and plant its seeds and to take care of the trees till they bear fruit. 'When the trees bear fruits We will provide them salvation.'

Hearing this Nuh (a.s.) praised Allah, the Mighty and Sublime and gave glad tidings to his followers. They also became happy and waited till the trees bore fruits. They brought the fruits to Nuh (a.s.) and requested him to fulfill his promise. Nuh (a.s.) prayed to the Almighty and the Almighty said, 'Tell these people to eat these dates too and sow their seeds. And when those trees bear fruits I will bestow give them salvation.' When the people heard this, they thought that the promise has not been fulfilled and two-third of them renounced faith. Only a third of them remained firm on the faith of Nuh (a.s.).

They ate the dates and sowed the seeds. When they bore fruits they came to Nuh (a.s.) and said, 'Very few of us have remained on religion and if there is a delay in repelling our hardships, all of us might turn away from religion.' Hearing this Nuh (a.s.) offered his prayers and supplicated fervently, 'O Lord, very few followers are left and if they do not receive salvation, I fear that they might also perish.' It was revealed to him that his prayer has been accepted and that he should start building the Ark. Between the

acceptance of his prayers and the Deluge there was a period of fifty years."

2 – Narrated to us Muhammad bin Ali Majilaway; and Muhammad bin Musa bin Mutawakkil; and Ahmad bin Muhammad bin Yahya al–Attar –may Allah be pleased with them – they said: Narrated to us Muhammad bin Yahya al–Attar, from Husain bin Hasan bin Aban, from Muhammad bin Uramiya from Muhammad bin Sinan from Ismail bin Jabir; and Abdul Karim bin Amr from Abdul Hameed bin Abi Dailam from Abi Abdullah as–Sadiq (a.s.) that he said:

"After embarking from the ship, Nuh (a.s.) lived for fifty years. Then Jibraeel (a.s.) came to him and said, 'O Nuh (a.s.), your prophethood is ending and your days are now over. So pass on The Greatest Name, the heritage of knowledge and the relics of prophethood to your son Sam, because Allah says that He would never keep the earth devoid of His representative. 'There will always be a learned one on it because of whom the people would regard Me worthy of worship, so that after passing away of one prophet to the appointment of another, he may be the source of their salvation.

I will never ever leave the world without a proof who will call people towards Me and who would know My commands. This is My order. And I have destined this for every group of people that I will establish a guide through whom I will guide the obedient people and thereby My argument would be exhausted on the wretched.' Accordingly Nuh (a.s.) handed over The Greatest Name, and the prophetic relics to his son Sam. Ham and Yafith had no knowledge from which one could benefit.

(The Imam said) Nuh (a.s.) gave the glad tidings of Hud (a.s.) to the people and ordered them to obey him. He also urged them to see the will at least once every year. That day would be a festive day for them just like Adam (a.s.) had commanded them. When rebellion and arrogance found roots in the descendants of Ham and Yafith, the descendants of Sam went into hiding with the relics and began to lead a secret life. In this way after Nuh (a.s.) the rulership of Ham and Yafith became effective on Sam. It is for this that Allah, the Mighty and Sublime says:

وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ

And We perpetuated to him (praise) among the later generations. 1

That is We gave the wealth of the oppressors to Nuh (a.s.) and Allah will make Muhammad (S) powerful with it. The inhabitant of Sind, India, and Ethiopia are the children of Ham and the inhabitants of Iran and Sind are the children of Yafith and their wealth reached the followers of Muhammad (S) and thereafter according to tradition that (wealth) passed from one learned religious scholar to another until Allah, the Mighty and Sublime sent Prophet Hud (a.s.)."

3 – And narrated to us Ali bin Ahmad bin Muhammad bin Imran as–Daqqaq (r.a.) that he said: Narrated to us Muhammad bin Abi Abdullah Kufi from Musa bin Imran an–Nakhai from his uncle, Husain bin Yazid

an-Nawafalli from Ali bin Salim, from his father that he said: As-Sadiq Ja'far bin Muhammad (a.s.) said:

"When the demise of Nuh approached, he summoned his Shias (followers) and said: You should know that after me there shall be an occultation when false deities would appear. And indeed Allah, the Mighty and Sublime would bestow victory upon you through my descendant who would be named Hud. He shall be having awe, tranquility and dignity and in his appearance and manners he shall resemble me.

During his reappearance the Almighty Allah would destroy your enemies through a wind. Thus they began to continuously await and anticipate the reappearance and advent of Hud till the period became prolonged and the hearts of most of them hardened. Then Allah, the Mighty and the High sent His Prophet, Hud when they had become despaired and calamities and hardships had surrounded them fully and the enemies were destroyed by a wind sans benefit, a wind that the Almighty Allah has described as follows in the Holy Quran:

مَا تَذَرُ مِنْ شَيْءٍ أَتَتْ عَلَيْهِ إِلَّا جَعَلَتْهُ كَالرَّمِيمِ

"It did not leave aught on which it blew, but it made it like ashes."2

After that occultation occurred for him till the advent of Salih (a.s.)."

4 - Narrated to us my father and Muhammad bin Hasan - may Allah be pleased with them - They said: Narrated to us Saad bin Abdullah from Ahmad bin Muhammad bin Isa from Muhammad bin Sinan from Ismail bin Jabir; and Kiram bin Amr, from Abdul Hameed bin Abi Dailam, from As-Sadiq Abi Abdullah Ja'far bin Muhammad (a.s.) that he said:

"When Allah, the Mighty and Sublime sent Hud (a.s.), the descendants of Sam accepted him but others said: Who is stronger than us? Thus they were destroyed through an unblessed windstorm. After that Hud (a.s.) made a bequest to his followers and gave them glad tidings about Prophet Salih (a.s.)."

1. Surah Saffat 37:78
2. Surah Zariyat 51:42

Chapter 3: Regarding the Occultation (Ghaibat) of Prophet Salih (a.s.)

1 - Narrated to us Muhammad bin Hasan bin Ahmad bin Walid (r.a.) that he said: Narrated to us Muhammad bin Hasan as-Saffar; and Saad bin Abdullah; and Abdullah bin Ja'far al-Himyari that they said: Narrated to us Muhammad bin Husain Ibne Abil Khattab, from Ali bin Asbat, from Saif bin Amirah from Zaid Shahham from Abi Abdullah as that he said:

"Salih (a.s.) remained in occultation from his community for a period of time: The day he disappeared

from them he was of middle age, wide belly, elegant body, thick beard, fair complexioned and medium height. When he returned to his people, they did not recognize him from his face. And he found them divided into three groups: A group had denied him and they were not prepared to retract their denial. Another group was of those who had doubts about him. The third group was firm in its faith. So he addressed the group of doubters and said: 'I am Salih.' They denied and chided him and snubbed him saying: 'May Allah become aloof from you, Salih was indeed having a different appearance.'

The Imam says: Then Salih went to the deniers and they paid no heed to his words and expressed a deep hatred for him. After that he went to the third group which was a group of faithful believers and told them that he was Salih. They said: 'Please tell us something through which we may not have any doubt about you. We have no doubt that Allah, the Mighty and the High, Who is the Creator can change the appearance of anyone He wants. We had been informed about it and we have researched and studied the signs and portents regarding the reappearance of the Qaim.

And it would be correct when he brings the news from the heavens. Salih said: I am that same Salih who brought the she-camel by miracle. They said: You are right. It is the same point we argued on. But tell us what its sign was? An alternate day was reserved for this she-camel to drink from the stream and alternate for you. We have brought faith on Allah and also believed on whatever you have brought. At that time Allah, the Mighty and the High said:

اسْتُضْعِفُوا لِمَنْ آمَنَ مِنْهُمْ أَتَعْلَمُونَ أَنَّ صَالِحًا مُرْسَلٌ مِنْ رَبِّهِ

"Do you know that Salih is sent by his Lord?"1

And the believers and people of faith said:

إِنَّا بِمَا أُرْسِلَ بِهِ مُؤْمِنُونَ

"Surely we are believers in what he has been sent with."2

And the arrogant ones – those who doubted him – said:

إِنَّا بِالَّذِي آمَنْتُمْ بِهِ كَافِرُونَ

"Surely we are deniers of what you believe in."3

The narrator asked:

Was there among them a scholar and who knew Salih? Imam replied: The Almighty Allah is more equitable that He should leave the earth without a scholar that guides the people to Allah. This community passed seven days in this manner after the reappearance and advent of Salih as they had no recognition of a leader or Imam for themselves. But in spite of this they had something from divine religion and they had remained firm on that. Their beliefs were same. And when Salih reappeared they gathered around him. And there is no doubt that the simile of Qaim (a.s.) is like that of Salih."

1. Surah Araaf 7:75
2. Surah Araaf 7:75
3. Surah Araaf 7:76

Chapter 4: Regarding the Occultation (Ghaibat) of Prophet Ibrahim (a.s.)

As for the occultation of Ibrahim; the friend of the Beneficent (peace be on him), it exactly resembles the occultation of our Qaim (peace be on him), rather it is more astonishing because Allah, the Mighty and Sublime kept Ibrahim (a.s.) concealed when he was in the womb, so much so that Allah through His power transferred him from her womb to her back. Then He concealed the matter of his birth till an appointed time.

1 – Narrated to us my father; and Muhammad bin Hasan – may Allah be pleased with them – they said: Narrated to us Saad bin Abdullah from Yaqoob bin Yazid from Muhammad bin Abi Umair from Hisham bin Saalim from Abi Baseer from Abi Abdullah as that he said:

"Ibrahim's father was the court astrologer of Nimrod, the son of Canaan and Nimrod did not take any step without seeking his counsel. One night Azar was studying the position of the stars and the next morning he told Nimrod, 'I saw a strange thing last night.' 'What?' asked Nimrod. He replied: 'I saw that a boy is to take birth in our country and that he would destroy us all, and only a short time is left before his mother conceives him.' Nimrod was amazed and asked if his conception has already taken place. Azar said: Not as yet. Though he had learnt that the same boy was going to be burnt in fire he didn't know that he would be saved by the Almighty. Nimrod issued a diktat that women must be separated from men. Thus except for one no woman remained in the city.

All were externed so that their men may not interact with them. Ibrahim's father slept with his wife and this resulted in the conception of Ibrahim (a.s.). His father suspected the conception and he called for an experienced women to examine if his wife was pregnant. They were so expert that if a woman was pregnant they definitely knew it. So they carefully examined Ibrahim's mother who was pregnant, but Allah, the Mighty and Sublime transferred whatever there was in her womb to her back.

The midwives said: We don't see any pregnancy. When Ibrahim (a.s.) was born his father decided to take him to Nimrod, but his wife restrained him saying that the king would kill her son. 'Leave him to me.

I shall take him to a cave and abandon him there. He will soon perish and thus you won't be an accomplice in the murder of your son.' The father agreed and Ibrahim's mother took him to a cave.

After suckling him she left him inside and closed the mouth of the cave with a boulder. The Almighty Allah caused his sustenance to flow from his thumb. He sucked his thumb and consumed the milk that flew from it. He grew up faster than ordinary children. His growth in a day was equal to a week's growth in other children. In a week he grew as much as other's grow in a month. And in a month his body developed as much as much as it develops in a year. After some days his mother took leave of Azar and came to the cave. She saw that Ibrahim (a.s.) was alive and his eyes shone like brilliant lamps. She embraced him and gave him suck. When she returned, the father asked her about Ibrahim (a.s.).

She said that it has died. 'I have buried him,' she wept. Now whenever she got a chance she used to come to the cave and suckle Ibrahim (a.s.). This continued for quite some time. When Ibrahim (a.s.) was able to crawl on his knees and his mother had come to feed him, he clung to her and pleaded her to take him with her. 'Have patience!' said the mother. 'Let me take your father's permission.'

Thus Prophet Ibrahim (a.s.) kept his being in hiding and concealed his matter till the time he emerged and announced the command of Allah and the Almighty Allah expressed his power through him. Then Ibrahim (a.s.) went into another occultation. It was at the time when the tyrant ruler had expelled him from Egypt. Thus he said:

وَأَعْتَزِلُكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَأَدْعُو رَبِّي عَسَىٰ أَلَّا أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا

And I will withdraw from you and what you call on besides Allah, and I will call upon my Lord; may be I shall not remain unblessed in calling upon my Lord. 1

Allah, the Mighty and Sublime said:

فَلَمَّا اعْتَزَلَهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَكُلًّا جَعَلْنَا نَبِيًّا
وَوَهَبْنَا لَهُمْ مِنْ رَحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا

So when he withdrew from them and what they worshipped besides Allah, We gave to him Ishaq and Yaqoob, and each one of them We made a prophet. And We granted to them of Our mercy, and We left (behind them) a truthful mention of eminence for them. 2

That is through Ali Ibne Abi Talib (a.s.). Because Ibrahim (a.s.) had prayed to Allah, the Mighty and the High that among the latters He should appoint for them a truthful speaker. Therefore the Almighty Allah

made Ali the truthful tongue for Ibrahim and Yaqoob (a.s.). Thus Ali (a.s.) informed that the Qaim shall be his eleventh descendant and with the same attestation it is that Mahdi who would fill the earth with justice and equity just as it would have been fraught with injustice and oppression.

And also that there shall be an occultation for him and that the people shall be confused about him, due to which many groups would go astray and many shall be guided. And this will indeed come to pass just as he has put on the garb of creation." And he (Ali) has mentioned in the tradition of Kumayl Ibne Ziyad Nakhai: Indeed the earth shall remain established through a Divine Proof who shall either be apparent and well-known or concealed and hidden so that the proofs of Allah and His clear evidences do not become invalid.

I have quoted both the narrations with the chain of narrators in this book in the chapter wherein are mentioned reports of Amirul Momineen (a.s.) regarding the occurrence of occultation. And these two reports are repeated here because it was needed to be quoted in the incident of Prophet Ibrahim (a.s.).

And there was another occultation for Prophet Ibrahim (a.s.) in which he undertook journey to other parts for the purpose of religious propagation.

2 - Narrated to us my father; and Muhammad bin Hasan - may Allah be pleased with them - they said: Narrated to us Saad bin Abdullah; and Abdullah bin Ja'far al-Himyari, all of them from Ahmad Muhammad bin Isa from Hasan bin Mahboob from Malik bin Atiya from Abi Hamza Thumali from Abi Ja'far (a.s.) that he said:

"One day Ibrahim (a.s.) set out for a walk to derive some lessons from the creatures of Allah. Wandering through the town he reached wilderness and saw a man standing up in prayers. His voice was reaching the sky and his dress was made of hair. Ibrahim (a.s.) stood there in amazement and watched him pray. Then he sat down waiting for him to conclude the prayers. A long time passed. At last Ibrahim (a.s.) nudged him with his hand saying that he had a request from him and that he should shorten his prayers. The person concluded the prayers and turned towards Ibrahim (a.s.).

"For whom do you offer prayers?" asked Ibrahim (a.s.) "For the God of Ibrahim (a.s.)." "Who is the God of Ibrahim?" "The One who has created you and I." "I like your way," said Ibrahim (a.s.), "I wish to make you my brother for Allah's pleasure. Tell me, where do you live? So that whenever I wish, I can pay you a visit." The worshipper said, "My house is across this water," and he indicated towards the river. "And the place of my prayer is this only, if Allah wills you shall find me here."

Then this man asked Prophet Ibrahim (a.s.): "Do you want something from me?" "Yes," replied Ibrahim (a.s.), "Pray to Allah and I shall say Amen, or I will pray and you says Amen." He asked, "But what shall we pray for?" "For the sinners among the believers," replied Ibrahim (a.s.). The worshipper refused and when asked the reason he said that he was praying for a particular thing for the past three years and his prayers have not been answered so far. "I feel ashamed of requesting Allah for something about which I am not sure if it will be fulfilled," he explained.

The Ibrahim (a.s.) asked him as to what his need was that he continues to invocate Allah. The worshipper said, “One day while busy in prayers at my usual place, I saw a handsome boy pass by. A light shone his forehead and his tresses flowed on his back. He was grazing some cows with such shiny skins, as if anointed with oil. He also had well-fed and healthy sheep. I was elated at the sight and asked him, “O young man. To whom do these cows and sheep belong?” “They are mine,” replied the boy. “Who are you?” asked I. “I am Ismail, the son of Ibrahim the Khaleel of the Beneficent, the Mighty and Sublime.”

At that moment I prayed to Allah that He grant me the chance to see His friend (Khaleel).” Prophet Ibrahim (a.s.) said: “I am Ibrahim, the Khaleel of the Beneficent (Rahman) and that boy is my son.” The man said, “Praise be to Allah the Lord of the worlds. He has granted my prayers!” Then he kissed the cheeks of Ibrahim (a.s.) and putting his arms around his neck said, “Now you supplicate and I’ll say ‘Amen’.” So Ibrahim (a.s.) supplicated Allah for the believers from that time unto the day of Qiyamat and requested Allah to condone their sins and to be pleased with them. The worshipper recited ‘Amen’ on his invocations. Imam Baqir (a.s.) says: “Ibrahim’s (a.s.) prayer is effective for our Shias right upto the day of Qiyamat.”

1. Surah Maryam 19:48
2. Surah Maryam 19:49-50

Chapter 5: Regarding the Occultation (Ghaibat) of Prophet Yusuf (a.s.)

The period of the occultation of Prophet Yusuf (a.s.) was that of twenty years. During this time he never applied oil to his hair, did not use Kohl and perfume and didn’t touch a woman till the time the Almighty Allah once more gathered the scattered family of Yaqoob and brought together Yusuf, his brothers, his father and maternal aunt. Of these twenty years he was in the well for three days and in the prison for some years. And for the remaining years he was the ruler. He was in Egypt while Yaqoob (a.s.) was in Palestine and the distance between them was only nine days of travel.

He passed through various circumstances during the period of his occultation. Sometimes his brothers united to eliminate him and later changed the plan and decided to throw him down the well. Then they sold him as a slave for a minor sum of money. After that he was involved in the deceit and plot of the wife of the Egyptian king. Then he was forced to live in imprisonment for some years. After that he became the ruler of Egypt and in this way the Almighty Allah reunited his family and fulfilled the vision he had seen.

1 - Narrated to us Muhammad bin Ali Majilaway (r.a.) that: Narrated to us Muhammad bin Yahya al-Attar Husain bin Hasan bin Aban, from Muhammad bin Uramiya from Ahmad bin Hasan al-Muthanna from Hasan al-Wasiti from Hisham bin Saalim from Abi Abdullah (a.s.) that he said:

“A Bedouin came to Prophet Yusuf (a.s.) to purchase rations from him and the latter sold it. When the

transaction was over Prophet Yusuf (a.s.) asked, “Where do you live?” He said, “At such and such place.” The narrator says: Yusuf said: So you halt at such and such desert and call out: O Yaqoob! O Yaqoob! And a tall and handsome man will come to you. You tell him that you met a person in Egypt who has conveyed salutations to him. He would say: This trust of yours will not be wasted with Allah, the Mighty and Sublime. The narrator says: Thus that Bedouin reached to the place.

He told his servants to take care of his camel. Then he began to call out: O Yaqoob! O Yaqoob! A tall and handsome man emerged walking with the support of a wall. The Bedouin asked if he was Yaqoob. When he replied in the positive he conveyed to him all that Prophet Yusuf (a.s.) had said. Yaqoob (a.s.) fell down in a swoon and when he regained consciousness he said, “O Bedouin, do you have wish from Allah?”

The man said, “I am an affluent person and my wife is the daughter of my paternal uncle. But I don’t have a son from her. I request you to pray that I may have a son. The narrator says that Yaqoob (a.s.) performed ablution, prayed two units of prayer and then supplicated to Allah, the Mighty and Sublime. This man’s wife gave birth to twins, four times.

Thus Yaqoob (a.s.) knew that Yusuf was alive and comfortable and that the Almighty Allah will bring him out after his occultation. He used to say the same thing to his sons:

إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ

I know from Allah what you do not know?1

His family members and relatives used to criticize him for remembering Yusuf (a.s.). Till the time he perceived the fragrance of Yusuf (a.s.) he said:

وَلَمَّا فَصَلَتِ الْعِيرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ ۖ لَوْلَا أَنْ تُفَنِّدُونِ قَالُوا تَاللَّهِ إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ فَلَمَّا أَنْ جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَىٰ وَجْهِهِ فَارْتَدَّ بَصِيرًا ۖ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ

Most surely I perceive the fragrance of Yusuf, unless you pronounce me to be weak in judgment. They said: By Allah, you are most surely in your old error. So when the bearer of good news came he cast it on his face, so forthwith he regained his sight. He said: Did I not say to you that I know from Allah what you do not know?2

2 – Narrated to us Muhammad bin Ali Majilaway (r.a.) that: Narrated to us Muhammad bin Yahya al–

Attar who said: Narrated to us Husain bin Hasan bin Aban, from Muhammad bin Uramiya from Muhammad bin Ismail bin Bazee from Ismail Sarraj from Bashir bin Ja'far from Mufaddal – (perhaps) al–Jofi – from Abi Abdullah (a.s.) that he said:

"Do you know what the garment of Yusuf was? 'No,' replied I. He said, "When fire was lit for (burning) Ibrahim (a.s.) Jibraeel brought a garment of Paradise for him and dressed him in it. That garment protected him from heat and cold and when his death approached, he made it into an arm band and tied it to Ishaq; Ishaq in turn tied it to Yaqoob and when Yusuf was born Yaqoob tied it on him.

And it was tied to his arm till those circumstances befell him. Thus when Yusuf removed it from the arm band in Egypt, Yaqoob perceived its fragrance and it is about the same thing that Allah quotes him saying:

أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ ۖ لَوْلَا أَنْ تُفَنِّدُونِ

"Most surely I perceive the fragrance of Yusuf, unless you pronounce me to be weak in judgment."3

It is the same garment that had come down from Paradise."

I said: May I be sacrificed on you, whom did this garment reach after him? He replied, "To the one deserving of it. And the garment is with our Qaim, when he would reappear. Then he said: All knowledge or things inherited by every prophet have reached to [the progeny of] Muhammad (S)."

It is narrated that when the Qaim reappears he will reappear wearing the shirt of Yusuf (a.s.) and will also have the staff of Musa (a.s.) and the ring of Prophet Sulaiman (a.s.).

And what proves that Yaqoob (a.s.) was aware that Yusuf was alive and had disappeared as a divine test is that when the other sons returned in the evening weeping and wailing he asked them, "Why are you crying and wailing? And why don't I see my dear Yusuf among you?

قَالُوا يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذِّئْبُ ۖ وَمَا أَنْتَ بِمُؤْمِنٍ لَنَا وَلَوْ كُنَّا صَادِقِينَ

They said: O our father! surely we went off racing and left Yusuf by our goods, so the wolf devoured him, and you will not believe us though we are truthful.4

This is his shirt that we have brought back for you. Yaqoob (a.s.) told them to throw the shirt to him and

they handed it over to Yaqoob (a.s.). He rubbed it on his face and immediately became unconscious. After regaining consciousness he told his sons, “O my sons, do you think that the wolf has eaten up my dear Yusuf?” When they replied in the positive he said, “Then tell me why I cannot perceive the smell of Yusuf’s flesh? And why do I find his shirt undamaged? Even if you grant that the shirt is open from below, did the wolf not need to tear it in order to reach to the shoulders and neck of Yusuf?

It is only an allegation on the wolf and indeed my son is oppressed. Nay, your souls have made the matter light for you, but patience is good and Allah is He Whose help is sought for against what you describe. That night Yaqoob (a.s.) kept away from them and he did not speak to them. He began to recite an elegy for Yusuf (a.s.) and said again and again: O my dear Yusuf whom I preferred over all my sons; he has been taken away from me! O my dear Yusuf! Of all my children I had hope only in him.

And he is snatched from me. O my dear Yusuf! I used to make him sleep on my right and left arm. He is taken away from me. O my dear Yusuf! By whom I filled the emptiness of my loneliness. He is taken away from me. O my dear Yusuf! On whom have you left me or where shall I search for you? O my dear Yusuf! If only I had been with you, so that I could have also borne what you had to bear.

O my dear Yusuf! If only I had known on which mountain they have abandoned you or in which river they have thrown you. O my dear Yusuf! If only I had been with you and had suffered the same calamities that you had to suffer.”

Among the points proving that Yaqoob (a.s.) was aware that Yusuf (a.s.) was alive and in occultation is that he said:

أَمْرًا ۖ فَصَبْرٌ جَمِيلٌ ۖ عَسَى اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا

...maybe Allah will bring them all together to me... 5

And he said:

يَا بَنِيَّ اذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ وَلَا تَيْأَسُوا مِنْ رَوْحِ اللَّهِ ۖ إِنَّهُ لَا يَيْأَسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ

O my sons! Go and inquire respecting Yusuf and his brother, and despair not of Allah’s mercy; surely none despairs of Allah’s mercy except the unbelieving people. 6

Imam Ja’far Sadiq (a.s.) said: Prophet Yaqoob (a.s.) asked the Angel of death: Tell me whether you capture the souls together or you capture each of them separately? He replied: Separately. Then

Yaqoob (a.s.) asked: Is the soul of Yusuf there among the souls that you have captured? “No,” said the angel. Thus after this Yaqoob (a.s.) told his sons, “O my sons, go out and search for Yusuf and his brother.’

Thus the condition of the people of our time who know about the Master of the Time living in concealment and those who have his recognition is the same as the condition of Yaqoob (a.s.) regarding Prophet Yusuf and his concealment. And those who are ignorant and foolish, they behave in the same way as did the family members and relatives of Yaqoob (a.s.). They were so ignorant about Yusuf and his occultation that they used to tell their father: “By Allah, you are most surely in your old error.”

And the saying of Yaqoob when the bringer of good news rubbed the shirt of Yusuf on his face and he regained his eyesight that: “Did I not say to you that I know from Allah what you do not know?” This proves that he knew that Yusuf was alive and that he had to go into occultation by way of test.

3 – Narrated to us my father; and Muhammad bin Hasan – may Allah be pleased with them – they said: Narrated to us Abdullah bin Ja’far al–Himyari from Ahmad bin Hilal Isa from Abdur Rahman bin Abi Najran from Fadala bin Ayyub from Sadeer who said: I heard Aba Abdullah (a.s.) say:

“The Qaim is also having a similarity to Prophet Yusuf (a.s.).” The narrator says: I said: Perhaps you want to tell us about him or his occultation. He told me: “In this Ummah, the opponents who resemble swine, don’t oppose that Yusuf’s brothers were among the children of prophets but they sold away Yusuf while all of them were his brothers and he was also a brother to them, yet when they met they could not recognize him till Yusuf introduced himself and said: “I am Yusuf and this is my brother.”

Thus how can this Ummah deny if the Almighty Allah wants to keep His Proof concealed from them in a period of time? And one day Yusuf became the king of Egypt and the distance between him and his father was only of 18 days’ travel. When Allah, the Blessed and the High wanted that his status and value be recognized, by Allah, the people of his house covered this distance in nine days after getting the glad news. Thus how can this Ummah deny that Allah, the Mighty and Sublime can do with His Proof the same as what He had done with Yusuf? His Proof should walk among them, pass by them in the markets and sit among them and they could not recognize him. Until Allah, the Mighty and Sublime permits the Divine Proof to introduce himself as He had permitted Yusuf (a.s.) to do so when he said:

قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوسُفَ وَأَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ قَالُوا أَإِنَّكَ لَأَنْتَ يُوسُفُ قَالَ أَنَا يُوسُفُ وَهَٰذَا أَخِي

Do you know how you treated Yusuf and his brother when you were ignorant? They said: Are you indeed Yusuf? He said: I am Yusuf and this is my brother.7

1. Surah Yusuf 12:96
2. Surah Yusuf 12:94-96
3. Surah Yusuf 12:94
4. Surah Yusuf 12:17
5. Surah Yusuf 12:83
6. Surah Yusuf 12:87
7. Surah Yusuf 12:89-90

Chapter 6: Regarding the Occultation (Ghaibat) of Prophet Musa (a.s.)

As regards the occultation of Prophet Musa (a.s.) it is mentioned:

1 -Narrated to us Husain bin Ahmad bin Idrees (r.a.) that he said: Narrated to us my father: Narrated to us Abu Saeed Sahl bin Ziyad Aadami ar-Razi that he said: Narrated to us Muhammad bin Aadam an-Nasai from his father Aadam bin Abi Iyaas that he said: Narrated to us Mubarak bin Fadala from Saeed bin Jubair from Chief of the worshippers, Ali bin Husain from his father, the Chief of the Martyrs, Husain bin Ali from his father, the Chief of the Successors, the Leader of the Believers Ali Ibne Abi Talib (a.s.) that he said: The Messenger of Allah (S) said:

"When his death approached Yusuf (a.s.) called his followers and family members. After praise and glorification of Allah he informed them that they would be involved in hardships and calamities in which their males should be killed and the bellies of their pregnant women should be cut open and their children should be slaughtered. Till finally the Almighty Allah will give victory to truth through one who will reappear from the descendants of Laavi bin Yaqoob (a.s.). He shall be a wheat-complexioned and well-built man. And he told them about his characteristics.

Then he advised them to remain attached to him. After that both, occultation and severities befell the people of Bani Israel and they waited for the advent of the Qaim for four hundred years. Finally they were given the glad tidings of his birth and they witnessed the signs of the advent and the trials and calamities intensified upon them. They were attacked with sticks and stones. So they called for that thinker and scholar whose words used to give them comfort. At that time he had also gone into seclusion.

So they wrote to him reminding him that when they faced hard times they used to get comfort from his words. So he took them to the desert and told them about the Qaim of the time that his advent was near. It was a moonlit night. At the same time Musa (a.s.) began to move toward them. At that time he was a young man. He had emerged from the house of Firon and there was expression of his purity. So he left his companions and moved toward these people. He was riding a mule at that time and had covered himself with a green silken sheet. When the learned man saw him, he recognized him at once through the foretold signs. He arose from his place and fell down on his feet and kissed his feet as a respect and said, "Praise be to Allah Who did not give me death till I could meet you. When the followers understood that it is the same in whose anticipation they had been, they fell down in prostration to thank Allah, the

Mighty and Sublime. Musa (a.s.) did not say anything other than, “I am sure the Almighty Allah will release you from your difficulties very soon,”

After that he disappeared. Later Musa (a.s.) went to Madayn and stayed with Shuaib (a.s.). Thus his second occultation was more severe upon his followers than the first and it lasted for a fifty odd years. During this time they were subjected to further severities and the learned man also remained in concealment. Again they sent a message to him that they had no peace and patience when he was away from them. So again he came out in a desert and assured and consoled them. He said that Allah has revealed to him that they shall be free from this trouble within forty years.

They all said in unison: Praise be to Allah. Allah said to him, “Tell them that Allah has decreased for them ten years from these 40 years as they had uttered ‘Praise be to Allah’. The people said: All the bounties are from Allah alone. So Allah, the Mighty and Sublime sent revelation that: “I have fixed the period of deliverance as twenty years. They said, “Goodness is from none except Allah.” Allah, the Mighty and Sublime revealed, “I have reduced it to ten years.” They said, “None but Allah can remove bad times and hardships.” So Allah sent revelation: Tell them not to wait anymore.

I have permitted that the means of your deliverance should reach you immediately. They were in the same position when Musa (a.s.) appeared to them astride a donkey. The learned man wanted to tell the followers what they were seeing. Musa (a.s.) arrived, stood before them and greeted them. The learned man asked, “What is your name?” “I am Musa (a.s.),” he replied. He asked, “Whose son are you?” Musa (a.s.) said, “I am the son of Imran.” The man asked, “Whose son was he?”

“He was the son of Qahath bin Laavi bin Yaqoob,” replied Musa (a.s.). He asked, “What have you come with?” Musa (a.s.) replied, “I have come with messengership from Allah, the Mighty and Sublime. The learned man stood up and kissed his hands with respect. Musa (a.s.) sat down among them, consoled them and after teaching them some religious commands dispersed them. Between this incident and their deliverance through the drowning of Firon there was a period of forty years.”

2 – Narrated to us my father, and Muhammad bin Hasan bin Ahmad bin Walid –may Allah be pleased with them –they said: Narrated to us Saad bin Abdullah: and Abdullah bin Ja’far Himyari; and Muhammad bin Yahya al–Attar and Ahmad bin Idrees that they all said: Narrated to us Ahmad bin Muhammad bin Isa from Ahmad bin Muhammad bin Abi Nasr al–Bizanti from Aban bin Uthman from Muhammad al–Halabi from Abi Abdullah (a.s.) that he said:

“At the time of his death Yusuf bin Yaqoob (a.s.) assembled the descendants of Yaqoob (a.s.) who were eighty men. Then he said: These Copts will dominate you and put you to great trouble. One who will save you from them will be a descendant of Laavi bin Yaqoob, whose name will be Musa bin Imran. He shall be a tall young man and will have curly hair. He would be wheat complexioned.

Thus every man of Bani Israel began to name his child Imran. And all those who were named Imran began to name their sons Musa.”

Aban bin Uthman mentions from Abil Husain from Abi Baseer from Abi Ja'far (a.s.) that he said:

"Musa (a.s.) did not reappear till before him appeared forty false claimants from Bani Israel each of whom claimed to be Musa Ibne Imran.

Information reached Firon that people are restless for him and that they are in anticipation of the advent of this young man. The soothsayers and magicians of Firon also informed him that that boy would destroy his kingdom and his religion and that he would be born in Bani Israel that year. So Firon appointed the mid¬wives to examine the pregnant women of Bani Israel and said: Every child born this year should be killed.

A midwife was also appointed on the mother of Musa (a.s.). When the Bani Israel saw this they said: When our male children are killed and our women are left alive, we shall be destroyed and our generations would become extinct. So let us decide not to have sexual relationships with our women. But Musa's father, Imran told them: "No, let us continue it, Allah's command will come to pass even if the polytheists are averse to it. O Allah I am not with one who has made it unlawful and I shall not consider it unlawful.

Anyone else may abstain from it by I shall not abstain from it." So he established relations with Musa's mother and she became pregnant. Firon appointed a midwife to keep a watch on her with express instructions that if Musa's mother stands up she must also stand up and if she sat down she must also sit down. Gradually the midwife became fond of her. Once she asked why she was becoming pale and thin. She said not to inquire her condition, "Because when my son is born, he will be killed." The midwife told her not to worry. "I will keep your son hidden from others." But Musa's mother did not believe her. When Musa (a.s.) was born, his mother was uneasy. The midwife consoled her.

She wrapped the child in a cloth and hid him in a room and came out at the door to the sentries of Firon standing outside and asked them to go away and said that except for this bloody lump of meat nothing has come out. So the sentries went away from there. Then Musa's mother suckled him but she was worried, what if they heard him crying and came to know the truth? Allah revealed to her to make a wooden box for a child, place him in it, close the box and cast it on the Nile. She did as Allah commanded.

When she cast the wooden casket into the water, the casket returned to her. She pushed it again but it came back. At last the wind pushed it far into the river. She became so sad for her child that she wanted to cry out aloud but Allah gave her patience.

The Imam said: Firon's wife was a righteous lady of faith and she also belonged to the Bani Israel tribe. She said to Firon: "These are the days of spring. Put a tent for me on the bank of River Nile, so that I can enjoy sitting there."

Firon complied with her request and that casket approached her floating on the river. She asked her

maidservants, “Can you see what I see?” They said, “By Allah! We can see something floating on the water.”

When the wooden basket reached her. She stood up from her place and asked her maids to pull it out. They pulled the basket out of the water and opened it. She found a pretty, cute baby boy in it. Seeing the infant she became very anxious. She held him in her arms and said that she would adopt him as her son.

The maidservants also agreed and said, “Yes madam. By Allah, you have no children and the king is also without an heir. The child is very handsome and attractive. Adopt him.” Aasiya went to her husband and showed him the charming baby boy from the river. “I want to adopt him. So do not kill him,” she said. Firon asked her from where she got him. She said that she did not know whose child it was. “He was floating in a casket, and I pulled him out from the river.” Firon was satisfied with the explanation and accepted him.

When people heard that Firon has adopted a son, they sent their wives to suckle the child but Musa (a.s.) did not suck. Then Aasiya asked Firon to arrange for a wet-nurse for the baby. Many nurses tried but Musa (a.s.) did not suck their milk. Musa’s mother also came to know about this. She asked her daughter to ascertain this matter. The sister of Musa (a.s.) came to the door of Firon and asked whether they needed a wet nurse for a child. She said that there was a good woman staying nearby.

She would feed the baby and look after him. The servants informed Aasiya. She ordered them to bring the girl to her. Musa’s sister came to her. She asked that girl which community she belonged to? She said, “She belonged to the family of Bani Israel.” Aasiya told her to go away. The maidservants insisted upon her to call that woman and see if the child sucks from her or not. Aasiya said, “Even if the child accepts, Firon might be unhappy. She said the child and the nurse both belong to Bani Israel; Firon will not allow her. Her maidservants said, “Let us first see if the child sucks.”

Aasiya told the girl to call the wet-nurse; Musa’s sister ran to her mother. She came and took the child and he began to suck. Aasiya told Firon that she has found a wet-nurse for a child. Firon asked which community she belonged to? His wife said that she was from Bani Israel. Firon said, “How can it be? The child and the nurse both belong to Bani Israel.” Aasiya asked him why he was afraid of the child? “Now he is our son,” she said. “He will grow up in our care.” By arguing and discussing she convinced him.

In this way Musa grew among the dynasty of Firon. Musa’s mother, sister and the mid-wife kept it secret till the time his mother expired and the midwife also passed away. Thus he continued to grow and the people of Bani Israel didn’t know about it. The Imam says: The people of Bani Israel used to search and inquire about him and automatically the information about him used to be concealed.

Firon learnt that those people were looking for Musa (a.s.) and seeking information regarding him. So he dispatched his agents to them and subjected them to further torture and separated them. Then he

prohibited them to ask about Musa (a.s.). Once the people of Bani Israel gathered on a moonlit night and went to a learned man. They said: “We used to obtain solace from some things but how long can we bear these troubles?” He said, “By Allah, you will remain in this condition till Allah sents a young man from the descendants of Laavi bin Yaqoob (a.s.).

His name will be Musa bin Imran (a.s.). He will be strong, tall, brave and curly haired.” While they sat discussing this, all of a sudden Musa (a.s.) came to them on a mule and stopped before them. This old man raised his head and recognized him through the signs and characteristics. He asked, “May Allah bless you, what is your name?” “Musa,” replied Musa (a.s.). He asked, “Who is your father?” Musa (a.s.) said, “I am the son of Imran.” The learned man arose and kissed Musa’s hands. People fell at the feet of Musa (a.s.) and began to kiss them. Musa (a.s.) and the people recognized each other and Musa made them his followers.

Musa (a.s.) stayed there for a few days and moved to another city. There he saw two men quarrelling. One was the believer of Allah and other was a Copt from Firon’s community. The believer screamed for help. Musa (a.s.) hit the Copt on his chest and he fell down dead. Allah gave him the natural power of strength and terror. The news spread that Musa (a.s.) has killed an Egyptian.

Musa (a.s.) passed the night in fear. In the morning a believer of Musa (a.s.) came running and asked for help as he had some dispute with another man. Musa (a.s.) said, “Indeed, he is on the wrong.” Musa (a.s.) was angry on this man. He said, “O, Musa (a.s.) if you want to kill me. Kill me as you killed a man yesterday.” He said, “Musa (a.s.) you are supposed to be a superior being on the earth, but you can’t rectify the people?” Another man came running and informed that the Egyptians were talking about him and wanted to kill him. “O, Musa! I am your true believer and request you to go away from this city.”

So Musa (a.s.) left the city without any support. He passed through the desert and reached Madayn. He rested under a tree. There was a well and the people came there to draw water. Suddenly he saw two girls with their animals who had came to draw water for their animals and they stood aside. Musa (a.s.) asked them for the reason for coming there. They said, “Our father is an old man and we are weaker.

We cannot oppose them so we are waiting until they draw water and go away. Then we will water our animals.” Musa (a.s.) felt pity on them. He took their bucket and asked them to bring their animals near the well. He drew water for them. The girls returned home early. Musa (a.s.) again sat under a tree and prayed to Allah. He had nothing to eat and was very hungry.

When the girls reached home, their father Shuaib (a.s.) asked them how they returned early. The girls said that a nice man drew water for them. Shuaib (a.s.) asked one of his daughters to call him. She came to Musa (a.s.) modestly and said that her father has called him to reward him for the favor he has done to them by pulling out water for their animals.

Musa (a.s.) told her to walk behind and give him directions because the sons of Yaqoob (a.s.) never glance at the back of ladies. Musa (a.s.) came to Shuaib (a.s.) greeted him and then explained his

condition. Shuaib (a.s.) consoled him and said that he was now safe from the unjust people. Then one of the daughters asked her father: Employ him, because if you do it you would have employed a strong and an honest worker. Shuaib (a.s.) said to Musa: I want to marry one of my daughters to you with the condition that you work for me for eight years and if you complete ten it would be favor from you.

According to traditions, Musa (a.s.) completed ten years in his employment because apostles of Allah do not take anything without favor. After completing the period Musa (a.s.) took his family and set out towards Jerusalem. One night he lost his way. At that time he saw a fire at a distance. He told his wife: Wait here. I have seen fire at a distance. I'll go and see if I can get some of it for you or get some direction to find the way. When he reached the fire, he saw a green tree lit up as on fire.

When he neared, it moved away from its place. Musa (a.s.) turned in fear but the tree moved near Musa (a.s.) and he heard a voice from the right side of the valley. "O, Musa! I am Allah, the Creator of the worlds. Cast your staff on the ground." Musa (a.s.) cast his staff down. When he saw that the staff was undulating like a python he was shocked and he began to run away without looking behind. It changed into a serpent whose fangs were calling and flames were leaping out of its mouth.

So Musa (a.s.) fled from there but his Lord asked him to return. Musa (a.s.) came back and was shivering all over. Musa (a.s.) asked, "O Allah! Is it Your voice that I hear?" "Yes, do not be afraid," replied the Lord. Musa (a.s.) came back. He stepped on the tail of the serpent and put his hand into his mouth, it changed into its original form. Allah told him: Remove your shoes as you are in the sacred valley.

It is narrated that he was ordered to remove them, as they were from the carrion of a donkey.

According to another tradition 'take off your shoes' means give up your two fears: One that your family members will be lost and another of Firon.

After that Allah, the Mighty and Sublime sent him to Firon and his people with two signs: The first was a luminous hand and second his staff. It is narrated from Imam Ja'far as-Sadiq (a.s.) that he told his companions: You should be such that you are more hopeful for something about which you don't have hope. Musa (a.s.) went to get fire for his wife and he returned as a Messenger Prophet.

Thus Allah reformed the condition of His servant and Prophet in a single night. He shall do the same in the case of His second Qaim; that is the twelfth of the Imams. And He shall reform his affairs in a single night as He reformed the affair of His Prophet Musa (a.s.) and brought him out from confusion and occultation into the light of deliverance and reappearance.

3 - Narrated to us my father (r.a.) that: Narrated to us Saad bin Abdullah: Narrated to us Moalla bin Muhammad al-Basri from Muhammad bin Jumhur and others from Abdullah bin Sinan from Abi Abdullah (a.s.) that he said:

“In the Qaim there is resemblance to Musa bin Imran. I asked: What is the resemblance to Musa bin Imran? He replied: Secret birth and occultation from his people. I asked: How long was Musa in occultation from his family and followers? He replied: For twenty-eight years.”

4 - And narrated to us Abul Abbas Muhammad bin Ibrahim bin Ishaq al-Mukattaib (r.a.) that he said: Narrated to us Husain bin Ibrahim bin Abdullah bin Mansur that he said: Narrated to us Muhammad bin Harun al-Hashmi that he said: Narrated to us Ahmad bin Isa that: Narrated to us Abul Husain Ahmad bin Sulaiman Ruhawi that: Narrated to us Muawiyah bin Hisham from Ibrahim bin Muhammad bin Hanifiyyah from his father Muhammad from his father Amirul Momineen Ali Ibne Abi Talib (a.s.) that he said: The Messenger of Allah (S) said:

“The Mahdi is from us, Ahlul Bayt. Allah will reform his affair on a single night. And in another version: Allah will bring reform for him in a single night.”

5 - Narrated to us my father; and Muhammad bin Hasan - may Allah be pleased with them - they said: Narrated to us Abdullah bin Ja’far al-Himyari from Muhammad bin Isa from Sulaiman bin Dawood from Abi Baseer that he said: I heard Abu Ja’far (a.s.) say:

“In the master of this affair there are four points of similarity with four prophets. Resemblance with Musa, resemblance with Isa, resemblance with Yusuf and resemblance with Muhammad (peace be on them all). The resemblance with Musa is that he shall be fearing and awaiting, the resemblance with Yusuf is imprisonment, the resemblance with Isa is that it would be said regarding him that he has died while he would not be so and the resemblance with Muhammad is armed uprising.”

Chapter 7: Account of the death of Prophet Musa (a.s.) and account of occultation of Successors and Divine Proofs till the period of Prophet Isa (a.s.)

1 - Narrated to us Ahmad bin Hasan al-Qattan: Narrated to us Hasan bin Ali Sukkari: Narrated to us Muhammad bin Zakariya al-Basri: Narrated to us Ja’far bin Muhammad bin Ammarah from his father that he said: I said to As-Sadiq Ja’far bin Muhammad (a.s.): Tell me about the passing away of Musa bin Imran (a.s.). He replied:

“When the end of Musa (a.s.) approached and the angel of death came and said, O Kalimullah (the one with whom Allah conversed)! Assalaamo A’laikum, Musa (a.s.) responded, “Wa a’laikas salaam! Who are you?” The angel replied, “I am the angel of death.” He asked, “Why have you come?” He replied, “To take your soul.” Musa (a.s.) asked, “From where will you seize it?” He replied, “From your mouth.” Musa (a.s.) asked, “How will you seize it from the mouth when I have conversed with the Almighty with it?” The angel replied, “All right! I will seize it from your hands.” Musa (a.s.) exclaimed, “How will you seize it from my hands when these hands have held the Torah?”

The angel said, “I will seize it from your feet.” Musa (a.s.) said, “I have gone to Mount Toor on these

very feet to talk with My Lord." The angel said, "Then I will take it from your eyes." Musa (a.s.) said, "I have always looked with these eyes hopefully towards my Lord's Mercy." The angel said, "Then from your ear." Musa (a.s.) said, "I have heard my Lord's Words with these very ears." Then Almighty Allah revealed to the angel, "Do not seize his soul until he himself desires it." So the angel of death went back and Musa (a.s.) lived for quite a long time thereafter. Then one day he called Yusha, gave his will to him, made him his legatee and asked him to keep the will a secret till the time of his (Musa's) death.

He also asked Yusha to pass on the Wasiyyat (Will) at the time of his (Yusha's) death to someone else as desired by Allah. Saying this Musa (a.s.) disappeared from his people. During these days of his absence he once met a man digging a grave. Musa (a.s.) told him that he would like to help him in digging that grave. He said, 'Why not?' Musa (a.s.) engaged himself in the digging. Soon the grave was completed by them. Then Musa (a.s.) lay down in it sideways to see how it feels.

At that moment the Almighty Allah showed him his place in Paradise. So he said: "My Lord, call me towards You." So the angel of death seized his holy soul then and there. Then he buried him in the same grave and closed it by filling it with earth. That man digging the grave was actually the angel of death in the shape of a man.

This happened in Tiyah. An announcer announced from the heavens that Musa Kalimullah (a.s.) has died and who is it that does not die?"

Narrated to me my father from my grandfather from his father (a.s.) that:

The Messenger of Allah (S) was asked about the location of the grave of Prophet Musa (a.s.). He replied: "Near the highway adjacent to the red hillock."

After Musa (a.s.), Yusha bin Nun (a.s.) became the leader of Bani Israel. He was always busy in their affairs and was bearing all kinds of difficulties caused to him by the kings of those days. Three of those kings died. Thereafter the condition of Yusha (a.s.) became strong and be became independent in the matter of law and order (giving orders to do or to refrain from doing things).

Then two hypocrites of the community of Musa (a.s.) conspired and took Safra daughter of Shuaib, the wife of Musa (a.s.) with them and revolted against Yusha bin Nun (a.s.) with 100000 men. Yusha bin Nun (a.s.) overpowered them. Many groups of them were killed and those who remained alive fled by the Divine Order and Safra daughter of Shuaib became a captive. Yusha (a.s.) told her, "I am leaving you in this world so that in the other world when I meet Musa (a.s.) the Prophet of Allah, I may complain to him about you and your community about what I have suffered due to you."

Safra said, "By Allah! If Paradise is made open to me so that I can enter it I will feel ashamed of seeing there Musa (a.s.) the Prophet of Allah, as I have torn his veil and thereafter I revolted against his legatee."

The Imams and leaders that succeeded Yusha bin Nun for four hundred years till the time of Prophet Dawood (a.s.) remained in concealment. They were eleven in all and during each of their times the people used to visit them and obtain guidance. Finally it was the turn of the last of them. He remained away from the people then he reappeared and gave the glad tidings of the advent of Prophet Dawood (a.s.).

He also foretold that it is only Dawood (a.s.) who would cleanse the earth from Jaloot and his army and that the deliverance of the people was dependant only upon his reappearance. So the people began to await for him. When the time of Dawood (a.s.) arrived, he had four brothers and his father was very much advanced in age. Among them Dawood (a.s.) was the bearer of the divine message and prophethood. He was the youngest among his brothers. While they were unaware that it is Dawood for whom they were waiting and one who will cleanse the earth from Jaloot and his army. And the Shias of Dawood (a.s.) had learnt that he has already taken birth and reached maturity. Whereas those people used to see and meet him but they did not know that it was him.

After that one day Dawood, his brothers and their father went out to take part in the battle organized by Taloot. But Dawood (a.s.) did not accompany them saying: In what way would it help me from this aspect? The father and brothers of Dawood (a.s.) made fun of him and he began to graze the sheep belonging to his father. When the battle intensified and people faced terrible hardships, the father of Dawood (a.s.) came to him and said: Take some food and provisions for your brothers so that through it they may be able to defeat the enemies. Dawood (a.s.) was of a short stature and there was scanty hair on his head.

But from the aspect of conscience and morals he was absolutely pure. Thus when he came to the battlefield he saw that all the people of his side were close to each other and all of them had returned to their centers. When he passed by a stone it spoke up in a loud voice: “O Dawood, take me with you and through me slay Jaloot. Indeed I have been created to kill him.” So Dawood (a.s.) picked it up and put it in his bag that he used for carrying stones when he was grazing sheep and goats. When he entered the army he found that those people considered Jaloot very great and they thought that it was no use trying to subdue him. So he said: “Why do you consider it a difficult proposition.

By Allah if I were to see him, I would slay him.” The people began to discuss about him and at last he was taken to Taloot. Taloot asked him: O young man, how much strength do you posses and how have you tested yourself? Sometime a lion attacks my flock and carries off an animal. So I used to chase the lion, catch it by its head, pry open its jaws to release my animal. Now the Almighty Allah had previously revealed to Taloot that none can slay Jaloot except one who can wear Taloot’s coat of mail with a perfect fit.

So he called for his coat of armor and when Prophet Dawood (a.s.) wore it, it fitted him perfectly. Taloot was amazed and so were the people of Bani Israel who were present at the scene. Taloot said: It is hoped that Allah will kill Jaloot through him. When it was morning and the people met him, Dawood

(a.s.) said: Show Jaloot to me. When Jaloot was shown to him, he took that stone and shot it at Jaloot. It hit him between the eyes and split his head upto the brain. Jaloot crashed down from his mount.

There was a furor in the people that Dawood has killed Jaloot and in this way they made Dawood their king. Gradually the influence of Taloot waned and people gathered around Dawood (a.s.). The Almighty Allah revealed the Psalms upon him, taught him the skill of working iron and made the iron soft for him. Allah ordered the mountains and birds to sing the divine praises with Dawood (a.s.). The Almighty Allah gave him such a melodious voice that no one had ever heard such a voice. He also bestowed him the strength for the worship of God and made him His prophet in Bani Israel.

And the method of the Qaim shall also be such. The Almighty Allah will give him such a standard that it will spread among the people on its own and the Almighty will bestow it the power of speech and it will call out: O Wali of Allah, eliminate the enemies of Allah. And he shall have a sword that will be concealed in the scabbard. When it would be the time of his reappearance he will take it out and the Almighty Allah will also provide it the power of speech.

It will call out: O Wali of Allah, rise up! Because it does not behove that you keep sitting during confrontation with the enemies of God. Thus he would arise and set out and wherever he comes across the enemies of Allah he shall slay them. He shall enforce the divine laws and apply the prescribed penalties. And he shall judge and rule according to the divine commands."

Regarding this narrated to me Abul Hasan Ahmad bin Thabit Dawalaini in Baghdad from Muhammad bin al-Fadl Nahvi from Muhammad bin Ali bin Abdus Samad al-Kufi from Ali bin Asim from Muhammad bin Ali bin Musa from his father from his forefathers from Husain bin Ali (a.s.) from the Messenger of Allah (S) in a lengthy traditions at the end of which he has mentioned that which I have included in the chapter of traditions of the Messenger of Allah (S) proving Nass on His Eminence, Qaim (a.s.) and (also) that he is the twelfth Imam.

After that Dawood (a.s.) wanted to appoint Sulaiman (a.s.) as his successor because Allah, the Mighty and the High had revealed to him thus. When he announced this to Bani Israel they raised a clamor that he was appointing a young man over them while there were others more advanced in age. Dawood (a.s.) summoned the leaders of Bani Israel and told them: Your talks have reached me. So show me your staffs and whosever's staff fructifies will be the master of affair after me. They said: We agree to this proposal.

Dawood (a.s.) said: Now each of you write your name on your staff. So they wrote their names on their respective sticks. Then Sulaiman (a.s.) brought his staff and wrote down his name upon it. Then all the sticks were put in a room and the door was closed. The leaders of Bani Israel kept watch (for the night). In the morning Dawood (a.s.) conducted the Morning Prayer and then stepped forward and opened the door. They took out the sticks and it was seen that all had leaves while the stick of Sulaiman (a.s.) had fructified.

So they gave it to Dawood (a.s.). Dawood (a.s.) then examined Sulaiman (a.s.) in the presence of Bani Israel and asked him: “Tell me son, what is it that gives coolness?” He replied: “Allah’s forgiveness of the people and the mutual forgiveness among the people.” Dawood (a.s.) asked, “What is it that is sweet?” He replied: “Love, and it is the soul of Allah among the people.” Dawood (a.s.) laughed in joy, brought him to Bani Israel and said: “He is my successor among you after me.”

After that Sulaiman (a.s.) kept his matter confidential. He got married and kept himself away from his followers for a long time. One day his wife said: “May my parents be sacrificed on you, how perfect your habits are! How fragrant you are! And I don’t find in you any trait or habit that I may dislike, except that you live depending on my father. Thus if you go to the market and with the help of Allah make effort to earn a livelihood I am sure Allah will not fail you. Sulaiman (a.s.) said: By Allah neither have I done any work so far nor can I do anything properly. But anyway, he set out for the market and spent the whole day roaming here and there without earning anything.

At last he returned home and told his wife that he was unable to make any money. “No problem,” she said, “Try again tomorrow.” Again the next day he departed to the market, spent the whole day roaming about but again did not have any luck. When he returned and told his wife about it she said, “If Allah wills, something will happen tomorrow.” On the third day, after walking for a long time he reached the river banks where he met a fisherman and said to him: “I can assist you in your work, after which you can pay me something.” “Why not?” said the fisherman. So he began to work with the fisherman who at the end of the day paid him in kind with a couple of fishes.

He took up the fishes and thanked and praised Allah for the same. Then he cut open one of the fishes to find that it contained a jewel (ring). He took it out and pocketed it praising and thanking the Almighty. Then he cleaned up the two fishes and brought them home. His wife was much pleased and she asked him to invite her parents so that they may know that he has started earning.

So they were invited, and they arrived and began to eat with them. After the dinner Sulaiman (a.s.) asked, “Do you know who I am?” “No,” they replied, “Except that we have seen nothing but goodness from you.” Thus when he took up his ring in his hand the wind and birds began to move towards him and his rulership became apparent. After that he took his wife and her parents and set out for the city of Istakhar. When he reached there his followers gathered around him and began to talk about the glad tidings of his arrival. Thus the Almighty Allah brought them out from the confusion of his occultation.

When his end approached, according to Allah’s command he appointed Asif bin Barkhiya as his legatee and successor. Asif therefore remained among them and the followers continued to interact with him and sought religious guidance from him. Then the Almighty Allah made Asif also go into occultation and after a considerable period brought him back to the people among whom he lived for a long time.

Finally when he bid adieu, the people asked when they shall meet again. Upon this he replied: We shall now meet at the Sirat Bridge, and then he disappeared from them according to Divine will. As a result of

his occultation calamities intensified on Bani Israel and Nebuchadnezzar gained political power upon them. He used to eliminate whoever he could find and those who managed to escape were pursued and their children and family members were made captives.

Thus he selected four persons from the family of Yahooda whom he had imprisoned, among whom Prophet Daniyal was also included and he selected Uzair from the progeny of Harun (a.s.). Since he was younger of the two he remained under his control and the other people of Bani Israel continued to suffer the worst of the tortures. The Proof of God, Prophet Daniyal (a.s.) remained a prisoner of Nebuchadnezzar for ninety years. Thus he learnt of his excellence and superiority and he came to know that Bani Israel was awaiting for his advent and uprising and that they hope for deliverance and victory at his hands.

So he ordered that he should be kept in a huge pit along with a lion so that it may make him a morsel of death, but the lion did not even go near him. After that he ordered that he should be starved to death. But the Almighty Allah sent him food and water through one of His prophets. Thus Prophet Daniyal used to fast during the days and end his fast in the evening with the food that was sent to him. During that time hardships increased on his supporters and followers, his people and those who were in anticipation of his advent and most of them, due to the excessive prolongation of occultation got deviated from their religion.

When it was time for the end of the hardships of Prophet Daniyal and his people, Nebuchadnezzar saw in dream that army after army of angels is descending from the heavens and entering the pit in which Daniyal was held. Each of them was greeting him and giving the glad tidings of deliverance and success. In the morning he was ashamed for the treatment he had meted out to Daniyal and he ordered him to be taken out from the pit. When he was brought out to him, he asked for his forgiveness for having imprisoned for crime and for having tortured him so much. After that he handed over the reins of his government to him. He was also entrusted to judge cases of litigation.

Thus the people of Bani Israel, who were in hiding so far, came out and assembled around Prophet Daniyal (a.s.) because they were sure that it was the time of deliverance and comfort. Thus Daniyal (a.s.) remained in this condition for sometime and at last departed for the eternal abode entrusting all the affairs of the kingdom to Prophet Uzair (a.s.). Now the people congregated around him and gained proximity from him. They obtained religious guidance and instructions from him.

After that the Almighty Allah kept Uzair in occultation from them for a hundred years and then made him reappear once more. The divine representatives that came after him also remained in concealment. In this way hardships increased upon Bani Israel till Yahya bin Zakariya (a.s.) took birth. He continued to grow upto the time of the declaration of his prophethood which was at the time when he was only seven years old.

He came before the people and addressed them. After extolling the praise and glorification of the

Almighty he warned them of divine chastisement and he told them that the hardships faced by the righteous people were due to the sins of Bani Israel and the good end is for those who are pious. He also informed them that Jesus Christ will appear after twenty odd years. When Christ was born the Almighty Allah kept his birth a secret and his presence in concealment because when Lady Maryam conceived him she took him away from the people to a place and later Prophet Zakariya and her aunt followed her footprints and reached there.

The two of them chastised her while Maryam had already delivered the baby and she was saying: Oh, would that I had died before this, and had been a thing quite forgotten! But the Almighty Allah bestowed the power of speech to His Eminence Christ (a.s.) in order to justify Maryam and to establish the proof and evidence. When Jesus declared his mission the troubles and restrictions increased on Bani Israel and the tyrant rulers suppressed him till happened what the Almighty Allah has told us about. After that Shamoon bin Harun and other followers of Isa (a.s.) went into hiding and reached an island and began to spend their lives there.

The Almighty Allah brought out springs of potable water, created all kinds of fruits for them and also provided them with animals. Allah sent a particular type of fish towards them. It was called Qumud and had neither flesh nor bone. It consisted only of skin and blood. The honeybee was made to mount it and these fishes brought the honeybees to the Island. The bees made honeycombs on the trees of the island and soon there was plenty of honey there. Nothing about Isa (a.s.) was concealed from the people of that island."

Chapter 8: Prophecies made by Isa (a.s.) about the advent of Prophet Muhammad Mustafa (S)

1 – Narrated to us Muhammad bin Ibrahim bin Ishaq Taliqani (r.a.): Narrated to us Abu Ahmad Abdul Aziz bin Yahya bin Ahmad bin Isa al–Jaludi al–Basri in Basra: Narrated to us Muhammad bin Atiya ash–Shami: Narrated to us Abdullah bin Amr bin Saeed al–Basri: Narrated to us Hisham bin Ja'far from Hammad bin Abdullah bin Sulaiman – scholar of divine books – that:

"I have read in Injeel that: O Isa, struggle in My matter and work and do not be shortcoming in it. And listen and obey, O son of the chaste and virgin lady, you have not been created with the union of sexes. I have created you as a sign for the worlds. Therefore serve only Me and trust Me only. Take up the book strongly. Explain to the Syrian people in the Syriac language and convey My message to them that indeed only I am that God Who is eternal and permanent and there is no decline for Me.

Accept the truth of the prophet who will be the owner of the camel, coat of mail, crown (turban), shoes and the staff. He would have large eyes and a wide forehead. His cheeks will be chubby and his nose will be raised from the middle and have small nostrils. His upper and lower front teeth will be wide and his neck will be shinning like a silver pitcher as if light is coming out of it. He will have hair on his body from the chest upto the navel. His belly and chest will not have any hair.

He would be wheat-complexioned. From the chest upto his belly he will be having soft delicate hair. His palms and feet will be hard and short. If his steps turn they will turn both together and if he walks he would do so with very firm steps. If he is with a group of people he would be the most prominent among them. His perspiration on his face will shine like pearls and the fragrance of musk will be emanating out of it. There is none like him neither before him nor after.

His purified body will be fragrant and he will have many wives. His progeny shall be less but it will be through Mubareka (Lady Zahra) who is having a special house in Paradise, in which there shall neither be any sorrow nor pain. In the last age this Mubareka will be under a guardian like your mother was under the guardianship of Zakariya. She would have two sons who shall be martyred.

The speech of this prophet is Quran and his religion is Islam and I am the one who grants peace and security. Thus Tooba shall be for one who witness his time, see the period of his prophethood and listen to his words. Isa (a.s.) said: O Lord, what is Tooba? He was told, "It is a tree I have myself planted in Paradise and which provides shade to all the gardens. Its roots are from Rizwan and its source is from the water of Tasneem spring. The coolness of this spring is like coolness of camphor and its taste is that of wine. One who drinks a mouthful of it will never feel thirsty again.

Isa (a.s.) said: O Lord, give me to drink from it. He was told: It is prohibited for all till that prophet does not drink from it and it is prohibited for all nations till the nation of that prophet does not drink from it. O Isa, I am going to raise you towards Myself and in the last period of time I will make you descend to the earth so that you may witness the strange phenomena of this Ummah and you shall see that they would be around that accursed Dajjal. I shall make you descend at the time of prayer so that you may pray with them. This Ummah is the one that is eligible for mercy.

The Christ had also gone into occultation from his community a number of times and during those times he used to travel in the land. In that period his followers and community did not have any information about him. When he came out of the occultation he appointed Shamoon bin Hamoon as his legatee and when Shamoon also departed from the world the divine proofs that came after him remained in occultation.

People became anxious to meet him and their hardships increased. Religion was being destroyed, rights were trespassed, obligatory and recommended practices were eliminated. People became deviated and leaving the straight path began to go astray without realizing what the truth is and what the falsehood is. This occultation lasted for two hundred and fifty years."

2 - Narrated to us Muhammad bin Hasan bin Ahmad bin Walid (r.a.) that: Narrated to us Muhammad bin Hasan as-Saffar; and Saad bin Abdullah, all of them from Ayyub bin Nuh from Abdullah bin al-Mughairah from Saad bin Abi Khalaf from Muawiyah bin Ammar that he said: Abu Abdullah (a.s.) said:

"People remained without an apparent divine proof for two hundred and fifty years after Isa Ibne Maryam (a.s.)."

3 – Narrated to us my father (r.a.): Narrated to us Muhammad bin Yahya al–Attar from Yaqoob bin Yazid from Muhammad bin Abi Umair from Saad bin Abi Khalaf from Yaqoob bin Shuaib from Abi Abdullah (a.s.) that he said:

"Between Isa (a.s.) and Muhammad (S) there was a gap of five hundred years out of which for two hundred and fifty years there was neither a prophet nor any learned one from Allah who was apparent. I (the narrator) asked: What did the people follow? The Imam replied: They followed the religion of Isa (a.s.). I asked: What was their actual condition? He replied: They were believers. Then he said: The earth never remains devoid of a learned one."

Among those who roamed in the lands in search of divine proof was Salman Farsi (r.a.). He continued to move from one learned to another and moved from one jurisprudent to another and remained in the pursuit of divine secrets. He gained guidance through narrations. He awaited for the Qaim, the Qaim and the chief of the formers and the latters, Muhammad (S) for four hundred years till he received the glad tidings of his birth. When he became certain of deliverance he set out for Tahama and he was taken a captive there.

Chapter 9: Report of Salman Farsi (r.a.) regarding the advent of Prophet Muhammad (S)

1 – Narrated to us my father (r.a.): Narrated to us Muhammad bin Yahya al–Attar; and Ahmad bin Idrees, all of them from Ahmad bin Muhammad bin Isa from Muhammad bin Ali bin Mahziyar from his father who asked from Musa bin Ja'far (a.s.):

"O son of Allah's Messenger, will you not tell us what was the reason Salman Farsi accepted Islam?

He replied: my father (a.s.) informed me that one day Ali Ibne Abi Talib (a.s.), Salman Farsi, Abu Zar and a group of people from Quraish had congregated at the tomb of the Holy Prophet (S) when Amirul Momineen (a.s.) said to Salman Farsi: O Aba Abdillah will you not tell us the beginning of your story? Salman said: By Allah O Amirul Momineen, if anyone other than you had asked I would not have told anything. I was a resident of Shiraz and the son of a farmer and my father loved me very much.

One day I was going with my father to attend a festival of the people of that town when by chance we passed by a monastery in which a man was screaming: I testify that there is no god except Allah and that Isa is the spirit of Allah and Muhammad is the beloved of Allah. Thus the description and praise of Muhammad permeated my flesh and blood and after that I was interested in neither eating nor drinking. My mother asked: What is wrong with you son, that today you did not prostrate at the time of the rising of the sun? When I opposed her she fell silent. When I went to my room I saw a letter hanging from the roof. I asked my mother what that letter was.

She said: O Ruzbah when we returned home after celebrating our festival, we found it hanging from the roof. So you don't go near it. If you do so your father will kill you. Salman said that he continued to argue

with his mother. When night fell and my parents went to sleep, I arose and took up the letter. I saw written therein: In the Name of Allah the Beneficent the Merciful. It is a covenant from Allah with Adam that He will create a prophet from his loins who will be named Muhammad.

He will teach the best of morals and restrain the people from idol-worship. O Ruzbah, go to the legatee of Isa, accept the Faith and leave the Majoosi11 religion. He (Salman) says that after this he screamed and fell down unconscious and his trouble increased. He says: Thus my father became aware of this and he cast me into a deep pit. He said: Come back to your religion or I would kill you. I told him: You do whatever you like with me. The love of Muhammad will not leave my heart. Salman says: Before reading that letter I didn't know Arabic and Allah, the Mighty and Sublime taught me this language from this day. He says: I remained in that pit and they used to throw small pieces of bread to me.

When my matter became prolonged I raised up my hands to the heavens and prayed: O my Lord, You have put the love of Muhammad and his legatee in my heart. So I beg you in their name that You hasten my deliverance and take me out from the condition I am in. At that moment a person came to me dressed in white. He said: Ruzbah, get up. After that he held my hand and took me to the monastery.

I began to recite: I testify that there is no god except Allah and Isa is the spirit of Allah and that Muhammad is the beloved of Allah. The person who resided in the monastery came to me and asked: Are you Ruzbah? "Yes," said I. He said: Go up. I went up and continued to serve him for two complete years. When it was the time of his death he said: I am going to die. I asked him: On whom are you leaving me? He said: I don't know anyone who follows my beliefs except a monk who lives in Antioch. Thus if you meet him, convey my salutations to him and give him this tablet. Saying this he gave me a tablet.

When he died I gave him the funeral bath, shrouded and buried him and taking the tablet set out for Antioch. When I reached the monastery in Antioch I began to recite: I testify that there is no god except Allah and Isa is the spirit of Allah and that Muhammad is the beloved of Allah. The resident of the monastery came to me and said: Are you Ruzbah? "Yes," said I. He said: Go up. I went up and continued to serve him for two complete years. When it was the time of his death he said: I am going to die. I asked him: On whom are you leaving me? He said: I don't know anyone who follows my beliefs except a monk who lives in Alexandria.

Thus when you meet him, convey my salutations to him and give him this tablet. Saying this he gave me a tablet. When he died I gave him the funeral bath, shrouded and buried him and taking the tablet reached the monastery he had indicated. Upon reaching there I began to chant: I testify that there is no god except Allah and Isa is the spirit of Allah and that Muhammad is the beloved of Allah. Thus that monk came to me and asked: Are you Ruzbah? "Yes," said I. He said: Go up.

I went up and continued to serve him for two complete years. When it was the time of his death he said: I am going to die. I asked him: On whom are you leaving me? He said: I don't know anyone in the world

who follows my beliefs and indeed the birth of Muhammad bin Abdullah bin Abdul Muttalib is near. So if you meet him, convey my salutations to him and give this tablet to him. When he died I gave him the funeral bath, shrouded and buried him and set out taking the tablet with me. I met a group of people and I offered to serve them if they gave me food and water and they agreed.

When their mealtime arrived, they tied up a sheep and beat it to death. After that they prepared Kebab with some of the meat and some they roasted red on the fire. When I declined to partake it, they said: Eat it! I told them: I am a monk and a young man that spent his life in a monastery and monks do not eat meat. They began to beat me and were about to take my life when some of them said: Wait till the wine arrives. And know that he would not take wine also. When they brought the wine I said: I am a monk and young man who lived in a monastery and the people of monastery do not imbibe wine.

They tied me up and decided to eliminate me. I said: O people, do not beat me or put me to death as I have confessed to be a slave of yours. And I agreed that I was a bondman of one of them. That person saved me from those people and sold me to a Jew for three hundred dirhams. Salman says that the Jew asked me about my story and I told him about it and said that I had no fault except that I loved Muhammad and his legatee. The Jew said: Then know that I hate you and Muhammad. He took me outside his house where there was a huge quantity of sand. He said: O Ruzbah, if you are not able to shift all the sand till the morning next I will surely kill you. Salman says: I spent the whole night shifting that sand from one place to another.

When I was absolutely exhausted, I raised my hands to the sky and prayed: O my Lord, You have filled up my heart with the love for Muhammad and his legatee. So I ask you in their names, please hasten my deliverance and save me from this terrible situation. So Allah, the Mighty and Sublime sent a windstorm that transferred all the sand to the spot that Jew had specified. In the morning the Jew was surprised that I had shifted all the sand.

Then he said: O Ruzbah, since you have proved to be a sorcerer, I shall throw you out of this town so that you may not destroy the locals. Thus he externed me from there and sold me to a kind-hearted lady. She was very kind to me. She had an orchard which she put at my disposal and said: It is for you, you can take whatever you want from it or give to anyone or spend in charity.

Salman says that: I lived in that orchard for a very long time. One day I was sitting there when a group of seven persons shaded by a cloud came towards me. I said to myself: By Allah all of them cannot be prophets but one of them is definitely a prophet. They moved forward and entered the orchard and the piece of cloud was also moving with them. The group that entered the orchard comprised of the Messenger of Allah (S), Amirul Momineen (a.s.), Abu Zar, Miqdad, Aquil bin Abi Talib, Hamza bin Abdul Muttalib and Zaid bin Haritha.

They entered the orchard and began to eat the date fruits that had fallen from the trees. The Messenger of Allah (S) was saying: Eat the fallen date fruits and do not spoil anything that belongs to these people.

So I went to my owner and said: Please give me a tray of fresh dates. She said: You can have six. Salman says that he took up a tray of fresh dates and said to himself: If one of them is a prophet he would not eat Sadaqah and he would not mind eating a present. So I kept the tray before them and said: This is Sadaqah. The Messenger of Allah (S) said: Eat it.

But he himself abstained from eating as did Amirul Momineen (a.s.), Aquil bin Abi Talib and Hamza bin Abdul Muttalib. Zaid was told to go ahead and eat. I said to myself that this was the first sign of prophethood. Then I went to my mistress and said: Give me another tray. She said: You can have six. Salman says that I picked up a tray and came to them and placed the fresh dates before them and I said: This is a present. The Messenger of Allah (S) stretched out his hand and uttered: In the Name of Allah…eat.

All of them began to eat the dates. So I said to myself: This is the second sign. After that when I moved towards his back the Holy Prophet (S) became attentive to me and said: Ruzbah, are you looking for the mark of prophethood? “Yes,” I said. He displayed his shoulders and I saw the mark of prophethood on him and above it were some hair. Salman says that he fell down at the feet of the Messenger of Allah (S) and began to kiss them. He (the Prophet) said: Ruzbah, go to that lady and say that Muhammad bin Abdullah is asking if she would sell this slave to him.

So I went to her and said: Muhammad bin Abdullah is asking if you would sell this slave to him? She replied: I will not sell the slave except in exchange of four hundred date trees two hundred of which should be yellow and two hundred golden. Salman says that when he conveyed this to the Holy Prophet (S) he said: How easy is that which she has asked. Then he said: Arise, O Ali and gather all the date seeds. Ali gathered all the seeds and sowed them in the ground. The Prophet told him to pour water on them which Ali did. He had hardly finished watering that the trees grew up so much that they began to strike one another.

Then the Prophet told me to go to the lady and tell her: Muhammad bin Abdullah is saying: Take your thing and give me mine. Salman went and told the lady. She came out, saw the trees and said: By Allah, I will not sell him unless all the trees become yellow. Salman says: Jibraeel descended and touched his wings to those trees. All of them became yellow. Then the Messenger told me: Go and tell her: Muhammad is saying:

Take your thing and give me mine. Salman says that when I conveyed this to her she said: By Allah, one of those trees is more precious to me than your Muhammad and you. I said: By Allah, a day in the company of Muhammad is more precious to me than you and everything including you. After that the Messenger of Allah (S) emancipated me and named me Salman.”

The author says: The name of Salman was Ruzbah Ibne Khasboodan and he had never prostrated to the sun. He always prostrated to Allah, the Mighty and Sublime. Since the Qibla direction towards which he had been commanded to pray was in the east, his parents thought that he was also prostrating to the

sun like them.

Salman was the legatee of the legatee of Isa (a.s.) and he was entrusted with the burden that terminates at the successorship of the Imams. The name of Isa's legatee was Aabi and some people say that it was His Eminence, Abu Talib. This group has erred at this point because when Amirul Momineen (a.s.) was asked about the last successor of Isa (a.s.) he said: 'Aabi'. But people mistook it for 'Abi' which in Arabic means: My father. And Burdah has also mentioned this.

1. Fire worship

Quss bin Saidatul Iyadi was considered unique from the aspect of his knowledge and wisdom. He knew the Holy Prophet (S) and was awaiting his advent. He used to say: Indeed, there is a religion with Allah which is better than the religion that you follow. The Holy Prophet (S) has invoked divine mercy upon him and said: He shall be raised up on Judgment Day as a separate nation.

1 – Narrated to us my father (r.a.): Narrated to us Saad bin Abdullah from Ahmad bin Muhammad bin Isa from Hasan bin Mahboob from Alaa bin Zarin from Muhammad bin Muslim from Abu Ja'far (a.s.) that he said:

"One day the Messenger of Allah (S) was sitting in the courtyard of the Kaaba and it was the day when Mecca had been conquered. In the meantime a delegation came to him and saluted him. "To which tribe do you belong?" "We are a delegation from Bakr bin Wail tribe," they replied. "Do have any news about Quss bin Saidatul Iyadi?" the Messenger asked. "Yes, O Messenger of Allah (S)," they replied. "What happened to him?" asked the Prophet. They said, "He has passed away." The Messenger of Allah (S) said: "All the praise is for the One Who gives death and life.

Every soul has to taste death. As if I can see Quss bin Saidatul Iyadi in the market of Ukaz atop a camel and telling people: Assemble here, and when you are assembled, keep quiet; and when you are quiet, listen and when you listen, try to understand; and when you understand, remember it and consider it truth. Know that one that lives, ultimately dies and loses the life and one who loses life never comes back.

Doubtlessly there are hidden secrets in the heavens and lessons for the earth. There is a high roof upon the sky and the earth is a cradle spread out. The planets are in motion and the night is rotating and the sea water is moving in waves. Quss swears that all this is not play and sport and there are astonishing facts behind it. Because I can see that people die and they do not return. Are they satisfied with the place they are in; and that is why they continue to stay there? Or leaving this world they have gone to sleep?

Quss takes an oath that can never be minor, that there is a religion with Allah which is better than the religion you follow. After that the Messenger of Allah (S) said: May Allah have mercy on Quss, on

Judgment Day he shall be raised up alone like a nation. Then he said: Is there anyone among you who can accurately quote some of his couplets? Someone said; I have heard him recite the following couplets:

In those who have gone before us in the past centuries there are edifying insights.

When I took note of different circumstances I could not find any special cause of death.

I saw my people that the young and old, all move towards it.

Those who go away do not return to me and neither those who have survived will continue to live.

Therefore I became certain that I would also have to go where the others have gone.

Such was the level of the wisdom and recognition (Marefat) of Quss bin Saidatul Iyadi that whenever a person from Iyad tribe came to visit the Messenger of Allah (S) he used to ask him about the wise sayings of Quss and listened to them with all the attention."

2 – Narrated to us Hasan bin Abdullah bin Saeed: Narrated to us Abul Hasan Ali bin Husain bin Ismail: Informed us Muhammad bin Zakariya: Narrated to us Abdullah bin Zahhak from Hisham from his father that a delegation from the Iyad tribe paid a visit to the Messenger of Allah (S). When the latter asked them to mention some wise sayings of Quss he was told that Quss had said as follows:

O one who brings the news of death, the dead ones are in the graves and upon their bodies are remaining of some cotton clothes.

Leave them! Indeed there is a day appointed for them, just as thunder and lightning awakes those who are asleep.

Some will be unclothed and some dressed up. Some shall be in new clothes and some will be wearing worn out clothes.

Till they will change from one condition to another into a new generation and after that another generation shall come into being.

Rain and vegetation, fathers and mothers, those who have gone and the newcomers, signs after signs, dead ones after dead ones, light and darkness, nights and days, the poor and the rich, the righteous and the bad, the good doers and the sinners, it is news and warning for those who are oblivious. Everyone who does something should improve it. Know that it is nothing but that Allah is one. Neither is He begotten nor is the father of anyone. Only He has turned back and He has initiated and tomorrow one has to return to Him only.

After this, O people of the Iyad tribe, Where is Thamood and Aad? And where are our ancestors? Where is the righteous one who was not rewarded? And where is the wrong doer who was not penalized?

Never! By the Lord of the Kaaba, one who is created shall be brought back and if not today then he will be returned on another day.

This is Quss bin Saidah bin Hadhaqah bin Zuhr bin Iyad bin Nizar who was the first among the people of the Age of Ignorance who brought faith in the advent of the Prophet. And he was the first man who kept a staff with him and used it for support. And it is said that he lived for six hundred years and knew the Holy Prophet (S) by his name and genealogy and gave the people the glad tidings of his advent. He used to observe dissimulation and dispensed good advice to the people and exhorted them also to observe dissimulation."

3 – Narrated to us Hasan bin Abdullah bin Saeed: Informed us Abul Hasan Ali bin Husain bin Ismail: Informed us Muhammad bin Zakariya bin Dinar: Narrated to me Mahdi bin Sabiq from Abdullah bin Abbas from his father that he said:

"Quss bin Saida assembled his sons and said: Hunger is satiated by vegetables and by milk diluted with water. If someone makes a false allegation against you, you should know that he is having the same defect. One who oppresses you shall certainly have to face oppression. When you observe justice by opposing your selfish desires you shall also be dealt with justice. When you prohibit people from something, begin with your own self. Do not hoard that which you do not consume and do not eat what you don't need.

If you save something it must be only your deeds. Observe thrift; generosity will get you the leadership of your community. Never take advice from a busy person even though he might be stable in character and has determination. Neither should you take advice from the one who is hungry even though he might be wise. Also don't take the advice of a coward even though he may be capable of dispensing good advice. Do not take up a responsibility which will not be possible without any difficulty. When you observe enmity, follow the dictates of justice and equity and when you speak, you must speak less.

Do not give a loan to anyone even though he might be your closest relative, because you will always dread that he will not repay; and the one whom you lend shall have the discretion to repay or not. Till the time he is indebted to you he is the master and you are his slave. If he commits excess on you, you are deserving of it due to your foolishness. And if he fulfills his promise, only he shall be eligible for praise and not you. Continue to pay alms (Sadaqah) as it is expiation of mistakes and sins.

Thus Quss never gave loans to anyone and he spoke in such a way that laymen cannot understand the underlying points and only specified individuals may comprehend his words."

Tubba the king (of Yemen) was among those who knew the Holy Prophet (S) and was in anticipation of his advent because he had received information about it. He knew that in the near future a prophet would arise in Mecca and migrated to Yathrib (Medina).

1 – Muhammad bin Hasan bin Ahmad bin Walid (r.a.): Narrated to us Muhammad bin Hasan as-Saffar from Ahmad bin Muhammad bin Isa from Hasan bin Ali from Umar bin Aban from Aban rafa'u1, that once while walking Tubba recited the following couplets:

Till there came to me a learned one from the Quraiza who was a Rabbi, and I swear by your life he was famous among the Jews.

He told me to abstain from attacking a hidden village because a prophet from Quraish would arise from Mecca.

Thus I excused them but I did it unwillingly and I left them for the fear of the eternal day.

And I abstained from attacking Mecca for the sake of Allah and in hope of His forgiveness. For the sake of the day of accounting and the blazing (fire of) Hell.

And I left behind a man from my community for this prophet. I left a person of merit whom people praised.

A person who shall have victories and divine help in his generations. And through this I hope in reward of the Lord of Muhammad.

I didn't even expect that there would be a manifest house of Allah in the land of Mecca where He would be worshipped.

They told me that there was a rich treasury in Mecca. Treasures of pearls and emeralds.

So I made an elaborate plan but my Lord did not allow it to be fulfilled. And Allah saves his Masjid from destruction.

Thus, whatever I had aspired, I left upon them. And I performed this exemplary deed only for these pure-hearted personalities.

Abu Abdillah (a.s.) said: Indeed he was informed that a prophet would arise from here (Mecca) and his migration shall be towards Yathrib (Medina). Thus he took with himself a group of people from Yemen and settled them with the Jews so that after the advent of that prophet they might help, support and regarding him, he composed the following couplets:

I testify that Ahmad in certainly the Messenger of that God Who is the Creator of the universe.

Thus if I had such a long age that I could meet him I would indeed become his vizier and his cousin.

And I would become a punishment for the polytheists and made them drink the ale of death and sorrow.

2 – Narrated to us my father (r.a.): Narrated to us Ali bin Ibrahim from his father from Ibne Abi Umair

from Ibrahim bin Abdul Hameed from Walib bin Sabih from Abi Abdullah (a.s.) that he said:

Tubba told Aws and Khazraj: You people stay here till that prophet arises and as for me, if I live till that time I will serve and help him.

3 – Narrated to us Ahmad bin Muhammad bin Husain al-Bazzaz: Narrated to us Muhammad bin Yaqoob Asam: Narrated to us Ahmad bin Abdul Jabbar Utaridi: Narrated to us Yunus bin Bukair Shaibani from Zakariya bin Yahya Madini: Narrated to me Ikrimah: I heard Ibne Abbas say:

"You must not have any misgiving regarding Tubba, because he was a Muslim."

1. Rafa'u is a term that means that the original narrator has mentioned a name which the subsequent narrator/s has/have omitted.

Abdul Muttalib and Abu Talib were much more knowledgeable about the Holy Prophet (S) than other learned people and scholars but both of them used to maintain secrecy from the ignorant, the infidels and the deviated persons.

1 – Narrated to us Ali bin Ahmad bin Musa (r.a.): Narrated to us Ahmad bin Yahya bin Zakariya al-Qattan: Narrated to us Muhammad bin Ismail: Narrated to us Abdullah bin Muhammad: Narrated to us my father: Narrated to me Haitham bin Amr al-Muzni from Ibrahim bin Aqil Hudhalli from Ikrimah from Ibne Abbas that he said:

"A carpet used to be specially laid out for Abdul Muttalib in the shade of the Kaaba and none but he sat. And it was by way of respect for him. His sons used to sit around him and didn't disperse while he remained seated there. The Messenger of Allah (S) who was a young child at that time used to come roaming about and sit upon that carpet and his uncles did not like. So they used to try to remove him from there.

But when Abdul Muttalib saw this, he used to say: Leave my son. By Allah, he is having a very exalted status. I can see that there would certainly come a day when he shall be your master. I can see the effulgence of greatness on his forehead. He would lead the people. After that he used to pick him up in his arms and seated him next to himself. He used to stroke his back and kiss him and said: I have never seen softer and pure kiss like this and neither have I seen a body so soft and purified.

Then he used to turn towards Abu Talib as he (Abu Talib) and Abdullah were from the same mother and said: O Abu Talib, this boy is having a great status, so you must protect him and remain attached to him because he is unique. Be like a mother to him. Take care that nothing untoward should happen to him. Then he used to place him on his shoulders and perform seven rounds (of the Kaaba). Abdul Muttalib knew that he despised the idols of Laat and Uzza, therefore he did not take him before them.

When he (Prophet) was six years old, his mother, Amina passed away at Abwa which is situated

between Mecca and Medina. She had taken him with her to visit her brother from Bani Adi. Thus the Messenger of Allah (S) became an orphan having neither the shade of the father nor the love of mother. Thus Abdul Muttalib showered him with more love and care. This continued till the end arrived for Abdul Muttalib.

In his last moments he summoned Abu Talib. At that time the Prophet was atop Abdul Muttalib's chest and the latter was in the throes of death. He was weeping. In this condition he addressed Abu Talib: O Abu Talib, be a guardian for him as he is alone. He has neither seen the shade of the father nor tasted the affection of the mother. Abu Talib, consider him to be as precious as a vital organ of yours.

I have singled you out from all my sons for his guardianship because you and his father were from the same mother (full brothers). If you are able to witness his period (of prophethood) you should know that I am the most cognizant about him among all the people. Thus if you are able, follow him; and help him with your tongue, your hands and your wealth. By Allah, he shall be your leader and he shall achieve such a kingdom that none of my ancestors ever had. O Abu Talib I don't know of anyone among your ancestors whose father died like his father and whose mother passed away like his mother.

So, keep in mind his loneliness and protect him. Have you accepted my bequest regarding him? "Yes," he replied, I have indeed accepted it and Allah is the witness of this. Abdul Muttalib said: "Give me your hand." He gave his hand and Abdul Muttalib held it and said: Now death has become easy for me. Then he continued to kiss Muhammad and repeat: I testify that indeed I have never kissed a son more fragrant and elegant than you. He used to aspire remaining alive till the time of his prophethood. After that Abdul Muttalib passed away.

At that time the Holy Prophet (S) was eight years old. Abu Talib placed him under his care. Not for a moment during the day and night did he leave him. He used to make him sleep near himself and did not trust anyone regarding him."

2 – Narrated to us Ahmad bin Muhammad bin Husain al–Bazzaz: Narrated to us Muhammad bin Yaqoob Asam: Narrated to us Ahmad bin Abdul Jabbar Utaridi: Narrated to us Yunus bin Bukair from Muhammad bin Ishaq Ibne Yasar Madani: Narrated to us Narrated to us Abbas bin Abdullah bin Saeed from some of his family members that he said:

"For Abdul Muttalib, the grandfather of the Messenger of Allah (S) a carpet was laid under the shade of the Kaaba on which none of his sons sat by way of respect for him. When the Holy Prophet (S) came there he sat only upon this. But when his uncles tried to remove him from there , his grandfather, Abdul Muttalib used to tell them: Leave my son alone. Then he used to stroke his back and say: My son is having a unique status. Abdul Muttalib passed away when the Holy Prophet (S) was eight years old and this occurred eight years after the Year of the Elephant."

3 – Narrated to us Ali bin Ahmad (r.a.) that he said: Narrated to us Ahmad bin Yahya that he said: Narrated to us Muhammad bin Ismail that he said: Narrated to us Abdullah bin Muhammad that he said:

Narrated to us my father from Khalid bin Ilyas from Abi Bakr bin Abdullah bin Abi Jaham that he said: Narrated to me my grandfather that: I heard Abu Talib narrating from Abdul Muttalib that he said:

“One day when I was sleeping in the Hijr (of Ismail) I saw a dream which made me fearful. So I went to consult the diviner lady of Quraish. I was covered with a sheet of fur and my luxurious hair fell on both of my shoulders. When she looked at me she noticed my fearful face and she sat down carefully. At that time I was the chief of my community.

She said: What has happened to the chief of the Arabs? Has anything terrible happened? I said, “Yes, I saw a dream last night when I was sleeping in the Hijr (of Ismail). I dreamed that a tree was growing from my back. Its top was reaching to the sky and its branches had covered the east and the west of the earth. I saw an effulgence coming out of it which was seventy times brighter than the light of the sun. I saw the Arabs and non-Arabs prostrating before it. I also saw a group from Quraish preparing to cut down this tree.

When these people approached the tree a most elegant young man wearing the purest dress used to catch hold of them and broke their backs. He used to gouge out their eyes. When I stretched out my hand to this tree the young man screamed: Stop, there is no share in it for you. I asked: Then who has a share in it? Whereas the tree is growing from me only? He said: Only those have a share in it who develop attachment with it and you shall turn towards it. After this I awoke in fear and worry and my face was pale with terror.

Then I saw that the lady was also shocked and pale. She said: If your dream is true a boy will appear in your progeny that will rule the east and the west. And he shall become famous among the people. After that my sorrow and worry was dispelled. So take care, O Abu Talib, perhaps you are that person. Thus Abu Talib used to mention this to people and at that time the Holy Prophet (S) had already appeared and Abu Talib used to say:

That tree, by Allah, is Abul Qasim (Muhammad) the trustworthy one. Therefore he was asked: If it is so why don’t you bring faith in him? He used to reply: For condemnation and insults from the people.”

Abu Ja’far Muhammad bin Ali (r.a.) the author of this book says: Indeed, Abu Talib was a believer, but he put up a show of polytheism and concealed his faith so that he might have the most opportunities to help the Messenger of Allah (S).

4 - Narrated to us Muhammad bin Hasan that he said: Narrated to us Muhammad bin Hasan as-Saffar from Ayyub bin Nuh from Abbas bin Aamir from Ali bin Abi Sarah from Muhammad bin Marwan from Abi Abdullah (a.s.) that he said:

“Indeed, Abu Talib put up a show of disbelief and concealed faith and when it was the time of his passing away, Allah, the Mighty and Sublime revealed to the Messenger of Allah (S) to leave Mecca as there was no one to help him there and migrated to Medina.”

5 – Narrated to us Ahmad bin Muhammad as–Saigh that he said: Narrated to us Muhammad bin Ayyub from Salih bin Asbat from Ismail bin Muhammad; and Ali bin Abdullah from Rabi bin Muhammad Musalli from Saad bin Tareef from Asbagh bin Nubatah that he said: I heard Amirul Momineen (a.s.) say:

"By Allah, my father, my grandfather Abdul Muttalib, Hashim and Abde Manaf never worshipped idols. He was asked: Then what did they worship? He replied: They used to face the Kaaba and pray according to the religion of Ibrahim (a.s.) and they followed only that faith."

6 – Narrated to us Ali bin Ahmad (r.a.) that: Narrated to us Ahmad bin Yahya that: Narrated to us Muhammad bin Ismail that he said: Narrated to us Abdullah bin Muhammad: Narrated to us my father from Saeed bin Muslim, freed slave of Bani Makhzum from Saeed bin Abi Salih from his father from Ibne Abbas that he said: I heard my father, Abbas say:

"When my brother Abdullah was born, there was effulgence upon his face like the light of the sun. My respected father, Abdul Muttalib said: This son of mine will have an exalted status. Then one night I dreamt that a white bird emerged from the nose of Abdullah and flew up to reach the east and the west. Then it returned and perched on the roof of the Kaaba.

At that moment all the people of Quraish prostrated towards it and began to gaze at it in amazement. There was a light which enveloped the earth and the sky and the east and the west. After waking up I inquired about it from a lady diviner who belonged to Bani Makhzum. She said: If your dream is true a boy would be born from the loins of Abdullah who will rule over the people of the east and the west. Abbas says that after this I was always on the lookout for a consort for Abdullah till he was married to Amina.

She was the most beautiful girl in all of Quraish. After that Abdullah passed away and the Holy Prophet (S) was born posthumously. I saw an effulgence emanating from his forehead. When I took him in my arms the fragrance of musk came out from his body and I became fragrant like a musk navel–bag. Amina told me: When the labor started I heard many noises in the house which were not human voices.

Then I saw a flag of a thin fine cloth attached to a pole of ruby. It had filled up the earth and the sky and a light was rising up from the head of this child which had illuminated the sky. In it I saw the palaces of Shaam which looked like flames of fire due to the brilliant light. And I saw around myself pigeon–like birds spreading out their wings. I also saw the Bani Asad genie passing through and saying: O Amina what all the fortune–tellers and idols will have to see from your son! After that I saw a tall young man who was the most elegant of all and had donned the most beautiful dress.

I thought that it was Abdul Muttalib. He took my son in his arms and made him suck his saliva. He had a tray of gold with him which was studded with emeralds and also had a comb of gold. He cut open the belly of my son and took out his heart. Then he cut it open and took out a black spot and threw it out. Then he took out bag of green brocade and took out a kind of white grass from the bag. Then he filled up the heart with this grass and placed the heart back into its place. Then he stroked the baby's stomach

and spoke to him. The infant replied to him. I could not understand their conversation except that he said: Remain in the care and security of Allah. Indeed I have filled up your heart with faith, knowledge, certainty and valor. You are the best human.

Good for one who follows you and woe to one who opposes you. Then he took out another bag which was made of white brocade. From that he removed a seal and imprinted it between his shoulders. The imprint arose on the skin. Then he said: My Lord has commanded that I should blow the sacred spirit into your breast.

Thus he blew the soul into the body of the Prophet and dressed him up in a robe and said: This will protect you from all the calamities of the world. O Abbas, this is all what I witnessed through my own eyes. Abbas says that he uncovered the shoulders of the Holy Prophet (S) and read the inscription of the seal. Then I kept all this confidential and subsequently forgot everything till I accepted Islam and the Holy Prophet (S) himself reminded me of all this."

Saif bin Zi Yazan was also having recognition of the prophethood of the Messenger of Allah (S) and he had given the glad tidings of the advent of the Prophet to Abdul Muttalib when the latter had come to meet him with a delegation.

1 – Narrated to us Muhammad bin Ali Majilaway (r.a.) that he said: Narrated to me my uncle, Muhammad bin Abil Qasim from Muhammad bin Ali Kufi from Ali bin Hakim from Amr bin Bakkar Abasi from Muhammad bin Saib from Abi Salih from Ibne Abbas; and narrated to us Muhammad bin Ali bin Muhammad bin Hatim Bufakki that he said: Narrated to us Abu Mansur Muhammad bin Ahmad bin Azhar Bahara that he said: Narrated to us Muhammad bin Ishaq as–Basri that he said: Informed us Ali bin Harb: Narrated to me Ahmad bin Uthman bin Hakim: Narrated to us Amr bin Bakr from Ahmad bin Qasim from Muhammad bin Saib from Abi Salih from Ibne Abbas that he said:

"Two years after the birth of the Holy Prophet (S) Saif bin Zi Yazan (king of Yemen) annexed Ethiopia. Abdul Muttalib went to him in a delegation consisting of Umayyah bin Abde Shams, Abdullah bin Jazan, Asad bin Khuwailid bin Abdul Uzza, Wahab bin Abde Manaf, to Yemen to congratulate him (Said) on his victory and urge him for compassion for the people of Mecca. They went to meet him at his palace in Sanaa which was called Ghumdan. It was the most beautiful palace regarding which Umayyah bin Abi Salt has said:

Drink it, may it be nice for you. May you have the crown of joy on your head.

Your palace glitters on the roof of Ghumdan.

A man was sent to seek permission on their behalf who informed about their social position and the ruler accorded the permission. When they entered Abdul Muttalib went to him asked for permission to speak

to him. He said: If you are from those who are eligible to speak to kings I will also permit you to talk. The narrator (Ibne Abbas) says that Abdul Muttalib said in reply: O king, Allah has certainly given you a high but difficult and lofty position and made you the owner of a garden the roots of whose trees are pure.

And its fruits are sweet, its base is firm and its branches are high. You are bestowed with a position of greatness and the best of the mines. And you, O king of Arabs and its spring through which is greenery and vegetation, are immune from the acts that may become a cause of ridicule. O king, you are the leader of Arabs that is followed and its tranquil base on which all rely and a refuge with whom people take shelter.

You had the best of ancestors and you are the best of successors. Honorable are those who are from your progeny and safe from destruction are those whose vicegerent you are. We are the inhabitants of the sanctuary of Allah and the caretakers of His House. We have come to you with hope that it is the end of our troubles. Thus we have come to congratulate you and not to grumble about our afflictions.

He (the king) asked: Who are you, speaker? He replied: I am Abdul Muttalib Ibne Hashim. He said: You are our sister's son. Abdul Muttalib said: Yes. The king asked him to come near. At that moment he addressed the delegation and said: Welcome to all of you. The king has heard your words, known your relationship and accepted the one you took as your medium. Thus we shall be your neighbors, day and night and you are our guests till the time you are here. When you decide to leave you shall be deserving of gifts.

Then he said: Now you may move to the guest house. They stayed for a month but during this neither they had access to the king nor did he permit them to take leave. Suddenly one day he called Abdul Muttalib and arranged for a confidential meeting. He said: O Abdul Muttalib, I am entrusting you with a secret from my knowledge. If anyone other than you had come I would not have said a word about it. But I want you to keep it confidential till the time Allah wills and till His aim is not fulfilled. In the hidden book and the treasured knowledge that we have acquired for ourselves and through which we argue against our opponents,

I find a great prophecy in which there is nobility of the life and excellence of death for all the people and especially for your family members; for you in particular, O Abdul Muttalib. Abdul Muttalib said: O king, I am also like you in maintaining secrets and in performing good deeds. So what is that prophecy, may I be sacrificed on you? We are dwellers of the desert since generations. The king said: If a young man takes birth in Tahama (Mecca) having a mole between his shoulders he would get leadership and you will get mastership till Judgment Day. Abdul Muttalib said:

May God bless you O king, you have given us such a glad tidings that no delegation has ever received. If I don't seem audacious, can you tell me what the time period is between me and him so that I may get increase in my pleasure? Ibne Yazan said: The brilliant-faced child will be born in this present age only. His name shall be Muhammad and both his parents will die. His grandfather and uncle will be his

guardians. He shall be born anonymous and the Almighty Allah will raise him openly. Allah will appoint from among us helpers and supporters for him in order to strengthen his friends and weaken his enemies.

He shall destroy his deniers through his supporters and with their help conquer great kingdoms. He will break up the idols and the fire-temples will be extinguished. Allah will be worshipped and the plots of the Satan will weaken. His speech shall be based on truth and his decision based on justice. He will enjoin good and himself act upon it. And he will forbid evil and eradicate it.

Abdul Muttalib said: May Allah enhance your glory and elevate your status. May your kingdom endure and your life prolong. O king, can you explain further? Ibne Zi Yazan said: I swear by the house that is covered in a veil and I swear by the signs on the pillars of the sanctuary, indeed O Abdul Muttalib, you are his grandfather and it is not a lie. Abdul Muttalib fell down in prostration on hearing this and thanked the Almighty. The king said: Arise, may Allah enhance your honor.

Tell me if you find it like I have said? Abdul Muttalib said: Yes, I had a son that I was much proud of. I was very affectionate to him and then I married him to a noble lady named Amina binte Wahab who gave birth to a male child who is named Muhammad. Both his parents passed away. I and his uncle have taken up the responsibility to bring him up. Ibne Zi Yazan said: You are saying the same things that I told you.

Thus you take care of him as he has many enemies, especially the Jews whose enmity is most severe. And Allah will not allow his enemies to dominate him. Keep all that I have told you confidential and don't even tell those who have accompanied you here. Also beware of your people because they will be jealous of him and they shall subject him to great trouble. They will commit it themselves or their descendants shall do it. Alas, if I had been present in his age I would have sacrificed my life in his way. But I have read that he will migrate from Mecca to Yathrib and his ministry shall be established there.

He will pass away there and shall also be buried there. If I had not dreaded troubles for him I would have openly announced this sometimes who that young man is and I would have compelled the Arab chiefs to submit to him. But without any shortcoming in rewarding your companions I say farewell to you.

Each person of the delegation received by way of presents ten male slaves, ten slave girls, two robes, a hundred camels, five ratals (cupfuls) of gold and ten cupfuls of silver, musk and amber. Abdul Muttalib was given ten times that. Ibne Zi Yazan died before the advent of the Holy Prophet (S). Abdul Muttalib used to remember this incident and often said: O people of Quraish, I am not as much pleased with the gifts that I received as it is all perishable as I am with the eternal honor that I and my descendants got. And very soon you shall know about it. Umayyah bin Shams composed the following couplets regarding their journey to meet Ibne Abi Zi Yazan:

You took the whole army with you on camels and camel litters.

Moving in full speed, you headed for Sanaa on the deep wide road that lies between two mountains.

Ibne Abi Yazan was leading us and taking us on fast moving vehicles through the highways.

We found it difficult to make them move due to rain and lightning and the lightning flashed along with it.

When we reached Sanaa we entered the house of the generous emperor.

A regent who showered us all with his generosity while his cheerfulness was obvious on his countenance."

Bahira the monk was also among to those who knew the name, characteristics and traits of the Holy Prophet (S) before his advent; along with his name and genealogy. And he was in anticipation of the Prophet's arrival.

1 – Narrated to us Ahmad bin Hasan al-Qattan; and Ali bin Ahmad bin Muhammad; and Muhammad bin Ahmad Shaibani that they said: Narrated to us Abul Abbas Ahmad bin Muhammad bin Yahya bin Zakariya al-Qattan that he said: Narrated to us Muhammad bin Ismail Barmaki: Narrated to us Abdullah bin Muhammad: Narrated to us my father from Haitham from Muhammad bin Saib from Abi Salih from Ibne Abbas from his father Abbas bin Abdul Muttalib from Abi Talib that he said:

"In the height of the hot season we started for Shaam, taking Muhammad, who was then eight years old. My people remonstrated against taking the child, lest his life should be endangered. But I declared that I could not leave him. I mounted him on a camel which I kept constantly before me so as not to lose sight of the child. As soon as the heat of the sun became oppressive, a small cloud white as snow came, and saluting Muhammad, cast a refreshing shade over him, attending him wherever he went, and often showering down a variety of fruits for his refreshments.

During the journey, water became so scarce in the caravan that a leathern bag of it sold for two gold coins, yet by the blessings of the Prophet, we always had water in abundance, and moreover found excellent vegetation for our camels, any of which becoming exhausted on the road, was immediately restored to soundness and strength by the touch of his hand.

As we approached Busra Shaam, said Abu Talib, the hermitage of a certain Christian recluse was seen advancing towards us with the speed of a race horse. On coming up it stopped before us, with its astonished owner, Bahira by name, who was always so absorbed in contemplation that he never showed the least attention to those that passed his cell; and never even spoke to any person. When he found his hermitage in motion, and saw the caravan approaching, he at once perceived it was the Prophet; and on coming up he said to him: If what I have read and heard is true you are he, and none else.

Our caravan halted under a great tree near the cell of Bahira. The tree was dry and the branches fallen, yet caravans were still in the habit of stopping under it. On the Prophet seating himself under the tree it became agitated and threw out numerous boughs, particularly spreading its branches over the head of its illustrious visitor, and produced three kinds of fruit, two common in summer, and the other peculiar to winter. The people of the caravan on seeing this were astonished, as was likewise Bahira, who, coming down from his cell and bringing some refreshment for the young personage that had inspired him with such admiration, inquired for his guardian.

Abu Talib replied that he was the guardian and uncle of the child. The old monk then said, I testify that he is the one I know, or I am not Bahira. He then asked Abu Talib's permission to present the refreshment he had brought to the wonderful child, who inquired: Is it for me alone, or my fellow travelers can partake of it with me?

The monk said it was little, but all he had; however, he might do as he pleased. Accordingly he said: 'In the Name of Allah' and began to eat, our whole party of one hundred and seventy persons following his example; and after we were all satisfied the little offering of Bahira it seemed to have been untouched.

The monk in astonishment at what he witnessed, stooped down and kissed the blessed head of the Prophet, and said: By the truth of Christ this is he! But the people present did not comprehend what he meant. A man of the caravan then addressed him and said: O hermit, your conduct is wonderful. We have often passed your cell, but you never noticed us in the least. He replied: I am indeed in a wonderful state; I see what you don't, and know certain things unknown to you. There is a child under this tree whom if you knew as I know, verily you would take him on your shoulders and carry him back to his native city.

On my oath, I have paid you no attention but for his sake. When I first saw him from my cell, light was beaming before him to heaven, I beheld men fanning him with fans of ruby and emerald, while others presented him with various fruits, the cloud at the same time shading him. My cell ran to meet him like a race horse, and this tree, which has been dry so long, and was almost branchless, by his miraculous power has become verdant, with numerous boughs, and had instantaneously produced three kinds of fruit.

Moreover, this tank, which has been dry since the time of the apostles, its water having disappeared when they were rejected and abused by the Jews, has now become full. I have read in the book of the apostle Shamoon that he cursed the Bani Israel, on which the water of this tank dried up, and he said: When you see water here again, know that it is by the blessing of the Prophet who will arise at Tahama and flee to Medina. Among his own people he will be called the trustworthy (Amin) and in heaven, Ahmad. He will be of the posterity of Ismail, the son of Ibrahim, and by Allah, this is he.

Bahira then turned to Muhammad and said: I ask you three things, and adjure you by Laat and Uzza to answer. At the mention of these idols the Prophet was angry and said: Ask nothing in their name; verily

they are my greatest enemies in the shape of two stone idols, which my people worship from excessive stupidity. This is one sign, said Bahira, and added, I adjure you by God– the Prophet interrupted, saying: Ask me what you please, since you do it in the name of the Lord, my God and thine, like whom there is none else. Bahira then questioned him about his state while sleeping and awake, and concerning most things relating to his character and condition, and found all to agree with what he had read in books.

Here the monk fell and kissed the feet of the Prophet and said: O son, how grateful is your smell! Your followers are more than those of all the prophets. All the lights of the world are from your light, by your name mosques will be built. As it were, I see you leading armies, mounted on an Arab steed. The Arabs and the non-Arabs will obey you, voluntarily or involuntarily.

I see you break Laat and Uzza, and king of the Kaaba, giving its key to whom you please. What numbers of the non-Arabs and Arab heroes you will cast down in the dust of destruction! Yours are the keys of Paradise and Hell; yours the mightiest sphere of usefulness; you will destroy the idols, and for your sake the judgment will not take place till the kings of the earth are brought to bow to your religion. Again he kissed the hands and feet of the child, and said: Were I to live in the time of your prophethood, I would draw the sword in your cause and attack your enemies.

You are the best of the sons of Adam, the chief of the abstinent, the seal of the prophets, and on my oath, in the name of the Most High, the earth laughed at your illustrious birth, and will laugh till the Judgment Day for joy at your being. And by the same solemn oath I declare that churches, idols, demons, all wept on your account, will continue to weep till the judgment. You are he for whom Ibrahim prayed, and whose joyful advent Isa announced, and you are pure from the abomination of idolatry.

Bahira then turned to Abu Talib and said: What relation do you hold to this child? The chief replied: He is my son. Bahira rejoined: It cannot be so, for his father and mother are dead. That is indeed true, said Abu Talib, I am his uncle. His father died before his birth, and his mother when he was six years old. Now you tell the truth, said Bahira, and in my opinion you had better carry him back to your city, for there is not a Jew or Christian or possessor of a divine book on the earth, that does not know he is born.

All who see him will recognize him as I have done by the marks he bears, and by stratagem and treachery will endeavor to destroy him, in which attempt the Jews will be more inveterate than others. Abu Talib inquired: What will cause such enmity towards him? Because your nephew is a prophet, and he will earn as much fame as did Musa and Isa (a.s.). Abu Talib expressed his hope that no evil would befall Muhammad.

As we approached Damascus, continued Abu Talib, I saw the houses of that country in motion, and light above the brightness of the sun beaming from them. The crowd that collected to see Muhammad, that Yusuf of Egyptian perfection, made the bazaars impassable wherever he went, and so loud were exclamations at his beauty and excellence altogether, that the sound reached the frontiers of Damascus.

Every monk and learned man came to see him. The wisest of the wise, among the people of the book,

who was called Nestor, visited him, and for three days was in his company without speaking a word. At the close of the third day, apparently overwhelmed with emotion, he came near and walked around the Prophet, upon which I said to him: O monk, what do you want of the child? He replied: I wish to know his name. I told him it was Muhammad bin Abdullah.

At the mention of the name the monk's expression changed, and he requested to be allowed to see the shoulders of the Prophet. No sooner did he behold the seal of prophethood than he cast himself down, kissed it and wept, saying: Carry back this sun of prophecy quickly to the place of his nativity. Verily, if you had known what enemies he has here, you would not have brought him with you. The learned man continued his visits to the Prophet, treated him with the greatest reverence, and when we left the country he gave a shirt as a memento of his friendship.

When I saw signs of aversion on the face of the Prophet I took the shirt and kept it with myself saying that I will make him wear it. I carried Muhammad home with the utmost expedition, when the news of our happy return reached Mecca, great and small came out to welcome the Prophet except Abu Jahl – may Allah curse him – who was intoxicated and ignorant of the event.

2 – Through the same chain of narrators from Abdullah bin Muhammad who said: Narrated to me my father, and narrated to me Abdur Rahman bin Muhammad from [Muhammad bin] Abdullah bin Abi Bakr bin Muhammad bin Amr bin Hazm from his father from his grandfather that Abu Talib said:

"When Bahira said farewell to the Holy Prophet (S) he wept much and said: O son of Amina, as if I can see all Arabs having enmity and dispute with you and your relatives will cut off relations with you. If they were aware of your true position they would have considered you dearer than their own sons.

Then he told me: Respected Uncle, have regard for his relationship and be fearful to the bequest of your father. Very soon all the Quraish will become aloof from you. Don't mind it at all. I know that you will not openly display your faith. You will believe in him secretly. A son would be born to you who will make his faith apparent and also render help to him. In the heavens he shall be named the Al-Batal-ul-Hasir – brave lion and (in the earth), Shajja-ul-Anza. He will have two sons who will be martyred.

He would be the chief of Arabs and the Dhulqarnain of the community. He shall be more famous in the divine books than the companions of Isa (a.s.). Abu Talib says: By Allah, I saw most of the characteristics mentioned by Bahira with my own eyes."

3 – Narrated to us my father (r.a.) that: Narrated to us Ali bin Ibrahim from his father from Ibne Abi Umair from Aban bin Uthman in a rafa'u tradition that he said:

"When the Messenger of Allah (S) reached maturity and Abu Talib decided to undertake a journey to Damascus, the Holy Prophet (S) caught hold of the reins of his camel and asked: On whom are you leaving me, O Uncle? I have neither a father nor a mother. It was at the time when his mother had also passed away. Abu Talib began to weep at this and took him along himself. On the way when it became

hot, a piece of cloud appeared over the Prophet to shade him from the sun.

This continued till we reached a monastery that belonged to a monk named Bahira. He saw the cloud moving with us. He emerged from his cell and sent some servants for us and invited us for dinner. All of us reached the monastery to attend the dinner leaving behind the Prophet with our goods. When Bahira saw that the cloud stopped at the place of our halt, he asked if someone from the caravan has not come. People said that all have come except for a lad whom we left behind with our luggage. Bahira said: It is not suitable that someone should miss my dinner. Call that boy also. The Prophet was summoned and when he set out from there the cloud also accompanied him.

When Bahira saw this he asked: "Whose son is he?" They said: "His", pointing to Abu Talib. Bahira asked if it was his son. Abu Talib said: "He is my brother' son." "Where is your brother?" Bahira asked. "He died before this boy was born." Bahira said: "Take him back to your native place, because if the Jews recognize him like I have done, they would surely kill him. You should know that he is having a very exalted status. He is the prophet of this Ummah and he shall arise with the sword and Jihad."

Chapter 15: Report of Khalid bin Usaid bin Abil Ees and Taleeq bin Sufyan bin Umayyah Regarding what the great monk enroute to Syria said about the Prophet

Narrated to us Ahmad bin Hasan al-Qattan; and Ali bin Ahmad bin Muhammad; and Muhammad bin Ahmad Shaibani - may Allah be pleased with them - they said: Narrated to us Abul Abbas Ahmad bin Yahya bin Zakariya al-Qattan that he said: Narrated to us Muhammad bin Ismail that he said: Narrated to us Abdullah bin Muhammad that he said: Narrated to me my father that: Narrated to me Haitham bin Amr al-Muzni from his uncle from Yala Nassabah that he said:

"In the year the Holy Prophet (S) traveled to Damascus for business, Khalid bin Usaid bin Abil Ees and Taleeq bin Sufyan bin Umayyah were also present in the caravan. Upon their return they reported strange things about the Prophet; like his manners, his mounts and the way the animals and birds submitted to his command. They said: When we reached the bazaar of Busra we saw a group of monks with yellow (pale) faces as if saffron had been rubbed upon them and their limbs were trembling.

They came to us and said that their leader who lived in the great church nearby has called us. We said: What have we got to do with you? They said: What is the problem if you come to our temple? We have great respect for you. They knew that one of us was Muhammad. Thus we entered a very large and lofty church, where we saw their great wise man sitting among his disciples with a book in his hand. After looking in the book and scrutinizing us, he said to his people, "You have accomplished nothing; the object of our inquiry is not here."

He then asked who we were, to which we replied that we were Quraish. Of what family of that tribe? He further demanded. We answered that we were of the Bani Abde Shams. He then demanded if there was no other person belonging to our party besides those present. We told him there was a youth of the Bani

Hashim belonging to our company, who was called the orphan grandson of Abdul Muttalib. On hearing this he shrieked, nearly swooned away, sprang up and cried, Alas! Alas! The Christian religion is ruined!

He then leaned on his crosier and fell into profound thought for a long time, with eight of his patriarchs and disciples standing around him. At last he said: Can you show me that youth? We answered in the affirmative. He then accompanied us to the bazaar, where we found the Prophet, with light beaming from the radiant moon of his face, and a great crowd of people around him, who had been attracted by his extraordinary beauty, and were buying his goods at the highest prices, while they sold their own to him at the cheapest rate. With the view of proving the knowledge of the wise man, we pointed out another individual as the object of his inquiry, but presently he recognized the Prophet himself, and shouted: By the truth of Christ, I have found him. And overpowered with emotion came and kissed his blessed head, saying: You are holy.

He then asked Muhammad many things concerning himself, all of which he satisfactorily answered. The wise man affirmed that if he were to live in the time of Muhammad's ministry, he would fight for him in the cause of truth, declaring: 'Whoever obeyed him would gain everlasting life, and whoever rejected him would die eternal death. All the great benefits are with him.' Then he kissed the Prophet's head and went back to his place."

Abul Moheeb, the recluse knew the Prophet and his characteristics and was having information about his prophethood. He also knew that Amirul Momineen Ali Ibne Abi Talib (a.s.) is his successor.

Narrated to us Ahmad bin Hasan al-Qattan; and Ali bin Ahmad bin Muhammad and Muhammad bin Ahmad Shaibani - may Allah be pleased with them - they said: Narrated to us Ahmad bin Yahya bin Zakariya al-Qattan that he said: Narrated to us Muhammad bin Ismail from Abdullah bin Muhammad that he said: Narrated to me my father; and Qais Ibne Saad Duili from Abdullah bin Bahir al-Faqassi from Bakr bin Abdullah al-Ashjai from his ancestors that they said:

"The year the Holy Prophet (S) traveled to Damascus in a trade caravan carrying Lady Khadija's merchandise, he was accompanied by Abde Manat bin Kinana and Naufal bin Muawiyah bin Urwah bin Sakhar bin Yamir bin Namama bin Adi in the same caravan. When they reached Damascus, Abul Moheeb, the recluse saw them and asked: Who are you people? They replied: We are the inhabitants of the Kaaba. We are some traders of Quraish. He asked if there was someone else from Quraish along with us.

They said: "There is a youth from Bani Hashim, named Muhammad." Abul Moheeb said: "I want to meet him." They said: "There is none in Quraish having lesser fame than him. He is called the orphan of Quraish. He has come to market the goods of Khadija, a lady of Quraish. And he is doing it on a remuneration. What do you want with him?" Abul Moheeb said: "Show him to me." They said: "We left him in the bazaar of Busra." They were having this conversation when the Prophet was seen

approaching.

When the monk looked at the Prophet, before the people could identify him, he exclaimed: It is he! And he took the Prophet aside and spoke to him in private for a long time. Then he kissed the Prophet on his forehead. He took out something from his sleeve and wanted to give it to the Prophet and the Prophet declined to accept. Finally the monk came to the people and said: Accept my advice. Remain attached to him and obey him because by Allah, this young man is the last prophet and he will soon be appointed to the ministry. He will call the people to the saying of 'There is no god, except God' (monotheism).

When he declares his prophethood you must harken to him without any hesitation. Then the monk asked if the uncle of this youth, Abu Talib had a son named Ali. He said: Either he is born or will be born soon. He would be the first to bring faith in this prophet. I have read that he shall be his successor.

He would be the chief of the Arabs, the divine scholar of this Ummah and the Dhulqarnain of the last prophet. He shall display excellent swordsmanship in battles. In the high heavens his name is Ali. On the Judgment Day he will have the highest station after the Prophet. The angels call him by the titles of 'the successful one', 'the illuminated' and 'the brave'. He shall conquer wherever he turns and among the companions of your Prophet he will be more famous than the sun of the sky."

Narrated to us Ahmad bin Muhammad bin Razma Qazwini: Narrated to us Hasan bin Ali bin Nasr bin Mandur Tusi: Narrated to us Ali bin Harb Musilli Tai: Narrated to us Abu Ayyub Yala bin Imran son of Jurair bin Abdullah that he said: Narrated to me Makhzum bin Hani Makhzumi from his father who lived to the age of a hundred and fifty years that he said:

"On the night of the birth of the Messenger of Allah (S) the palace of Choesroe was rocked and its fourteen arches crashed, the water of the Sawa river dried up, the fire of the temple of Fars that they worshipped, was extinguished. The greatest scholar of Fars saw in dream that some hostile camels are dragging Arabian horses and crossing the Tigris and spreading in the Persian lands.

When Choesroe saw this, he placed the crown on his head and sat upon the throne, summoned his officers and ministers and told him all that had occurred. Meanwhile news was received that the fire of Fars temple has gone out. This increased his agony, whereas the scholar said: O king, I saw a strange dream, and he related his vision. What is the interpretation of this dream? He said: A significant event has definitely taken place in the west.

Choesroe wrote a letter to Noman bin Mundhir the king of Arabs and asked him to dispatch an Arab scholar as he wanted to consult him in an important matter. On receiving the letter he sent Abdul Masih bin Amr bin Hayyan bin Nafila Ghassani. The king narrated all the events. Abdul Masih said: I have no knowledge about this dream and this secret but my uncle lives in Damascus and he can explain the interpretation.

Choesroe said: Go and ask him and then tell me what he says. When Abdul Masih reached there he had already died. Abdul Masih greeted but received no reply. So he recited some couplets that conveyed that he had undertaken a tiring journey from a distant land to ask this great personality about something.

Is he deaf that he cannot hear what the chief of Yemen says? Or is he dead and death has come suddenly upon him?

O one who know the matters don't you know who these people are? O one who removes the grief of the faces that are full of sorrow.

A noble of the Sunan locality has come to meet you. And his mother is from the Aale Zeb bin Hujn tribe.

He rides the old, strong and blue she-camel. He is generous and very broad chested.

He has come with a message from the Persian emperor, Choesroe. Neither he dreads the lightning nor the change of times.

The strong she-camel, leaving the earth behind is taking me to the Toor and conveys me to the hard ground.

So much so that she is weak because of the arduous journey and the wind envelops her with swirling dust.

It seems that due to the speed the sandy dust of the dunes will fall upon me. And now I have lost hope.

When Satih heard this he opened his eyes and said: Abdul Masih mounted a camel and after covering the stages of journey reached Satih at a time when he (Satih) is being transferred to the grave. The Sasanid king has sent him to find the truth behind the quaking of the palace, the going out of the fire-temple, the dream of the greatest scholar and the drying up of the Sawa river.

O Abdul Masih, the time has come when it (Quran) will be recited in excess and a prophet who always carried a small staff will arise. The streams of Sawa will be full of water and the sea will dry up. Damascus and Persia will go out of the control of their rulers and the same number of kings will rule as the number of the arches of Caesar and Choesroe have fallen. After that their rule shall decline and whatever has to happen will indeed happen. After saying this Satih died and Abdul Masih recited the following couplets:

Do it as you have a firm determination and you do what you will. No separation and change should weaken your resolve.

If the king of Bani Sasan tries to do he will have to give them up because it is the time of difficulties and calamities.

And it is possible that those people may say farewell to their place when their strength declines before the ferocious lions.

And in these places live the dear Behram and his brothers and Hurmuzan, Saboor and Saboor.

And people are born of different mothers having no attachment to each other. Thus they should know that if he is deficient and becomes helpless, he would be disgraced.

These people belong to the same mother. If they see wealth and riches, they will through the unseen become safe and dominant.

And the good and the bad are found together. Thus everyone follows the good and keeps away from the bad.

After that Abdul Masih returned to the king of Persia with utmost speed and narrated all that Satih had told. Choesroe said: “It would be a long time when fourteen kings from among us complete their reigns.” But it so happened that ten of those kings passed only in four years and another four completed their reigns till the time Uthman.

Satih was born in Sail Arim (Floods of Arim) and lived till the reign of King Zi Nawas which came to be more than thirty centuries. He lived in Bahrain. Abdul Qees says that he belonged to his tribe while the Azd say he was from them. And most tradition scholars say that he was from Azd. But nothing is known about his father. However his descendants say that they are from the Azd tribe.

Narrated to us my father (r.a.) that: Narrated to us Ali bin Ibrahim from his father from Ibne Abi Umair from Aban bin Uthman in a rafa’u tradition, from his chains of reporters that he said:

“When Abdullah reached maturity, Abdul Muttalib got him married to Amina binte Wahab and lady Amina became pregnant. She says: “When I became pregnant no signs of pregnancy became apparent in me and the conditions usually seen in pregnant women were absent. Once I saw in dream that a person came to me and said:

You are carrying the best of men. At the time of delivery he was born without any discomfort to me. The Holy Prophet (S) placed his hands on the ground and came down. At that moment a caller called out: You have given birth to the best of men. Give him in refuge of Allah from the evil of every oppressor and jealous one.”

The Holy Prophet (S) was born after twelve nights of the month of Rabi I.

Lady Amina says that when he was born he placed his hands on the ground and raised his head to the sky and a light beamed out of me which illuminated the earth and the sky. When the satans tried to fly to

the sky, stones rained upon them and an obstruction appeared between them and the sky. Seeing these phenomena the Quraish were terrified and exclaimed that these were the signs of the apocalypse.

They went to Walid bin Mughaira and told him about all those happenings. Walid bin Mughaira was considered a wise man. He said: Look at the stars with whose help you seek directions in the sea and on land. If you don't find them in their original places you should know that the apocalypse is here and if they remain at the proper positions a great event has occurred.

The satans also saw this and they gathered around Iblees who cried: Throughout this night I have observed momentous changes in the heavens and earth. Some great event must have transpired on the earth, unparalleled since the ascension of Isa to heaven; fly to discover what it is. The subordinate fiends flew in all directions, on their infernal errand, but returned without making any discovery to satisfy the doubts of Shaitan, who then undertook the matter himself, glided down to the earth, and sought far and wide around, till at last, coming to Mecca, he found the sacred place encircled by a host of angels, who repelled him with a shout.

He then entered from the side of Hira mountain, but Jibraeel detected him and sternly said, Begone, accursed! He replied: Tell me what has happened? Jibraeel answered: Muhammad, the best of the prophets, is born. Have I any portion in him? Inquired the fiend. No, said Jibraeel. But have I no portion in his Ummah? added the evil spirit. Yes, replied the archangel, upon which Iblees professed himself satisfied, and departed.

There was a Jew, named Yusuf, in Mecca. When he saw these phenomena he said: This is the night of the birth of the same prophet about whom we have read in the books. He is the seal of the prophets and because of him stones were rained on the Satan. In the morning he came to Quraish and asked: Was a baby boy born in your tribe last night? No, they said. He said: A boy has definitely taken birth. He is the most superior among all the prophets and he is the last of them. The people went out in different directions to inquire about it and came to know that a son was born to Abdullah Ibne Abdul Muttalib.

They called this Jew scholar and said: Yes, a boy is born. He asked: Was he born before I mentioned it or after that? Before, they said. He said: Take me to him. They brought him to lady Amina and said: Take out your child so that we may have a look at him. Lady Amina brought the Prophet to them. Yusuf opened his shoulders and back, saw the mark of prophethood and swooned. The Quraish were amazed at this and they began to make fun of Yusuf. He said: You are making fun of me while he is that prophet who will slay you with the sword. The prophethood has been taken away from Bani Israel till the Judgment Day. The people dispersed from there and the prophecies of the Jew became a topic for discussion everywhere."

Narrated to us my father (r.a.) that: Narrated to us Ali bin Ibrahim from his father Ibrahim bin Hashim from Muhammad bin Abi Umair; and Ahmad bin Muhammad bin Abi Nasr Bazanti all of them from Aban

bin Uthman al-Ahmar from Aban bin Taghlib from Ikramah from Ibne Abbas that he said:

"When the Holy Prophet (S) got Kaab bin Asad of Bani Quraiza arrested and wanted him to be executed, he said: O Kaab, did the advice of Ibne Hawash the Rabbi not benefit you, who had come from Damascus and used to say: I have given up wine and luxury, I have adopted abstemiousness and started eating dates in anticipation of the prophet the time of whose advent has arrived; he will migrate from Mecca and come to Medina. His food will be dry bread and dates and he will ride a bare-backed mule. There will be redness in his eyes and the mark of prophethood will be embossed between his two shoulders.

He will carry his sword on his shoulders and not care for any enemy. His dominion will extend to every place where the hooves of the horses can reach. Kaab said: O Muhammad, it is so. If the Jews had not said that I brought faith under the threat of death I would have indeed accepted (your) faith. But I have lived on the Jewish faith so far and I shall die on it. The Messenger of Allah (S) said: 'Come and execute him.' The executioner stepped forward and cut off his head."

Zaid bin Amr bin Nufayl was also in search of the Hanif religion and he had information about the prophethood of the Holy Prophet (S). He was in anticipation of his advent and he went out in search of him and was killed on the way.

1 -Narrated to us Abul Hasan Ahmad bin Muhammad bin Husain Bazzaz Nishapuri that: Narrated to us Muhammad bin Yaqoob bin Yusuf that: Narrated to us Ahmad bin Abdul Jabbar Utaridi: Narrated to us Yunus bin Bukair from Muhammad bin Ishaq bin Yasar Madani that he said:

"Zaid bin Amr bin Nufayl had investigated Judaism and Christianity properly and did not like any of these faiths. So he came out of Mecca in search of the Abrahamic religion. When his wife Safiya binte Hadhrami learnt of his intention, she informed his uncle, Khattab bin Nufayl so that he may restrain him but he set out in search of the Abrahamic religion and passing through Mosul and other Arab islands and reached Damascus. Whenever he came to know about a scholar or a monk he used to go and meet. Finally, he came to know about a hermit in Balqa who possessed complete knowledge of the Christian faith. So he went to meet him and inquired from him about the Abrahamic faith.

He said apparently there was no one having correct information about this religion as it was a very ancient faith. But very soon a prophet will arise in the same town from where you have come. He shall be on the Abrahamic faith. So you must hurry back to your hometown as the time of his advent is now. And it is even possible that he has already appeared. Upon hearing this, Zaid started on the return journey with speed but was killed on the way. When Waraqa bin Naufal who also followed the same faith, came to know about his death he cried much and recited the following elegy in his honor:

O Amr you have achieved guidance and gained the bounty. And you have saved yourself from the

blazing fire.

By choosing such a Lord who has no equal and by abandoning the disobedient idols who remain as they were.

And the mercy of his Lord reaches man even though he may be sixty layers beneath the earth."

2 – From the same chain of narrators from Ahmad bin Muhammad bin Ishaq bin Yasar Madani that he said: Narrated to me Muhammad bin Khattab and Saeed bin Zaid that they said:

"O Messenger of Allah (S), shall we pray for forgiveness of Zaid? Yes, he said, you must pray for forgiveness of Zaid as on the Judgment Day he will be raised as a separate community."

3 – Narrated to us Ahmad bin Muhammad bin Husain Bazzaz that: Narrated to us Muhammad bin Yaqoob bin Yusuf: Narrated to us Ahmad bin Abdul Jabbar from Yunus bin Bukair from Masudi from Nufayl bin Hisham from his father that his grandfather, Saeed bin Zaid that he asked the Messenger of Allah (S) about his father, Zaid bin Amr:

"O Messenger of Allah (S) Zaid bin Amr was as you have seen. He had heard the reports about you and if he had reached you he would have accepted faith. Shall we pray for his forgiveness?

The Messenger of Allah (S) replied: Yes, you must pray for his forgiveness. On the Judgment Day he will be raised as a complete community. He had belief (in me) and was in search of the true religion; and he died while in pursuit for it."

The author says: Before the proclamation of prophethood the circumstances of the Holy Prophet (S) were same as they are of the Master of the Time (a.t.f.s.) in this age we are in. At that time also only the hermits and scholars had information regarding the prophethood of the Holy Prophet (S) and Islam was in a poor state, such that when a prophet used to pray for the advent of the Holy Prophet (S) the ignorant and deviated people used to make fun of him and said: When will that prophet arise, who according to your view will be the owner of the sword?

Whose call shall spread in the east and the west and to whom will submit the kings of the world? It is just as the ignorant people tell us today: When will this Mahdi, in whom you believe, appear? A group denies him and another group accepts him. And the Holy Prophet (S) has said: "Islam certainly began strange and it will revert to being strange. Thus blessed be the strange ones."

Thus according to the statement of His Eminence, Islam has reached a poor state in the present age but with the reappearance of the Wali of Allah and His Proof it will again become powerful like it was strengthened by the advent of the Prophet of Allah and His Messenger and will cool the eyes of those who await for him and those who have faith in his Imamate in the same way as were cooled the eyes of those who anticipated the advent of the Messenger of Allah (S) and those who believed in him after he had appeared. And indeed Allah, the Mighty and Sublime will fulfill the promise He has made to His

Awliya (saints) and exalt His word and complete His light even though the polytheists may be averse.

4 – Narrated to us Ja'far bin Ali bin Hasan bin Ali bin Abdullah bin Mughairah Kufi (r.a.) that he said: Narrated to me my grandfather Hasan bin Ali from his grandfather Abdullah bin Mughairah from Ismail bin Muslim from As–Sadiq Ja'far bin Muhammad from his father from his ancestors from Ali (a.s.) that he said: The Messenger of Allah (S) said:

"Islam certainly began strange and very soon it will revert to being strange. Thus blessed be the strange ones."

5 –Narrated to us Muzaffar bin Ja'far bin Muzaffar Alawi Amari Samarqandi (r.a.) that he said: Narrated to us Ja'far bin Muhammad bin Masud from his father Muhammad bin Masud from Ja'far bin Ahmad from Amaraki bin Ali Bufaki from Hasan bin Ali bin Faddal from Ali bin Musa Reza from his father Musa bin Ja'far from his father Ja'far bin Muhammad from his father Muhammad bin Ali from his father Ali bin Husain from his father Husain bin Ali from his father Ali Ibne Abi Talib (a.s.) that he said: The Messenger of Allah (S) said:

"Islam certainly began strange and very soon it will revert to being strange as it started. Thus blessed be the strange ones."

1 – Narrated to us my father; and Muhammad bin Hasan – may Allah be pleased with them – they said: Narrated to us Saad bin Abdullah that: Narrated to us Muhammad bin Isa bin Ubaid; and Muhammad bin Husain bin Abil Khattab from Muhammad bin Fudail from Abi Hamza Thumali from Abi Abdullah (a.s.) that he asked him:

"Can the earth remain without an Imam?" He replied: "If the earth is without an Imam for a moment, it will indeed sink into itself."

2 – Narrated to us Muhammad bin Hasan bin Ahmad bin Walid (r.a.) that he said: Narrated to us Muhammad bin Hasan as–Saffar that he said: Narrated to us Abbas bin Maroof from Ali bin Mahziyar from Muhammad bin Haitham from Muhammad bin Fudhail from Abil Hasan Reza (a.s.) that he asked him:

"Can the earth remain without an Imam?" "No," he replied. I asked: "It has been narrated from Abi Abdullah (a.s.) that the earth will not remain without an Imam except that Allah will be angry on the people or on His servants?" The Imam said: "It will not remain except that it will sink into itself."

3 – Narrated to us my father; and Muhammad bin Hasan – may Allah be pleased with them – they said: Narrated to us Saad bin Abdullah that: Narrated to us Muhammad bin Isa bin Ubaid from Abi Abdullah Zakariya bin Muhammad Momin from Abi Harasa from Abi Ja'far (a.s.) that he said:

“If the Imam is lifted from the earth for a moment, it (the earth) will sink along with its inhabitants like the sea sinks along with those in it.”

4 –Narrated to us my father (r.a.) that he said: Narrated to us Saad bin Abdullah that he said: Narrated to us Ahmad bin Muhammad bin Isa and Ibrahim bin Mahziyar from Ali bin Mahziyar from Husain bin Saeed from Abi Ali Bajali from Aban bin Uthman from Zurarah bin Uyun from Abi Abdullah (a.s.) that he said at the end of the tradition about Husain bin Ali (a.s.):

“If the Divine Proof does not remain on the earth, it will be destroyed along with whatever is in it and upon it. The earth cannot be devoid of Divine Proof for a moment.”

5 – Narrated to us my father (r.a.) that: Narrated to us Saad bin Abdullah: Narrated to us Muhammad bin Husain bin Abil Khattab from Abi Dawood Sulaiman bin Sufyan Mustariq from Ahmad bin Umar Hallal that he said:

“I asked Abul Hasan Reza (a.s.): “It is narrated to us from Abi Abdullah (a.s.) that he either said: ‘The earth will not remain without an Imam’ or ‘it will remain without an Imam in it’; (what is the correct version?) He replied: ‘God forbid! It will not survive for a moment but that it will indeed cave into itself.’”

6 – Narrated to us my father (r.a.) that: Narrated to us Hasan bin Ahmad Maliki from his father from Ibrahim bin Abi Mahmood that he said: Ar–Reza (a.s.) said:

“We are the proofs of Allah upon His creatures, and His vicegerents on His servants and the trustees of His secrets. And we are the word of guarding, and the firm rope and we are the witnesses of Allah and His signs among His creatures. Through us Allah has maintained the heavens and the earth from crashing. And for our sake the rain falls and the divine mercy spreads. And the earth is never devoid of a Qaim from among us, be he apparent or hidden and if it be without divine proof for a single day it will cave along with its inhabitants like the sea sinks along with those in it.”

7 – Narrated to us my father (r.a.) that: Narrated to us Saad bin Abdullah bin Ja’far Himyari that they said: Narrated to us Ibrahim bin Mahziyar from his brother Ali bin Mahziyar from Muhammad bin Abi Umair from Saad bin Abi Khalaf from Hasan bin Ziyad that he said: I heard Abu Abdillah (a.s.) say:

“The earth can never be devoid of a scholar (Divine Proof) because neither can the system of the earth run nor can the people be reformed without it.”

8 – And from the same chain of narrators from Ali bin Mahziyar from Hasan bin Ali Khazzaz from Ahmad bin Umar that he asked Abul Hasan (Imam Kazim):

“Can the earth remain without an Imam?” He replied: “No.” I asked: “It is narrated to us that it cannot be but that Allah will be furious on His servants?” The Imam said: “It cannot remain (except that) it will sink into itself.”

9 – Narrated to us my father; and Muhammad bin Hasan – may Allah be pleased with them –they said: Narrated to us Saad bin Abdullah; and Abdullah bin Ja'far, they said: Narrated to us Muhammad bin Isa and Muhammad bin Husain bin Abil Khattab from Abi Abdullah Momin and Hasan bin Ali bin Faddal from Abi Harasa from Abi Ja'far (a.s.) that he said:

"If the Imam is taken away from the earth it will sink along with its inhabitants like the sea sinks along with those in it."

10 – Narrated to us my father and Muhammad bin Hasan – may Allah be pleased with them –they said: Narrated to us Saad bin Abdullah and Abdullah bin Ja'far they said: Narrated to us Muhammad bin Isa and Muhammad bin Husain bin Abil Khattab all of them from Muhammad bin Sinan from Hamza Tayyar that he said: I heard Aba Abdillah (a.s.) say:

"If none remains on the earth except two persons, one of them will be the Divine Proof" or he said, "The second of them is the Divine Proof". This doubt is from Muhammad bin Sinan.

11 – And through the same chain of narrators from Muhammad bin Isa from Yunus bin Abdur Rahman from Abi Sabbah from Abi Abdullah (a.s.) that he said:

"Indeed Allah, the Blessed and the Mighty, does not leave the earth but that there is a scholar on it who is aware of every excess and deficiency so that if the believers observe excess in something he may return them (to the divine limits) and if they are deficient in something he may complete it for them. And if it had not been so, the affairs of the believers would have been unknown to them."

12 – And through the same chain of narrators from Yunus bin Abdur Rahman from Ibne Muskan from Abi Baseer that he said: Abu Abdullah (a.s.) said:

"Allah, the Mighty and Sublime, certainly does not leave the earth without an Imam. If it had not been thus, the truth would not have been distinguished from falsehood."

13 – Narrated to us my father; and Muhammad bin Hasan – may Allah be pleased with them –they said: Narrated to us Saad bin Abdullah; and Abdullah bin Ja'far, they said: Narrated to us Yaqoob bin Yazid from Ahmad bin Hilal – (when he was on the right faith) ¬from Muhammad bin Abi Umair from Uzainah from Zurarah that he asked Abi Abdullah (a.s.):

"Is it possible for an Imam to pass away without being succeeded by anyone?" The Imam replied: "It will never be so." I (the narrator) asked: "Can it ever happen thus?" He replied: "No, it can never be so, except that Allah, the Mighty and Sublime will send wrath on His creatures and deal with them (immediately)."

14 – Narrated to us my father; and Muhammad bin Hasan – may Allah be pleased with them –they said: Narrated to us Abdullah bin Ja'far: Narrated to us Muhammad bin Ahmad from Abi Saeed Usfoori from Amr bin Thabit from his father from Abi Ja'far (a.s.) that he said:

“If the earth remains without an Imam from among us for a day it will cave into itself with all its inhabitants. And Allah will chastise them with His worst chastisement. Indeed Allah, the Blessed and the Mighty, has appointed us as His proofs in His earth and made us a security for the inhabitants of the earth. Thus till the time one of us is present there is security for the inhabitants of the earth. When Allah wants to destroy them without giving any respite or looking upon them with mercy, He will take us away from among them and raise us to Himself. Then Allah will do what He wants and what He likes.”

15 – Narrated to us my father; and Muhammad bin Hasan – may Allah be pleased with them – they said: Narrated to us Abdullah bin Ja’far Himyari from Ahmad bin Hilal from Saeed bin Jannah from Sulaiman Ja’fari that he asked Abul Hasan Reza (a.s.):

“Can the earth remain without a Divine Proof?” He replied: “If the earth is without a Divine Proof for a fraction of a second, it will cave into itself along with its inhabitants.”

16 – Narrated to us Muhammad bin Hasan (r.a.): Narrated to us Saad bin Abdullah; and Abdullah bin Ja’far Himyari, all of them from Muhammad bin Isa from Ali bin Ismail Mithami from Thalaba bin Maimoon from Abdul Ali bin Ayan from Abi Ja’far (a.s.) that he said:

“Allah does not leave the earth without a scholar who reduces what they (people) increase (in religion) and increases what they reduce. If it had not been thus, the affairs of the people would have become confusing for them.”

17 – Narrated to us my father (r.a.); Narrated to us Abdullah bin Ja’far Himyari from Ahmad bin Muhammad bin Isa from Husain bin Saeed from Faddala bin Ayyub from Dawood from Fudhail Rassan that he said:

Muhammad bin Ibrahim wrote to Abi Abdullah (a.s.): “Tell us about the excellence of you Ahlul Bayt (a.s.).” So Abi Abdullah (a.s.) replied to him: “Indeed the stars are placed in the sky as means of security for the folks of the heavens. If the stars go away from the sky the folks of the heavens will get what they are promised. And the Messenger of Allah (S) said: My Ahlul Bayt is appointed as the means of security for my Ummah. Thus when my Ahlul Bayt go away, my Ummah will get what it is promised.”

18 – Narrated to us Muhammad bin Umar al-Hafiz Baghdadi that he said: Narrated to us Ahmad bin Abdul Aziz bin Jaadi Abu Bakr that he said: Narrated to us Abdur Rahman bin Salih: Narrated to us Ubaidullah bin Musa from Musa bin Ubaidah from Iyaas bin Salamah from his father in a tradition traceable to an infallible that he said: The Messenger of Allah (S) said:

“The stars are (means of) security for the folks of the heavens and my Ahlul Bayt is (the means of) safety for my Ummah.”

19 –Narrated to us Muhammad bin Umar: Narrated to me Abu Bakr Muhammad bin Sirri bin Sahl: Narrated to us Abbas bin Husain: Narrated to us Abdul Malik bin Harun bin Antara from his father from

his grandfather from Ali Ibne Abi Talib (a.s.) that he said: The Messenger of Allah (S) said:

“The stars are (means of) security for the folks of the heavens. Thus when the stars go away the folks of the sky shall also be gone. And my Ahlul Bayt is (the means of) safety for the inhabitants of the earth. Thus when my Ahlul Bayt go away the folks of the earth shall also be gone.”

20 –Narrated to us my father (r.a.): Narrated to us Saad bin Abdullah from Ahmad bin Muhammad bin Isa from Abbas bin Maroof from Abdullah bin Abdur Rahman Basri from Abi Maghra Humaid bin Muthanna Ijli from Abi Baseer from Khaithama Jofi from Abi Ja’far (a.s.) that he said:

“We are the Jambullah (side of Allah) and we are His chosen ones and His Pool. We are the inheritors of the prophets. We are the trustees of (secrets) of Allah, the Mighty and Sublime. We are the proofs of Allah and we are the pillars of faith and we are the foundations of Islam. We are from the mercy of Allah on His creatures. We are those through whom was the beginning and will be the end. And we are the Imams of guidance and we are the lamps of darkness and we are the minarets of guidance. We are the foremost and we are the ultimate. We are raised standard for the people.

One who got attached to us got the truth and one who left us was drowned. We are the chiefs with white–forehead. We are the best creatures of Allah and we are the clear and straight path to Allah, the Mighty and Sublime. We are from the bounties of Allah, the Mighty and Sublime on His creatures. And we are the illuminated path and we are the mines of prophethood and the site of placing prophethood. We are those to whom the angels come and go. We are lamps for those who take light from us.

We are the path of truth for those who follow us. We are the guides to Paradise and we are rope of Islam. We are that bridge, such that one who passed through would not be surpassed and one who left was destroyed. And we are the highest peaks and we are those through whom Allah, the Mighty and Sublime sends His mercy and through us sends the rain. And we are those through whom chastisement is warded off from you. Thus one who recognized and understood us and became aware of our rights and accepted our guardianship, is from us and (is heading) to us.”

21 –Narrated to us my father (r.a.): Narrated to us Saad bin Abdullah from Ahmad bin Muhammad bin Isa from Husain bin Saeed from Hammad bin Isa from Ibrahim Umar Yamani from Abi Tufail from Abi Ja’far (a.s.) that he said: The Messenger of Allah (S) said to Amirul Momineen (a.s.):

“Write down what I dictate to you.” Ali (a.s.) said: “O Prophet of Allah, do you fear that I will forget?” He replied: “No, I am not worried about your forgetfulness. I had prayed to Allah to make you remember and protect you from forgetfulness. But you write down for your partners. Ali (a.s.) asked: “Who are my partners, O Prophet of Allah?” The Prophet said: “The Imams from your progeny through whom my Ummah will get rain.

Through whom their supplications will be accepted and through whom Allah will ward off calamities from them and through them mercy will descend from the heavens.” Then he pointed to Hasan (a.s.) and

said: “He shall be the first.” Then he gestured to Husain (a.s.) and said: “(The other) Imams shall be from his progeny.”

22 – Narrated to us Muhammad bin Ahmad Shaibani (r.a.) : Narrated to us Ahmad bin Yahya bin Zakariya al-Qattan: Narrated to us Bakr bin Abdullah bin Habib: Narrated to us Fadl bin Saqr Abdi: Narrated to us Abu Muawiyah from Sulaiman bin Mehran Amash from As-Sadiq Ja’far bin Muhammad from his father Muhammad bin Ali from his father Ali bin Husain (a.s.) that he said:

“We are the Imams of the Muslims, and the proofs of Allah on the whole universe. We are chieftains of the believers, and the brilliant-faced guides and we are having absolute authority on the believers. We are such a security for people on the earth, like the stars are for the dwellers of the heavens. And those for whose sake the Almighty Allah has restrained the heaven from falling into the earth and secured the earth from shaking up those who dwell upon it. The rain falls due to us and the blessings of the earth are distributed and are brought out of the earth.

If none of us remains on the earth, it would swallow its dwellers, and the Almighty Allah has not left the earth without a Proof (Hujjat) since the time of the creation of Prophet Nuh (a.s.), whether it is apparent and obvious or unseen and hidden. And the earth shall not be devoid of Proof till the Doomsday occurs. If there is no Proof of Allah, none would worship the Almighty. Someone asked: Then how would people derive benefit from an unseen and hidden proof? The Imam replied: “Just as they receive benefits from the sun that is hidden behind the clouds.”

23 –Narrated to us my father (r.a.): Narrated to us Saad bin Abdullah: Narrated to us Ibrahim bin Hashim: Narrated to us Ismail bin Marrar: Narrated to me Yunus bin Abdur Rahman: Narrated to me Yunus bin Yaqoob that:

“A group of companions were gathered round Abu Abdillah (a.s.); Humran ibn Ayan, Muhammad ibn an-Numan, Hisham ibn Salim and at-Tayyar were in that group. With them was Hisham ibn al-Hakam, who was young. Abu Abdillah (a.s.) said to him: ‘O Hisham, will you not tell me how you debated with Amr ibn Ubayd? How did you question him? Hisham replied: ‘O son of the Messenger of Allah! I respect you too much, and hence I feel shy before you, and I find myself tongue-tied in your presence.’ Abu Abdillah (a.s.) said: ‘Do as you are told.’

Hisham said: ‘I was informed of the situation of Amr ibn Ubayd, and that he was sitting in the mosque of Basrah (for teaching). This was distressing for me, so I set out to meet him and reached Basrah on Friday. When I arrived at the mosque of Basrah, I found a large circle surrounding Amr ibn Ubayd, who was wearing a black woolen cloth round his waist and another over his shoulders. People were asking him questions. I asked the people (who were standing) around him to make way for me, which they did, and I sat upon my knees in the back row of the students (who were sitting). Then I said: O learned scholar! I am a stranger. Will you allow me to ask a question? He replied: Yes. I said to him: Do you have eyes? He replied: O my son! What kind of a question is this? How can you question a thing which

you see (clearly yourself)? I said: But this is my question.

He said: O my son! Ask, even though your question may be foolish. I told him: Then answer my question. He said: Ask (it). I said: Do you have eyes? He said: Yes. I said: What do you do with them? He replied: I see with them. I asked: Do you have a nose? He replied: Yes. I said: What do you do with it? He replied: I smell odors with it. I asked: Do you have ears? He replied: Yes. I said: What do you do with them?

He replied: I hear sounds with them. I said: Do you have a heart (the seat of the soul and perception)? He replied: Yes. I said: What do you do with it? He replied: I discriminate with it whatever is presented to the parts of my body and (my) senses. I asked: Are you not, with these parts of your body, without need of your heart (soul)? He replied: No. I said: How can this be when they are quite sound and health? He replied: O my son!

When the parts of the body doubt regarding anything which it smelt, tasted or heard, they refer it to the heart to remove the doubt and replace it with certainty. Hisham said: I said to him: Has Allah appointed the heart to remove the doubts of the body? He replied: Yes. I asked: The heart is necessary, otherwise the parts (of the body) cannot reach certainty. He replied: Yes. I said: O Abu Marwan! Allah, the Blessed, the Sublime, did not leave the parts of the body without appointing a guide (Imam) for them so that they might verify the truth and reach certainty about what is doubted.

How could He leave all His creatures in confusion, doubt and difference of opinion without appointing anyone as their guide (Imam), to whom they might refer their doubts and confusions, when He has given the parts of your body a guide to whom you can refer your doubt and confusions? He was completely silent, and said nothing to me. After some time, he turned towards me and said: Are you Hisham ibn al-Hakam? I replied: No. He asked: Are you one of his companions? I replied: No.

Then he said: Where do you come from? I replied: I am of the people of Kufa. He said: Then you are surely he. Then he embraced me and vacated his seat for me. And then he kept silent until I got up. The narrator said: Abu Abdillah (a.s.) smiled and said: O Hisham! Who taught you this? Hisham replied: It is something which I learnt from you and put together (in the way). He said: By Allah, this is written in the books of Ibrahim and Musa."

The author of this book says: That which proves our contention that the system of nature depends on the existence of the Imam is that Allah, the Mighty and Sublime does not send chastisement on a community till the prophet does not go away from it. As Allah, the Mighty and Sublime says with reference to the incident of Prophet Nuh (a.s.):

حَتَّىٰ إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ قُلْنَا احْمِلْ فِيهَا مِنْ كُلٍّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ

Until when Our command came and water came forth from the valley, We said: Carry in it two of all things, a pair, and your own family- except those against whom the word has already gone forth. 1

Thus Allah, the Mighty and Sublime commanded Prophet Nuh (a.s.) to take the believers with him and separate from the community and not mingle with them. And Allah, the Mighty and Sublime said:

وَوَحْيِنَا وَلَا تُخَاطِبْنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُغْرَقُونَ

... and do not speak to Me in respect of those who are unjust; surely they shall be drowned. 2

In the same way in the case of Prophet Lut (a.s.) He said:

نْ يَصِلُوا إِلَيْكَ ۚ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ إِلَّا امْرَأَتَكَ ۚ إِنَّهُ مُصِيبُهَا مَا أَصَابَهُمْ

So remove your followers in a part of the night- and let none of you turn back- except your wife, for surely whatsoever befalls them shall befall her... 3

Thus Allah, the Mighty and Sublime commanded Prophet Lut (a.s.) to leave them before sending down wrath because till the time he remained among them, divine chastisement cannot descend. In the same way whenever Allah, the Mighty and Sublime decides to send punishment on a community, first He orders the prophet who is among them, to leave them and go away. Similarly when Prophet Ibrahim (a.s.) feared that divine wrath would befall his people, he went away from them saying:

وَأَعْتَزِلُكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَأَدْعُو رَبِّي عَسَىٰ أَلَّا أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا فَلَمَّا اعْتَزَلَهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ

And I will withdraw from you and what you call on besides Allah, and I will call upon my Lord; may be I shall not remain unblessed in calling upon my Lord. So when he withdrew from them and what they worshipped besides Allah... 4

Allah, the Mighty and Sublime destroyed them and threw into the bottom¬most layer of Hell, those who had harassed Prophet Ibrahim (a.s.), tortured him, threw him into the inferno and Allah also saved Prophet Lut (a.s.) as mentioned by the Almighty Allah:

وَنَجَّيْنَاهُ وَلُوطًا إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا لِلْعَالَمِينَ

And We delivered him as well as Lut (***removing them***) ***to the land which We had blessed for all people.***5

And Allah bestowed Ibrahim (a.s.) with Ishaq and Yaqoob as Allah, the Mighty and Sublime says:

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً ۖ وَكُلًّا جَعَلْنَا صَالِحِينَ

And We gave him Ishaq and Yaqoob, a son's son, and We made (***them***) ***all good.***6

And the Almighty Allah said regarding the Holy Prophet (S):

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ

But Allah was not going to chastise them while you were among them.7

It is mentioned in a correct narration from our Holy Imams (a.s.) that even if someone sees in dream that the Messenger of Allah (S) or one of the Imams (a.s.) is entering a village, this will be sufficient to secure the people of that village from that which they are afraid of.

The argument that Hisham presented to Amr bin Ubaid also proves the occultation and it is that just as the heart is concealed from all the organs. Neither is it visible to the eyes nor can it be smelt by the nose nor tasted and nor the hands can touch it. In spite of the fact that it is in occultation, it is the controller of all the organs and it assures their proper working. If the heart is absent it is not possible to control the other organs of the body and there will be total chaos in its working. Thus just as all the organs of the body are needful of the heart for their proper working in the same way the world is needful of the Imam for its survival and proper working.

Just as traditions told us about the position of the heart in the body in the same way they have informed us about the position of the hidden Proof that his advent would be from Mecca. Here, heart does not stand for a lump of our flesh because by itself it is of no use to the organs of the body. It actually denotes that subtle heart that the Almighty Allah has placed in this piece of flesh.

It is something that neither vision perceives it nor can it be touched or obtained. Its existence can be perceived only from the fact that through it one can distinguish between right and wrong and get control of the other physical organs. And the absence of this important organ will subject the whole system of

the body into disarray.

Moreover just as this subtle element is powerful enough to control the physical organs in the same way the hidden Imam or the Divine Proof that is in occultation is sufficient to ensure the guidance and proper control of the creatures. That is why Allah, the Mighty and Sublime, made the creatures needful of an Imam (though in occultation) through whom calamities may be warded off from them, through whom they may receive sustenance and through whom they may receive rain. And there is no strength except by Allah.

1. Surah Hud 11:40
2. Surah Hud 11:37
3. Surah Hud 11:81
4. Surah Maryam 19:48-49
5. Surah Anbiya 21:71
6. Surah Anbiya 21:72
7. Surah Anfaal 8:33

1 - Narrated to us Muhammad bin Hasan bin Ahmad bin Walid (r.a.) that he said: Narrated to us Muhammad bin Hasan as-Saffar and Saad bin Abdullah and Abdullah bin Ja'far Himyari, all of them said: Narrated to us Ahmad bin Muhammad bin Isa; and Muhammad bin Husain bin Abil Khattab; and Haitham bin Abi Masruq Nahdi; and Ibrahim bin Hashim from Hasan bin Mahboob Sarrad from Muqatil bin Sulaiman Ibne Dawal Doz from Abi Abdullah (a.s.) that he said: The Messenger of Allah (S) said:

"I am the chief (Sayyid) of the prophets, and my successor is a chief and the greatest among the successors of prophets. My successors are the best among the successors of prophets. Indeed Adam (a.s.) implored Allah to bestow him with a noble successor. Allah revealed to him, 'I have exalted My prophets with Messengership for testing the faith of the creatures. And from the righteous people chose successors of the prophets.

O Adam! Make a bequest to your son Sheeth.' He was Hibtullah the son of Adam (a.s.). Adam (a.s.) appointed him as his successor. Sheeth (a.s.) appointed Shaban as his vicegerent. Shaban was born through the Hoori sent by Allah from Paradise as a wife for Sheeth (a.s.). Shaban bequeathed the vicegerency to his son Mohhith. Mohhith to Mahooq, Mahooq to Ameesha, Ameesha to Akhnooh. Akhnooh is known as Idrees (a.s.). Idrees (a.s.) appointed Nahoor as his legatee, Nahoor's bequest was for Nuh (a.s.). Saam was the vicegerent of Nuh (a.s.) Saam delegated to Athamar, Athamar to Bareeshasha, Bareeshasha to Yaafith, Yaafith to Baraa, Baraa to Jafeena, Jafeena to Imran.

Imran transferred the legacy to Ibrahim (a.s.), Ibrahim to Ismail, Ismail to Ishaq, Ishaq to Yaqoob, Yaqoob to Yusuf, Yusuf to Bathariya, Bathariya to Shuaib. Shuaib entrusted the legacy to Musa (a.s.), the son of Imran. Musa (a.s.) to Yusha bin Nun. Yusha to Dawood; Dawood to Sulaiman, Sulaiman to Asif bin Barkhiya. Asif to Zakariya, Zakariya to Sayaa, Sayaa to Isa son of Maryam (a.s.). Isa (a.s.)

bequeathed to Shamoon, Shamoon to Yahya bin Zakariya. Yahya bin Zakariya to Mundar, Mundar to Saleema, Saleema to Burda, Burda entrusted the legacies to me. And O Ali! I make the bequest to you.

You entrust the legacy to your vicegerent and he would pass it to his successors. All of them are from your progeny. One after the other, this series shall reach the best inhabitants of this Earth. He shall be the last of the Imams. People shall have serious disagreements regarding your successorship. Anyone from the people who believes in your successorship shall be like one who has a firm faith. And one who dissociates with you and does not follow you, shall be in the Hell fire. And it is the abode of disbelievers."

2 – Narrated to us Muhammad bin Ibrahim bin Ishaq (r.a.) that: Narrated to us Ahmad bin Muhammad Hamadani: Narrated to us Ali bin Hasan bin Ali bin Faddal from his father from Muhammad bin Fudhail from Abi Hamza Thumali from Abi Ja'far Muhammad bin Ali al–Baqir (a.s.) that he said:

"Allah, the Blessed and the Mighty had taken an oath from Adam (a.s.) that he shall not approach the prohibited tree. But he approached it and also tasted its fruit. As mentioned by Allah.

وَلَقَدْ عَهِدْنَا إِلَىٰ آدَمَ مِنْ قَبْلُ فَنَسِيَ وَلَمْ نَجِدْ لَهُ عَزْمًا

"And certainly We gave a commandment to Adam before, but he forgot; and We did not find in him any determination."1

When the Almighty sent Adam (a.s.) to the earth, Habeel and his sister were born as twins. Then Qabeel and his sister were born together. Adam (a.s.) commanded both of his sons to perform a sacrifice for the Almighty. Habeel owned a flock of sheep while Qabeel was a farmer. Habeel sacrificed the best ram from his flock. Qabeel on the other hand was careless of his occupation and offered uncleaned ears of corn and bad quality crop as gifts to Allah. Consequently the sacrifice of Habeel was accepted and that of Qabeel wasn't. In the words of Quran:

وَاتْلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقُبِّلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ قَالَ لَأَقْتُلَنَّكَ

And relate to them the story of the two sons of Adam with truth whey they both offered an offering, but it was accepted from one of them and was not accepted from the other.2

During those days whenever an offering was accepted by Allah a fire used to appear and consume it. So Qabeel made a fireplace. And he was the first person who constructed a place to contain a fire. He said,

“I shall worship the fire so that it accepts my offering.” Satan, the enemy of Allah, told him that the offering of Habeel had been accepted and his own rejected. “If you let him live he would beget children who would pride upon your children for the superiority he has gained over you.”

Qabeel accepted the suggestion and killed Habeel. He came to Adam (a.s.) who asked him where Habeel was. Qabeel said, “I don’t know, you did not entrust him to me.” When Adam (a.s.) learnt that Habeel was murdered he exclaimed, “O Earth! Curse of Allah be on you! For you have accepted the blood of Habeel,” and continued to weep for forty days and supplicated Allah to grant him another son. He was granted a son whom he named Hibtullah because he was a gift (Hiba) from Allah.

Adam (a.s.) was very affectionate towards him. When the Prophethood of Adam (a.s.) neared its end and he reached old age, the Almighty revealed to him that time had come for him to transfer the Prophetic knowledge and relics to his son Hibtullah. “Indeed We shall never take away from the progeny of Hibtullah the relics and prophetic science till the day of judgment,” said Allah. “I shall never leave the Earth devoid of a scholar from his progeny. People will derive religious knowledge and spiritual guidance through this scholar. Anyone who follows him or Nuh (a.s.) will be assured deliverance.”

Adam (a.s.) was reminded of Nuh (a.s.) at this juncture and said, “The Almighty shall send a Prophet who will call the people towards Allah. People would reject him and Allah shall destroy them through the flood.” There was a gap of ten generations between Adam and Nuh (a.s.). All the ancestors of Nuh (a.s.) were Prophets. Adam (a.s.) made a bequest to Hibtullah and told him that if anyone of them met Nuh (a.s.) he should believe in him and follow him in order to be saved from the deluge.

When Adam (a.s.) was on his deathbed he summoned Hibtullah and told him to convey his regards to Jibraeel (a.s.) or any other angel if he happened to see them. “And tell them that your father requests them for a fruit of Paradise.” Hibtullah met Jibraeel (a.s.) and conveyed the message of his respected father. Jibraeel said, “O Hibtullah! Your father has departed to meet his Creator and I have come to perform his prayers (of dead).” When Hibtullah returned home, he saw that Adam (a.s.) had departed for his heavenly abode.

Jibraeel (a.s.) taught him the method of bath of dead body. Hibtullah bathed Adam (a.s.) and when it was the time of prayers of dead Hibtullah told Jibraeel (a.s.) to stand in front and pray. Jibraeel (a.s.) said, “As Allah had once ordered us to prostrate before Adam (a.s.) it is not proper that we lead (Imamate) any of his sons.” Hibtullah stood before Jibraeel (a.s.) and prayed prayer of the dead. Jibraeel (a.s.) stood behind him with a group of angels and recited thirty takbeers (Allaho Akbar).

The Almighty Allah then commanded Jibraeel (a.s.) to reduce 25 takbeers for the progeny of Adam (a.s.). Consequently, it is the practice among us to recite five takbeers, although the Holy Prophet (S) has recited seven and nine takbeers for the martyrs of battle of Badr.

Hibtullah buried Adam (a.s.). Qabeel approached him and said, “I know my father has entrusted you specially with the knowledge that he kept away from me. And it is the same knowledge with which

Habeel prayed and made his offering that was honored. I killed him so that he would not have children to pride over my children. If you do not give me a little of that knowledge bequeathed by our father I shall kill you too."

Thus Hibtullah and his sons used to fervently guard the Prophetic knowledge and divine relics till the time of Nuh (a.s.). During the time of Nuh (a.s.) people were shown the will of Adam (a.s.) and it was learnt that Adam (a.s.) had prophesied the advent of Nuh (a.s.) The people believed in Nuh (a.s.), testified to the veracity of his claim and obeyed him. Adam (a.s.) had also commanded Hibtullah to read his will at the beginning of every year and renew their oath. That particular day became the day of Eid (feast) for them. They continued the ritual year after year. Every succeeding prophet made similar bequests till the advent of Prophet Muhammad (S).

People recognized Nuh (a.s.) through prior knowledge. And that is exactly the meaning of the verse:

لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ

"Certainly, We sent Nuh to his people..."3

There were some Prophets between Adam (a.s.) and Nuh (a.s.) but they did not declare their Prophethood to the people. That is the reason why Quran is too silent about them and does not mention their names. Some Prophets however declared their Prophethood as their names are stated in Quran.

وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ

"And (We sent) apostles We have mentioned to you before and apostles we have not mentioned to you;"4

Imam (a.s.) explains that Prophets mentioned by name were those who declared their Prophethood and Prophets not mentioned by name were those who kept their mission secret. Nuh (a.s.) propagated religion among his people for 950 years. Nuh (a.s.) did not have any assistant prophet. People rejected all the Prophets between Adam and Nuh (a.s.), as mentioned by Allah.

كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ

The people of Nuh rejected the apostles.5

When the time of Nuh's Prophethood approached it's end, the Almighty sent a revelation to Nuh (a.s.) and commanded him to bequeath the prophetic sciences, the relics and other trophies to his son. "Indeed, We shall never take away from the progeny of Saam the prophetic inheritance like I had caused it to remain from Adam (a.s.) to your generation I shall never leave the earth devoid of a scholar from your progeny. People will understand religion through him and he shall be the means of their salvation.

Especially for the people who are born between the time of two Prophets. Hud (a.s.) became the Prophet after Saam. There were some apparent as well as some concealed Prophets between Nuh and Hud (a.s.). Nuh (a.s.) had already predicted that Allah the Almighty shall send a Prophet by name of Hud (a.s.). "He shall invite his people towards Allah while they will reject him. So Allah will destroy the people.

Therefore one who lives until that time must believe in him and follow him. The Almighty shall deliver you from His chastisement." Nuh (a.s.) commanded Saam to read this will and renew the vow at the beginning of each year on the day of Eid. When Hud (a.s.) arrived the people saw the will of Nuh (a.s.) regarding him. So the people believed in him, confessed to his truth and followed him. They obtained security from divine punishment. Allah the Almighty says:

كَذَّبَتْ عَادٌ الْمُرْسَلِينَ إِذْ قَالَ لَهُمْ أَخُوهُمْ هُودٌ أَلَا تَتَّقُونَ

Ad gave the lie to the apostles. When their brother Hud said to them: Will you not guard (against evil)?6

And Allah says:

وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا

And to Aad (We sent) their brother Hud.7

Then He said:

وَوَصَّىٰ بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ

And the same did Ibrahim enjoin on his sons and (so did) Yaqoob.8

Then He said:

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ ۖ كُلًّا هَدَيْنَا ۚ وَنُوحًا هَدَيْنَا مِنْ قَبْلُ

And We gave to him Ishaq and Yaqoob; each did We guide, and Nuh did We guide before. 9

Some from the progeny of Hud (a.s.) were appointed to keep them informed about the advent of Ibrahim (a.s.) and to take oaths regarding him. There was a gap of ten generations between Hud and Ibrahim (a.s.).

Allah, the Mighty and Sublime says:

وَمَا قَوْمُ لُوطٍ مِنْكُمْ بِبَعِيدٍ

Nor are the people of Lut far off from you. 10

Allah also says:

فَآمَنَ لَهُ لُوطٌ ۘ وَقَالَ إِنِّي مُهَاجِرٌ إِلَىٰ رَبِّي ۖ

And Lut believed in Him, and he said: I am fleeing to my Lord. 11

And the words of Ibrahim (a.s.):

وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيَهْدِينِ

Surely I fly to my lord; He will guide me. 12

All (ancestors of Ibrahim a.s.) were Prophets. Thus it is divine practice that between two great Prophets there is a gap of ten or nine or eight generations. All of them used to be Prophets and they used to prophesize the advent of the coming Prophet. They also took the vow from their legatees that they would believe and obey him.

All the Prophets took such oaths of fealty like Adam, Nuh, Salih, Shuaib and Ibrahim (a.s.). This continued till the time of Yusuf (a.s.). After Yusuf (a.s.) it was transferred to the progeny of his brother, Asbat. The series reached Musa the son of Imran. Between Yusuf and Musa (a.s.) also was a gap of ten generations. Then Allah sent them towards Firon, Hamaan and Qaroon. The Almighty sent Prophets one

after the other to every people.

كُلَّ مَا جَاءَ أُمَّةً رَسُولُهَا كَذَّبُوهُ فَأَتْبَعْنَا بَعْضَهُمْ بَعْضًا وَجَعَلْنَاهُمْ أَحَادِيثَ

Whenever there came to a people their apostle, they called him a liar, so We made some of them follow others and We made them stories. 13

People continued to reject the Prophets and continued to perish due to divine chastisement. This continued till the time of Bani Israel. These people murdered as many as two, three or four Prophets every day. Sometimes as many as seventy Prophets were slain together and the Bani Israel did not care. They remained busy in their occupations all day. When Torah was revealed on Musa (a.s.) he gave glad-tidings of Prophet Muhammad (S). Yusha bin Nun was the successor of Musa (a.s.) and Qata was the successor of Yusha bin Nun. As mentioned in the Holy Quran:

وَإِذْ قَالَ مُوسَىٰ لِفَتَاهُ لَا أَبْرَحُ حَتَّىٰ أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ

"And when Musa said to his servant: I will not cease until I reach the junction of the two rivers." 14

Thus all the Prophets continued to prophesize the advent of Prophet Muhammad (S). As mentioned by Allah in Quran:

الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَاةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ

"Whom they find written down with them in the Taurat and the Injeel, (who) enjoins them good and forbids them evil ..." 15

And in the words of Isa (a.s.):

وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ

"And giving the good news of an Apostle who will come after me, his name being Ahmad." 16

Thus Musa and Isa (a.s.) had clearly prophesied about Prophet Muhammad (S) just as the previous

Prophets had informed about the Prophets to come after them. This continued till the time of Prophet Muhammad (S). When the last moments of the Holy Prophet (S) arrived the Almighty revealed to him to entrust all the knowledge and relics to Ali Ibne Abi Talib (a.s.) and promised that they shall remain in his progeny forever just as they had remained from the time of Adam (a.s.). And this is the saying of Allah, the Mighty and Sublime:

إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ وَاللَّهُ سَمِيعٌ عَلِيمٌ

"Surely Allah chose Adam and Nuh and the descendants of Ibrahim and the descendants of Imran above the nations. Offspring, one of the other; and Allah is Hearing, Knowing."17

"Indeed Allah has not made the knowledge as ignorance. He did not leave the question of scholars in dark. He has provided express authentication for each Prophet or Imam. And He has introduced them fully to the people. It has never been the case that Allah has created a person to be appointed as a Prophet on people and the people do not accept his authority and that he is not conversant with the divine commands and secrets of creation. Allah has never entrusted the affairs of this religion to a proximate angel or a Prophet. He selects an angel as a messenger and through him conveys His likes and dislikes to the Prophet. He also conveys through this angel the past and future knowledge. So the Prophets learnt of this knowledge through their predecessors and the holy people and those who were specially selected by Allah." Allah, the Mighty and Sublime says:

فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا

"Indeed We have given the book and wisdom to the progeny of Ibrahim (a.s.). And gave them a great kingdom."18

'Book' denotes Prophethood, 'Wisdom' indicates the great intellectual position of those personalities. And all of them are from this progeny. Some excelling over others. The Almighty Allah has appointed Prophethood among them and ordained that His message shall be conveyed and protected by these people alone.

After Prophets, themselves, comes their progeny, their brothers and people of their family. One who acts with faith in the message of these Prophets achieves salvation. But one who considers that the bearers of Allah's message and holders of exalted station are not these personalities but some other non-deserving relatives, he has acted against the divine sciences without the medium of Prophets actually falsified Allah. They have gone against the will and obedience of Allah. They have not acknowledged the

repositories of the Divine message that Allah has appointed. Thus they are misguided souls and they misguide their followers. They shall have no excuse on Judgment Day (Qiyamat). There is no proof except that of the progeny of Ibrahim (a.s.). The Almighty Allah has said:

فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا

"Indeed We have given the book and wisdom to the progeny of Ibrahim (a.s.). And gave them a great kingdom."19

The proof is only for the Prophets and their family, and it shall remain so till the day of Judgment. As mentioned in the Book of Allah:

فِي بُيُوتٍ أَذِنَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ

"In houses which Allah has permitted to be exalted and that His name may be remembered in them."20

"These are our houses and the houses of Prophets, guides and wise people. This is the rope of faith by catching hold of which people before you achieved success. And through the same connection people would attain salvation in the future." Indeed the Almighty has stated in His book:

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا هَدَيْنَا وَنُوحًا هَدَيْنَا مِنْ قَبْلُ وَمِنْ ذُرِّيَّتِهِ دَاوُودَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَىٰ وَهَارُونَ ۚ وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِلْيَاسَ كُلٌّ مِنَ الصَّالِحِينَ وَإِسْمَاعِيلَ وَالْيَسَعَ وَيُونُسَ وَلُوطًا وَكُلًّا فَضَّلْنَا عَلَى الْعَالَمِينَ وَمِنْ آبَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ وَاجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ذَٰلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ أُولَٰئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ فَإِنْ يَكْفُرْ بِهَا هَٰؤُلَاءِ فَقَدْ وَكَّلْنَا بِهَا قَوْمًا لَيْسُوا بِهَا بِكَافِرِينَ

"And Nuh did we guide before, and of his descendants, Dawood and Sulaiman and Ayyub and Yusuf and Harun; and thus do we reward those who do good (to others). And Zakariya and Yahya and Isa and Ilyas; everyone was of the good; And Ismail and Al-Yasha and Yunus and Lut; and everyone we made to excel (in) the worlds; And from among their fathers and their descendants

and their brethren, and we chose them and guided them to the right way. This is Allah's guidance, He guides thereby whom He pleases of His servants; and if they had set up others (with Him), certainly what they did would have become ineffectual for them. These are they to whom we gave the book and the wisdom and the prophecy; therefore if these disbelieve in it we have already entrusted with it a people who are not disbelievers in it."21

Thus even if the whole community rejects the Prophet, the people of his house (Ahlul Bayt) will remain firm in their faith and the message of Prophet. This is what the words of Allah, the Mighty and Sublime convey:

Therefore if these disbelieve in it We have already entrusted with it a people who are not disbelievers in it.22

They shall also be the legatees and successors of Prophets. They shall be the repositories of Divine sciences and under no circumstances would they be fallible. Neither shall they be contaminated with falsehood, evil designs and show-off. There is no doubt in whatever Allah has stated regarding the successors of His Prophets.

They are infallible and to love them is to recompense for the Prophet's labor in conveying the Divine message. They are bestowed with Wilayat and Imamate (Guardianship and guidance). They are the legatees of the Prophet. "O people! Derive lessons from this. Ponder upon my words. Align yourself with the knowledge and Imamate that Allah has bestowed upon us. And attain salvation through these means.

So that on the day of Judgment you would have proof, and gain success from it. These personalities are your intercessors with Allah. Your Wilayat shall not reach Allah but through them. Thus it is incumbent on Allah to befriend and not punish those who act upon this. On the other hand it is certain that Allah shall degrade and punish those who do not act upon this.

The mission of some Prophets was confined to a particular group of people. And the Prophethood of other Prophets was general. Nuh (a.s.) was sent for the people of the whole world. His Prophethood was general and included Messengership (Risalat), Hud (a.s.) was appointed specially for the people of Aad. Salih (a.s.) was given the responsibility of guiding the people of Samood, a tiny village on the banks of a river.

This hamlet consisted of only forty odd houses. Shuaib (a.s.) was designated as the Prophet for Madayn, a habitation of less than forty families. Initially the Prophethood of Ibrahim (a.s.) was for the people of Kosariya, a district in Iraq. Later he migrated from there. But this migration was not due to war or conflict, As Allah, the Mighty and Sublime says:

وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيَهْدِينِ

Surely I fly to my lord, He will guide me. 23

Thus the flight (Hijrah) of Ibrahim (a.s.) was not due to war. Ishaq (a.s.) was the Prophet after Ibrahim (a.s.). Yaqoob (a.s.) was appointed Prophet for the Canaan region. He later moved to Egypt and spent the rest of his life there. But after his demise his mortal remains were brought to Canaan and buried there. As regards the dream of Yusuf (a.s.) wherein he saw eleven stars and the Sun and Moon prostrating before him, it is certain that his Prophethood was for the people of Egypt. He had twelve successors.

Later, the Almighty appointed Musa and Harun (a.s.) in Egypt. Yusha bin Nun was the vicegerent of Musa (a.s.) for Bani Israel. There are many other Prophets in Bani Israel some of whom have been mentioned by Allah in Quran and some are not. Then the Almighty sent Isa Ibne Maryam for Bani Israel. His Prophethood was confined to the area of Baitul Muqaddas. Isa (a.s.) had twelve disciples and the faith remained concealed in his family members. After Isa (a.s.) was raised to the heavens, the Almighty sent Prophet Muhammad (S) for all the creatures. He was the final Prophet.

He was also succeeded by twelve successors appointed by Allah. We have seen some of them and some shall come in the future. This is an account of Prophethood and Messengership. Every Prophet of Bani Israel, whether special or general had twelve successors. The practice of Isa's twelve successors is replicated in the successorship of Muhammad (S). (The appointment of) Ali (a.s.) was on the practice of Isa (a.s.) This is a brief account of Prophets and the Divine practice of sending Prophets and Messengers. Peace of Allah be upon all of them."

3 – Narrated to us my father; and Muhammad bin Hasan – may Allah be pleased with them – they said: Narrated to us Saad bin Abdullah from Muhammad bin Isa from Safwan bin Yahya from Abil Hasan al–Awwal – that is Musa bin Ja'far (a.s.), that he said:

"Allah, the Mighty and Sublime has not left this earth without an Imam ever since the death of Adam; through whom people are guided towards Allah, the Mighty and Sublime and he is a Proof for His servants. Thus one who leaves him, is deviated and one who serves him, gets salvation and it is the right on Allah."

4 – Narrated to us Ahmad bin Muhammad bin Yahya al–Attar (r.a.) that he said: Narrated to us Saad bin Abdullah: Narrated to us Ahmad bin Hasan bin Ali bin Faddal from Amr bin Saeed Madaini from Musaddiq bin Sadaqah from Ammar bin Musa Sabati from Abi Abdullah (a.s.) that he said:

"Since the creation of the earth it has never been devoid of a Learned and Divine Proof, who may enliven the matters of truth that the people may kill (destroy)." Then he recited the following verse:

يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَنْ يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ

They desire to put out the light of Allah with their mouths, and Allah will not consent save to perfect His light, though the unbelievers are averse. 24

5 – Narrated to us my father; and Muhammad bin Hasan –May Allah be pleased with them – they said: Narrated to us Saad bin Abdullah from Haitham bin Abi Masruq Nahdi from Muhammad bin Khalid Barqi from Khalaf bin Hammad from Aban bin Taghlib from Abi Abdullah (a.s.) that he said:

"The Divine Proof is there before the creation, with the creation and after the creation."

6 –Narrated to us my father and Muhammad bin Hasan –May Allah be pleased with them – they said: Narrated to us Abdullah bin Ja'far Himyari from Muhammad bin Husain from Ali bin Asbat from Sulaym, slave of Tirbal from Ishaq bin Ammar that he said: I heard Abi Abdullah (a.s.) say:

"The earth never remains devoid of a scholar so that if the Muslims exceed in some matter he may bring them back to truth and if they are deficient in some matter he may complete for them."

7 –Narrated to us Muhammad bin Hasan (r.a.): Narrated to us Abdullah bin Ja'far Himyari: Narrated to us Harun bin Muslim from Abil Hasan Laithi that he said: Narrated to me Ja'far bin Muhammad from his ancestors that the Prophet (S) said:

"In every generation of my people there is a just one from my Ahlul Bayt who will negate the deviation of the extremists, the false claims of the people of falsehood and the wrong interpretations of the ignorant in this religion. Indeed your Imams are those who will take you to Allah; thus you must follow them in your religion and your ritual prayer."

8 – Narrated to us my father: Narrated to us Abdullah bin Ja'far Himyari: Narrated to us Muhammad bin Husain bin Abil Khattab from Abdullah bin Muhammad Hajjal from Hammad bin Uthman from Abi Baseer from Abi Ja'far (a.s.) regarding the words of Allah, the Mighty and Sublime:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

O you who believe! obey Allah and obey the Apostle and those in authority from among you. 25

He replied: "(It denotes) the Imams from the progeny of Ali and Fatima (a.s.) till the Judgment Day."

9 – Narrated to us my father; and Muhammad bin Hasan – May Allah be pleased with them – they said: Narrated to us Abdullah bin Ja'far Himyari: Narrated to us Ahmad bin Ishaq: I went to our master, Abi Muhammad Hasan bin Ali al–Askari (a.s.) and he asked:

"O Ahmad what is your condition regarding which people are confused?" I said, "O my Chief, none of us including men, women and even youths have any scope in doubting those matters that are clearly

mentioned in the Quran." The Imam said, "Thanks to Allah for this, O Ahmad; don't you know that the earth is never devoid of the Divine Proof? And I am that Divine Proof" or he said, "I am the Divine Proof."

10 –Narrated to us Muhammad bin Hasan (r.a.): Narrated to us Abdullah bin Ja'far Himyari: Narrated to us Ahmad bin Ishaq that:

Imam Hasan Askari (a.s.) wrote a letter to a person in which it was mentioned: "Such doubt as was observed in my Imamate, was not present in the case of any of my forefathers. Thus if this matter of Imamate is as you believe, there is scope for doubt in it, but if this matter is related to Allah, the Mighty and Sublime there is no scope for doubt."

11 –Narrated to us my father; and Muhammad bin Hasan – May Allah be pleased with them – they said: Narrated to us Saad bin Abdullah; and Abdullah bin Ja'far, all of them from Muhammad bin Husain bin Abil Khattab from Ali bin Asbat from Abdullah bin Bukair from Amr bin Ashath that he said: I heard Aba Abdullah (a.s.) say:

"You people think that we have discretion in the matter of Imamate and that we can appoint anyone we like as Imam. It is never so by Allah, it is the covenant of the Messenger of Allah (S) to a person and after him to another till it reaches to its rightful owner."

12 –Narrated to us Muhammad bin Hasan bin Ahmad bin Walid (r.a.) that he said: Narrated to us Muhammad bin Hasan as–Saffar and Saad bin Abdullah and Abdullah bin Ja'far Himyari, all of them from Ibrahim bin Mahziyar from Ali bin Hadid from Ali bin Noman and Hasan bin Ali Washa all of them from Hasan bin Abi Hamza Thumali from his father that he said: I heard Aba Ja'far (a.s.) say:

"The earth is never devoid of a person who is aware of the truth so that when people resort to excess in religion he may inform that it is excess and when they are deficient he may warn that it is a deficiency. If they bring him the truth, he testifies it. If it had not been so, it will be difficult to discriminate between truth and falsehood."

Abdul Hameed bin Awaaz Tai says: By Allah, except whom there is no deity, I have heard this tradition from him.

13 – Narrated to us my father (r.a.): Narrated to us Saad bin Abdullah and Abdullah bin Ja'far Himyari that they said: Narrated to us Ibrahim bin Mahziyar from his brother from Nazr bin Suwaid from Asim bin Hameed and Faddala bin Ayyub from Aban bin Uthman from Muhammad bin Muslim from Abi Ja'far (a.s.) that he said:

"Indeed Ali (a.s.) is the scholar of this nation and knowledge is transferred to him through inheritance. None of us passes away, except leaving someone from his family who has similar knowledge or as Allah wills."

14 – And from the same chain of narrators from Ali bin Mahziyar from Hammad bin Isa from Rabi from Fudhail bin Yasar that he said: I heard Aba Abdillah and Aba Ja'far (a.s.) say:

"Verily, the Knowledge that was brought down with Adam (a.s.) was not taken back, it was transferred through inheritance. The knowledge and heritage of prophethood and messengership not related from Ahlul Bayt (a.s.) is false. And Ali (a.s.) is the scholar of the community. And none of us (scholars) passes away but that he leaves behind an inheritor who has similar knowledge or as Allah wills."

15 –And from the same chain of narrators from Ali bin Mahziyar from Faddala bin Ayyub from Aban bin Uthman from Harith bin Mughaira that he said: I heard Aba Abdillah (a.s.) say:

"The earth is never without a scholar who is aware of the lawful and the prohibited and what the people are needful of. And he is not in need of the people." I asked: "May I be sacrificed on you, what is the source of his knowledge?" He replied: "From the inheritor of the Messenger of Allah (S) and Ali (a.s.)."

16 – And from the same chain of narrators from Ali bin Mahziyar from Faddala from Aban bin Uthman from Hasan bin Ziyad that he said: I asked Abu Abdullah (a.s.):

"Can the earth be such that there is no Imam in it?" He replied: "It can never be so, except that there is an Imam in it who is aware of the lawful and the prohibited and what the people are needful of."

17 – And from the same chain of narrators from Ali bin Mahziyar from Faddala from Aban bin Uthman from Ibne Abi Umair from Husain bin Abi Alaa from Abi Abdullah (a.s.) that he asked him:

"Can the earth remain without an Imam?" He replied: "No." I asked: "Can there be two Imams at one time?" He said: "No, unless one of them is silent." I asked: "Does the Imam know about the Imam who will succeed him?" "Yes." I asked, "Is the Qaim an Imam?" "Yes, he is an Imam, son of Imam and before his reappearance he has been followed."

18 –Narrated to us my father; and Muhammad bin Hasan – May Allah be pleased with them – they said: Narrated to us Saad bin Abdullah; and Abdullah bin Ja'far Himyari, all of them said: Narrated to us Muhammad bin Isa bin Ubaid from Yunus bin Abdur Rahman from Harith bin Mughaira from Abi Abdullah (a.s.) that he said:

"Allah, the Mighty and Sublime never leaves the earth without a scholar whom the people need. And he is not needful of the people as regards the knowledge of the lawful and the prohibited." I asked, "May I be sacrificed on you, from where does he get knowledge?" He replied: "From the inheritance of the Messenger of Allah (S) and Ali Ibne Abi Talib (a.s.)."

19 – And from the same chain of narrators from Harith bin Mughaira from Abi Abdullah (a.s.) that he said:

"Indeed the knowledge brought down with Adam (a.s.) was not taken back. None of us passes away

without bequeathing his knowledge (to one after him). Indeed the earth is never without a scholar."

20 –Narrated to us my father; and Muhammad bin Hasan – May Allah be pleased with them – they said: Narrated to us Saad bin Abdullah: Narrated to us Ahmad bin Muhammad bin Isa from Abbas bin Maroof from Ali bin Mahziyar from Hasan bin Saeed from Muhammad bin Ismail Quraishi from those who have narrated from Ismail bin Abi Rafe from his father Abi Rafe that he said: The Messenger of Allah (S) said:

Jibraeel (a.s.) once brought a writing for me, which contained information about worldly kings. It was mentioned therein that when Ashanj Ibne Ash–haan became a king he ruled for 266 years. After he completed 51 years of his rule Isa (a.s.) was made a Prophet (by Allah). Allah had bestowed on him (Isa a.s.) light, and knowledge and wisdom along with the knowledge of all the past Prophets. Isa (a.s.) began his mission with all this God–given sciences (awareness) for propagation of Allah's word.

Allah gave him Injeel and guided him toward Baitul Maqdas (Jerusalem). He was sent to guide the people of Bani Israel but they became deniers and rebelled. So Isa (a.s.) cursed them and prayed to Allah against them. Consequently some of them were disfigured in the shape of Shaitans so that he may show them one of the signs of his Prophethood and they may take admonition. Anyhow, Isa (a.s.) continued to propagate among them for 33 years in Baitul Maqdas and gave them encouragement to rush toward Divine rewards. But their rebellion only increased. (At last Allah raised him up to heaven).

Then the people began to look for him. Some claimed that they had punished him and buried him alive and some said they had killed and crucified him. But all of them were speaking untruths. Allah never allowed them to gain control over Isa (a.s.) and this matter became doubtful for them. But as mentioned in the Holy Quran:

إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا

I am going to terminate the period of your stay (on earth) and cause you to ascend unto Me and purify you of those who disbelieve. 26

Thus they never had enough power to kill or bury alive or punish Isa (a.s.). Because if they had succeeded in this, the word of Allah would have been disproved that:

بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ

Nay! Allah took him up to Himself. 27

Allah lifted him up into the heavens after he had completed his tenure and when He decided to take him

up He revealed to him to entrust his light and wisdom and the knowledge of the Divine scripture to Shamoon bin Hamoon who is called Safaa. Isa (a.s.) willed him as his caliph on the believers.

Then Shamoon kept on propagating Allah's Word and continued to give the directives of Isa (a.s.) to his community and to struggle against the disbelievers. Whoever obeyed him and believed (put faith) in the things which he possessed from Allah became a believer and whoever denied and disobeyed him became an infidel until Allah called Shamoon back to Him. Then He sent another Messenger from His virtuous slaves to guide the people.

He was Yahya, son of Zakariya. (a.s.). When Shamoon passed away from this world, Urdeshir son of Scotish became king and ruled for 14 years and ten months. When he completed 14 years of his rule the Jews martyred Yahya (a.s.) son of Zakariya (a.s.). At the time of the martyrdom of Yahya (a.s.) Allah sent a revelation (revelation) to him that he should bestow his will (Wasiyyat) and leadership (Imamate) to the progeny of Shamoon and to order the disciples (hawaries) and companions of Isa (a.s.) to remain with them and to obey them. They did so.

At that time Saboor bin Urdeshir was in power. He ruled for thirty years till the Almighty Allah killed him and appointed knowledge, effulgence, wisdom and excellence in the progeny of Yaqoob bin Shamoon and the disciples of Prophet Isa (a.s.) followed him. After that Bakht Nassar ruled for 187 years. After 47 years of his rule Allah Almighty appointed Uzair (a.s.) as a Messenger (Divine) for those city-dwellers who were made alive after a hundred year death. They were residents of different townships who had fled for fear of death and had resided near about Uzair (a.s.).

All of them were believers. Uzair (a.s.) talked pleasantly with them and heard them with interest. He loved them due to their faith and tied the knot of brotherhood-in-faith with them. One day he had gone away from them for some reason. When he returned the next day he saw all of them lying dead. He became very sorry and surprisingly exclaimed:

أَنَّىٰ يُحْيِي هَٰذِهِ اللَّهُ بَعْدَ مَوْتِهَا ۖ فَأَمَاتَهُ

When will Allah give it life after its death?28

So Allah retrieved his soul also then and there. Thus all of them remained there in the same state for one hundred years. After a hundred years Allah made Uzair (a.s.) alive along with the others. They were warriors numbering 1,00,000. But Bakht Nassar overpowered them and killed each and every one.

Thereafter Bakht Nassar died and his son Mehrooyah became king. After ruling for 16 years and 20 days Mehrooyah dug a very huge pit and threw Daniyal (a.s.) and his Shias in it and torched it. But nobody was harmed. When Mehrooyah saw that the flames of fire did not touch them he imprisoned all of them and released many beasts of prey therein and tortured them in various methods till Allah

Almighty released them from his clutches. The group referred to as 'Ashaab al Ukhdood' (people of the pit) in the holy Quran were these people.

قُتِلَ أَصْحَابُ الْأُخْدُودِ النَّارِ ذَاتِ الْوَقُودِ

Killed were the makers of the pit, Of the fire (kept burning) with fuel. 29

When Allah desired to call back Daniyal (a.s.) to His Mercy, He commanded him to turn over his Divine light of wisdom to his son Makeekha and to make him his caliph and he obeyed the command of Allah. At that time Hormuz was the king. He ruled for 33 years, 3 months and 4 days. Thereafter Behram ruled for 26 years. At that time the custodian of religion and Shariat (religious code) was Makeekha Ibne Daniyal (a.s.).

His companions were among the believers and testifiers. But they could not express their faith and were not able to tell the truth openly. After Behram, his son ruled for 7 years. Thereafter the chain of Prophets was broken and the age of Fitrat (intermission) began and the Wali-e-Amr (Divine Commander) and Imam (leader) and legatee was Makeekha (a.s.). He had his companions with him. When the time of his death approached, Allah asked him to hand over the Divine Light of Wisdom to Inshoo bin Makeekha and to make him his legatee.

And the period of Fatra (without prophet) between Isa (a.s.) and Muhammad (S) was of four hundred and eighty years and a number of persons in the progeny of Inshoo became religious leaders one after another as Allah wished. After Behram, Hormuz's son Shapoor came to throne and he ruled for 92 years. He was the first king who made a crown and adorned it on his head. At that time too the legatee was Inshoo. After Shapoor his brother Urdeshir ruled for 2 years. It was in his time that Allah made Ashaab Kahf-O-Raqeem (people of the Pit and the Sheet) alive.

At that time Allah's caliph was Inshoo's son Waseehaa (a.s.). After Urdeshir his son Shapoor became king and ruled for 50 years. In his time too Waseehaa (a.s.) was the leader of Allah's creation. After Shapoor, his son Yezdjard came to throne and ruled for 21 years, five months and 19 days. In his time also Waseehaa (a.s.) was the Divine caliph.

When Allah willed to call Waseeha back to Him he revealed through a dream to Waseehaa (a.s.) that he should hand over the divine Light, wisdom, commandments and intelligence to his son Nastooras (a.s.). after Yezdjard, Behram ruled for 26 years and 18 days. In that time also the Hujjat (Divine Proof) was Nastooras (a.s.).

After Behram, Firoz, son of Yezdjard, got kingship who ruled for 70 years. In his time also Nasturas (a.s.) remained the Proof of Allah (Hujjat) and the believers of that period were with him. When Allah intended to call Nasturas (a.s.) back to His Mercy, He asked him in a dream to appoint Mareza (a.s.) as

his legatee and to hand over the knowledge and wisdom to him. Then, after Firoz, his son Falaas ruled for 40 years and during this time Mareza (a.s.) was the viceroy of Allah.

Thereafter his brother (Falas's brother) Qabaad ruled for 43 years and after him his brother Jamaasp ruled for 46 or 66 years. At that time also Mareza (a.s.) was the Caliph of Allah (protector of faith and Shariat). After Jamasp, Qabad's son Kisri became king and he ruled for 46 years and 8 months. In his time also Mareza (a.s.) was the protector of Religion and Code of Life. Then Allah desired to call him back to His Mercy and ordered him in a dream to pass the Divine light of wisdom to Baheera (a.s.) the Rahib and to make him his Khalifah.

After Kisrai his son Hurmun came to throne and ruled for 38 years. In his time also Baheera (a.s.) was the protector of religion and Shariat who also had believers who put faith in him and testified in him. After Hurmumz Kisra e Parvez got kingship. In his time also Baheera (a.s.) was the caliph of Allah until the time when the period of the occultation of the Hujjats of Allah became lengthy and Divine Revelation was stopped.

The people became ungrateful with Allah's blessings and devalued them, they became prey to Allah's anger. They weakened religion. They left prayers and Qiyamat came nearer. Religion was torn into pieces and people drowned in the darkness of ignorance and became bewildered with various religions and fell in doubt about the true path. Affairs were dispersed. Long period passed since the arrivals of Prophets. Some remained on the religion of their Prophets and some became ungrateful to Allah.

They became oppressive instead of thankful and obedient to Allah. Then Allah for his Messengership selected from the holy pious family tree, the one whom He had given the highest status over all the past tribes and whom He had made the fountainhead of all holy personalities and the mine of sacred souls, that is, He chose Muhammad Mustafa (S) for His Messengership and bestowed on him His choice for Prophethood and exposed His Religion fully through him so that he could decide matters with justice between His slaves and fight against His enemies and He also gave all the knowledge and wisdom of all the past Prophets and their legatees. Moreover He gave the holy Quran to him in the rich language of Arabic wherein falsehood can never find a way and he provided information about both the past and the future in it.

21 –Narrated to us my father; and Muhammad bin Hasan – May Allah be pleased with them – they said: Narrated to us Saad bin Abdullah; and Abdullah bin Ja'far Himyari from Muhammad bin Isa bin Ubaid from Hasan bin Ali Khazzaz from Amr bin Aban from Hasan bin Abi Hamza from his father from Abi Ja'far (a.s.) that he said:

"O Abu Hamza, the earth does not remain empty from a scholar from us Ahlul Bayt who may point out if the people commit excess in religion and if they are deficient he may point out that also. And the Almighty Allah does not let this scholar leave the world till he does not leave a successor from his progeny who has the same knowledge."

22 –Narrated to us my father; and Muhammad bin Hasan – May Allah be pleased with them – they said: Narrated to us Saad bin Abdullah; and Abdullah bin Ja'far Himyari from Yaqoob bin Yazid from Abdullah Ghiffari from Ja'far bin Ibrahim and Hasan bin Zaid, all of them from Abi Abdullah (a.s.) from his ancestors from Amirul Momineen (a.s.) that he said:

"There is no decline for my descendants. They shall remain in security."

23 –Narrated to us my father; and Muhammad bin Hasan – May Allah be pleased with them – they said: Narrated to us Saad bin Abdullah; and Abdullah bin Ja'far Himyari from Yaqoob bin Yazid from Safwan bin Yahya that he said: I heard Ar–Reza (a.s.) say:

"The earth can never remain devoid of an Imam from among us."

24 – Narrated to us my father (r.a.): Narrated to us Saad bin Abdullah and Abdullah bin Ja'far Himyari from Ayyub bin Nuh from Rabi bin Muhammad bin Musli from Abdullah bin Sulaiman Aamiri from Abi Abdullah (a.s.) that he said:

"There is always a Divine Proof on the earth who is aware of the lawful and the prohibited and who calls the people to Allah, the Mighty and Sublime. And the earth shall not be without Divine Proof but forty days prior to the Judgment Day. When that Divine Proof will be taken up by Allah the door of repentance shall be closed and the faith of those who accept it after the going away of Divine Proof will be of no use. They shall be the worst of creatures. After that the Judgment Day will be established for them."

25 – Narrated to us Muhammad bin Musa bin Mutawakkil (r.a.) that he said: Narrated to me Muhammad bin Yahya al–Attar from Ahmad bin Muhammad bin Isa from Ahmad bin Muhammad bin Abi Nasr from Uqbah bin Ja'far that he said: I asked Abul Hasan ar–Reza (a.s.):

"You have reached this stage, but you don't have an issue?" He replied: "O Uqbah bin Ja'far, the Imam does not pass away before seeing his descendants."

26 – Narrated to us Muhammad bin Musa bin Mutawakkil (r.a.) that he said: Narrated to us Abdullah bin Ja'far Himyari from Muhammad bin Isa from Hasan bin Mahboob from Ali bin Abi Hamza from Abi Baseer from Abi Abdullah (a.s.) that he said:

"Indeed Allah, the Mighty and Sublime is much above the fact that He should keep the earth without a just Imam."

27 –Narrated to us Muhammad bin Hasan bin Ahmad bin Walid (r.a.) that he said: Narrated to us Muhammad bin Hasan as–Saffar; and Saad bin Abdullah; and Abdullah bin Ja'far al–Himyari that they all narrated from Muhammad bin Husain Ibne Abil Khattab, from Ali bin Noman from Fudail bin Uthman from Abi Ubaidah that he said: I asked Abi Abdullah (a.s.):

"May I be sacrificed on you, Salim bin Abi Hafsa Yalqani asked me if we believed that if a person dies

without recognizing the Imam (of his time) his death is that of ignorance?" I replied, "Yes it is our belief." He said, "Who is your Imam after the passing away of Abu Ja'far?" I, may I be sacrificed on you felt averse to say: Ja'far (a.s.), so I said, "My Imams are the descendants of Muhammad."

He said, "I don't think you are following the right Imam." The Imam said: "Woe be to Salim bin Abi Hafsa – may Allah curse him – does Salim know what is the position of the Imam? The position of the Imam is much above than what Salim and all people think. None one of us (Imams) passes away but that he leaves behind one who is having similar knowledge and who is like him in manners.

Who invites to matters like he invited. And nothing prevents Allah, the Mighty and Sublime from bestowing to Prophet Sulaiman better than what He bestowed to Prophet Dawood (a.s.)."

28 – Narrated to us my father (r.a.): Narrated to us Abdullah bin Ja'far [he said: Narrated to us Ibrahim bin Hashim from Abi Ja'far from Uthman bin Aslam from Dharih from Abi Abdullah (a.s.) that he said: I heard him say:

"By Allah, after Adam (a.s.) Allah, the Mighty and Sublime did not leave the earth without an Imam, who may guide the people to Allah, the Mighty and Sublime and who is the Proof of Allah on the people. One who leaves him is destroyed and one who remains attached to him gets salvation. And it is the right upon Allah (the Mighty and Sublime)."

Narrated to us my father (r.a.): Narrated to us Abdullah bin Ja'far from Muhammad bin Isa from Ja'far bin Bashir and Safwan bin Yahya, all of them from Dharih from Abi Abdullah (a.s.) the same tradition.

29 – Narrated to us my father (r.a.): Narrated to us Abdullah bin Ja'far Himyari from Ahmad bin Muhammad bin Isa from Ibne Mahboob from Alaa from Ibne Abi Yafoor that he said: Abu Abdillah (a.s.) said:

"The world cannot exist even for a day without an Imam from us Ahlul Bayt, due to whom the Ummah is safe."

30 – Narrated to us Muhammad bin Hasan (r.a.) : Narrated to us Saad bin Abdullah and Abdullah bin Ja'far Himyari, all of them from Muhammad bin Husain from Ibne Abi Umair from Hamza bin Humran that he said: I heard Aba Abdillah (a.s.) say:

"If only two persons survive on the earth, one of them would be the Divine Proof or the second."

31 –Narrated to us my father; and Muhammad bin Hasan – May Allah be pleased with them – they said: Narrated to us Abdullah bin Ja'far Himyari from Muhammad bin Abdul Hameed from Mansur bin Yunus from Abdur Rahman bin Sulaiman from his father from Abi Ja'far (a.s.) from Harith bin Naufal that he said:

Ali (a.s.) asked the Messenger of Allah (S): "O Messenger of Allah, would the guides be from us or

others?" He replied: "From us are the guides to Allah till the Judgment Day. Through us has Allah, the Mighty and Sublime saved the people from the deviation of polytheism and through He saved them from the deviation of evil. Through us have the people become brothers after being in the deviation of evil just as they became brothers after being in the deviation of polytheism. Through us will Allah conclude like He initiated through us."

32 –Narrated to us my father; and Muhammad bin Hasan – May Allah be pleased with them – they said: Narrated to us Saad bin Abdullah and Abdullah bin Ja'far Himyari from Ahmad bin Muhammad bin Isa from Muhammad bin Isa bin Ubaid from Husain bin Saeed from Ja'far bin Basheer; and Safwan bin Yahya, all of them from Moalla bin Uthman from Moalla bin Khunais that he said: I asked Aba Abdillah (a.s.):

"Did it become necessary after Prophet Nuh (a.s.) that there should be a person among the people, to obey whom is incumbent on them?" He replied: "It is so, but most people do not believe."

33 –Narrated to us Ahmad bin Muhammad bin Yahya al–Attar (r.a.) that he said: Narrated to us Saad bin Abdullah: Narrated to us Muhammad bin Isa bin Ubaid from Muhammad bin Ismail bin Bazee from Mansur bin Yunus from a companion of his from Abi Hamza that he asked from Abi Ja'far (a.s.) regarding the verse:

كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ

Everything is perishable except His face. 30

The Imam said: "O so and so, (do you think that) everything will be destroyed and only the face of Allah will remain? Allah is much above than what is attributed to Him. It actually means that everything will be destroyed except His religion and we are that face through which Allah is reached. And there is always someone among the people who is Rubah." I asked: "What is Rubah?" He replied: "Need, thus when the people don't need the Divine Proof anymore Allah will take us up and will do what He likes."

34 –Narrated to us Muhammad bin Hasan bin Ahmad bin Walid (r.a.) that he said: Narrated to us Muhammad bin Hasan as–Saffar from Muhammad bin Husain Ibne Abil Khattab from Ja'far bin Basheer from Amr bin Aban from Dhuraith Kunnasi from Abi Abdullah (a.s.) regarding the words of Allah, the Mighty and Sublime:

كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ

–Everything is perishable except His face. 31

“We are that face through which Allah can be reached (is recognized).”

35 – Narrated to us Muhammad bin Hasan (r.a.): Narrated to us Muhammad bin Hasan as–Saffar; and Saad bin Abdullah and Abdullah bin Ja’far Humyari, all of them said: Narrated to us Muhammad bin Isa bin Ubaid: Narrated to us Abul Qasim Hashimi: Narrated to me Ubaid bin Nafees Ansari: Informed us Hasan bin Samaa–a from Ja’far bin Samaa–a from Abi Abdullah (a.s.) that he said:

“Jibraeel (a.s.) descended on the Prophet (S) with a scroll from the heavens, which was such that Allah, to Whom belong Might and Majesty, had never sent down such a writing before or after that. It had a number of gold seals.

Jibraeel (a.s.) said: ‘O Muhammad, this is your instruction concerning successorship to the noble among your household.’ He said: ‘Who are the noble ones, O Jibraeel?’ He said: ‘Ali ibn Abi Talib and his sons (a.s.).’ The Prophet (S) handed it on to Amirul Momineen (a.s.) commanding him to break open one of its seals and carry out what (was written) in it. After the passing away of the Holy Prophet (S) Amirul Momineen (a.s.) broke open a seal and carried out what was in it.

Then he handed it on to Hasan Ibne Ali (a.s.), and he broke open one seal and carried out what was in it. Then he handed it on to Husain Ibne Ali (a.s.), and he broke open one seal and found in it: ‘Go forth with a group of men to martyrdom, for there is no martyrdom for them except with you; and sell yourself to Allah, to Whom belong Might and Majesty.’ So he did (this).

Then he handed it on to a man after him [Ali Ibne Husain (a.s.)], and he broke open one seal and found in it: ‘Lower your head in silence, do not speak out, stay in your house, and worship your Lord till what is certain (death) carries you away.’ So he did (this). Then he handed it on to his son [Muhammad Ibne Ali (a.s.)], and he broke open one seal and found in it: ‘Speak to the people, give them legal rulings, and disseminate the knowledge of your ancestors.’ So he did (this).

Then he handed it on to his son [Ja’far Ibne Muhammad (a.s.)], and he broke open one seal and found in it: ‘Speak to the people, give them legal rulings and testify for your ancestors. And do not fear other than Allah, indeed you are in the protection of Allah and in His guarantee. And he was ordered to transfer it and he transferred it to one after him and so on till [the rising of Mahdi and] the Judgment Day.”

36 – Narrated to us my father (r.a.): Narrated to us Abdullah bin Ja’far Himyari: Narrated to us Hasan bin Ali Zaitooni from Ibne Hilal from Khalaf Ibne Hammad from Ibne Muskan from Muhammad bin Muslim from Abi Abdullah (a.s.) that he said:

“The Divine Proof is there before the creation, with the creation and after the creation.”

37 – Narrated to us my father (r.a.): Narrated to us Abdullah bin Ja’far: Narrated to us Muhammad bin Husain from Yazid bin Ishaq Sha–ar from Harun bin Hamza Ghanwi that he said: I asked Abi Abdullah

(a.s.):

“Did it become necessary after Prophet Nuh (a.s.) that there should be a person among the people, to obey whom is incumbent on them?” He replied: “It is so, but most people do not believe.”

38 –Narrated to us Muhammad bin Hasan (r.a.) that: Narrated to us Saad bin Abdullah and Abdullah bin Ja’far, all of them from Muhammad bin Husain from Muhammad bin Sinan from Hamza bin Humran from Abi Abdullah (a.s.) that he said:

“If only two persons remain on the earth one of them will be the Divine Proof and if one of them dies, the remaining one will be the Divine Proof.”

39 – Narrated to us Muhammad bin Musa bin Mutawakkil (r.a.) that he said: Narrated to us Abdullah bin Ja’far Himyari: Narrated to us Ahmad bin Muhammad bin Isa from Hasan bin Mahboob from Hisham bin Saalim from Yazid Kunnasi that he said: Abu Ja’far (a.s.) said:

“O Aba Khalid, the earth cannot remain without the Proof of Allah on the people even for a day since the time Allah, the Mighty and Sublime created Adam (a.s.) and settled him on the earth.”

40 –Narrated to us Muhammad bin Hasan (r.a.) that: Narrated to us Saad bin Abdullah and Abdullah bin Ja’far Himyari, all of them from Ayyub bin Nuh from Safwan bin Yahya from Abdullah bin Khidaish Basri that a man asked Abi Abdullah (a.s.):

“Can the earth remain without an Imam even for a moment?” He replied: “The earth can never be without truth (Imam).”

41 – Narrated to us my father (r.a.): Narrated to us Ahmad bin Idrees: Narrated to us Ahmad bin Muhammad bin Isa from Ahmad bin Muhammad bin Abi Nasr from Hammad bin Uthman from Abdullah bin Abi Yafur that he asked Aba Abdillah (a.s.):

“Can the earth remain without an Imam?” He replied: “No.” Then he was asked, “Can there be two Imams at one and the same time?” “No,” he replied, “Except that one of them is silent (and he does not announce his Imamate).”

42 –Narrated to us Muhammad bin Hasan bin Ahmad bin Walid (r.a.) that he said: Narrated to us Saad bin Abdullah from Ahmad bin Muhammad bin Isa from Abbas bin Maroof from Ibrahim bin Mahziyar from his brother Ali bin Mahziyar from Hasan bin Bashshar Wasiti that he said: Husain bin Khalid asked Ar-Reza (a.s.) in our presence:

“Can the earth remain without an Imam?” He replied: “No.”

43 – Narrated to us my father (r.a.): Narrated to us Abdullah bin Ja’far Himyari: Narrated to us Muhammad bin Isa from Ibne Mahboob from Ali bin Abi Hamza from Abi Baseer from Abi Abdullah (a.s.)

that he said:

“Indeed, Allah is greater and more sublime than that He should leave the earth without a just Imam.”

44 – Narrated to us Ahmad bin Hasan al-Qattan: Narrated to us Abbas bin Fadl Muqri: Narrated to us Muhammad bin Ali bin Mansur: Narrated to us Amr bin Aun: Narrated to us Hasan Ibne Ubaidullah from Abi Zuha from Zaid bin Arqam that he said: The Messenger of Allah (S) said:

“I leave among you two heavy (very important) things, the Book of Allah and my progeny – my Ahlul Bayt. The two shall not separate from each other till they come to me at the Pool (of Kauthar).”

45 – Narrated to us Muhammad bin Ibrahim bin Ahmad bin Yunus: Narrated to us Abbas bin Fadl from Abi Ruz-aa from Kathir bin Yahya Abi Malik from Abi Awana from Amash from Habib bin Abi Thabit from Aamir bin Wathila from Zaid bin Arqam that he said:

“When the Messenger of Allah (S) returned from the Farewell Hajj he halted at Ghadeer Khumm. Then he ordered a shade to be put up under some tall trees. Then he went to it and said: I have received summons from Allah and I have accepted them. Thus I leave among you two heavy (very important) things. One of them is greater than the other. The Book of Allah and my progeny – my Ahlul Bayt – so you take care how you behave with them after me.

The two shall not separate from each other till they come to me at the Pool (of Kauthar). Then he said: Allah is my master and I am the master of all the believers. Then he raised up the hand of Ali Ibne Abi Talib (a.s.) and said: Of whomsoever I am the master, this Ali is also his master. O Allah love one who loves him and be inimical to one who is inimical to him. The narrator asked Zaid bin Arqam, “Have you heard this statement from the Messenger of Allah (S) directly?” Zaid replied, “All who were present there, heard and witnessed it directly.”

46 – Narrated to us Muhammad bin Ja’fra bin Husain Baghdadi: Narrated to us Abdullah bin Muhammad bin Abdul Aziz by dictation: Narrated to us Bishr bin Walid: Narrated to us Muhammad bin Talha from Amash from Atiyyah bin Saad from Abi Saeed Khudri that the Prophet (S) said:

“I feel that I shall be summoned (to Allah soon) and I will accept the call. And I leave among you two important things. The Book of Allah, the Mighty and Sublime, and my progeny. The Book of Allah is a rope stretching between the heavens and the earth – and my progeny – my Ahlul Bayt – indeed, the Kind and the Informed One has informed me that the two of them shall not separate from each other till they arrive to me at the Pool (of Kauthar). So be careful how you take them as my successors.”

47 – Narrated to us Muhammad bin Umar Baghdadi: Narrated to us Muhammad bin Husain bin Hafs Khathami: Narrated to us Muhammad bin Ubaid: Narrated to us Salih bin Musa: Narrated to us Abdul Aziz bin Rafi from Abi Salih from Abi Huraira that he said: The Messenger of Allah (S) said:

“I leave among you two things. You will never deviate after me if you remain attached to them and act

according to them: The Book of Allah and my Sunnah. And the two of them shall not separate from each other till they arrive to me at the Pool."

48 –Narrated to us Muhammad bin Umar al–Hafiz: Narrated to us Qasim bin Abbad: Narrated to us Suwaid: Narrated to us Amr bin Salih from Zakariya from Atiyyah from Abi Saeed that he said: The Messenger of Allah (S) said:

"I leave among you that which if you remain attached to, you will never be deviated. The Book of Allah, the Mighty and Sublime, which is a stretching rope and my progeny, my Ahlul Bayt. The two shall not separate from each other till they arrive to me at the Pool."

49 – Narrated to us Hasan bin Abdullah bin Saeed: Informed us Muhammad bin Ahmad bin Hamdan Qushairi: Narrated to us Husain bin Hameed: Narrated to me my brother Hasan bin Hameed: Narrated to me Ali bin Thabit Dahhan: Narrated to me Suaad – and he is Ibne Sulaiman – from Abi Ishaq from al–Harith from Ali (a.s.) that he said: The Messenger of Allah (S) said:

"The time of my summons (of death) is near and I will accept it. Thus I leave among you two heavy things. One of them is superior to the other: the Book of Allah and my progeny, my Ahlul Bayt. The two shall not separate from each other till they reach me at the Pool."

50 – Narrated to us Hasan bin Abdullah bin Saeed: Informed us Qushairi from Mughirah bin Muhammad bin Muhallab: Narrated to me my father from Abdullah bin Dawood from Fudhail bin Marzuq from Atiyyah Aufi from Abi Saeed Khudri that he said: The Messenger of Allah (S) said:

"I leave among you two matters, one of them being longer than the other: the Book of Allah, which is a rope drawn from the heavens to the earth, an end of which is with Allah; and my progeny. The two shall not separate from each other till they reach me at the Pool. I asked Abi Saeed: 'Who are his progeny?' He replied: 'His Ahlul Bayt (a.s.).'"

51 – Narrated to us Ali bin Fadl Baghdadi: I heard Aba Amr associate of Abu Abbas Thalab saying: I heard Abu Abbas Thalab being asked about the meaning of the Prophet's statement:

"I leave among you two heavy things." That why they are called two heavy things. He replied: "Because remaining attached to them is 'heavy' (difficult)."

52 – Narrated to us Hasan bin Ali bin Shuaib Abu Muhammad Jauhari: Narrated to us Isa bin Muhammad Alawi: Narrated to us Abu Amr Ahmad bin Abi Hazim Ghiffari: Narrated to us Ubaidullah bin Musa from Shareek from Rukain bin Rabi from Qasim bin Hassan from Zaid bin Thabit that he said: The Messenger of Allah (S) said:

"I leave among you two heavy things: the Book of Allah, the Mighty and Sublime and my progeny –my Ahlul Bayt. Know that they are my successors after me and they shall not separate from each other till they reach me at the Pool."

53 – Narrated to us Hasan bin Ali bin Shuaib Abu Muhammad Juhari: Narrated to us Isa bin Muhammad Alawi: Narrated to us Husain bin Hasan Hairi in Kufa: Narrated to us Hasan bin Husain Arni from Amr bin Jumai from Amr bin Abi Miqdam from Ja'far bin Muhammad from his father (a.s.) that he said:

"One day when Jabir Ibne Abdullah Ansari arrived, I asked him to tell me something about the Farewell Hajj. So He narrated a lengthy tradition and then said that the Messenger of Allah (S) said: "I leave among you that which if you remain attached to, you will never be deviated after me: the Book of Allah and my progeny, my Ahlul Bayt. Then he said thrice: O Allah be a witness to this."

54 –Narrated to us Hasan bin Ubaidullah bin Saeed: Informed us Muhammad bin Ahmad bin Hamdan Qushairi: Narrated to us Abul Hatim Mughirah bin Muhammad bin Muhallab: Narrated to us Abdul Ghaffar bin Muhammad bin Kathir Kilabi Kufi from Jareer bin Abdul Hameed from Hasan bin Ubaidullah from Abi Zuha from Zaid bin Arqam that he said: The Messenger of Allah (S) said:

"I leave among you that which if you remain attached to, you will never be deviated: the Book of Allah and my progeny, my Ahlul Bayt. And they shall not separate from each other till they reach me at the Pool."

(*) Narrated to us Hasan bin Abdullah: Informed us Muhammad bin Ahmad bin Hamdan Qushairi: Narrated to us Husain bin Hameed: Narrated to me my brother Hasan bin Hameed: Narrated to us Ali bin Thabit Dahhan: Narrated to us Suaad – and he is Ibne Sulaiman – from Abi Ishaq from al–Harith from Ali (a.s.) that he said: The Messenger of Allah (S) said:

"Very soon I am going to receive the summons (of death) and I will accept it. Thus I leave among you two heavy things. One of them is superior to the other: the Book of Allah, the Mighty and Sublime, and my progeny, my Ahlul Bayt. The two shall not separate from each other till they reach me at the Pool."

(**) Narrated to us Hasan bin Abdullah: Narrated to us Qushairi: Narrated to us Mughirah bin Muhammad: Narrated to me my father: Narrated to me Abdullah bin Dawood from Fudail bin Marzuq from Atiyyah Aufi from Abi Saeed Khudri that he said: The Messenger of Allah (S) said:

"I leave among you two matters, one of them is longer than the other: the Book of Allah, which is a rope drawn from the heavens to the earth, an end of which is with Allah; and my progeny. The two shall not separate from each other till they reach me at the Pool. I asked Abi Saeed: 'Who are his progeny?' He replied: 'His Ahlul Bayt (a.s.).'"

55 – Narrated to us Muhammad bin Umar Hafiz Baghdadi: Narrated to me Abdullah bin Sulaiman bin Ashath: Narrated to us Ahmad bin Moalla Adami: Narrated to us Yahya bin Hammad: Narrated to us Abu Awana from Amash from Habib bin Abi Thabit from Aamir bin Wathila from Zaid bin Arqam that he said:

"When the Messenger of Allah (S) returned from the Farewell Hajj he halted at Ghadeer Khumm. Then

he ordered a shade to be put up under some tall trees. Then he went to it and said: I have received summons from Allah and I have accepted them. Thus I leave among you two heavy (very important) things.

One of them is greater than the other. The Book of Allah and my progeny – my Ahlul Bayt – so you take care how you behave with them after me. The two shall not separate from each other till they come to me at the Pool (of Kauthar). Then he said: Allah is my master and I am the master of all the believers. Then he raised up the hand of Ali Ibne Abi Talib (a.s.) and said: Of whomsoever I am the guardian, this Ali is also his guardian. The narrator says that he asked Zaid bin Arqam, "Have you heard this statement from the Messenger of Allah (S) directly?" Zaid replied, "All who were present there, heard and witnessed it directly."

56 –Narrated to us Muhammad bin Umar: Narrated to me Abdullah bin Yazid Abu Muhammad Bajali: Narrated to us Muhammad bin Tareef:

Narrated to us Muhammad bin Fudhail from Amash from Atiyyah from Abi Saeed from Habib bin Abi Thabit from Zaid bin Arqam that he said: The Messenger of Allah (S) said:

"I have received the summons of death and I have accepted it. Thus I leave among you two heavy (very important) things. One of them is greater than the other. The Book of Allah, the Mighty and Sublime, which is a rope drawn from the heavens to the earth and my progeny – my Ahlul Bayt – the two shall remain together till they come to me at the Pool (of Kauthar). So be careful how you consider them as my successors."

57 –Narrated to us Muhammad bin Umar: Narrated to us Abu Ja'far Muhammad bin Husain bin Hafs from Abbad bin Yaqoob from Abi Malik Amr bin Hashim Janbi from Abdul Malik from Atiyyah that he heard Abi Saeed narrating from the Messenger of Allah (S) that he said:

"O people, I leave among you which if you remain attached to, you will never be deviated after me: the two heavy (very important) things: One of them is greater than the other. The Book of Allah, the Mighty and Sublime, which is a rope drawn from the heavens to the earth and my progeny – my Ahlul Bayt – the two shall not separate from each other till they come to me at the Pool (of Kauthar)."

58 – Narrated to us Muhammad bin Umar: Narrated to me Hasan bin Abdullah bin Muhammad bin Ali Tamimi: Narrated to me my father: Narrated to me my chief, Ali bin Musa bin Ja'far bin Muhammad: Narrated to me my father from his father Ja'far bin Muhammad from his father Muhammad bin Ali from his father Ali from his father Husain from his father Ali (a.s.) that he said: The Prophet (S) said:

"I leave among you two heavy (very important) things: The Book of Allah and my progeny – my Ahlul Bayt – the two shall never separate from each other till they come to me at the Pool (of Kauthar)."

59 – Narrated to us Abu Muhammad Ja'far bin Nuaym bin Shazan Nishapuri: Narrated to me my uncle

Abu Abdullah Muhammad bin Shazan from Fadl bin Shazan: Narrated to us Ubaidullah bin Musa: Narrated to us Israel from Abi Ishaq from Hansh bin Motamar that he said:

“I saw Abu Zar Ghiffari (r.a.) catching hold of the chain of the door of the Kaaba and saying: Those who know me know me and those who don’t should know that I am Abu Zar Jundab bin Sakan. I heard the Messenger of Allah (S) said: “I leave among you two heavy (important) things: The Book of Allah and my progeny – my Ahlul Bayt – the two shall never separate from each other till they come to me at the Pool (of Kauthar). Know that they are like the Ark of Nuh. One who boarded it was saved and one who left it was drowned.”

60 – Narrated to us Shareefuddin Sadooq Abu Ali Muhammad bin Ahmad bin Muhammad bin Ziyarah bin Abdullah bin Hasan bin Husain bin Ali Ibne Abi Talib (a.s.): Narrated to us Ali bin Muhammad bin Qutaibah: Narrated to us Fadl bin Shazan Nishapuri from Ubaidullah bin Musa: Narrated to us Shareek from Rukain bin Rabi from Qasim bin Hassan from Zaid bin Thabit that he said: The Messenger of Allah (S) said:

“I leave among you two successors: The Book of Allah and my progeny – my Ahlul Bayt – the two shall not separate from each other till they come to me at the Pool (of Kauthar).”

61 – Narrated to us Abdul Wahid bin Muhammad bin Ubdus al–Attar Nishapuri (r.a.): Narrated to us Ali bin Muhammad bin Qutaibah from Fadl bin Shazan: Narrated to us Ishaq bin Ibrahim: Narrated to us Isa bin Yunus: Narrated to us Zakariya bin Abi Zaidah from Atiyyah Aufi from Abi Saeed Khudri that he said: The Messenger of Allah (S) said:

“I leave among you two heavy (very important) things: One of them is greater than the other. The Book of Allah, which is a rope drawn from the heavens to the earth and my progeny – my Ahlul Bayt – the two shall not separate from each other till they come to me at the Pool (of Kauthar).”

62 –Narrated to us my father (r.a.): Narrated to us Ali bin Muhammad bin Qutaibah: Narrated to us Fadl bin Shazan: Narrated to us Ishaq bin Ibrahim from Jareer from Hasan bin Ubaidullah from Abi Zuha from Zaid bin Arqam from the Prophet (S) that he said:

“I leave among you the Book of Allah and my Ahlul Bayt. The two shall not separate from each other till they come to me at the Pool (of Kauthar).”

63 –Narrated to us Muhammad bin Hasan bin Ahmad bin Walid (r.a.): Narrated to us Muhammad bin Hasan as–Saffar from Ahmad bin Muhammad bin Isa from Husain bin Saeed from Hammad bin Isa from Ibrahim bin Umar Yamani from Sulaym bin Qais Hilali from Amirul Momineen, Ali Ibne Abi Talib (a.s.) that he said:

“Indeed Allah, the Blessed and the Mighty purified us and made us infallible and appointed us as a witness on His creatures and a Proof on His earth. And He kept us with Quran and kept the Quran with

us. Neither shall we separate from the Quran nor will the Quran separate from us."

64 – Narrated to us Muhammad bin Ziyad bin Ja'far Hamdani (r.a.): Narrated to me Ali bin Ibrahim Ibne Hashim from his father from Muhammad bin Abi Umair from Ghiyath bin Ibrahim from as–Sadiq Ja'far Ibne Muhammad from his father Muhammad bin Ali from his father Ali bin Husain from his father Husain bin Ali (a.s.) that Amirul Momineen, Ali Ibne Abi Talib (a.s.) was asked about the statement the Messenger of Allah (S):

"I leave among you two heavy things, the Book of Allah and my progeny." That who constitute the 'progeny'? He replied: "I and Hasan and Husain and nine Imams from the progeny of Husain, the ninth of whom shall be their Mahdi and Qaim. They will not separate from the Quran and it will not separate from them till they come to the Messenger of Allah (S) at his Pool."

65 –Narrated to us Ali bin Ahmad bin Abdullah bin Ahmad bin Abi Abdullah Barqi from his father from his grandfather Ahmad bin Abi Abdullah from his father Muhammad bin Khalid from Ghiyath bin Ibrahim from Thabit bin Dinar from Saad bin Tareef from Saeed bin Jubair from Ibne Abbas that he said: The Messenger of Allah (S) said to Ali Ibne Abi Talib (a.s.):

"O Ali, I am the city of wisdom and you are its gate and one cannot enter the city except through its gate. Thus lied has one who thinks that he loves me while he hates you. Because you are from me and I am from you. Your flesh is my flesh and your blood is my blood and your soul is my soul. Your secrets are my secrets and your apparent is my apparent. And you are the Imam of my Ummah and my Caliph on it after me. Good is the one who obeys you and evil the one who disobeys you. And profited the one who loved you and made loss the one who bore enmity to you.

Saved was the one who remained attached to you and destroyed was one who deserted you. Your simile and the simile of the Imams after you is like the simile of the Ark of Nuh; one who boarded it was saved and one who left it was drowned. And your simile is like the simile of the stars. When one star sets another rises (and this goes on) till the Judgment Day."

Meanings of Itrah, Aal, Ahl, Dhurriyat and Sulaala

The author of this book (r.a.) says: If someone asks about the statement of the Messenger of Allah (S) that:

تارك فيكم ما إن تمسكتم به لن تضلوا بعدي كتاب الله وعترتي ألا وإنهما لن يفترقا حتى يردا علي الحوض

"That why you don't consider Abu Bakr and all the Banu Umayyah to be included in the Itrah or why do

consider only the descendants of Hasan and Husain (a.s.) as Itrah. And in that case Ali (a.s.) also does not come within the sphere of Itrah. "

They will be replied as follows: Our contention is based on Arabic lexicon and the statement of the Messenger of Allah (S): عتري يأهلبي ي in which 'Ahl' is taken from أهاة ةالبت ت and it denotes those who inhabit the house.

Thus anyone that inhabits a house is called the 'Ahl' of that house. That is why the Quraish were called the 'Aal of Allah' because they inhabited the house of Allah and were its caretakers. 'Aal' and 'Ahl' are synonymous. In the story of Prophet Lut (a.s.) the Almighty Allah says:

فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ

So remove your followers in a part of the night. 32

And it is also mentioned:

إِلَّا آلَ لُوطٍ ۖ نَجَّيْنَاهُمْ بِسَحَرٍ

Except Lut's followers; We saved them a little before daybreak. 33

Here 'Ahl' is called as 'Aal' and Aal and Ahl are synonymous. Aal is the diminutive of Ahl. The Arabs made the diminutive of Aal as Aheel but due to the heaviness of 'ha' it was dropped and it was pronounced as Aal. This Aal means everyone related to a person.

After that the word of 'Aal' was used as an equivalent of Ummah in the metaphorical sense and everyone that followed the Holy Prophet (S) was included in the 'Aal' and the following words of Allah are presented as evidence:

آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ

Make Firon's people enter the severest chastisement. 34

Since the 'Aal-e-Firon' means the followers of Firon and Allah had flayed them due to their disbelief and not because of their relationship. Thus here 'Aal¬e-Firon' does not denote Firon's Ahlul Bayt (a.s.) - family members. In other words the word of 'Aal' is used for family members except that there should be

some evidence for metaphor. It is narrated from Imam Ja'far Sadiq (a.s.) that 'Aal' means sons.

Thus 'Ahl' denotes the descendants of a person, the children of his father and the nearest descendants of the grandfather. But it does not include the descendants of distant grandfather (like the great grandfather and the great great grandfather). That is why the Arabs do not consider the Persians as their 'Ahl' even though the progenitor of both is Prophet Ibrahim (a.s.).

In the same way the Quraish do not consider the Mudhir as their 'Ahl'. And if all the Quraish were considered as Ahl of the Messenger due to relationship, the descendants of Mudhir and all the Arabs would have been 'Ahl' of each other. Thus Ahl means the close relatives of a person and the thus Ahl of the Holy Prophet (S) are Banu Hashim. Therefore if anyone had asked about the explanation of this statement of the Holy Prophet (S):

إي يف فم ما ان نتمسم مه هلنتضلواب بهلل .وعتري يل لبيتي

That what does Itrah denote, the Holy Prophet (S) would have said that my Ahlul Bayt (a.s.) and the Itrah in lexicon is that tree that grows at the edge of the crocodile's lair. As Hudhali as composed the following lines:

فماكت تأي يأنأم مخالفهم

ة ةأبياتا اينبتالعتر

I don't fear rising up against them for six lines of poetry as the Atar tree grows.

Abu Ubaid in book, Amthal has narrated from his namesake expert of language, Abu Ubaid, that 'al-atar' and 'al-at'ar' means the origin of man, that is why there is a saying that; Lamees came back to her original (al-a'tar') habit which she had left.

In the original language Itrat means the family of a man. That is why the Holy Prophet (S) said, "My progeny; my Ahlul Bayt." Thus Itrat means one's family and the family of ones children. If Itrat did not mean family and only meant the family of children Ali (a.s.) would not have been included in the statement of the Holy Prophet (S) and if he had not been included he would not have been included among those who would not separate from the Holy Quran and attachment to whom will not let one to go astray.

Secondly, the statement of the Holy Prophet (S) is regarding some particular persons related to him. And even if this statement is restricted only to his children, in them also considering it to pertain to some particular persons would not be objectionable.

That Ali (a.s.) is also included in Itrat is itself proved by the statement of the Holy Prophet (S): "The two shall not separate till they meet me at the Pool." Because the Ummah is unanimous Ali (a.s.) never separated from the dictates if the Book of Allah. After the Holy Prophet (S) there was no one more knowledgeable about the Book of Allah than Ali (a.s.).

And Imams Hasan and Husain (a.s.) were also included among those whom the Holy Prophet (S) left behind as Itrat. Thus there is no one in the Ummah who can claim that they were more knowledgeable about the Book of Allah than Ali (a.s.). Rather the two of them received knowledge of Imamate as inheritance from Ali (a.s.). And the statement of the Holy Prophet (S) that: "I am leaving among something, that if you remain attached to you will never go astray," is not without qualification. Either it is for all the times or for a particular time.

If it is for all the times, during the time of Ali (a.s.) who was there from the Itrat whom the Holy Prophet (S) had left? Did at that time it denote Hasan and Husain (a.s.) or Ali (a.s.)? If someone says that it denoted Hasan and Husain (a.s.) it would mean that Hasan and Husain (a.s.) were more knowledgeable about the Book of Allah than their father and in such a case one who follows this belief will go against the consensus of the Ummah.

And if someone says that the statement of the Holy Prophet (S) is not applicable for more than one particular time period; that is you have to remain attached to them only in a particular time; at other times attachment to them is not necessary, there is nothing which proves this. Thus if the statement of the Holy Prophet (S) is considered applicable to all time, Ali (a.s.) in his time will be taken as the representative of Itrat. And the statement of the Holy Prophet (S) proves that Divine Proof shall remain till the Judgment Day and no period will be without an Imam.

Because the Holy Prophet (S) has said: "Their (Ahlul Bayt's) example is like that of stars. When one star disappears another appears and this will continue till the Judgment Day." This proves our contention that the earth will never be devoid of Divine Proof whether it is apparent or hidden because without the Imam the foundations of religion becomes false and as the Messenger of Allah (S) has mentioned in the following tradition, the Itrat comprises of persons who are close to the Holy Quran.

Narrated to me Ahmad bin Hasan Qattan from Hasan bin Ali Sukari from Muhammad bin Zakariya Jauhari from Muhammad bin Ummara from his father from as-Sadiq Ja'far bin Muhammad from his father Muhammad bin Ali (a.s.) from his father Ali bin Husain from his father Husain bin Ali from his father Ali Ibne Abi Talib (a.s.) that he said: The Messenger of Allah (S) said:

"I leave among you two important things, the Book of Allah and my progeny, my Ahlul Bayt. The two shall not separate till they meet me at the Pool like this," and saying this he joined his index and middle

finger together. Jabir Ibne Abdullah Ansari stood up and asked, “O Messenger of Allah (S), who are your Itrat?” He replied: “Ali, Hasan, Husain and the Imams that will come from the progeny of Husain till Qiyamat.”

Muhammad bin Bajr Shaibani has narrated from Muhammad bin Abdul Jabbar, companion of Abul Abbas Thalab, in his book entitled, Kitabul Yaqoot, Abul Abbas Thalab narrated to me that Ibne Arabi narrated to me that Itrat means a big piece of musk and its diminutive is ‘Utira’. And Itra also means sweet water and its diminutive is also ‘Utira’: and Itrat is that tree grows at the edge of a crocodile lair.

I think that it denotes the progeny of a man, that is why the progeny of Ali (a.s.) and Fatima (s.a.) is called the progeny of Prophet Muhammad (S). Thalab says that he asked Ibne Arabi why on the day of Saqifah Abu Bakr said: We are the Itrat of the Prophet? Ibne Arabi replied: Abu Bakr meant to say that we are the townsmen of the Messenger of Allah (S) and from his tribe.

And the Itrat of Muhammad is only the progeny of Fatima (s.a.). What proves this is the fact that Abu Bakr was recalled and Ali (a.s.) was sent to preach the verses of Surah Baraat because the Holy Prophet (S) was commanded to preach the verses himself or send someone from his family. If Abu Bakr was included in Itrah by genealogy he would not have been recalled from delivering the verses of Surah Baraat and Ali (a.s.) would not have been sent in his stead.

It is also said that Itra is huge boulder in which the crocodile makes a big hole and lives in it. And this is due to lack of guidance. And it is said that Itra is the cut off roots of the tree that grows from its roots. And Itrat, according to the statement of the Holy Prophet (S) neither means ‘Fara’ (the first issue of a camel sacrificed as thankfulness for idols) nor ‘Ateera’ (animal sacrificed to idols in Rajab and its blood is applied to the idol’s head).

And Asmai has said that during the Age of Ignorance people used to make vows of sacrificing one of their sheep and if the number of their sheep increased to hundred and that it would be included among his sacrifice of Rajab or ‘Ateera’. And sometimes it so happened that they used to act miserly and instead of sacrificing their sheep they used to catch a deer and sacrifice it before their idols so that his vow is fulfilled. Harith bin Hillizara Yashkari has composed a line of poetry in this:

“An unlawful sin and injustice like a deer which is in refuge, is sacrificed instead of a sheep.”

That is, he is caught due to the sin of others like a deer which is slaughtered instead of sheep. Asmai says that Itrat means breeze and in the same way the word of Itrah is used in the meaning of tree which has many branches while itself is very small. And it is like Tihama35. Riyashi says that he asked Asmai about the meaning of Itrat and he said that it was a sapling like mouse-ear that grew in a scattered way.

Muhammad bin Ali bin Husain, the author of this book says: Itrat means the progeny of Ali Ibne Abi Talib (a.s.) and Lady Fatima (s.a.) and they are the descendants of the Holy Prophet (S) and if those who are divinely appointed (Nass) through the Messenger of Allah (S) and they are twelve persons. The first of

them is Ali Ibne Abi Talib (a.s.) and the last is Imam Mahdi (a.s.). All the Bani Hashim and descendants of Abu Talib are like pieces of musk and their sciences are sweet in the view of scholars. They are the tree whose root is the Messenger of Allah (S), trunk is Ali (a.s.) and the branches are the Purified Imams (a.s.). Its leaves are Shia people and their sciences are the fruits of this tree and they are the foundations of religion in the sense of tribesmen and fellow citizens.

They are true guides, that is they are a huge boulder in which the crocodile makes its lair and lives in. That is why there is lack of guidance in it. And they are the roots of this cut tree because they are left alone. They are oppressed and their rights trespassed and relations were severed from them. They were boycotted. Thus they began to grow once again from their roots. One who cut off relations from them could do them no harm because they are appointed by Allah through the words of the Messenger of Allah (S).

Itrat denotes those oppressed ones who were imprisoned for no crime while many benefits accrue from them. They are the source of knowledge like a tree that is full of milk. They are the party of Allah as Asmai said Itrat is a wind and the Messenger of Allah (S) has said that wind is the army of Allah and there is a famous tradition of the Holy Prophet (S) that wind is a punishment to one community and a blessing to other. And in the statement of the Holy Prophet (S): “I leave among you two important things,” these exalted personalities are joined to the Holy Quran and regarding the Holy Quran it is said:

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِلْمُؤْمِنِينَ ۙ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا

And We reveal of the Quran that which is a healing and a mercy to the believers, and it adds only to the perdition of the unjust. 36

And the Almighty Allah also says:

وَإِذَا مَا أُنْزِلَتْ سُورَةٌ فَمِنْهُمْ مَنْ يَقُولُ أَيُّكُمْ زَادَتْهُ هَٰذِهِ إِيمَانًا فَأَمَّا الَّذِينَ آمَنُوا فَزَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ وَمَاتُوا وَهُمْ كَافِرُونَ

And whenever a chapter is revealed, there are some of them who say: Which of you has it strengthened in faith? Then as for those who believe, it strengthens them in faith and they rejoice. And as for those in whose hearts is a disease, it adds uncleanness to their uncleanness and they die while they are unbelievers. 37

All of them were martyred in different places and remained far away from their original home. From that

aspect someone has said: Indeed Itrat is like the mouse-ear sapling which grows far and wide and its blessings are widespread.

Abu Ubaidah says regarding 'Dhurriyat' (descendants) that when 'Dharayaat' is pronounced with Alif and Taa it means offspring and successors and the meaning is implied in the Holy Quran also. As the Almighty Allah says:

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ

And they who say: O our Lord! grant us in our wives and our offspring the joy of our eyes. 38

Amirul Momineen (a.s.) has recited it as a singular. And in the following verse also:

وَآيَةٌ لَّهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ

And a sign to them is that We bear their offspring. 39

While in the following verse Allah says:

كَمَا أَنشَأَكُم مِّن ذُرِّيَّةِ قَوْمٍ آخَرِينَ

...even as He raised you up from the seed of another people. 40

Here we have two words: 'Dhurriya' and 'Dhirriya'. Imam Ali (a.s.) recited it as 'Dhurriya' and Abu Amr also did the same. This is the recitation of the people of Medina except for one report which is attributed to Zaid bin Thabit that he recited as 'Dhirriya'. And Mujahid has recited it to mean: They were from his progeny to whom Musa was sent while their ancestors were dead. Fara says that they are referred to as 'Dhurriya' because their fathers were Copts and mothers were from Bani Israel. He says that it just like the people of Fars who are born in Yemen, are called Abna. Because their mothers and fathers belong to different races. And Abu Ubaida says: Fara means to say that they are called 'Dhurriya' and the pure blood are those who are implied in the phrase: Dhurriya ar-rajul (progeny of man).

That is ones born through that man. And this is derived from the root 'Dharoot' and there is no 'a' (Hamza) in it. But it is the statement of Abu Ubaidah himself that there is Hamza in its root but the Arabs have omitted it. Thus according to Abu Ubaidah it denotes those whom Allah has given in ones progeny. Like the Almighty Allah says:

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِنَ الْجِنِّ وَالْإِنْسِ

And certainly We have created for hell many of the jinn and the men. 41

Thus 'Dhurriyat' means: descendants that Allah has given to a person through his loins.

'Salaalat' means the gist of something. It is also called 'Salaalah' and 'Saleel'. The Holy Prophet (S) has said:

م مق قعد دالرن نن نل لة ة

"O Allah, quench the thirst of Abdur Rahman from the Salil (*cold water*) *of Paradise."*

The water in Paradise is called Salil because it is the purest form of drinking thing. Thus this verb is in the form of subject. And the verse:

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ

And certainly We created man of an extract of clay, 42

In this verse Salala means the purest soil of the earth. Salalah also means fruit. That is when a person is born from his mother and it is as if he has come as a result of her.

Hind binte Asma wife of Hajjaj bin Yusuf Thaqafi has composed the following:

ول لد دال .مهة ةعربيةسلة ةأفرس سا ابغل

And what can Hinda be except a mare of the Arabian stock? She is from the stock of the pure horses whom a mule has dominated.

فن نت تمهراكرا افب االحريون نك كأقراا اا افعاللفل ل

Thus if this mare of Arabian stock gives birth to a pure blood horse, what a lucky thing it would be.

If impure ones are born it is the fault of male.

It is also narrated about these couplets that: The male has given birth to it. Saleel means result and Saleelah means a result which is not having any impurity.

1. Surah Taha 20: 115
2. Surah Maidah 5: 27
3. Surah Araaf 7:59
4. Surah Nisa 4:164
5. Surah Shuara 26:105
6. Surah Shuara 26:123–124
7. Surah Araaf 7:65
8. Surah Baqarah 2:132
9. Surah Anaam 6:84
10. Surah Hud 11:89
11. Surah Ankaboot 29:26
12. Surah Saffat 37:99
13. Surah Mominoon 23:44
14. Surah Kahf 18:60
15. Surah Araaf 7:157
16. Surah Saff 61:6
17. Surah Aale Imran 3:33–34
18. Surah Nisa 4:54
19. Surah Nisa 4:54
20. Surah Noor 24:36
21. Surah Anaam 6:84–89
22. Surah Anaam 6:89
23. Surah Saffat 37:99
24. Surah Taubah 9:32
25. Surah Nisa 4:59
26. Surah Aale Imran 3:55
27. Surah Nisa 4:158
28. Surah Baqarah 2:259
29. Surah Buruj 85:4–5
30. Surah Qasas 28:55
31. Surah Qasas 28:55
32. Surah Hud 11:81
33. Surah Qamar 54:34
34. Surah Momin 40:46
35. Coastal plain along the southwestern and southern shores of the Arabian Peninsula.
36. Surah Isra 17:82
37. Surah Taubah 9:124–125
38. Surah Furqan 25:74
39. Surah Yasin 36:41
40. Surah Anaam 6:133
41. Surah Araaf 7:179
42. Surah Mominoon 23:12

Chapter 23: Nass (textual stamp) of the Almighty Allah for al-Qaim (a.s.) and that he is the Twelfth Imam

1 -Narrated to us Husain bin Ahmad bin Idrees (r.a.): Narrated to us my father: Narrated to us Abu Saeed Sahl bin Ziyad Adami ar-Raazi: Narrated to us Muhammad bin Adam Shaibani from his father Adam Ibne Abi Iyaas: Narrated to us Mubarak bin Fadala from Wahb bin Munabbih – rafa'u - from Ibne Abbas that he said: The Messenger of Allah (S) said:

"When I went on ascension I was called: O Muhammad. I replied: Lord of majesty, here am I. The Almighty Allah revealed to me: O Muhammad, what are you apprehensive about in the highest heavens? I said: My God, I don't know. I was asked: Have you not appointed among men your vizier, brother and successor? I said: O Lord, whom should I appoint as my vizier? Please choose him for me. So the Almighty Allah revealed to me: O Muhammad, Ali is your successor and the inheritor of your knowledge after you.

He is the standard bearer of your Liwa-ul-hamd till the Judgment Day. He is the distributor of water at Kauthar and he will provide drinking water to the believers of your Ummah. Then He said: I Muhammad, I swear by My right that I will not allow the water of this pool for your, your Ahlul Bayt's and your progeny's enemies. O Muhammad, I will admit your whole Ummah in Paradise except those who refuse to enter it. I said: O Lord, would anyone refuse to enter Paradise? He replied: Yes. I asked: Why would he refuse? He replied: O Muhammad, I have chosen you among My creatures and after you chosen your successor and made his position in relation to you like the position of Harun with Musa (a.s.) except that there will no prophet after you.

And I have placed his love in your heart and made him the progenitor of your progeny. Thus his right on your Ummah after you is the same as your right on your Ummah during your lifetime. So one who denied his right, denied your right. Whoever denied his guardianship (Wilayat), denied your Wilayat, and whoever denied your Wilayat, he has in fact refused to enter Paradise. Thus I fell down in prostration of Allah, the Mighty and Sublime and thanked for those bounties that Allah had bestowed on me. Then a voice came: Muhammad, raise your head and ask Me so I may give you.

I said: My Lord, gather my whole Ummah on the Wilayat of Ali Ibne Abi Talib (a.s.) after me so that they meet me at my Pool on Judgment Day. Revelation came: O Muhammad, I have decided about My servants before I created them and My decision has been applied on them. Thus I will destroy whom I like and guide whom I like. Thus after you, I gave your knowledge to him and after you I made him your vizier and caliph on your family and your Ummah, and I have decided [I will surely admit in Paradise one who loves him] and I will not admit to Paradise one who harbors malice for him and is inimical to him.

Thus one who harbors malice to Ali he has harbored malice to you and one who bears malice to you he has borne malice to Me. One who is inimical to him, he has been inimical to you and one who has been inimical to you he has been inimical to me. One who has loved him has loved you and one who has

loved you has loved me. I have given this excellence to him and through his loins I will give you eleven guides all of who shall be from Batool. Behind the last of them will pray Isa bin Maryam and he would fill the earth with justice and equity as it would be fraught with injustice and oppression. Through him there will be escape from destruction and salvation from misguidance.

Through him the blind will get sight and the sick will get cure. I said: My Lord, when will his advent be? He replied: When knowledge would have disappeared and ignorance will be widespread. The Quran will be recited in excess and less will be acted on. There will be murders in excess. The rightful jurisprudents will be few and the unscrupulous jurisprudents will be many. Poets will be there in large numbers and your Ummah will make graves a place of prostration. The Quran will be confined in receptacles and mosques will be decorated with gold and silver. There will be oppression and rebellion in excess.

Your Ummah will be exhorted to commit evils and stopped from performing good deeds. Women will satisfy their lusts with women and men with men. The rulers will disbelieve, the saints will transgress and their companions will oppress. Family ties will be severed. There will be eclipse for three days. The first day in East, then in West, then in the Arabian Peninsula. A person from your Ummah will appear and ransack Basra.

The blacks will follow him. A person from the progeny of Husain bin Ali will appear and Dajjal will appear from Sajistan in the East. Sufyani will also appear. I asked: My Lord, after how long would this happen? So Allah told me all about the oppression of Bani Umayyah and Bani Abbas and the trouble that will befall my cousin and all the events that will occur till Qiyamat. When I came down to the earth I mentioned all this to the son of my uncle and conveyed the message. I thank Allah as the prophets have done and everything before me did and like everything He has created will do until the Judgment Day."

2 – Narrated to us Muhammad bin Ibrahim bin Ishaq (r.a.): Narrated to us Muhammad bin Hamam: Narrated to us Ahmad bin Mabundaz: Narrated to us Ahmad bin Hilal from Muhammad bin Abi Umair from Mufaddal Ibne Umar from as–Sadiq Ja'far bin Muhammad from his father from his ancestors (a.s.) from Amirul Momineen (a.s.) that he said: The Messenger of Allah (S) said:

"When I was taken to the heavens during the ascension (Me'raj) my Lord revealed to me: O Muhammad, I glanced at the earth and selected you from it, and made you the prophet and named you after My name as I am Mahmood and you are Muhammad. Again I glanced at the earth and chose Ali from it and made him your successor and caliph and the husband of your daughter. I named him also after My name. Thus I am the Ali Aala and he is Ali. And I created Fatima, Hasan and Husain from your Noor (light/effulgence).

At that time I presented their Wilayat (Mastership) to the angels so that whoever may accept it, will gain proximity to My court. O Muhammad, if a servant of Mine worships so much that he becomes tired and his body becomes as brittle as musk but he is a denier in their Wilayat, and he comes to Me, I will not accommodate him in My Paradise and not shade him under My Arsh. O Muhammad, would you like to

see them? I said: ‘Yes, my Lord!’

The Almighty Allah said: ‘Raise your head.’ So I raised my head and saw the lights of Ali, Fatima, Hasan, Husain, Ali bin al-Husain, Muhammad bin Ali, Ja’far bin Muhammad, Musa bin Ja’far, Ali bin Musa, Muhammad bin Ali, Ali bin Muhammad, Hasan bin Ali and Muhammad bin al-Hasan al-Qaim. And among them one shone like a brilliant star. I asked: ‘O Lord, who is that?’ He replied, ‘They are the Imams, and he is the Qaim, who will make My lawful, lawful and My unlawful, unlawful. And through him I shall take revenge from My enemies. And he is the source of comfort for My friends.

He is the one who will bestow your Shias and followers, respite from the infidels. And he will bring out Laat and Uzza fresh and burn them up. Indeed the trial and test of the people by him will be much more difficult than the mischief of the Calf and Samari.’”

3 - Narrated to us more than one of our associates: Narrated to us Muhammad bin Hamam from Ja’far bin Muhammad bin Malik Fazari: Narrated to me Hasan bin Muhammad bin Sama-a from Ahmad bin Harith: Narrated to me Mufaddal bin Umar from Yunus bin Zabyan from Jabir bin Yazid al-Jofi that he said: I heard Jabir Ibn Abdullah Ansari say:

“When Allah, Mighty and Glorified be He, revealed upon His Prophet Muhammad (S):

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

O ye who believe! Obey Allah and obey the messenger and those possessing authority among you[1]***,***

I said, ‘O Messenger of Allah! We know Allah and His Messenger. But who are the possessors of authority whose obedience Allah has accompanied with your obedience?’ He explained, “They are my caliphs, O Jabir, and the Imams of the Muslims after me. The first of them is Ali Ibn Abi Talib (a.s.), then Hasan (a.s.) and Husain (a.s.), then Ali Ibn Husain (a.s.), then Muhammad Ibn Ali (a.s.) the one who is famous as al-Baqir in the Old Testament. Soon, you will meet him, O Jabir, so when you face him, convey my salutation to him. He will be followed by Sadiq, Ja’far Ibn Muhammad, then Musa Ibn Ja’far, then Ali Ibn Musa, then Muhammad Ibn Ali, then Ali Ibn Muhammad, then al-Hasan Ibn Ali, then the one who will be my namesake and bear my agnomen, the proof of Allah in His earth and His remainder among His servants, the son of Hasan Ibn Ali. He (a.t.f.s.) is the one at whose hands Allah, High be His remembrance, will open the east of the earth and its west.

He (a.t.f.s.) is the one who will be concealed from his Shias and his friends, an occultation in which none will be steadfast on the belief of his Imamate except the one whose heart has been tested by Allah for faith.” Jabir says that he asked, ‘O Messenger of Allah (S)! Will the Shias benefit from him during the occultation?’ He replied, “Yes, by the One Who sent me with Prophethood! Surely they will benefit with

his light and gain from his mastership in his occultation like the people derive benefit from the sun when the clouds hide it. O Jabir! This is from the hidden secrets of Allah and the treasures of His knowledge, so hide it except from the ones worthy of it."

Jabir Ibn Yazid recounts: When Jabir Ibn Abdullah Ansari paid a visit to Ali Ibn Husain (a.s.) and was conversing with him, Muhammad Ibn Ali al-Baqir (a.s.) emerged from the ladies room while he was a small boy and a forelock was dropping on his forehead. The moment his eyes fell on him, Jabir trembled all over with every strand of hair on his body being raised in amazement. Jabir stared at him for a long time and then asked, 'Son! Come forward', he came forward.

Then he said, 'Go back' and he duly obliged. Jabir exclaimed, 'By the Lord of the Kaaba! His traits are exactly like those of the Prophet (S).' Jabir stood up and going near him, asked, 'Son! What is your name?' He replied, "Muhammad." 'Whose son?' "Ali Ibn Husain" was the response. Jabir queried, 'Son, may my life be sacrificed for you, are you al-Baqir?' He replied in the affirmative and said, "Convey to me what you are carrying from the Messenger of Allah (S)." Jabir responded, 'O my master! The Messenger of Allah (S) gave me glad tidings of survival till I meet you and convey his salutations to you. O my master! The Messenger of Allah (S) conveys salutations to you!' Abu Ja'far (a.s.) remarked, "O Jabir! May the salutations be on the Messenger of Allah (S) till the heavens and the earth subsist. And may the salutations be on you for conveying the salutations."

Thereafter, Jabir used to frequent him and learn things from him. Once, Imam Baqir (a.s.) asked him some question. At this, Jabir pleaded, 'By Allah! I don't intend to violate the prohibition of Allah's Messenger (S). For certainly, he has informed me that you are the Imams, the guides from his Ahlul Bayt (a.s.) after him.

The most forbearing of the people in childhood and the most knowledgeable of them in old age. And he warned, "Don't teach them for they are more knowledgeable than you." Hearing this, Abu Ja'far (a.s.) retorted, "Indeed my grandfather (S) has spoken the truth. Certainly, I am more informed than you of what I asked you, as I have been granted wisdom in childhood. All this is due to the grace of Allah and His mercy upon us Ahlul Bayt (a.s.)."

4 - Narrated to us Hasan bin Muhammad bin Saeed Hashimi: Narrated to us Furat bin Ibrahim bin Furat Kufi: Narrated to us Muhammad bin Ali bin Ahmad Hamdani: Narrated to me Abul Fadl Abbas bin Abdullah Bukhari: Narrated to us Muhammad bin Qasim bin Ibrahim bin Abdullah bin Qasim bin Muhammad bin Abi Bakr: Narrated to us Abdus Salam bin Salih Harawi from Ali bin Musa ar-Reza (a.s.) from his father Musa bin Ja'far from his father Ja'far bin Muhammad from his father Muhammad bin Ali from his father Ali bin Husain from his father Husain bin Ali from his father Ali Ibne Abi Talib (a.s.) that: The Messenger of Allah (S) said:

"The Almighty Allah has not created any creature better than me and there is no one more respectable near Him than me."

Ali (a.s.) says that he asked, “O Allah’s Messenger, are you better or Jibraeel?” He (the Prophet) replied, “O Ali, the Almighty Allah has given superiority to the Messenger Prophets over His proximate angels and He gave me superiority over all the Messengers and Prophets. And O Ali, after me you and after you the Imams are having superiority over them because the angels of God are our servants and servants of our friends.

O Ali, the bearers of the Arsh and the angels around it praise and glorify their Lord and they pray for the forgiveness of those who believe in your Wilayat (mastership). O Ali, if we hadn’t been there, the Almighty Allah would neither have created His Eminence, Adam (a.s.) nor Her Eminence, Hawwa (a.s.) neither Paradise nor Hell, neither the earth and the sky. And why shouldn’t we be superior to the angels? We have preceded them in praising and glorifying our Lord. It is so because the first creations of Allah were souls and He made us speaking with His unity and magnification.

Then He created the angels. When they saw us with an effulgence (Noor), they considered our affair to be of a great importance. I said: ‘Glory be to Allah’, so that the angels may understand that we are creatures and servants of God. And that the Almighty Allah is more exalted and purified of our qualities. So by our glorification the angels learnt how to glorify Allah and they understood that God is purified and clean of qualities (of the creatures). And when they noticed our greatness and majesty, we said: ‘There is no god except Allah’, so that the angels may understand that there is no one worthy of deification except Allah and that we are the servants of God, we are not partners in His divinity.

Thus they (also) reiterated: ‘There is no god except Allah.’ When the angels realized our greatness we said: ‘Allah is the Greatest’, so that they may understand that God is much greater than that which can be imagined and all the greatness, power and strength is reserved only for God. After that when they saw that Allah has bestowed us with honor and power, we said: ‘There is no power and strength except by Allah, the High and the Great’, so that the angels may understand that there is no power and might except for Allah. Thus the angels also repeated: ‘There is no power and strength except by Allah.’

When they witnessed the bounties that Allah has bestowed on us and that our obedience is made incumbent on all creatures by Him, we said: ‘Al Hamdulillaah’ (Praise be to Allah) so that the angels may know that it is the right of Allah upon us to thank Him for His bounties. So the angels also said: ‘Al Hamdulillaah’. In other words, the angels received guidance through our Barakat, and understood the unity, glorification, praise and magnification of God.

After that Allah created Adam (a.s.) and entrusted our effulgence to his loins and due to our respect and honor ordered the angels to prostrate before him. Their prostration was due to their servitude of God and their respect and honor to His Eminence, Adam (a.s.) was due to His obedience. Because we were in his lions, then why we shouldn’t be superior to the angels, as all of them prostrated before His Eminence, Adam (a.s.)?

And when I was taken to the heavens, His Eminence, Jibraeel (a.s.) recited the Azan and Iqamah twice

and told me, ‘O Muhammad go ahead and lead the Prayers’, I said: ‘O Jibraeel, should I take precedence over you?’ ‘Yes’, he replied, ‘because God had given superiority to all prophets over the angels and endowed you with a special excellence’. Thus, I stood in the front and prayed with him. But I do not say this due to pride. After that I reached upto the veil of effulgence and His Eminence, Jibraeel (a.s.) said, ‘Muhammad (S), now you go ahead,’ and he himself remained there. I said, ‘You are leaving me at this juncture?’

He replied, ‘O Muhammad (S) this is the limit that Allah has fixed for me, if I take a step forward my wings will burn down.’ Thus I was put into the ocean of effulgence and I began to swim in the seas of divine lights. Till I reached at that place in the cosmos upto which Allah desired. Then a voice came to me, ‘O Muhammad.’ I said: ‘Here I am My Lord, You are the bestower of honor and dignity.’ ‘Muhammad, you are My servant, My messenger among My creatures, You are My Proof upon My servants.

I have created Paradise for everyone who obeys you and prepared the fire of Hell for all those who oppose you. I have made favors and honor incumbent upon Me for your successors, and made divine rewards incumbent for their Shias.’ I said, ‘My Lord, please introduce my successors to me.’ He said, ‘Your successors are those whose names are inscribed on the empyrean of My throne.’ So I looked and I was before my Lord. I saw twelve lights on the empyrean of the throne. In each light I saw a green line. The names of each of my successors was written in it. The first name was that of Ali Ibne Abi Talib and the last was Mahdi. I asked, ‘O my Lord, are they my successors after me?’ The reply was, ‘Yes, O Muhammad, after you, they are My friends, legatees, the chosen ones and My proof on My servants. They are your successors and Caliphs and the best of Creations after you. By My majesty and glory, I shall reveal My religion through them and I shall exalt My words through them and through the last of them, I shall purify the earth from My enemies.

And I shall make him the absolute master of the whole world. I shall make the wind subservient to his command and I shall make the hard cloud proof for him so that he may ride upon it to go wherever he likes in the sky and the earth and I shall assist him with My armies. And I shall strengthen him with My angels. So that My call is raised and all the creatures gather upon My Oneness.

Thus his rulership would endure and continue and from My friends, I shall make one after the other the leaders of My faith till Qiyamat.

And Praise be to Allah, the Lord of the worlds and blessings be upon our prophet, Muhammad and his purified and chaste progeny.’”

1. Surah Nisa 4:59

Chapter 24: Nass (textual stamp) of the Prophet for al-Qaim (a.s.) and that he is the twelfth Imam

1 –Narrated to us Muhammad bin Ali Majilaway (r.a.): Narrated to me my uncle, Muhammad bin Abil Qasim from Muhammad bin Ali Sairafi Kufi from Muhammad bin Sinan from Mufaddal bin Umar from Jabir Ibne Zaid Jofi from Saeed bin Musayyab from Abd al–Rahmaan Ibn Samura that the Messenger of Allah (S) said:

“The disputers in the religion of Allah have been cursed on the tongues of seventy prophets (a.s.). Whoever disputes concerning the signs of Allah, has indeed disbelieved. Allah, Mighty and Glorified be He, says:

مَا يُجَادِلُ فِي آيَاتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا فَلَا يَغْرُرْكَ تَقَلُّبُهُمْ فِي الْبِلَادِ

None dispute concerning the communications of Allah but those who disbelieve, therefore let not their going to and fro in the cities deceive you. 1

Whoever explains the Quran whimsically, has forged a lie against Allah and whoever passes a judgment amongst the people without knowledge, upon him is the curse of the sky and the earth.” I requested, ‘O Messenger of Allah (S)! Guide me to salvation.’ He advised, “O son of Samura! When desires differ and opinions vary, then fasten unto Ali Ibn Abi Talib (a.s.). For surely, he is the Imam of my Ummah and my caliph upon them after me. He is the distinguisher, who will differentiate between truth and falsehood. Whoever asks him (a.s.), he will answer him and whoever seeks guidance from him (a.s.), he will guide him. Whoever searches for truth in him shall find it.

Whoever requests guidance from him, will find it. Whoever seeks refuge in him, will be secure. Whoever fastens unto him, will be saved. Whoever follows him, he will guide him. O son of Samura! Whoever amongst you is at peace with him and takes him as a master will be safe. However, whoever rejects him and bears enmity against him, will be destroyed. O son of Samura! Surely Ali (a.s.) is from me.

His soul is from my soul and his soil (teenat) is from my soil. He is my brother and I am his brother. He is the husband of my daughter Fatima (s.a.), the chief of the women of the Universe, from the beginning to the end. From him are the two Imams of my Ummah and the two chiefs of the youth of Paradise, Hasan and Husain (a.s.), and the nine descendants of Husain (a.s.). The ninth of them is the Qaim of my Ummah, who will fill the earth with justice and equity as it would be filled with injustice and oppression.”

2 – Narrated to us Muhammad bin Musa bin Mutawakkil (r.a.): Narrated to us Muhammad bin Abi Abdullah Kufi: Narrated to us Musa bin Imran Nakhai from his uncle Husain bin Yazid from Hasan Ibne Ali Saalim from his father from Abi Hamza from Saeed bin Jubair from Abdullah Ibne Abbas that he said: The Messenger of Allah (S) said:

“Surely, Allah, the Blessed and High, glanced at the earth, chose me from it and appointed me as a Prophet. Then He glanced for the second time, selected Ali (a.s.) and made him an Imam. Thereafter,

He ordered me that I take Ali (a.s.) as a brother, friend, successor, caliph and vizier. So, Ali (a.s.) is from me and I am from Ali (a.s.). He is the husband of my daughter and the father of my two grandsons, Hasan (a.s.) and Husain (a.s.).

Know that surely Allah, the Blessed and, has appointed me and them as proofs upon His servants. From the offspring of Husain (a.s.), He has designated Imams who will stand by my affair and will protect my will. The ninth of them will be the Qaim (a.s.) of my Ahlul Bayt (a.s.). He will be the Mahdi (a.t.f.s.) of this nation (Ummah) and the most similar to me in traits, words and deeds. He will appear after a prolonged occultation and a deviating confusion. After that, he will announce the command of Allah and manifest the religion of Allah, the Mighty and Majestic. The assistance of Allah and His angels will help him. He will fill the earth with justice and equity as it would be replete with injustice and tyranny."

3 – Narrated to us Muhammad bin Musa bin Mutawakkil (r.a.): Narrated to us Muhammad bin Abi Abdullah Kufi: Narrated to us Musa bin Imran Nakhai from his uncle Husain bin Yazid from Hasan Ibne Ali bin Abi Hamza from his father from Imam Ja'far Sadiq (a.s.) that the Messenger of Allah (S) said:

"Jibraeel (a.s.) has reported to me from the Lord of the Might, may His Majesty be Mighty, that He said, 'Whoever knows (believes) that there is no god but Me alone, Muhammad (S) is My servant and My messenger, Ali Ibn Abi Talib (a.s.) is My caliph and that surely the Imams from his progeny are My proofs, I will make him enter Paradise on account of My mercy, save him from My hell due to My forgiveness and allow him to reside in My neighborhood.

I will make My honor obligatory on him, complete My bounties on him and make him from My special and pure (servants). If he calls Me, I will answer him, if he invokes Me, I will accept his invocation and if he asks Me, I will grant him. If he is silent, I will initiate the talk with him and if he errs, I will have mercy on him. If he flees from Me, I will call him and if he returns unto Me, I will accept him. If he knocks on My door, I will open it.

But one who does not witness that there is no god but Me alone; or bears testimony for the same but does not bear witness that Muhammad is My servant and My messenger; or testifies for the above two but does not acknowledge that Ali Ibn Abi Talib (a.s.) is My caliph; or witnesses for all the above but refuses to confess that the Imams (a.s.) from his progeny are My proofs, then indeed he has denied My bounties, belittled My greatness and disbelieved in My signs and My books.

If he desires Me, I will veil Myself from him and if he asks Me, I will deprive him. When he calls Me, I will not hear his call and when he invokes Me, I will not accept his invocation. If he expects from Me, I will disappoint him. This is my retribution for him and I am not unjust unto My servants.'"

At this juncture, Jabir Ibn Abdullah Ansari stood up and asked, 'O Messenger of Allah (S)! Who are the Imams from the progeny of Ali Ibn Abi Talib (a.s.)?' He informed, "Hasan and Husain, the two leaders of the youth of paradise. Then, the chief of the worshippers in his time, Ali Ibn Husain, then Baqir, Muhammad Ibn Ali; soon you will reach unto him O Jabir, so when you meet him, convey my salutations

unto him.

He will be followed by Sadiq, Ja'far Ibn Muhammad, then Kazim, Musa Ibn Ja'far, then Reza, Ali Ibn Musa, then Taqi, Muhammad Ibn Ali, then Naqi, Ali Ibn Muhammad, then Zaki, Hasan Ibn Ali, then his son, the one who will rise with the truth, the Mahdi of this Ummah. He will fill the earth with justice and equity, as it would be fraught with injustice and oppression. These, O Jabir, are my caliphs, my successors, my descendants and my progeny.

Whoever obeys them has obeyed me and whoever disobeys them has defied me. Whoever denies them or denies even one of them, then indeed he has denied me. Through them, Allah, the Mighty and Glorified, will prevent the skies from falling on the earth, of course, with His permission. Due to them, Allah protects the earth from swallowing up its inhabitants."

4 –Narrated to us Ali bin Ahmad (r.a.): Narrated to us Muhammad bin Abi Abdullah Kufi: Narrated to us Musa bin Imran from his uncle Husain bin Yazid from Hasan Ibne Ali bin Abi Hamza from his father from Yahya bin Abil Qasim from as–Sadiq Ja'far bin Muhammad from his father from his grandfather (a.s.) that he said: The Messenger of Allah (S) said:

"The Imams after me will be twelve. The first of them is Ali Ibn Abi Talib and the last of them is the Qaim. They are my caliphs, my successors, my friends and the proofs of Allah upon my nation after me. One who accepts them is a believer and the one who denies them is an unbeliever."

5 – Narrated to us Ali bin Ahmad bin Abdullah bin Ahmad bin Abi Abdullah Barqi from his father from his grandfather Ahmad bin Abi Abdullah from his father Muhammad bin Khalid from Muhammad bin Dawood from Muhammad bin Jarud Abdi from Asbagh bin Nubatah that he said:

"One day Amirul Momineen Ali Ibn Abi Talib (a.s.) came out, holding the hand of his son Hasan, while he was saying, "The Messenger of Allah (S) met us in a similar fashion one day. That is, my hand was in his hand and he was saying, 'The best of creatures after me, and their chief is this brother of mine and he is the Imam of every Muslim and the master of every believer after my death. Beware!

And certainly I declare, 'The best of creatures after me, and their chief is this son of mine and he is the Imam of every Muslim and the master of every believer after my death. Beware! He will be oppressed after me just as I was oppressed after the Messenger of Allah (S). The best of creatures and their chief after Hasan is my son and his brother Husain (a.s.), the oppressed after his brother and the martyr at Kerbala. Know that he and his companions are the chiefs of the martyrs on the Day of Judgment.

After Husain (a.s.), nine of his descendants are Allah's Caliphs in His earth, His proofs upon His servants, His trustees upon His revelation, the Imams of the Muslims, the leaders of the believers and the pilots of the pious. The ninth (of the Imams) is the Qaim through whom Allah will fill the earth with light after its darkness, justice after its oppression and knowledge after its ignorance. By the One Who sent my brother Muhammad with Prophethood and chose me for Imamate, revelation has descended

from the sky in this regard on the tongue of the Trustworthy Spirit Jibraeel (a.s.). Indeed, the Messenger of Allah (S) was asked while I was with him, concerning the Imams after him. He replied to the questioner,

وَالسَّمَاءِ ذَاتِ الْبُرُوجِ

By the sky, the possessor of constellations!2

Certainly, their number is equal to the number of the constellations, by the Lord of the nights, days and months and their number is equal to the number of the months!" The questioner asked, 'Who are they, O Messenger of Allah (S)?' He placed his hand on my head and said, "He is the first of them and the last of them is Mahdi. Whoever befriends them has befriended me and whoever bears enmity against them bears enmity against me.

Whoever loves them loves me and whoever bears malice against them, bears malice against me. Whoever denies them denies me and whoever recognizes them, recognizes me. Through them, Allah, the Mighty and Glorified, will protect His religion, inhabit His cities and sustain His servants. Due to them, rains descend from the sky and the earth throws up its bounties. They are my chosen ones, my caliphs, the Imams of the Muslims and the masters of the believers."

6 – Narrated to us Muhammad bin Ali Majilaway: Narrated to us Ali bin Ibrahim from his father from Ali bin Mabad from Husain bin Khalid from Ali Ibn Musa al-Reza (a.r.) from his father from his forefathers that the Messenger of Allah (S) said:

"Whoever desires to fasten unto my religion and board the ark of salvation after me, must follow Ali Ibn Abi Talib (a.s.), bear enmity against his enemies and befriend his friends. For sure, he is my successor and my caliph on my followers in my life and after my death. He is the chief of every Muslim and the chief of every believer after me. His saying is my saying, his command is my command, his prohibition is my prohibition, his follower is my follower, his helper is my helper and one who forsakes him has forsaken me."

Then he continued, "Whoever separates from Ali (a.s.) after me, shall not see me and I will not see him on the Day of Judgment. Whoever opposes Ali (a.s.), Allah will make Paradise forbidden for him, his abode will be the Hell-fire, and evil will be his fate. Whoever forsakes Ali (a.s.), he will be forsaken on the Day of Presentation, and whoever helps Ali (a.s.) Allah will help him on the day he will meet Him. The Divine Proof (Hujjat) will prompt his answers to him on the day of questioning."

Thereafter he said, "Hasan (a.s.) and Husain (a.s.) are the two Imams of my Ummah after their father and the leaders of the youth of Paradise. Their mother is the chief of the women of universe, and their father is the chief of the successors. From the descendants of Husain (a.s.), there will be nine Imams,

and the ninth of them will be the Qaim of my progeny. Their obedience is my obedience and their defiance is my defiance. I will complain to Allah against those who challenge their superiority and deny their sanctity after me. Allah suffices as a Master and as a Helper for my progeny and the Imams of my Ummah, and as an Avenger for those who have denied them their rights.

وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ

And they who act unjustly shall know to what final place of turning they shall turn back.3

7 – Narrated to us Ahmad bin Ziyad bin Ja'far: Narrated to us Ali bin Ibrahim bin Hashim from his father from Ali bin Mabad from Husain bin Khalid from Abil Hasan Ali bin Musa ar-Reza (a.r.) from his father from his forefathers that the Messenger of Allah (S) said:

"I am the chief of the creation of Allah, the Mighty and Glorified. I am better than Jibraeel, Mikaeel, Israfeel, the carriers of the Throne (Arsh), all the close angels of Allah and the messengers of Allah (s.a.). I am the owner of the Intercession – شفاعة – and the honorable Hauz. I and Ali are the fathers of this Ummah. Whoever recognizes us has indeed recognized Allah, the Mighty and Glorified. And whoever refutes us has indeed refuted Allah, the Mighty and Glorified. From Ali are the two grandsons of my Ummah and the chiefs of the people of Paradise, Hasan (a.s.) and Husain (a.s.). From the descendants of Husain (a.s.) are nine Imams (a.s.), their obedience is my obedience and their disobedience is my disobedience. The ninth of them is their Qaim and their Mahdi."

8 – Narrated to us Muhammad bin Ibrahim bin Ishaq (r.a.): Informed us Ahmad bin Muhammad Hamdani: Narrated to us Muhammad bin Hisham: Narrated to us Ali bin Hasan as-Saaih that he said: I heard al-Hasan bin Ali al-Askari (a.s.) say: Narrated to me my father from his father from his grandfather (a.s.): The Messenger of Allah (S) said to Ali Ibne Abi Talib (a.s.):

"O Ali! None will love you but the one whose birth is pure and none will hate you but the one of impure birth. None will befriend you but a believer and none will bear enmity against you but a disbeliever." Abdullah Ibn Masud stood up and asked, 'O Messenger of Allah (S)! We came to know the sign of impure birth and a disbeliever in your life by malice and enmity against Ali (a.s.). But what is the sign of impure birth and disbelief after you, when Islam will appear only on the tongues while its essence shall remain concealed?'

He answered, "O son of Masud! Surely, Ali Ibn Abi Talib (a.s.) is your Imam after me and my caliph upon you. After he expires, my son Hasan (a.s.) is your Imam after him and my caliph upon you. When he dies, my son Husain (a.s.) is your Imam after him and my caliph upon you. Thereafter nine descendants of Husain (a.s.), one after the other are your Imams and my caliphs upon you. The ninth of them is the Qaim in my nation, who will fill the earth with justice and equity, as it would be fraught with

injustice and oppression. None shall love them save the one whose birth is pure and none shall hate them but the one with impure birth.

None will befriend them but a believer and none will bear enmity against them but a disbeliever. Whoever denies any one amongst them has indeed denied me and whoever denies me has indeed denied Allah, the Mighty and Glorified. Whoever rejects even one from them, then indeed he has rejected me and whoever rejects me has rejected Allah, the Mighty and Glorified. For certainly, their obedience is my obedience and my obedience is the obedience of Allah. (Similarly), their disobedience is my disobedience and my disobedience is the disobedience of Allah, the Mighty and Glorified. O son of Masud!

Keep away from any skepticism in your heart concerning their judgments, lest you become a disbeliever. By the Might of my Lord, I am not indulging in pretense nor am I speaking from my desire concerning Ali and the Imams from his descendants." Then he raised his hands towards the sky and prayed, "O Allah! You take him as Your slave whoever takes my caliphs and the Imams of my Ummah after me as their masters, and You take as enemy whoever takes them as enemy. You help him who helps them and You forsake him who forsakes them.

Do not leave the earth without a proof from them, either he is apparent, or occult and fearful that Your religion, Your proof and Your arguments may not be nullified." Then he said, "O son of Masud! I have told you now, all those things which if you leave, you will be destroyed but if you fasten unto them, you will be saved. And safe is the one who follows the guidance."

9 – Narrated to us my father (r.a.): Narrated to us Saad bin Abdullah: Narrated to us Yaqoob bin Yazid from Hammad bin Isa from Abdullah bin Muskan from Aban bin Taghlib from Sulaym bin Qais Hilali from Salman Farsi (r.a.) that he said:

"I came to the Prophet (S) to find Imam Husain (a.s.) seated in his lap and the Prophet was kissing him and saying: You are a Sayyid son of a Sayyid. You are an Imam son of an Imam, brother of an Imam and father of Imams. You are the proof of Allah, son of His Proof and father of nine proofs from your loins, the ninth of whom will be Qaim."

10 –Narrated to us Muhammad bin Hasan bin Ahmad bin Walid (r.a.): Narrated to us Muhammad bin Hasan as–Saffar from Yaqoob bin Yazid from Hammad bin Isa from Umar bin Uzaina from Aban bin Abi Ayyash from Ibrahim bin Umar Yamani from Sulaym bin Qais Hilali that he said: I heard Salman Farsi (r.a.) say:

"I went to visit the Holy Prophet (S) during his terminal illness and I was seated there when Lady Fatima (s.a.) entered and began to weep at the condition of the Messenger of Allah (S). Tears were flowing on her cheeks. The Messenger of Allah (S) said: Why are you weeping, Fatima? She said: O Messenger of Allah (S), I fear destruction of myself and my children after your passing away. Eyes of the Messenger of Allah (S) filled with tears and he said: Fatima, do you know that the Almighty Allah has preferred for us,

Ahlul Bayt (a.s.) the hereafter over this world?

And made annihilation inevitable for all creatures? And Allah glanced at the earth and chose me among His creatures and honored me with prophethood. Then Allah glanced at the earth the second time and chose your husband and revealed to me that I should give your hand in marriage to him and appoint him as my successor, Vizier and Caliph among my Ummah? Thus your father is superior to all the prophets and your husband is superior to all the successors and you shall be the first one to meet me. Then Allah glances at the earth the third time and from among the creatures chose your two sons.

Thus you are the chief of the ladies of Paradise and your sons Hasan and Husain are the chiefs of the youths of Paradise and the sons of your husband are my successors till Judgment Day. All of them are Mahdi and Hadi (guided and guiding ones). Of them the first will be my brother Ali, then Hasan, then Husain, then nine Imams from the progeny of Husain; all of them will be in my grade in Paradise. There is no grade nearer to the Almighty Allah than the grade of me and my father, Ibrahim (a.s.). Daughter, do you know that your husband is the best person of the Ummah and the best of my Ahlul Bayt?

His Islam is the oldest. His forbearance is the greatest. His knowledge is paramount. After hearing this, Lady Fatima (s.a.) became happy. Then the Messenger of Allah (S) said: My dearest, there are excellences for your husband. He was the first to express faith in Allah and His Messenger and no one in my Ummah is having this precedence. He has the knowledge of the Book of Allah, the Mighty and Sublime and my practice (Sunnah) and there is no one in my Ummah other than him who has complete knowledge of my sciences. The Almighty Allah bestowed knowledge to me and not to anyone else.

And He bestowed knowledge to His angles and His prophets. And I have more knowledge than the angels and prophets. Then the Almighty Allah commanded me to transfer this knowledge to him (Ali) and I did that. Thus apart from him there is no one in my Ummah for whom has come together my knowledge, my wisdom and my understanding. And indeed my daughter is his wife and his sons, Hasan and Husain, are the two grandsons of my Ummah. Your husband fulfils the duty of enjoining good and forbidding evil. The Almighty Allah has given him wisdom and eloquence.

My dear, the Almighty Allah has given us Ahlul Bayt, six such qualities as have neither been given to anyone before nor will be given to anyone ever. The prophet of us, Ahlul Bayt, is the chief of the prophets and messengers. And that is your father. And our successor is the chief of the successors, and that is your husband. Our martyr is the chief of the martyrs, and that is Hamza bin Abdul Muttalib, the uncle of your father. Lady Fatima (s.a.) says: O Messenger of Allah (S), Is he only the martyr of those who were martyred with him? He replied: No, among all the martyrs of former and latter people except the prophets and successors. And Ja'far bin Abu Talib whom Allah has bestowed with two wings and he flies around with the angels in Paradise.

And your sons, Hasan and Husain are the grandsons of this Ummah and the chiefs of the youths of Paradise. I swear by One in whose hands is my life, the Mahdi shall be from us who will the earth with

justice and equity just as it would be fraught with injustice and oppression. Lady Fatima (s.a.) asked who was the most superior of them. The Messenger of Allah (S) said: After me Ali is the most superior among this Ummah. The Almighty Allah has preferred the hereafter for us Ahlul Bayt, instead of the world. Then the Messenger of Allah (S) looked at Lady Fatima (s.a.), her husband and her sons and said: O Salman, I make Allah the witness that peace with them is peace with me and war with them is war with me.

They shall be with me in Paradise. Then he called Ali (a.s.) near him and said: My brother, you will have to suffer great tribulations at the hands of the Quraish after me. Thus if you find helpers you fight your enemies, otherwise observe patience and keep away from taking up arms; don't throw yourself to perdition. You are in relation to me as Harun was to Musa (a.s.) whom his community had weakened and was about to kill him. So you must also be patient at the atrocities of Quraish as your example is like that of Harun.

Those who oppress you will be like the calf worshippers. O Ali, the Almighty Allah has destined discord and disunity for this Ummah. If Allah wanted He could have united all the people on guidance till there would not have been difference even between two persons and there would have been no controversy. Neither the inferior would have denied the superior. And if Allah wanted, He could have made haste in taking revenge and changed the circumstances till the falsehood of the unjust would have become manifest and people would have known the position of truth.

However, the Almighty Allah has made this world as the abode of deeds and made the hereafter the abode of recompense so that the good may be recompensed with good and the bad may be recompensed with bad. Ali (a.s.) said: Praise be to Allah, thankfulness for His blessings and patience in calamities."

11 – Narrated to us Abul Hasan Ahmad bin Thabit Daulibi in Baghdad: Narrated to us Muhammad bin Fadl Nahvi: Narrated to us Muhammad bin Ali bin Abdus Samad Kufi: Narrated to us Ali bin Asim from Muhammad bin Ali bin Musa from his father Ali bin Musa bin Ja'far from his father Ja'far bin Muhammad from his father Muhammad bin Ali from his father Ali bin Husain from his father Husain Ibne Ali (a.s.) that he said:

"I went to the Messenger of Allah (S) while Ubayy Ibn Ka'b was with him.' The Messenger of Allah (S) exclaimed, "Welcome! O Aba Abdillah! O adornment of the heavens and the earth."

Ubayy asked, 'O Messenger of Allah (S)! How somebody other than you can be the adornment of the heavens and earth?'

He replied, "O Ubayy! I swear by the One, Who raised me as a Prophet with truth. Verily, Husain Ibn Ali, in the heaven enjoys a greater position than in the earth. Surely, it is written on the right side of the Throne that he is the light of guidance, the ark of salvation, the untiring Imam, might, pride, the ocean of knowledge and the treasure-chest. (Is he still not the adornment of the heavens and the earth?).

Certainly, Allah, the Mighty and Glorified, has carried in his loins pure, blessed and chaste sperm, which was created before the creation came into existence in the wombs of the mothers, or semen flowed in the loins of the fathers, or even before day and night existed. Indeed, Allah inspired the creatures the prayers by which they would invoke but that Allah, the Mighty and Glorified, would gather them with him (Husain). He will be their intercessor in his hereafter and Allah will remove from him, his difficulty, repay his debt, ease his affair, expand his path, strengthen him against his enemy and will not rip apart his veil (i.e. conceal his sins)."

Ubayy enquired, 'What are these prayers, O Messenger of Allah (S)?'

He answered, "When you are sitting after finishing your prayers say,

اللهم إني أسألك بكلماتك ومعاقد ع رشك وسكان سماواتك (وأرضك) وأنبيائك

ورسلك (أن تستجيب لي) فقد رهقني من أمري عسر، فأسألك أن تصلي على

محمد وآل محمد وأن تجعل لي من عسري يسرا

O Allah! Certainly I ask You for the sake of Your Kingdom, the contracting parties of Your Might, the residents of Your heavens (and Your earth) and Your Prophets and Messengers (that You answer me) because difficulty has overcome my affair. Thus, I ask You that You bless Muhammad and the Progeny of Muhammad and that You make my affair easy for me.

Then surely Allah, the Mighty and Glorified, will ease your affair, expand your heart for you and inspire unto you the testimony

لا إله إلا الله

'There is no god but Allah' at the time of your death.'

Ubayy questioned, 'O Messenger of Allah (S)! What is this sperm, which is in the loin of my beloved Husain (a.s.)?'

He elucidated, "The likeness of this sperm is like that of the moon, which throws light and shows the

way; whoever follows it will be guided and whoever deviates from it will be led astray."

He asked, 'Then, what is his name and what is his supplication?'

He explained, "His name is Ali and his supplication is,

يا دائم يا ديموم، يا حي يا قيوم، يا كاشف الغم ويا فارج الهم، ويا باعث الرسل، ويا

صادق الوعد

O Eternal! O Everlasting! O Living! O Controller! O Reliever of sorrows! O Remover of grief! O Sender of Messengers and O Truthful in His promise!

Whoever invokes through this supplication, Allah, the Mighty and Glorified, will raise him along with Ali Ibn Husain and he will be his guide to Paradise.

Ubayy enquired, 'O Messenger of Allah (S)! Will he have any caliph or successor?'

He replied, "Yes. For him will be the inheritances of the heavens and the earth."

Ubayy asked, 'What does 'the inheritances of the heavens and the earth' mean?'

He replied, "Decreeing the truth, ordering righteousness, interpretation of the laws and explanation of what will be."

Ubayy asked, 'What is his name?'

He replied, "His name is Muhammad. Verily, the angels will soon be acquainted with him in the heavens and invoke with his invocation.

اللهم إن كان لي عندك رضوان وود فاغفر لي ولمن تبعني من إخواني وشيعتي وطيب ما في صلبي

O Allah! If there is any satisfaction or love near You for me, then forgive me and whoever follows me from my brothers or my followers, and purify what is in my loins, O the most Merciful of all mercifuls.

Then, Allah will place in his loin a blessed, pure and immaculate sperm. Jibraeel informed me that surely Allah, the Mighty and Glorified, has purified this sperm and named it Ja'far and made him a guide, the guided one, he is satisfied with Allah and Allah is satisfied with him. He prays to his Lord and says in his supplication,

يا ديان غير متوان يا أرحم الراحمين اجعل لشيعتي من النار وقاء، ولهم عندك رضاء، فاغفر ذنوبهم، ويسر امورهم، واقض ديونهم، واستر عوراتهم، وهب لهم الكبائر التي بينك وبينهم، يا من لا يخاف الضيم ولا تأخذه سنة ولا نوم، اجعل لي من كل (هم) وغم فرجا

O Untiring Provider! O the most Merciful of all mercifuls! Grant protection for my Shias from the fire and satisfaction near You for them. Then, forgive their sins, ease their affairs, repay their debts, conceal their secrets and forgive their major sins which are between You and them. O He, Who does not fear injustice nor does sleep and slumber overtake Him! Grant salvation for me from every grief and sorrow.

Whoever prays with this supplication, Allah will raise him with a white (bright) face along with Ja'far Ibn Muhammad to the paradise, O Ubayy! Surely Allah, the Blessed and High, has placed in this sperm a pure, blessed and immaculate sperm, upon which He has sent mercy. He named it Musa and made him an Imam.

Ubayy asked, 'O Messenger of Allah (S)! Have each one of them been described in detail, procreate, inherit and describe each other in the aforementioned manner?'

He replied, "Jibraeel (a.s.) has described them for me on the authority of Allah, the Lord of the worlds, Mighty be His Majesty."

Ubayy asked, 'Did Musa (Ibn Ja'far) have any specific supplication, which he prayed, other than the supplications of his forefathers?'

He replied, "Yes. He will say in his supplications

يا خالق الخلق، ويا باسط الرزق، ويا فالق الحب (والنوى)، ويا بارئ النسم ومحيي الموتي ومميت الاحياء، و (يا) دائم الثبات، ومخرج النبات افعل بي ما أنت أهله

O Creator of creation! O Giver of sustenance! O Splitter of grain! O Creator of winds! O Giver of

life to the dead and Who causes death to the living! O Everlasting and Who brings forth the vegetation! Do unto me as You are worthy of doing.

One who invokes in this manner, Allah, Mighty and Glorified be He, will fulfill his needs and raise him on the Day of Judgment along with Musa Ibn Ja'far. Surely, Allah has placed in his loin a pure and immaculate sperm with which He is satisfied. He has named it Ali and Allah, Mighty and Glorified be He, in His knowledge and His wisdom, was satisfied with his creation. He made him a proof for his Shias, through which they will demonstrate on the Day of Judgment. He has an invocation by which he invokes

م مي ي، ،وثبتي ي، ،واحشري يه هآمناأن نن ن .خف فعله هوالحن نال .جز،
ك كل لالتقى بوأهلالمغفرة،

O Allah! Grant me guidance, make me firm on it, and raise me on it in a state of security, like the safety of the one who has neither fear nor grief nor sorrow. Surely, You are Worthy of fear and Worthy of forgiveness.

And verily, Allah, the Mighty and Glorified, has put in his sperm a blessed, pure and immaculate sperm, with which He is satisfied and named him Muhammad Ibn Ali. He is the intercessor of his Shias and the inheritor of his grandfather's knowledge. He has clear signs and apparent arguments. When he will be born, he will declare:

اله هال .هلل .مد درسل لهلل .صى بهلل .عليهوه ه

There is no god but Allah. Muhammad is the Messenger of Allah.

And he will recite in his supplications.

ا ان ن .ه هه هال .مثا، ،أت تهلل . .ه هال .ت تال .ق قال .ت
تتفنيالمخلوقينوتبي ي، ،حلت تعمن، ،وي يالمغفة ةرضاك

O the One Who has neither any similar nor any example. You are Allah, there is no god but You and there is no creator but You. You will annihilate the creatures while You will remain. You are forbearing with the one who disobeys You and in forgiveness is Your satisfaction.

Whoever prays with this supplication, Muhammad Ibn Ali will be his intercessor on the Day of Judgment.

Surely Allah, Blessed and High, has placed in his loin a pure, bright, blessed, immaculate and clean sperm. He has named it Ali Ibn Muhammad. He has clothed him with contentment and dignity, and deposited in him sciences and secrets of every hidden thing. Whoever meets him, he will inform him of what is in his heart and caution against his enemy and he will supplicate in this manner:

يانوريابرن نيامنيرا ان نيارباي يشرالشروروآفاتالدهور،وأسألكة ةيم مخ خفيالصور

O Light of all lights! O Proof! O Illuminator! O Explanator! O Lord! Protect me from the evil of the evil ones and the calamities of the times. I ask You salvation on the Day when the trumpet is blown.

Whoever recites this supplication, Ali Ibn Muhammad will be his intercessor and his leader to paradise. Surely Allah, Blessed and High, has placed in his loin a sperm and named it Hasan Ibn Ali. He made him a light in His cities, a caliph in His earth, an honor for His nations, a guide for His Shias, an intercessor for them near their Lord, a punishment for those who oppose him, a proof for whoever befriends him and a clear argument for whoever takes him as an Imam. He will say in his supplication:

ا اعزز زز زي يعز، ،ياعزيا اعزي يبعزك،وأيدنيبنصك كوأبد دعي يهمزاتالشياط، وادع عي يك كوامع ععي يك كواجعلي ين نر رخلق، ،ا اواحدياأد ديافد دا اصمد،

O Mighty of reverence in His Might! O Mighty! Grant me might for the sake of Your Might, assist me with Your help, keep far from me the whisperings of the devils, defend me with Your defense, protect me with Your protection and make me from the chosen ones of Your creatures. O One! O Unique! O Singular! O Needless!

Whoever invokes with this supplication, Allah, the High, will raise him with him (Hasan Ibn Ali) and for him is salvation from hell even if it was obligatory on him. Surely Allah, the Mighty and Glorified, has placed in the loins of Hasan, a blessed, pure, clean, immaculate and purified sperm. Every believer from whom

) is satisfied with it and onlytheوالية Allahhas taken the covenant of mastership (

deniers will disbelieve in him. He is the pure, immaculate, righteous, guide and guided Imam. He is the beginning of justice and its end. He will verify Allah, Mighty and Glorified be He, and Allah will verify him

in his saying. He will emerge from Mecca till the proofs and signs are manifested.

In Taliqan, he will have treasures that are neither gold nor silver but beautiful war-horses and imposing men. Allah, Mighty and Glorified be He, will gather for him three hundred and thirteen men from distant cities equal to the number of the Muslim soldiers in Badr. With him is a sealed book, which comprises the number of his companions along with their names, their genealogy, their cities, their business, their speech and their agnomen. They will be steadfast and will strive hard in his obedience.

Ubayy asked, 'And what will be his proofs and his signs, O Messenger of Allah (S)?'

He replied, 'He will have a standard. When the time of his reappearance nears, this standard will unfurl on its own and Allah, the Blessed and High, will give it the power of speech. The standard will call out, 'Emerge, O friend of Allah, and kill the enemies of Allah.' He will also have two flags and two marks, besides a sheathed sword, which will call out, 'Come forth, O friend of Allah, as it is not permitted for you to sit (quietly) before the enemies of Allah.' Then he will reappear and kill the enemies of Allah wherever he will find them.

He will uphold the laws of Allah and judge by the judgment of Allah. Jibraeel will appear from his right side, Mikaeel from his left, (Prophets) Shuaib and Salih in front of him. Soon, you will remember what I am telling you and I entrust my affairs to Allah, Mighty and Glorified be He, even if it is after a long time. O Ubayy! Congratulations to the one who meets him, congratulations to the one who loves him and congratulations to the one who believes in him. Allah will save him from destruction because of his acknowledgement in Him, in the Messenger of Allah (S) and in all the Imams (a.s.).

Allah will open for them the paradise. Their likeness in the earth is like that of the (perfume) musk, the fragrance of which never diminishes after diffusion. Their similarity in the heavens is like that of an illuminated moon, the light of which never extinguishes.

Ubayy asked, 'O Messenger of Allah (S)! How has Allah, the Mighty and Glorified, explained the condition of these Imams?'

He answered, "Surely Allah, Blessed and High be He, sent down upon me twelve seals and twelve books. The name of each Imam is on his seal and his attribute is in his book, may Allah bless them all.

12 -Narrated to us Muhammad bin Ali Majilaway (r.a.): Narrated to me my uncle Muhammad bin Abil Qasim from Ahmad bin Abi Abdullah Barqi from Muhammad bin Ali Qurashi from Muhammad bin Sinan from Mufaddal bin Umar from Abi Hamza Thumali from Abi Ja'far Muhammad bin Ali al-Baqir from his father Ali bin Husain from his father Husain Ibne Ali (a.s.) that he said:

"I and my brother (Hasan) went to my grandfather, the Messenger of Allah (S). He made me sit on one lap and made my brother sit on the other. Then he kissed us and said, 'By my father! You two are Imams, grandsons and virtuous. Allah has chosen you from me, from your father and your mother. He

has also chosen from your progeny, O Husain, nine Imams. The ninth of them is their Qaim and all of them are equal before Allah in superiority and status'."

13 –Narrated to us Muhammad bin Musa bin Mutawakkil (r.a.): Narrated to me Muhammad bin Yahya al–Attar and Abdullah bin Ja'far Himyari from Muhammad bin Husain bin Abil Khattab from Ibne Mahboob from Abil Jarud from Abi Ja'far (a.s.) from Jabir bin Abdullah Ansari that he said:

"One day I came to Fatima (s.a.) and before her was a tablet inscribed with the names of successors from her progeny. I counted twelve names, the last of whom was al–Qaim. There were three Muhammads and four Alis – bliss of Allah be on them all."

14 –Narrated to us Hamza bin Muhammad bin Ahmad bin Ja'far bin Muhammad bin Zaid bin Ali bin Husain bin Ali Ibne Abi Talib (a.s.) that he said: Informed us Ahmad bin Muhammad bin Saeed: Informed us Qasim bin Muhammad bin Hammad: Narrated to us Ghiyath bin Ibrahim: Narrated to us Husain bin Zaid bin Ali from Ja'far bin Muhammad (a.s.) from his ancestors that the Messenger of Allah (S) said:

"I give you glad tidings – and he repeated this thrice. The similarity of my nation is like that of rain. One does not follow whether its beginning is good or its end. Surely, the likeness of my nation (Ahlul Bayt) is like that of a garden from which one group is fed in one year and another is fed in another year so much so that the last group, which is fed from it, is the broadest of them all, like an ocean, the deepest and tallest of them all and the best of them in love. How can that nation be destroyed which begins with me and which will end with twelve righteous ones, the possessors of intellect, after me and Masih Isa, the son of Maryam? Only those who spread mischief between these two eras will be destroyed. They are not from me and I am not from them."

15 – Narrated to us my father (r.a.): Narrated to us Saad bin and from Ahmad bin Muhammad bin Isa from Muhammad bin Abi Umair from Umar bin Uzaina from Aban bin Abi Ayyash from Sulaym bin Qais Hilali that he said: I heard Abdullah bin Ja'far at–Tayyar say:

"We were present in a gathering that included Muawiyah, Hasan, Husain, Abdullah Ibne Abbas, Umar bin Abu Salma and Usamah bin Zaid. Traditions were being narrated. The narrator said to Muawiyah bin Abi Sufyan: I heard the Messenger of Allah (S) said: "I have a greater claim on the faithful than they have on themselves, after my brother Ali is having greater claim on the believers than they have on themselves.

Then after him my son, Hasan has a greater claim on the believers than they have on themselves. After him my son, Husain has a greater claim on the believers than they have on themselves. After him his son, Ali has a greater claim on the believers than they have on themselves. And you O Ali will see him. After him his son, Muhammad has a greater claim on the believers than they have on themselves.

And you O Husain will see him. Then he completed twelve Imams nine of whom were from the progeny

of Husain. Abdullah says: This statement of mine was verified by Hasan, Husain, Abdullah Ibne Abbas, Umar bin Abu Salma and Usamah bin Zaid in the presence of Muawiyah." Sulaym bin Qays says: I heard this tradition from Salman, Abu Zar, Miqdad and Usamah bin Zaid who said that they heard it from the Messenger of Allah (S).

16 – Narrated to us Abu Ali Ahmad bin Hasan bin Ali Abde Rabb: Narrated to us Abu Zaid Muhammad bin Yahya bin Khalaf bin Yazid Marwazi in Rayy in the month of Rabi al-Awwal of the year 302: Narrated to us Ishaq bin Ibrahim Hanzali in the year 238 – alias Ishaq Ibne Rahawi: Narrated to me Yahya bin Yahya: Narrated to us Hisham bin Khalid from Shabi from Masruq that he said:

"We were sitting with Abdullah bin Masud when a youth asked Abdullah bin Masud if the Prophet had taken oath for any successor after him. Ibne Masud said: You are young in age but you have posed a question that no one has ever asked before. Yes, our Prophet has taken oath from us that after him there will be twelve caliphs, according to the number of the chiefs of Bani Israel."

17 – Narrated to us Ahmad bin Hasan al-Qattan: Narrated to us Abu Abdillah Ahmad bin Muhammad bin Ibrahim Ibne Abi Rajjal Baghdadi: Narrated to us Muhammad bin Ubdus Harrani: Narrated to us Abdul Ghaffar Ibne Hakam: Narrated to us Mansur bin Abil Aswad from Matraf from Shabi from his uncle, Qais bin Ubaid that he said:

"We were sitting in a circle in which Abdullah bin Masud was also present. A Bedouin came and asked: Is there Abdullah among you? Abdullah bin Masud said: I am Abdullah. He asked: Did your Prophet tell you how many caliphs will be there after him? Abdullah bin Masud replied: Yes, twelve, same as the number of the chiefs of Bani Israel."

18 – Narrated to us Abul Qasim Attab bin Muhammad Hafiz: Narrated to us Yahya bin Muhammad bin Saaid: Narrated to us Ahmad bin Abdur Rahman bin Fadl and Muhammad bin Abdullah bin Sawwar and Ibne Warraq Nufaili that they said: Narrated to us Abdul Ghaffar bin Hakam: Narrated to us Mansur bin Abil Aswad from Mutarraf from Shabi that he said: Attab said: narrated to us Ishaq bin Muhammad Anmati: Narrated to us Yusuf bin Musa: Narrated to us Jareer from Ashath bin Sawwar from Shabi that he said: Attab said: narrated to us Husain bin Muhammad Harrani: Narrated to us Ayyub bin Muhammad Wazzan: Narrated to us Saeed bin Muslimah: Narrated to us Ashath bin Sawwar from Shabi, all of them said: from his uncle Qais bin Ubaid: Abul Qasim Attab said – and this is the report of Mutarrif – he said:

"We were sitting in the Masjid and in our company was Abdullah bin Masud when a Bedouin arrived and asked: Is there Abdullah [Ibne Masud] among you? Abdullah said: Yes, I am Abdullah. What do you want? He said: O Abdullah, did your Prophet inform about the number of caliphs among you? Abdullah bin Masud replied: You have asked something no one has ever asked before since I came to Iraq. Yes, twelve caliphs. Same as the number of the chiefs of Bani Israel."

19 – Narrated to us Ahmad bin Hasan al-Qattan: Narrated to us Abu Bakr Ahmad bin Muhammad bin Abde Rabb Nishapuri: Narrated to us Abul Qasim Harun bin Ishaq – that is Hamdani – that he said:

Narrated to us my uncle, Ibrahim bin Muhammad from Ziyad bin Alaqah and Abdul Malik bin Umair from Jabir bin Samura that he said: With my father I was in the presence of the Prophet (S) when I heard him say:

“There will be twelve Amirs after me. Then he said something in a low voice. I asked my father: What did The Messenger of Allah (S) say in a low voice? He replied: He said: All of them will be from Quraish.”

20 – Narrated to us Ahmad bin Hasan al-Qattan: Narrated to us Abu Ali Muhammad bin Ali bin Ismail Sukkari Marwazi: Narrated to us Sahl bin Ammar Nishapuri: Narrated to us Amr bin Abdullah Ibne Zarin: Narrated to us Sufyan from Saeed bin Amr from Shabi from Jabir bin Samura that he said:

“I went to the Masjid with my father and the Messenger of Allah (S) was speaking. I heard him say: There will be twelve after me – that is Amirs – then he lowered his voice and I could not make out what he said. So I asked my father: What did he say? He replied: He said: All of them will be from Quraish.”

21 –Narrated to us Ahmad bin Muhammad bin Ishaq Dainawari: Narrated to us Abu Bakr bin Abi Dawood: Narrated to us Ishaq bin Ibrahim bin Shazan: Narrated to us Walid bin Hisham: Narrated to us Muhammad bin Zukwan: Narrated to me my father from his father from Ibne Sireen from Jabir Ibn Samura that he said:

‘We were with the Prophet (S) when he said, “This matter (Islam) will continue till there are twelve (Caliphs). The people started screaming due to which I could not hear what he said thereafter. I asked my father, who was closer to the Prophet (S) than me, ‘What did the Messenger of Allah (S) say?’ He replied, “All of them will be from Quraish and their like will not be seen.”

22 – Narrated to us Abdullah bin Muhammad as-Saigh: Narrated to us Abu Abdillah Muhammad bin Saeed: Narrated to us Hasan bin Ali bin Ziyad: Narrated to us Ismail Tayyan: Narrated to us Abu Usamah: Narrated to me Sufyan from Burd from Makhool when he was asked:

Did the Prophet (S) say: There will be twelve caliphs after me? Makhool replied, ‘Yes.’

23 –Narrated to us Abdullah bin Muhammad as-Saigh: Narrated to me Abul Husain Ahmad bin Muhammad bin Yahya Qasrani: Narrated to me Abu Ali Bishr bin Musa bin Salih: Narrated to us Abul Walid Khalaf Ibne Walid Basri from Israel from Simak that he said: I heard Jabir bin Samura say: I heard the Prophet (S) say:

“There will be twelve Amirs after me. Then he said something I could not understand. So I asked the people and the said: He said: All of them shall be from Quraish.”

24 – Narrated to us Abdullah bin Muhammad: Narrated to us Abul Hasan Ahmad bin Muhammad bin Yahya Qasrani: Narrated to us Abu Ali Husain bin Kumayt Bohlool Musili: Narrated to us Ghassan bin Rabi: Narrated to us Sulaiman bin Abdullah, slave of Aamir Shabi from Aamir from Jabir that he said: The Messenger of Allah (S) said:

“The affair of my Ummah will continue to be bright till the twelve caliphs endure; and all of them will be from Quraish.”

25 – Narrated to us my father and Muhammad bin Hasan – May Allah be pleased with them – they said: Narrated to us Saad bin Abdullah: Narrated to us Yaqoob bin Yazid from Hammad bin Isa from Umar bin Uzaina from Aban bin Abi Ayyash from Sulaym bin Qais Hilali that he said:

“I saw Ali (a.s.) in Masjid-e-Nabawi during the caliphate of Uthman and some people were mentioning some traditions and discussing Fiqh and knowledge. They talked about Quraish, their merits and those who brought Faith in the beginning and their migration to Medina and what virtues the Holy Prophet (S) had mentioned about Quraish, like his saying that all Imams will be from Quraish and people will be following Quraish and the Quraish will be the Imams of Arabs, and his saying that one should not say bad things about Quraish and one Quraish will have twice the strength of a non-Quraish man, and he who bears enmity to Quraish, Allah bears enmity with him, and his saying that whoever humiliates Quraish, Allah will humiliate him.

They talked about Ansaar, their merits, who were first ones to accept Islam and their help and how Allah has praised them in His Book, and discussed what virtues the Holy Prophet (S) had mentioned and what he said about the funeral of Saad ibn Maaz, and talked about Hanzala ibn Abu Aamir, who was given the ritual bath by angels, and talked about that person who was helped by a honeybee. They talked until they did not leave any of the merits of Ansaar. Every tribe said they had this one and that one from their tribe. Quraish said that the Holy Prophet (S) was from them, Hamza ibn Abdul Muttalib was from them, Ja’far was from them, Ubaidah ibn Harith and Zaid ibn Haaresaa were from them, and so were Abu Bakr, Umar, Uthman, Saad, Abu Ubaidah, Saalim and ibn Awf.

They did not leave anybody among the ones who accepted Islam in the beginning. There were more than 200 people – some were facing Qibla and some were sitting in a circle. From Quraish, from what I can remember, was Ali ibn Abi Talib (a.s.), Saad ibn Abi Waqqas, Abdul Rahman ibn Awf and Zubair and Talha and Ammar, Miqdad, Abu Zar, and Hashim ibn A’tbah, Abdullah ibn Umar, and Hasan and Husain (a.s.), Abbas and Muhammad ibn Abi Bakr, Abdullah ibn Ja’far, Ubaidullah ibn Abbas.

From the Ansaar there were Ubayy ibn Kaab, Zaid ibn Thabit, Abu Ayyub-e-Ansari, and Abul Haytham Ibnul Taihan, Muhammad ibn Muslimah and Qays ibn Saad ibn Ubadah, Jabir ibn Abdullah, Abu Maryam and Anas ibn Malik, Zaid ibn Arqam, Abdullah Awf, Abu Layla and with him his son Abdul Rahman who was sitting next to him, who was a young boy – as yet he did not have a beard growing and was very handsome. Abul Hasan Basri came and with him was his son Hasan who was a young boy, as yet, did not have a beard growing and was very handsome. His height was medium. I started looking at him and Abdul Rahman Abi Layla.

I could not decide who was more handsome between these two except that Hasan was older and taller. Then people said many things from morning to midday and Uthman was in his house and did not even

know what these people were talking about. Ali (a.s.) was quiet – he did not talk and neither did anyone from his household.

Then all these people turned to Ali (a.s.) and said, 'O Abul Hasan! What has stopped you from talking?' So Ali (a.s.) replied: 'There is no tribe from which a tribesman has not spoken about merits and not said truth.' Then he said: 'O people of Quraish! O group of Ansaar! Through whom has Allah given you these merits – is it because of you yourselves or because of your tribes, or people of your house or somebody else apart from you?' Everyone replied: 'God has given, and because of the Holy Prophet (S) has obliged us, and we have acquired all these because of him and we have got it. So all merits that we have acquired in religion and world is because of the Holy Prophet (S).

We have not acquired it because of our own selves or our tribes or people of our houses.' He said: 'You have spoken truth, O groups of Quraish and Ansaar. So do you accept that whatever good you have acquired in religion and world is specially due to us Ahlul Bayt and not due to yourselves, and you have heard the Holy Prophet (S) saying: 'I and my brother Ali ibn Abi Talib are created from the same clay until Adam.'

People of Badr, Uhad and people of Saabeqah (people who accepted Islam first) all said: 'Yes we have heard it from the Holy Prophet (S).' He asked: 'What, do you accept that my brother, the Holy Prophet (S), said: 'I and my Ahlul Bayt – we were, each and everyone of us, one Noor (light) that were walking in presence of Allah 14000 years before Adam was created, and when Adam was created, this light was put in his loins and brought to this earth. Then this light was put in the boat through Nuh, and then in the fire through Ibrahim and after that transferred on highly esteemed loins and pure wombs and then from pure wombs towards extremely respected loins, within such fathers and mothers who never met each other unlawfully.'

Then Ali (a.s.) said: 'Bearing Allah as Witness, I am saying do you know Allah, in His first Books, has in many verse given my merits and in this Ummah nobody reached Allah and His Prophet before me?' Everyone replied: 'Bearing Allah as Witness – Yes.' He asked: 'Bearing Allah as Witness, do you know when the verses

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ

'And (as for) the foremost, the first of the Muhajirs and Ansaar…'4

And…

وَالسَّابِقُونَ السَّابِقُونَ

أُولَٰئِكَ الْمُقَرَّبُونَ

'And the foremost are the foremost, these are they who are drawn nigh (to Allah).'5

Were revealed, the Holy Prophet (S) was asked whom these were for. He replied: 'Allah has revealed them for Prophets and their inheritors and I am more meritorious than all Prophets and Messengers, and Ali ibn Abi Talib, my inheritor, is more meritorious than all inheritors?' All replied: 'Bearing Allah as Witness – Yes.'

He said: 'I am telling you bearing Allah as Witness, do you know when these verses:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

'O you who believe! Obey Allah and obey the Apostle and those in authority from among you.'6

And

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ

'Only Allah is your Wali and His Apostle and those who keep up prayers and pay the poor-rate while they bow.'7

And

وَلَمْ يَتَّخِذُوا مِنْ دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ وَلِيجَةً ۚ

'What! Do you think that you will be left alone while Allah has not known those of you who have struggle hard and have not taken any one as an adherent besides Allah and His Apostle and the believers.'8

Were revealed people asked: 'O Messenger of Allah, is this for particular believers or is it for believers in general?' Then Allah, the Mighty and Sublime commanded His Prophet to inform them who is Ulil Amr and explain Wilayat to them like prayer, fasting, Zakat, Hajj was explained to them. At that time the Holy Prophet (S) appointed me at Ghadeer Khumm, then he gave a sermon and said: 'O people, Allah has

given me such a Message that my chest is becoming tight, and I thought people will not believe me, so He demanded that I pass the Message on, or He will punish me.'

Then the Holy Prophet (S) ordered and it was announced that prayer is being established and gave a sermon and said: 'O people, do you know that Allah is my Maula and I am Maula of Momineen and I have more authority over the lives of Momineen than they themselves?' Everyone replied: 'Surely, O Prophet of Allah.' He said: 'O Ali, get up.' So I got up. He said:

منت تموه هفعي يموه هم مول لن نوه هود دن نعاده ه

'Whosever's Maula I am, then this Ali is his Maula – O Allah befriend him who befriends them and bear enmity towards him who bears enmity towards them (i.e. Ahlul Bayt).' Salman then stood up and asked: 'O Messenger of Allah, what kind of Wilayat?' He replied: 'On whomever I have more authority, Ali also has more authority' and then the Almighty Allah revealed the verse:

الْيَوْمَأَكْمَلْتُلَكُمْدِينَكُمْوَأَتْمَمْتُعَلَيْكُمْنِعْمَتِ يوَرَضِيتُلَكُم ُاإلِسْالَم َدِينًا

'This day I have perfected for you your religion and completed My favor on you and chosen for you Islam as a religion.'9

Then the Holy Prophet (S) recited Takbir and said, 'Allaho Akbar, my Prophethood is complete and Allah's religion is complete with Ali's Wilayat after me.' Abu Bakr and Umar stood up and asked: 'O Messenger of Allah! Is this verse only for Ali?' The Holy Prophet (S) replied: 'Indeed, for him and for all my inheritors till the Day of Judgment.' They both said: 'O Messenger of Allah! Tell us who they are.'

The Holy Prophet (S) said: 'Ali, my brother, my vizier, my successor, my inheritor, and my caliph in my Ummah after me, and guardian of all Momineen after me, then my son Hasan, then my son Husain, then my son Husain's nine children, one after the other. Quran will be with them all and they will all be with Quran. They all will not leave Quran and Quran will not leave them all until they reach me at my Fountain.'

Then people said: 'Yes, surely, bearing Allah as Witness, we have heard it and we are witness – it is like what you said.' Some people said: 'We remember most of what you said, but do not remember everything.' Ali (a.s.) said: 'You have said truth – all people are not equal in memory. I bear Allah as witness – these people have remembered it when the Holy Prophet (S) stood up and explained it to them.' Then Zaid ibn Arqam, Baraa ibn Aazib, Abu Zar, Miqdad and Ammar stood up and said: 'We bear witness, we remember the Messenger of Allah saying, when he was on the pulpit and you were next to

him: ‘O people, Allah has commanded me that I appoint an Imam for you after me who will be responsible and he will be my inheritor, my caliph, and whose obedience, Allah – in His Book – has made obligatory on believers and has joined his obedience to His and my obedience.

He has given command about his Wilayat in His Book, and I spoke again to Allah concerning this, fearing taunts and disbelief of hypocrites. Allah commanded firmly that I pass this Message or He will punish me.’ ‘O people, Allah has commanded in His Book to pray, so I explained it to you and He commanded Zakat, fasting and Hajj, so I mentioned these and explained these to you. And He has commanded you concerning Wilayat, and I am bearing you as witnesses that this Wilayat is for him (Ali) especially, (and he put his hand on Ali).

Then after him, it is for his two sons and after them all inheritors who will be his children. They will not separate from Quran and Quran will not separate from them until they reach me at the Pool.’ ‘O people, I have told you, after me what your shelter will be and after me who your Imam, Wali, and Hadi will be. He is this – my brother Ali ibn Abi Talib. He has the same status that I have with you. Listen to him in matters of religion, and in your tasks, obey him because he has all that Allah has given me – His Knowledge and Wisdom. So ask him and learn from him and after him, his inheritors. Do not teach him and do not by-pass him, and do not fall behind him because he is with truth and truth is with him. He will always be with truth and truth will always be with him.’ Then they all sat down.

Sulaym says that Ali (a.s.) said: ‘O people, you know that when Allah in His Book revealed:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

‘Allah only desires to keep away the uncleanness from you, O people of the House! And to purify you a (thorough) purifying.’10

The Holy Prophet (S) gathered me, Fatima and my two sons, Hasan and Husain, and then put a cloak over us and said: ‘These are my Ahlul Bayt, my flesh, what displeases them will displease me, what hurts them will hurt me, and what troubles me will trouble them, so keep them away from evil and keep them as pure as they have a right to be.’ Umme Salma asked: ‘What about me, O Messenger of Allah?’ The Holy Prophet (S) replied: ‘You are worthy, but this verse is only for me, my brother, my daughter Fatima and my two sons, and my son Husain’s nine children, and nobody else is included with me – except them.’ Everyone replied: ‘Yes, indeed, we bear witness that Umme Salma told this to us. We asked the Holy Prophet (S) and he said exactly what Umme Salma had related to us.’

Then Ali (a.s.) said: ‘I am telling you, bearing Allah as Witness, do you know when the verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

'O you who believe! Be careful of (your duty to) Allah and be with the true ones.' 11

…was revealed, Salman asked: 'O Messenger of Allah, is this verse general or particular?' Holy Prophet (S) replied, 'All believers have been commanded here but Sadiqeen are particular, i.e. My brother Ali and after him my inheritors until the Day of Judgment?' Everyone said: 'Bearing Allah as Witness – Yes.' Ali (a.s.) said: 'Bearing Allah as Witness – do you know I asked the Holy Prophet (S) at the time of the expedition of Tabuk why he had left me behind and he replied: 'Medina cannot be alright without either you or me, and you are to me as Harun was to Musa, except that after me there will not be another Prophet?' Everyone said: 'Bearing Allah as Witness – Yes.' Ali (a.s.) asked: 'Bearing Allah as Witness, do you when know Allah revealed in Surah Hajj:

يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ

'O you who believe! Bow down and prostrate yourselves and serve your Lord, and do good that you may succeed…till the end of Surah… 12

Salman stood up and asked: 'O Messenger of Allah, who are these people over whom you stand witness and they stand witness over people, whom Allah has chosen and has left no obstacle in religion and their father Ibrahim's religion?' He replied: 'Allah has meant only 13 people, the Ummah is not included.' Salman requested: 'O Messenger of Allah, tell me who they are.' The Holy Prophet (S) replied: 'I, my brother and eleven from my children?' Everyone replied: 'Bearing Allah as Witness – Yes.'

Ali (a.s.) said: 'I ask you, bearing Allah as Witness, do you know that the Holy Prophet (S) gave a sermon after which he did not give any sermon. He said: 'O people, I leave behind you two heavy things – Allah's Book and my Ahlul Bayt. Keep close to them, you will not deviate, because Lateef and Khabeer (Allah) has informed me and has promised me that these two will not separate until they come to the Pool to me.' Umar stood up and looked angrily.

He asked: 'O Prophet of Allah, all the people of your house?' He replied: 'No, but those from them who are my inheritors. The first of them is my brother Ali, who is my vizier, my inheritor, my caliph in my Ummah and after me, the guardian of all believers. He is the first of them, then my son Hasan and then my son Husain, then nine from the posterity of Husain, one by one, until they come to me at the Fountain.

They will be witness on the earth of Allah and will be authority on His Creation, and will be mines of His Wisdom. He who obeys them will have obeyed Allah, and he who disobeys them will have disobeyed

Allah?' Everyone said: 'We bear witness that the Holy Prophet (S) had said that.' Then for a long time Ali (a.s.) was questioned. He did not leave anything, bearing Allah as Witness, until he reached his final merits that the Holy Prophet (S) has mentioned about him. All kept confirming, bearing Allah as Witness, that this was true."

26 – Narrated to us Muhammad bin Umar Hafiz: Narrated to me Abu Bakr Muhammad bin Ali Muqri – alias Qattah – that he said: Narrated to me Ahmad bin Muhammad bin Yahya Soosi: Narrated to us Abdul Aziz bin Aban: Narrated to us Sufyan Thawri from Jabir from Shabi from Masrooq that he said:

يَاأَيُّهَاالَّذِينَ آمَنُوااركَعُواوَاسْجُدُواوَاعْبُدُوارَبَّكُمْوَافْعَلُواالْخَيْرَلَعَلَّكُمْتُفْ

"I asked Abdullah (Ibn Masud), 'Did the Prophet (S) inform you how many caliphs will there be after him?' He replied, 'Yes, twelve caliphs. All of them will be from Quraish."

27 – Narrated to us Ja'far bin Muhammad bin Masroor: Narrated to us Husain bin Muhammad bin Aamir from Moalla bin Muhammad Basri from Ja'far bin Sulaiman from Abdullah bin Hakam from his father from Saeed bin Jubair from Abdullah bin Abbas that he said: The Messenger of Allah (S) said:

"Indeed, my caliphs and legatees and the divine proofs over the creatures after me shall be twelve. The first of whom is my brother and the last is my son. He was asked: O Messenger of Allah, who is your brother? He replied: Ali Ibne Abi Talib. Then he was asked: Who is your son? The very Mahdi who will fill the earth with justice and equity just as it would be fraught with injustice and oppression. By the One Who sent me as the giver of glad tidings even if a day remains from the tenure of the world, the Almighty Allah would definitely prolong that day to such an extent that he reappears in it. At that time Isa bin Maryam, the spirit of Allah will descend and pray behind him. And the earth shall be illuminated by his effulgence and his kingdom and power will stretch to the east and the west of the earth."

28 – Narrated to us Ali bin Abdullah Warraq ar-Raazi: Narrated to us Saad bin Abdullah: Narrated to us Haitham bin Abi Masrooq Nahdi from Husain bin Ulwan from Umar bin Khalid from Saad bin Tareef from Asbagh bin Nubatah from Abdullah bin Abbas that he said: I heard the Messenger of Allah (S) say:

"I, Ali, Hasan, Husain and nine (Imams) from the progeny of Husain are the purified and the infallible ones."

29 – Narrated to us Ahmad bin Hasan al-Qattan: Narrated to us Ahmad bin Yahya bin Zakariya al-Qattan: Narrated to us Bakr bin Abdullah bin Habib: Narrated to us Fadl bin Saqr Abdi: Narrated to us Abu Muawiyah from Amash from Abaya bin Rabi from Abdullah bin Abbas that he said: The Messenger of Allah (S) said:

"I am the chief of the prophets, Ali Ibne Abi Talib is the chief of successors. And my successors after me

are twelve. The first of them is Ali Ibne Abi Talib (a.s.) and the last is al-Qaim (a.s.)."

30 -Narrated to us Muhammad bin Hasan (r.a.): Narrated to us Muhammad bin Yahya al-Attar from Sahl Ibne Ziyad and Ahmad bin Muhammad bin Isa that they said: Narrated to us Hasan bin Abbas bin Harish ar-Raazi from Abi Ja'far the second, from his father from his ancestors that Amirul Momineen (a.s.) said: I heard the Messenger of Allah (S) say to his companions:

"Have faith in the Night of Power (Lailatul Qadr). Indeed it is for Ali Ibne Abi Talib (a.s.) and his eleven sons after him."

31 -Narrated to us my father (r.a.): Narrated to us Saad bin Abdullah from Ahmad bin Muhammad bin Isa and Muhammad bin Husain bin Abil Khattab and Muhammad bin Isa bin Ubaid and Abdullah bin Aamir bin Saeed from Abdur Rahman bin Abi Najran from Hajjaj Khashshab from Maroof bin Kharrabooz that he said: I heard Aba Ja'far (a.s.) say: The Messenger of Allah (S) said:

"The example of my Ahlul Bayt in this Ummah is only like the example of the stars in the sky, when one of the stars disappears another one appears."

32 - Narrated to us more than one of our associates: Narrated to us Abu Ali Muhammad bin Hammam: Narrated to us Abdullah bin Ja'far from Ahmad bin Hilal from Muhammad bin Abi Umair from Saeed bin Ghazwan from Abi Baseer from Abi Abdullah (a.s.) narrates from his forefathers that the Messenger of Allah (S) said:

"Surely Allah, Mighty and Glorified be He, chose Friday from the days, the the month of Ramadan from the months, the Night of Power ليةةالقدر from the nights, chose me from all the Prophets and chose Ali (a.s.) from me. He granted him (Ali) superiority over all the successors. From Ali (a.s.) He chose Hasan (a.s.) and Husain (a.s.) and from Husain (a.s.), He chose the successors from his descendants.

They (descendants) will dispel the distortion of the exaggerators غالينfrom the Quran,the plagiarism of the liars and the interpretation of the deviated ones. The ninth of them is their Qaim (a.t.f.s.) and he is their apparent and their concealed."

33 -Narrated to us Ahmad bin Muhammad bin Ziyad Hamdani (r.a.): Narrated to us Muhammad bin Maqil Qirmiseeni: Narrated to us Muhammad bin Abdullah Basri: Narrated to us Ibrahim bin Mihzam from his father from Abi Abdullah from his father from his ancestors from Ali (a.s.) that the Messenger of Allah (S) said:

"The Imams will be twelve from my Ahlul Bayt (a.s.). Allah, the High, will grant them my understanding, my knowledge and my wisdom and He will create them from my clay- طينت. Then woe unto the arrogant ones against them after me, who will break my relations concerning them. What is wrong with them (opponents)? May Allah not make them reach my intercession!"

34 - Narrated to us Muhammad bin Ibrahim bin Ishaq (r.a.): Narrated to us Muhammad bin Hammam

Abu Ali from Abdullah bin Ja'far from Hasan bin Musa Khashshab from Abi Muthanna Nakhai from Zaid bin Ali bin Husain bin Ali from his father Ali bin Husain (a.s.) from his father Husain bin Ali (a.s.) that he said: The Messenger of Allah (S) said:

"How can that people be destroyed whose foremost are me, Ali and eleven of my descendants, the possessors of signs and whose last is Masih, the son of Maryam. But between these two eras, he will be destroyed who is not from me and I am not from him."

35 – Narrated to us Ahmad bin Muhammad bin Yahya al-Attar (r.a.): Narrated to us my father from Muhammad bin Abdul Jabbar from Ahmad bin Muhammad bin Ziyad Azdi from Aban bin Uthman from Thabit bin Dinar from the Chief of the worshippers Ali bin Husain from the Chief of the martyrs Husain bin Ali from the Chief of the legatees Amirul Momineen Ali Ibne Abi Talib (a.s.) that he said: The Messenger of Allah (S) said:

"There will be twelve Imams after me. The first of them is you, O Ali and the last of them is the Qaim by whom Allah, the Mighty and Sublime will conquer the east and the west of the earth."

36 –Narrated to us Muhammad bin Ali Majilaway: Narrated to me my uncle Muhammad bin Abil Qasim from Ahmad bin Abi Abdullah Barqi: Narrated to me Muhammad bin Ali Qurashi: Narrated to me Abu Rabi Zahrani: Narrated to us Jareer from Laith bin Abi Sulaym from Mujahid that he said: Ibne Abbas said: I heard the Messenger of Allah (S) say:

"There is an angel of Allah named Dardaeel. He is having sixteen thousand wings and the distance between each wing is equal to that of the distance between the earth and the sky. One day a thought came to the mind of this angel that is there anything greater than the Almighty Allah? The Almighty Allah gave him the same number of wings again and now he had thirty-two thousand wings. Then the Almighty Allah ordered him to fly. So he continued to fly for fifty years but could not reach any end of the heavens. When he was tired, the Almighty Allah told him: O angel, come back to your original place, Our greatness is effective on all great things and there is no one greater than Me, nor can I be related to a particular place. Then the Almighty Allah confiscated his wings and expelled him from the rows of angels.

When Imam Husain (a.s.) was born on a Thursday night the Almighty Allah commanded the caretaker angel of hell to extinguish the fire as a mark of celebrating the birth of the son of the Prophet and told the caretaker of Paradise to decorate Paradise. Allah, the Mighty and Sublime also asked the Houries of Paradise to embellish themselves for the occasion. He instructed the angels to stand in organized rows as a mark of respect and recite glorifications and divine praises.

Archangel Jibraeel was directed that a thousand delegations of angels, each consisting of a thousand angels mounted on horses having black and white marks and decorated with rubies and jewels, must go and congratulate the Prophet. They must also be accompanied by angels, known as Ruhanis, holding trays of effulgence. Jibraeel was also told to inform the Prophet that the newborn should be named

‘Husain’.

He was also to tell the Prophet: O Muhammad, the evil people of your community mounted on the worst vehicles would slay Husain. Thus woe be to the killer, woe be to one who supports him and woe be to the one who shows the path of evil. I am aloof from the killer of Husain and he is away from My mercy because no crime would as dreadful as the killing Husain till the Judgment Day. On the Judgment Day Husain’s killer will enter Hell along with the polytheists. The Hell is eager to have the killer of Husain like the Paradise is desirous of righteous people.

Thus Jibraeel set out towards the earth but when he passed by Dardaeel he asked: O Jibraeel what matters have been decided with regard to the earth, tonight in the heavens? Is the doomsday near? Jibraeel said: No, a child is born in the house of Muhammad and the Almighty Allah has sent me to congratulate Muhammad on this occasion. Dardaeel said: O Jibraeel when you go to Muhammad tell him to request the Almighty to forgive me for the sake of this newborn, restore my wings and allow me to rejoin the ranks of the angels. Jibraeel came to the Messenger of Allah (S) and congratulated him as the Almighty Allah had commanded.

The Messenger of Allah (S) asked: would my people kill my son? ‘Yes,’ said Jibraeel. ‘They would not be from my community. I am immune from them. And the Almighty Allah is aloof from them. Jibraeel said: O Muhammad, I am also aloof from them. After that the Holy Prophet (S) came to Lady Fatima and congratulated her and also informed her about the killing of Husain, she began to cry and said: Alas, would this child had not been born. May Allah send the killer of Husain to hell.

The Holy Prophet (S) said: O Fatima, I guarantee hell for the killer of Husain. But your son will not be martyred till he does not father a son who would be an Imam from whose progeny would come the rest of the guiding Imams. Then he said: From the Imams is Ali the guide, then Hasan the guiding one, then Husain the helper, then Ali bin Husain, the helped one, then Muhammad bin Ali, the intercessor, then Ja’far bin Muhammad, the befitter, then Musa bin Ja’far, the trustworthy, then Ali bin Musa, the ar-Reza, then Muhammad bin Ali, the doer, then Ali bin Muhammad, the giver of peace, then Hasan bin Ali, the scholar and then the Qaim, behind whom Isa (a.s.) would pray.

On hearing this Lady Fatima stopped her lamentation. Then Jibraeel informed the Holy Prophet (S) about that angel and conveyed his request. Ibne Abbas says that the Messenger of Allah (S) took up Imam Husain (a.s.) who was wrapped in a cloth. Then gesturing to the heavens said: O Allah, for the sake of this newborn, rather for the sake of the right You have on his grandfather Muhammad, and Ibrahim and Ismail and Ishaq and Yaqoob, if there is any status of Husain bin Ali and Fatima in Your view, please forgive Dardaeel, restore his wings and admit him to the ranks of the angels once again.

Allah, the Mighty and Sublime accepted the request of the Holy Prophet (S) and forgave the mistake of this angel. Thus the distinguishing feature of this angel in Paradise is that he is the slave of Husain bin Ali (a.s.) and Fatima, daughter of the Messenger of Allah (S).”

37 –Narrated to us Muzaffar bin Ja'far bin Muzaffar bin Alawi Samarqandi (r.a.): Narrated to us Ja'far bin Muhammad bin Masud from his father: Narrated to us Muhammad bin Nasr from Hasan bin Musa Khashshab: Narrated to us Hakam bin Bohlool Ansari from Ismail bin Hammam from Imran bin Qurra from Abi Muhammad Madani from Ibne Uzaina from Aban bin Abi Ayyash that he said: Narrated to us Sulaym Ibn Qais Al–Hilali relates:

"I heard Ali (a.s.) say, "No verse from the Quran descended on the Messenger of Allah (S) but that he recited it for me and dictated it, while I jotted it down. He taught me its interpretation, its exegesis, its abrogating verse, its abrogated verse, its clear verse and its ambiguous verse. He prayed to Allah, Mighty and Glorified be He, that he should teach me its understanding and its memorization.

Consequently, I never forgot even one verse from the Book of Allah, nor the knowledge, which he dictated to me and I had written it down. He did not leave anything which Allah, Mighty and Glorified be He, taught him from the permissible and the prohibited, the commands and the prohibitions, the past and the present, obedience as well as defiance, but that he taught me and I memorized it. I did not forget even one word from them.

Then he placed his hand on my heart and prayed to Allah, Mighty and Glorified be He, that He should fill my heart with knowledge, understanding, wisdom and light. I did not forget any of these nor was there anything which I did not write." I asked, "O Messenger of Allah (S), do you fear forgetfulness for me afterwards?" He replied, "I do not fear for you forgetfulness or ignorance. Indeed, my Lord, mighty is His Majesty, has informed me that He has responded to my prayer for you and your partners, those who will follow you." I asked, "O Messenger of Allah (S)! Who are my partners after me?" He replied, "Those whom Allah, Mighty and Glorified be He, has accompanied with Himself and me in His verse

اطيعا اهلل .واطيعواالرسل لواولىار رمنكم...

"Obey Allah and obey the Messenger and the possessors of authority amongst you..."13

I inquired, "O Messenger of Allah (S)! Who are they?" He replied, "My successors till they reach unto me at the pond (of Kauthar). All of them are guides and guided. One who forsakes them will not harm them. They are with the Quran and the Quran is with them, neither it will separate from them, nor will they separate from it. Due to them my people will be helped, due to them they will receive rains, due to them calamity will be dispelled from them and their prayers will be accepted."

I requested, "O Messenger of Allah (S)! Name them for me." He rejoined, "This son of mine" and he placed his hand on the head of Hasan, "then this son" and he kept his hand on the head of Husain (peace be on them both), "then his son Ali, who will be born in your life, so convey my salaam to him and thus twelve (Imams) will be completed." I prayed, "May my father and my mother be sacrificed for

you, O Messenger of Allah (S), name each one of them for me." So, he named them one by one.

By Allah! O brother of Bani Hilal, amongst them, is the Mahdi of this people, Muhammad, the one who will fill the earth with justice and equity like it has been fraught with injustice. By Allah! Surely I know who will pay allegiance to him between the Rukn and the Maqaam (in Kaaba) and I know their names and their fathers and their tribes."

1. Surah Ghafir 40:4
2. Surah Buruj 85:1
3. Surah Shuara 26:227
4. Surah Taubah 9:100
5. Surah Waqiya 56:10-11
6. Surah Nisa 4:59
7. Surah Maidah 5:55
8. Surah Taubah 9:16
9. Surah Maidah 5:3
10. Surah Ahzab 33:33
11. Surah Taubah 9:119
12. Surah Hajj 22:77
13. Surah Nisa (4): verse 59

1 - Narrated to us Ja'far bin Muhammad bin Masroor (r.a.): Narrated to us Husain bin Muhammad bin Aamir from his uncle Abdullah bin Aamir from Muhammad bin Abi Umair from Abi Jamila Mufaddal bin Salih from Jabir bin Yazid Jofi from Jabir bin Abdullah Ansari that he said: The Messenger of Allah (S) said:

"Mahdi is from my descendants. His name is my name and his agnomen (Kunniyat) is my agnomen. He most closely resembles me in appearance and behavior than all other people. There will be occultation and confusion for him. So much so that people will deviate from their religion. Then a time will come when he would appear like a shooting star and he would fill up the earth with equity and justice just as it would be brimming with injustice and oppression."

2 - Narrated to us Muhammad bin Hasan (r.a.): Narrated to us Muhammad bin Hasan as-Saffar from Ahmad bin Husain bin Saeed from Muhammad bin Jumhur from Fadala bin Ayyub from Muawiyah bin Wahab from Abi Hamza from Abi Ja'far (a.s.) that he said: The Messenger of Allah (S) said:

"Blessed be those who are fortunate to live in the time of Qaim of my Ahlul Bayt. Those who will believe in him during his occultation and before his advent, who will love his friends and remain aloof from his enemies. Such people will be my closest ones and my friends on the Day of Judgment."

3 - Narrated to us Abdul Wahid bin Muhammad (r.a.): Narrated to us Abu Amr Balkhi from Muhammad bin Masud: Narrated to me Khalaf bin Hammad from Sahl bin Ziyad from Ismail bin Mehran from Muhammad bin Aslam Jabli from Khattab bin Musab from Sadeer from Abi Abdullah (a.s.) that he said:

The Messenger of Allah (S) said:

“Glad tidings for those who live till the time of the Qaim of my Ahlul Bayt and follow him before his advent. Those who, during his occultation, have faith in him and the Imams preceding him and will be aloof from their enemies for the sake of Allah, they shall be my friends and the most honorable persons of my Ummah.”

4 –Narrated to us my father and Muhammad bin Hasan and Muhammad bin Musa bin Mutawakkil –May Allah be pleased with them –they said: Narrated to us Saad bin Abdullah and Abdullah bin Ja’far Himyari and Muhammad bin Yahya al–Attar, all of them said: Narrated to us Ahmad bin Muhammad bin Isa and Ibrahim bin Hashim and Ahmad bin Abi Abdullah Barqi and Muhammad bin Husain bin Abil Khattab, all of them said: Narrated to us Abu Ali Hasan bin Mahboob Sarrad from Dawood bin Haseen from Abi Baseer from as–Sadiq Ja’far bin Muhammad from his ancestors that the Messenger of Allah (S) said:

“Mahdi is from my progeny. There is an occultation and perplexity for him, during which period communities will deviate. He will bring the relics of the prophets. At that time he would fill up the earth with justice and equity as it will be fraught with injustice and oppression.”

5 – Narrated to us Abdullah Wahid bin Muhammad bin Ubdus al–Attar Nishapuri: Narrated to us Ali bin Muhammad bin Qutaibah Nishapuri: Narrated to us Hamadan bin Sulaiman Nishapuri from Muhammad bin Ismail bin Bazee from Salih bin Uqbah from his father from Abi Ja’far Muhammad bin Ali al–Baqir from his father the Chief of the worshippers Ali bin Husain from his father, the Chief of the martyrs Husain bin Ali from his father the Chief of the legatees Amirul Momineen Ali Ibne Abi Talib (a.s.) that the Messenger of Allah (S) said:

“Mahdi is from my progeny. There will be occultation due to which people will fall into confusion and go astray. He will come with the relics of the prophets (a.s.) and fill the earth with equity and justice as it would have been fraught with injustice and oppression.”

6 –And from the same chain of narrators it is narrated from Amirul Momineen (a.s.) that he said: The Messenger of Allah (S) said:

“The best worship act is waiting for the reappearance.”

7 – Narrated to us Muhammad bin Musa bin Mutawakkil (r.a.): Narrated to us Muhammad bin Abi Abdullah Kufi: Narrated to us Muhammad bin Ismail Barmaki from Ali bin Uthman from Muhammad bin Furat from Thabit bin Dinar from Saeed bin Jubair from Ibne Abbas that he said: The Messenger of Allah (S) said:

“Ali Ibne Abi Talib (a.s.) is the Imam of my Ummah and my caliph on it after me. And from his progeny is the awaited Mahdi who will fill the earth with justice and equity as it would be fraught with injustice and tyranny. By the One who has sent me with truth, as the giver of glad tidings and a warner, those who will

be steadfast in faith upon him during his occultation will be more precious than red sulphur. Jabir Ibne Abdullah Ansari stood up and asked: O Messenger of Allah, is there occultation for the Qaim from your progeny? He replied: Yes, by my Lord, through him will Allah exalt those who believe and destroy those who disbelieve. O Jabir, it is one of the celestial matters and one of the secrets of Allah which is concealed from the people. Thus one who doubts in it, he in fact doubts in the matter of Allah, the Mighty and Sublime."

8 –Narrated to us Abul Hasan Muhammad bin Ali bin Shah Faqih Marwaruzi in Marwaruz: Narrated to us Abu Hamid Ahmad bin Muhammad bin Husain: Narrated to us Abu Yazid Ahmad bin Khalid Khalidi: Narrated to us Muhammad bin Ahmad bin Salih Tamimi: Narrated to us Muhammad bin Hatim Qattan from Hammad bin Amr from Imam Ja'far bin Muhammad from his father from his grandfather from Ali Ibne Abi Talib (a.s.) in a long tradition about the bequest of the Prophet (S) in which he mentions that the Holy Prophet (S) said to him:

"O Ali, know that, the faith is astonishing and certainty great of those who shall be there in the last period of time. There will be no prophet among them and Divine Proof will be hidden from them inspite of that they will believe in black upon white (writings/books)."

1 – Narrated to us my father and Muhammad bin Husain –May Allah be pleased with them – they said: Narrated to us Saad bin Abdullah and Abdullah bin Ja'far Himyari and Muhammad bin Yahya al–Attar and Ahmad bin Idrees, all of them from Muhammad bin Husain bin Abil Khattab and Ahmad bin Muhammad bin Isa and Ahmad bin Muhammad bin Khalid Barqi and Ibrahim bin Hashim, all of them from Hasan bin Ali bin Faddal from Thalaba bin Maimoon from Malik Juhani. And narrated to us Muhammad bin Hasan bin Ahmad bin Walid (r.a.): Narrated to us Muhammad bin Hasan al–Saffar and Saad bin Abdullah from Abdullah bin Muhammad Taylisi from Mundhir bin Muhammad bin Qaboos from Nazr bin Abi Sarri from Abi Dawood Sulaiman bin Sufyan Mustariq from Thalaba bin Maimoon from Malik Juhani from Harith bin Mughirah Nasri from Asbagh bin Nubatah (r.a.) that he said:

"I presented myself before Amirul Momineen Ali Ibne Abi Talib (a.s.) I saw that he was engrossed in some thought and marking with his blessed finger on the earth. I queried, 'O Amirul Momineen (a.s.)! What is the matter, I find you today in some perplexity, making signs on the earth, do you love this earth? He replied: I swear by Allah that it is not so. I have never befriended this world, rather I was reflecting about that son, the eleventh one from my progeny. He is the Mahdi (a.t.f.s.), who will fill the earth with justice and equity as it would be filled with injustice and tyranny.

There is an occultation for him in which some people will be deviated while others will be guided. I asked: O Amirul Momineen, would this come to pass? He replied: Yes, just as they are created and O Asbagh, I am telling you that they shall be the best of this Ummah with the righteous ones of this progeny. I asked: What will happen after that? He replied: After that Allah will do whatever He wants. He

alone is the master of intentions, aims and the final ends."

2 – Narrated to us my father and Muhammad bin Hasan and Muhammad bin Ali Jilaway – May Allah be pleased with them – they said: Narrated to us Muhammad bin Abil Qasim Majilaway from Muhammad bin Ali Kufi Qurashi Muqri from Nasr bin Muzahim Minqari from Umar bin Saad from Fudhail bin Khadij from Kumayl bin Ziyad Nakhai.# And narrated to us Muhammad bin Hasan bin Ahmad bin Walid (r.a.) from Muhammad bin Hasan as–Saffar and Saad bin Abdullah and Abdullah bin Ja'far Himyari from Ahmad bin Muhammad bin Isa and Ibrahim bin Hashim, all of them from Abdur Rahman bin Abi Najran from Asim bin Humaid from Abi Hamza Thumali from Abdur Rahman bin Jundab Fazari from Kumayl bin Ziyad Nakhai.

#And narrated to us Abdullah bin Muhammad bin Abdul Wahhab bin Nasr bin Abdul Wahhab Qurashi: Informed me Abu Bakr Muhammad bin Dawood bin Sulaiman Nishapuri: Narrated to us Musa bin Ishaq Ansari, the Qadi of Rayy: Narrated to us Abu Nuaym Zirar bin Surad Tamimi: Narrated to us Asim bin Humaid Hannat from Abi Hamza from Abdur Rahman bin Jundab Fazari from Kumayl bin Ziyad Nakhai. # And narrated to us Ahmad bin Ziyad bin Ja'far Hamadani: Narrated to us Ali bin Ibrahim bin Hashim from his father from Abdur Rahman bin Abi Najran from Asim bin Humaid from Abi Hamza Thumali from Abdur Rahman Ibne Jundab Fazari from Kumayl bin Ziyad Nakhai.

And narrated to us Shaykh Abu Saeed Muhammad bin Hasan bin Ali bin Muhammad bin Ahmad bin Ali bin Salt Qummi (r.a.): Narrated to us Muhammad bin Abbas Harwi: Narrated to us Abu Abdullah Muhammad bin Ishaq bin Saeed Said: Narrated to us Abu Hatim Muhammad bin Idrees Hanzali ar–Raazi: Narrated to us Ismail bin Musa Fazari from Asim bin Humaid from Abi Hamza Thumali from Abdur Rahman bin Jundab from Kumayl bin Ziyad Nakhai – (in another tradition Fudail bin Jadij has narrated from Kumayl) that he said:

"Once I saw Amirul Momineen (a.s.) in the mosque of Kufa, and when we completed our late evening prayer (i.e. Isha), he took me by his hands and came out of the Masjid. He did not say a word till we arrived at the rear part of Kufa. As he entered the desert, he heaved a sigh and said:

"O Kumayl, no doubt these hearts (i.e. minds) are containers, and the best of them are those who retain most. Remember from me what I say; people are of three categories: the learned men (of piety), the students on the path of salvation, and (the third one) the riffraff of the society, following every crowing of the crows, bending as the wind blows; never benefiting from the light of knowledge, nor finding a refuge with a strong supporter.

O Kumayl, knowledge is better than wealth; for knowledge guards you while you have to guard wealth; and wealth is diminished when spent, while knowledge grows and increases when you put it to use.

O Kumayl, to have liking and affinity for a learned man is the best way to entrench ones faith in Allah, it enables one to be obedient to Him during lifetime, and to be praiseworthy after one has died.

O Kumayl, dividend from wealth disappears with its loss, O Kumayl, the hoarders of wealth have died, while the learned men exist forever; their bodies have disappeared but their teachings and wisdom are ingrained in the hearts.

And then pointing to his chest said: Here is well-grounded, plentiful knowledge; I wish it had true recipients and adherents.

But unfortunately, some unscrupulous men of understanding have tried to misuse it, using religion as a weapon to earn the worldly gain, and seeking undue power by divine authority over Allah's creatures, abusing His bounties which He bestowed upon them. So the feeble-minded people accepted them as reliable; or took them as compliant with (divine) wisdom, discarding the true guardians of truth. (The truth is that) such people (who they have adopted as their guides) have no insight into its ramifications; with the result that with the slightest confusion, doubt enters their minds. Neither of them could be the true carrier of knowledge.

And then there are those with insatiable lust, easily misled by the pleasures of flesh, or enticed by accumulating wealth, not at all among those who care for religion. They very much resemble the grazing cattle. Thus knowledge dies with the death of such carriers.

Yet, the earth is never devoid of either a manifest divine power, or the one in concealment, ensuring that His clear signs are not lost. Surely, with those fewer people of enormous import, Allah protects His proof, till they succeed to transmit it further to their likes, and plant it deep in their hearts. They are the ones overwhelmed by the true knowledge of certitude, and have made it easy for themselves to tread on the path which men in luxury found difficult. They derive pleasure and enjoyment from things which repel the ignorant. Though they live on earth with their bodies, their souls hang unto the higher plane. They are the (true) representatives of Allah on His earth, the ones who invite (people) to His religion.

Alas! How keen I am to have sight of them! And I seek forgiveness from Allah for me and for you all."

And in the report of Abdur Rahman bin Jundab: "You may leave when you like,"

3 -Narrated to us Abu Saeed Muhammad bin Fadl bin Muhammad bin Ishaq Mudakkar in Nishapur: Narrated to us Abu Yahya Zakariya bin Yahya bin Harith Bazzaz: Narrated to us Abdullah bin Muslim Damishqi: Narrated to us Ibrahim bin Yahya Aslami Madani from Ammara bin Juwain from Abi Tufayl Aamir bin Wathila that he said:

"We witnessed the funeral prayer of Abu Bakr after that we gathered around Umar bin Khattab and paid allegiance to him and visited him in the masjid for some days, till we addressed him by the title of chief of believers. One day we were seated with him when a Jew, who imagined to be a descendant of Harun, brother of Musa (a.s.) came and stood before Umar and said: O chief of believers, who among you is most knowledgeable regarding the Sunnah of your Prophet and the Book of your Lord so that I can ask my questions? The narrator says: Umar pointed out towards Ali Ibne Abi Talib (a.s.).

The Jew said: O Ali, are you such? He replied: Yes, ask me whatever you want. The Jew said: I have three, three and one question. Ali (a.s.) said: Why don't you say that you have seven questions? He replied: If you reply the first three questions correctly I will ask the next three and if you reply to them also correctly I will ask the remaining one. But if you answer the first three questions wrongly, I will not ask any more questions. Ali (a.s.) asked: How would you know whether the replies I have given are right or wrong? The narrator says: The Jew put his hand inside his garment and took out an old book and said: I have inherited this book from my forefathers. It was dictated by Musa (a.s.) and written down by Harun (a.s.).

It contains replies to all the questions I am going to ask you. Ali (a.s.) said: If I reply to all your questions correctly, will you accept Islam? "Yes," he said, by Allah, if you reply to my questions I will immediately embrace Islam at your hands. Ali (a.s.) said: You may ask. He said: Which was the first stone to come down to the earth? Which was the first spring of water that gushed out on the earth? And which was the first tree that grew on the earth?

Ali (a.s.) said: O Jew, you people say that the first stone is that of Baitul Maqdas. It is a lie. The first stone is the Black Stone which came with Prophet Adam (a.s.) from Paradise. Which he placed at the Rukn of the House of Allah. People touch and kiss it and through it renew their covenant with Allah. The Jew said: By Allah, you are right. Ali (a.s.) said: Jews say that the first tree that grew on the earth is that of olive. It is a lie.

The first tree is that of Ajwa dates that came down with Adam (a.s.) and his wife. The Jew said: By Allah, you are right. Ali (a.s.) said: You people say that the first spring that gushed forth is the spring of Baitul Maqdas. You lie. The first spring is that in which the companion of Musa (a.s.) forgot the salted fish and when the water of the spring of life reached it, it became alive and swam away and Musa and his companion followed it and met Khizr. The Jew said: By Allah, you are right. Ali (a.s.) asked: Ask the next three questions? He said: How many just Imams are there after the Prophet in this nation?

What is the place of Muhammad in Paradise? And who all will stay with him in his house in Paradise? Ali (a.s.) said: O Jew, there are twelve Imams in this nation and their enemies cannot do them any harm. The Jew said: By Allah, You are right. Ali (a.s.) said: The house of Muhammad (S) in Paradise is in the Jannat of Adn. It is at the center of Paradise and nearest place to the throne of the Beneficent.

The Jews said: By Allah, You are right. Ali (a.s.) said: And those who will stay with him in his house are the twelve Imams. The Jew said: By Allah, You are right. Ali (a.s.) said: You may ask the remaining question also. He asked: For how many years will the successor of Prophet Muhammad (S) live? Would he have a natural death or will be murdered? Ali (a.s.) replied: O Jew, he would live for thirty years after the Prophet. This will be dyed with this. Saying this he pointed towards his beard and his blessed head. The narrator says: At that moment the Jew got up from his place and said: I bear witness that there is no god, except Allah; Muhammad is the messenger of Allah and you are the successor of the Messenger of Allah (S)."

4 – Narrated to us Muhammad bin Ali Majilaway (r.a.): Narrated to me my uncle Muhammad bin Abil Qasim from Ahmad bin Muhammad bin Khalid Barqi from Qasim bin Yahya from his grandfather Hasan bin Rashid from Abi Baseer from Muhammad bin Muslim from Abi Ja'far Muhammad bin Ali al–Baqir from his father Ali bin Husain from his father Husain bin Ali from his father Amirul Momineen (a.s.) that he said:

"The Almighty Allah has concealed four things in four things. He has concealed His pleasure in His obedience, so do not consider His obedience insignificant. Perhaps what you think is insignificant, in that lies His pleasure and you may know about it. He conceals His anger in His disobedience. So do not consider something unimportant in His disobedience. It is possible that the disobedience in which you are indulging not considering it serious, His anger lies in that only and you may not be aware of it.

And He conceals His acceptance in supplication. So do not consider any supplication unimportant. It is possible that His acceptance is there in this supplication only and you are unaware about it. And He conceals His Wali (friend/saint) among His servants. So do not consider any person as lowly. It is possible that only he may be the Wali of Allah and you may not be aware of it."

5 –Narrated to us my father and Muhammad bin Hasan –May Allah be pleased with them – they said: Narrated to us Saad bin Abdullah and Muhammad bin Yahya al–Attar and Ahmad bin Idrees, all of them from Ahmad bin Abi Abdullah Barqi and Yaqoob bin Yazid and Ibrahim bin Hashim, all of them from Ibne Faddal from Aymun bin Muhriz Hadhrami from Muhammad bin Sama–a Kindi from Ibrahim bin Abi Yahya Madyani from Abi Abdullah (a.s.) that he said:

"After the death of Abu Bakr when people paid allegiance to Umar a young Jew came to him in the Masjid and greeted him, while people also sat around Umar. The young man from Jews said: O chief of believers, who among you is most knowledgeable regarding the Sunnah of your Prophet and the Book of your Lord? Guide me to him. Umar pointed out towards Ali Ibne Abi Talib (a.s.).

The Jew turned to Ali (a.s.) and said: O Ali, are you such? He replied: Yes. The Jew said: I have three, three and one question. Ali (a.s.) said: Why don't you say that you have seven questions? He replied: No, if you reply the first three questions correctly I will ask the remaining. But if you answer the first three questions wrongly, I will not ask any more questions. Ali (a.s.) said: If I reply correctly do you have the capability to understand that it is right?

That young man was a Rabbi and in the view of the Jews he was a descendant of Harun bin Imran, the brother of Musa (a.s.). He said: Yes. Amirul Momineen (a.s.) said: You swear by Allah, besides whom there is no deity, that if I reply to your questions correctly you will embrace Islam and give up Judaism. The Jew took the oath and said: I am in search of truth and submission. Ali (a.s.) said: You may ask so that you may be informed. He said: Which was the first tree that grew on the earth? Which was the first spring of water that gushed out on the earth? And which was the first stone to come down to the earth?

Ali (a.s.) said: Jews say that the first tree that grew on the earth is olive. It is a lie. The first tree is Ajwa

dates that came down with Adam (a.s.) and his wife. It is from which all the date trees have grown. As for your question about the first spring that burst forth on the earth, Jews think that it is the spring of Baitul Maqdas. You lie.

The first spring is that in which the companion of Musa (a.s.) forgot the salted fish and when the water of the spring of life reached it, it became alive. And there is no dead that comes in contact with the water of this spring but it becomes alive. Khizr was leading the expedition of Dhulqarnain which was searching for this spring. He found it and drank from it and Dhulqarnain could not find it. As for your question that which is the first stone that came to the earth, the Jews think that it is the stone of Baitul Maqdas. It is a lie. The first stone is the Black Stone that which came with Prophet Adam (a.s.) from Paradise. Which he placed at the Rukn of the House of Allah where people kiss it. It was initially whiter than snow but due to the sins of human beings it has become black.

The Jews asked: Tell me, how many guiding and guided Imams are there in this nation, whose opponents cannot harm their Imamate? What is the place of Muhammad in Paradise? And who all from the Ummah will stay with him in his house in Paradise? Ali (a.s.) said: As for your question that how many guiding and guided Imams are there in this nation, whose opponents cannot harm their Imamate, there are twelve Imams in this nation and each of them is guided and the guiding. And their enemies cannot do them any harm.

As for your question that what is the place of Muhammad in Paradise? Well, his place is the best and most respectable in Paradise, that is the Adn Paradise. As for your question that who all from the Ummah will stay with him in his house in Paradise? It is the same twelve guiding Imams.

The young man said: By Allah, You are right. Ali (a.s.) said: The house of Muhammad (S) in Paradise is in the Jannat of Adn. It is at the center of Paradise and nearest to the throne of the Beneficent. The Jews said: By Allah, You are right. Ali (a.s.) said: And those who will stay with him in his house are the twelve Imams. The Jew said: By Allah, besides whom there is no god, you are right. It is just as mentioned in the scroll dictated by Musa (a.s.) and written by the hand of Harun (a.s.). Then he asked: For how many years will the successor of Prophet Muhammad (S) live? Would he have a natural death or will be murdered? Ali (a.s.) replied: Woe be unto you, O Jew, I am the successor of Muhammad (S) and I would live for thirty years after him. Neither a day less nor a day more.

This will be dyed with this. Saying this he pointed towards his beard and his blessed head. The narrator says: At that moment the Jew got up from his place and said: I bear witness that there is no god, except Allah; Muhammad is the messenger of Allah and you are the successor of the Messenger of Allah (S). Then a man who shall be more wretched than the killer of the she-camel of Prophet Salih (a.s.), would strike my head due to which my beard will be dyed in my blood. After that he wept much. The Jew youth came forward and said: I testify that there is no god, except Allah, and Muhammad is the messenger of Allah [and you are the successor of the Messenger of Allah (S)].

Abu Ja'far Abadi said: In a rafa'u tradition – that the Imam said: All the people of Medina confess that this boy was the most knowledgeable among the Jews like his father."

6 – Narrated to us Muhammad bin Ali Majilaway (r.a.): Narrated to us Muhammad bin Abil Qasim from Ahmad bin Muhammad bin Khalid Barqi from his father from Abdullah bin Qasim Hayyan Sarraj from Dawood bin Sulaiman Ghassani from Abi Tufayl that he said:

"We witnessed the death of Abu Bakr and the allegiance to Umar while Ali (a.s.) sat in a corner. Just then a well dressed young Jew, who was a descendant of Harun (a.s.), came to Umar and stood before him said: O chief of believers, are you the most knowledgeable in this community regarding the Sunnah of your Prophet and the Book of your Lord? Umar continued to look down. He said: I am addressing you.

Then he repeated his question. Umar said: What concern you have with this? The boy said: I am in search of truth and I am having doubts about my religion. Umar pointed to Ali Ibne Abi Talib (a.s.) and said: This young man is such. The Jew asked: Who is that young man? Umar said: He is Ali Ibne Abi Talib, the cousin of the Messenger of Allah (S), father of Hasan and Husain, sons of the Messenger of Allah (S) and husband of Fatima, daughter of the Messenger of Allah (S). The Jew came to Ali (a.s.) and said: O Ali, are you such? He replied: Yes. The Jew said: I have three, three and one question. Ali (a.s.) said: O Harooni, why don't you say that you have seven questions?

He replied: No, if you reply the first three questions correctly I will ask the remaining. But if you answer the first three questions wrongly, I will not ask any more questions. Ali (a.s.) said: If I reply correctly would you enter my faith? The young man said: That is why I have come to you. Ali (a.s.) said: Ask what you like. The young man said: Which was the first drop of blood to fall on the earth? Which was the first spring of water that gushed out on the earth?

And which was the first thing that grew on the earth? When Amirul Momineen (a.s.) replied to all the question he said: Now tell me the next three. Who are the just Imams after Prophet Muhammad (S)? In which Paradise would Prophet Muhammad reside? And who would stay with him? Ali (a.s.) said: O Harooni, there are twelve caliphs and just Imams of Prophet Muhammad (S). Opposition of the people will not be able to discourage them and they will not fear the adversaries.

They shall be more steadfast on the religion of Allah than a mountain. Muhammad (S) will be in Adn Paradise and the very twelve will live with him. The Jew said: By Allah, besides whom there is no god, you are right. It is same as my uncle Musa (a.s.) dictated to my father, Harun (a.s.). Tell me one more thing. He asked: For how many years will the successor of Prophet Muhammad (S) live after the passing away of the Prophet?

Would he have a natural death or will be murdered? Imam (a.s.) said: O Harooni, after the passing away of Prophet Muhammad (S) he would live for thirty years. Neither a day more nor a day less. Then he will be hit on the head. Saying this he pointed to his head. And his beard will be dyed in the blood of his head. Hearing this, the Harooni screamed and tore his collar.

Then he said: I testify that there is no god, except Allah. He is One and without a partner. Muhammad is His servant and messenger and you are his successor. People should confess to your greatness and not that they should dominate you. They must confess to your excellence instead of weakening you. The narrator says: After that Ali (a.s.) took him home and imparted the knowledge of religion to him."

7 – Narrated to us my father (r.a.): Narrated to us Abdullah bin Ja'far Himyari from Muhammad bin Isa from Abdur Rahman bin Abi Hashim from Ibne Abi Yahya Madyani from Abi Abdullah (a.s.) that he said:

"A Jew came to Umar and asked him some questions. Umar sent him to Ali (a.s.). He asked Ali (a.s.): Tell me how many just Imams there will be after your prophet? In which Paradise your prophet will be? And who all will stay with him there? Ali (a.s.) said: O Harooni, there will be twelve just Imams after Prophet Muhammad (S) and they will be such that the opposition of the people will neither discourage them nor make them afraid. They shall be more steadfast on the religion of Allah than a mountain. Muhammad (S) will be in Adn Paradise and these twelve will live with him. The Jew accepted Islam and said: In this gathering you are better than this man (Umar), you are the highest and no one is more excellent than you."

8 –Narrated to us my father and Muhammad bin Hasan –May Allah be pleased with them – they said: Narrated to us Saad bin Abdullah from Muhammad bin Husain bin Abil Khattab from Hakam bin Miskeen Thaqafi from Salih bin Uqbah from Ja'far bin Muhammad (a.s.) that he said:

"When Abu Bakr died after making Umar the caliph, one day Umar was sitting in the masjid when a man came and said: O master of believers, I am a Jew and the greatest scholar among them. I want to ask you a few things. If you answer them correctly I will accept Islam. Umar asked: What are those things? He said: I will ask three, three and one questions.

You may answer the questions yourself or send me to anyone among your people who is more knowledgeable than you. Umar said: This young man (Ali) will reply to your questions. Ali (a.s.) came to the Jew and said: Why are you saying that you will ask three, three and one question? Why don't you say that you will ask seven questions? He replied: If you cannot reply the first three questions I will not ask the remaining. Ali (a.s.) said: If I reply will you accept Islam? "Yes," he said. Ali (a.s.) said: You may ask.

He said: Which was the first stone to come down to the earth? Which was the first spring of water that gushed out on the earth? And which was the first tree that grew on the earth? Ali (a.s.) said: O Jew, you people say that the first stone is that of Baitul Maqdas. It is a lie. The first stone is the one which came with Prophet Adam (a.s.) from Paradise. The Jew said: You are right. The same thing is mentioned in the scroll that Prophet Musa (a.s.) dictated to Harun (a.s.). Ali (a.s.) said: You people say that the first spring that gushed forth is the spring of Baitul Maqdas. You lie.

The first spring is that in which Yusha bin Nun washed the fish and the water Khizr (a.s.) drank, and one who drinks this water never dies. The Jew said: You are right. The same was dictated by Musa (a.s.) to

Harun (a.s.). Ali (a.s.) said: You people say that the first tree that grew on the earth is olive. You lie. The first tree is Ajwa that came down with Adam (a.s.). The Jew said: You are right. The same was dictated by Musa (a.s.) to Harun (a.s.). Ali (a.s.) asked: What are the next three questions?

He said: How many rightful Imams are there in this nation, whom the opponents will not be able to discourage? He replied: They are twelve. The Jew said: You are right. The same was dictated by Musa (a.s.) to Harun (a.s.). Now tell me in which Paradise your prophet will be? Imam (a.s.) said: He will be in Adn Paradise. The Jew said: You are right. The same was dictated by Musa (a.s.) to Harun (a.s.). Now tell me who all will stay with him? Imam (a.s.) said: The twelve Imams. The Jew said: You are right. The same was dictated by Musa (a.s.) to Harun (a.s.).

Imam Ali (a.s.) said: What is your seventh question? He asked: For how many years will the successor of Prophet Muhammad (S) live? He replied: Thirty years. He asked: Would he have a natural death or will be murdered? Imam (a.s.) said: He will be assassinated. He would be hit on the head and his beard will be dyed in blood. The Jew said: You are right. The same was dictated by Musa (a.s.) to Harun (a.s.). [Then he embraced Islam].

9 – Narrated to us Muhammad bin Hasan (r.a.): Narrated to us Ahmad bin Idrees: Narrated to us Ja'far bin Muhammad bin Malik Fazari Kufi: Narrated to me Ishaq bin Muhammad Sairafi from Abi Hashim from Furat bin Ahnaf from Saad bin Tareef from Asbagh bin Nubatah from Amirul Momineen (a.s.) that he mentioned the Qaim and said:

"He shall be in occultation till the ignorant say: What need does Allah have for Aale Muhammad?"

10 – Narrated to us my father and Muhammad bin Hasan – May Allah be pleased with them – they said: Narrated to us Saad bin Abdullah from Ahmad bin Muhammad bin Isa and Muhammad bin Husain bin Abil Khattab and Haitham bin Abi Masruq Nahdi from Hasan bin Mahboob from Hisham bin Saalim from Abi Ishaq Hamadani: Narrated to me a reliable person from our associates that he heard Amirul Momineen (a.s.) say:

"O Allah do not leave Your earth devoid of Your Proof on Your creatures, either manifest or hidden so that Your arguments and Proofs are not invalidated."

11 –Narrated to us my father (r.a.): Narrated to us Saad bin Abdullah: Narrated to us Harun bin Muslim from Saadaan from Masada bin Sadaqah from Abi Abdullah from his forefathers from Ali (a.s.) that he said from the pulpit of Kufa Masjid:

"O Allah, it is necessary that Your earth does not remain devoid of Your Proof on Your creatures, who may guide the people to Your religion and who teaches Your religion, so that Your argument is not rendered invalid and those who follow Your saints may not be misguided after having received guidance, whether this Proof is seen and not be obeyed or is hidden and the enemies are lying in ambush for him and he is himself hidden from the view of the people while his knowledge will not be hidden from the

people and his laws are firm in the hearts of the believers and they act upon them."

12 – Narrated to us Husain bin Ahmad bin Idrees (r.a.): Narrated to us my father from Ja'far bin Muhammad bin Malik Fazari from Abbad bin Yaqoob from Hasan bin Hammad from Abil Jarud from Yazid bin Tomah that he said: I heard Amirul Momineen (a.s.) say regarding the way people will search for the Imam:

"As if I can see you bleating like cattle; searching for pasture, but in vain."

13 – Narrated to us Ali bin Ahmad bin Muhammad bin Musa bin Imran (r.a.): Narrated to us Muhammad Ibne Abi Abdullah Kufi: Narrated to us Saad bin Abdullah from Muhammad bin Abdul Hameed and Abdus Samad bin Muhammad, all of them from Hannan bin Sadeer from Ali bin Hazawwar from Asbagh bin Nubatah that he said: I heard Amirul Momineen (a.s.) say:

"The master of this affair is that same wandering, homeless and lonely one."

14 – Narrated to us Muhammad bin Ahmad Shaibani (r.a.): Narrated to us Muhammad bin Ja'far Kufi: Narrated to us Sahl bin Ziyad Adami: Narrated to us Abdul Azeem bin Abdullah Hasani (r.a.) from Muhammad bin Ali bin Musa bin Ja'far bin Muhammad bin Ali bin Husain bin Ali Ibne Abi Talib (a.s.) from his father from his ancestors from Amirul Momineen (a.s.) that he said:

"For our Qaim there is an occultation, which shall be prolonged. As if I can see the Shias resembling quadrupeds searching for pasture but being unable to find it. Know that, whosoever from them remains firm on his religion and whose heart is not hardened due to the prolonging of occultation, then he shall be with us in our rank on the Day of Judgment. Then he said: When our Qaim arises, he would not have the allegiance of anyone upon his neck, therefore his birth shall be secret and he himself shall be in occultation."

Narrated to us Ali bin Ahmad bin Musa (r.a.): Narrated to us Muhammad bin Ja'far Kufi from Abdullah bin Musa Ruyani from Abdul Azeem bin Abdullah Hasani from Muhammad bin Ali ar-Reza from his father from Amirul Momineen (a.s.) exactly the same above tradition.

15 – Narrated to us Ali bin Abdullah Warraq: Narrated to us Saad bin Abdullah from Ibrahim bin Hashim from Ishaq bin Muhammad Sairafi [from Hisham] from Furat bin Ahnaf from Asbagh bin Nubatah that he said: Qaim was (a.s.) mentioned in presence of Amirul Momineen (a.s.) and he said:

"Indeed he shall go into occultation till the ignorant will say: For the Almighty Allah there is no need of Aale Muhammad."

16 – Narrated to us Ahmad bin Ziyad bin Ja'far Hamadani (r.a.): Narrated to us Ali bin Ibrahim bin Hashim from his father from Ali bin Mabad from Husain bin Khalid from Ali bin Musa ar-Reza from his father Musa bin Ja'far from his father Ja'far bin Muhammad from his father Muhammad bin Ali from his father Ali Ibne Husain from his father Husain bin Ali from his father Amirul Momineen Ali Ibne Abi Talib

(a.s.) that he said:

“Your ninth descendant, O Husain is the same one who will rise with the truth (Qaim bil Haqq) and the one who will expound the religion and spread justice.” Husain asked: O Amirul Momineen, will this actually come to pass? He replied: Yes, by the one who sent Muhammad with prophethood, and chose him over all the people; but it will be after occultation and confusion during which period none shall remain steadfast and firm in his faith except the sincere ones, who have the soul of certainty. They are the ones from whom Allah, the Mighty and Sublime has taken oath on our Wilayat and has guarded faith in their hearts and supported them through the Holy Spirit.”

17 –Narrated to us my father (r.a.): Narrated to us Ali bin Ibrahim from his father from Muhammad bin Sinan from Ziyad Makfoof from Abdullah bin Abi Uqbah, the poet that he said: I heard Amirul Momineen Ali Ibne Abi Talib (a.s.) say regarding the way people will search for the Imam:

“As if I can see you running like camels, searching for pasture in vain.”

18 – Narrated to us my father and Muhammad bin Hasan – May Allah be pleased with them – they said: Narrated to us Saad bin Abdullah from Muhammad bin Husain bin Abil Khattab from Muhammad bin Sinan from Abil Jarud Ziyad bin Mundhar from Abdullah bin Abi Uqbah the poet, that he said: I heard Amirul Momineen (a.s.) say regarding the way people will search for the Imam:

“As if I can see you roving around like camels, searching for pasture, but unable to find it.”

19 – Narrated to us Muhammad bin Hasan (r.a.) – May Allah be pleased with them – they said: Narrated to us Muhammad bin Yahya al–Attar from Sahl Ibne Ziyad Adami and Ahmad bin Muhammad bin Isa that they said: Narrated to us Hasan bin Abbas Harish ar–Raazi from Abi Ja’far Muhammad bin Ali, the second, from his ancestors (a.s.) that Amirul Momineen (a.s.) said to Ibne Abbas:

“The grand night (Lailatul Qadr) comes every year. And it is on this night that the commands of Sunnah come down; and after the Messenger of Allah (S) these commands come down to his successors. Ibne Abbas asked: Who are those successors? He replied: I am, and after me, the eleven narrating Imams from my progeny [who will narrate traditions from the Messenger of Allah (S)].”

Narration of the scroll regarding the names of Imams, names of their mothers, and that the twelfth of them will be the Qaim.

1 – Narrated to us Muhammad bin Ibrahim bin Ishaq Taliqani (r.a.): Narrated to us Hasan bin Ismail: Narrated to us Abu Amr and Saeed bin Muhammad bin Nasr al–Qattan: Narrated to us Abdullah bin Muhammad Salmi: Narrated to us Muhammad bin Abdur Rahman: Narrated to us Muhammad bin Saeed bin Muhammad: Narrated to us Abbas bin Abi Amr from Sadaqah bin Abi Musa from Abi Nazra that he said:

“When the last moments of Imam Muhammad Baqir (a.s.) approached, he summoned his son, Imam Ja’far Sadiq (a.s.) and took the oath of Imamate from him. The brother of Imam Muhammad Baqir (a.s.), Zaid bin Ali bin Husain said: O Brother, why don’t you let the matter proceed like in the case of Imam Hasan (a.s.) and Imam Husain (a.s.)? The Imam said: Abul Hasan, Imamate is not transferred by emulation and it is not given from one to another by way of a custom. It is one of the decided proofs of the Almighty.

Then the Imam called for Jabir bin Abdullah and said: O Jabir, narrate to me the tradition about what you saw in the scroll of Fatima. Jabir said: Yes, O Abu Ja’far, one day I went to the house of Fatima to offer greetings at the birth of Imam Hasan (a.s.). I saw in the hands of Fatima, a scroll in a white binding. I asked: O chief of the ladies, what scroll is this? She said: It contains the names of the Imams from my progeny. I said: Can I see it? She replied: Only the Prophet, the successor of the Prophet and his Ahlul Bayt (a.s.) can touch this scroll. If this restriction had not been there I would have given it to you. But I can permit you to see it without touching it.

Jabir says: I read this scroll. It was written therein: Abul Qasim Muhammad bin Abdullah Mustafa, whose mother is Amina binte Wahab, Abul Hasan Ali Ibne Abi Talib al-Murtuza, whose mother is Fatima binte Asad bin Hashim bin Abde Manaf, Abu Muhammad Hasan bin Ali al-Birr, Abu Abdullah Husain bin Ali Taqi, both of whose mother is Fatima binte Muhammad, Abu Muhammad Ali bin Husain al-Adl whose mother is Shaharbano binte Yazdjird Ibne Shahanshah, Abu Ja’far Muhammad bin Ali al-Baqir whose mother is Umme Abdullah binte Hasan bin Ali Ibne Abi Talib (a.s.), Abu Abdullah Ja’far bin Muhammad as-Sadiq whose mother is Umme Farwa binte Qasim bin Muhammad bin Abu Bakr, Abu Ibrahim Musa bin Ja’far Thiqa whose mother is a slave wife named Hamida, Abul Hasan Ali bin Musa ar-Reza whose mother is a slave wife named Najma, Abu Ja’far Muhammad bin Ali Zaki whose mother is a slave wife named Khizran, Abul Hasan Ali bin Muhammad Amin whose mother is Susan the maid, Abu Muhammad Hasan bin Ali Rafiq whose mother is Samana the maid and her patronym was Ummul Hasan, Abul Qasim Muhammad bin Hasan, the proof of Allah on the creatures whose mother is Narjis the maid slave; peace of Allah be on them all.”

The author says: The name of the Qaim is mentioned in this tradition but in the coming chapters we will mention traditions that prohibit pronouncing the name of the Qaim, Insha Allah.

And he passed it to Fatima (s.a.) who showed it to Jabir bin Abdullah Ansari. Jabir read and copied it and informed about it to Abu Ja’far Muhammad bin Ali al-Baqir (a.s.) later on.

1 -Narrated to us my father and Muhammad bin Hasan -May Allah be pleased with them - they said: Narrated to us Saad bin Abdullah and Abdullah bin Ja’far Himyari, all of them from Abil Hasan Salih bin Abi Hammad and Hasan bin Tareef, all of them from Bakr bin Salih and narrated to us my father and Muhammad bin Musa bin Mutawakkil and Muhammad bin Ali Majilaway; and Ahmad bin Ali bin Ibrahim;

and Hasan bin Ibrahim bin Natana; and Ahmad bin Ziyad Hamadani – May Allah be pleased with them – they said: Narrated to us Ali bin Ibrahim from his father Ibrahim bin Hashim from Bakr bin Salih from Abdur Rahman bin Saalim from Abi Baseer from Abi Abdullah (a.s.) that he said:

"My father (a.s.) said to Jabir Ibn Abdullah Ansari, 'I have some work with you. So, when is it possible for you to give me some time that I may ask you something?' Jabir replied, 'Whenever you wish.' Thus, when my father (a.s.) met him in privacy, he asked him, "O Jabir! Inform me about the Tablet which you saw in the hand of my mother, Fatima, the daughter of the Messenger of Allah (S) and what did she tell you as to what was written in it?"

Jabir replied, 'I hold Allah as Witness that I went to visit your mother, Fatima (a.s.) during the lifetime of the Messenger of Allah (S) to congratulate her for Husain's (a.s.) birth. I saw in her hand a green Tablet, which I thought to be of emerald and its writing was as bright as sunlight. I asked her, 'May my parents be sacrificed for you, O daughter of Allah's Messenger (S)!

What is this Tablet?' She (s.a.) replied, 'This is the Tablet, which Allah, to whom belong might and majesty, has gifted to the Messenger of Allah (S). In it is the name of my father, the name of Ali, the name of my two sons and the names of the successors from my progeny. In turn, my father gave it to me that I may rejoice through it.'

Jabir said, 'Thus, your mother Fatima (a.s.) gave it to me. I read it and copied it.' My father (a.s.) asked, 'O Jabir! Can you show it (the copied manuscript) to me?' He replied in the affirmative. My father (a.s.) accompanied Jabir to his house where he took out a scroll of parchment and gave it to my father he said, 'I hold Allah as Witness that this is what I saw written in the Tablet:

In the Name of Allah, the Beneficent, the Merciful. This is a Book from Allah, the Mighty, the Wise to Muhammad, His light, His ambassador, His veil and His proof. The trustworthy spirit (Jibraeel) has descended with it from the Lord of the worlds. O Muhammad! Magnify my names, be grateful for My bounties and do not deny My endowments. Verily I am Allah, there is no god but Me, the Destroyer of the oppressors, the Degrader of the tyrants and the Establisher of the Day of Judgment.

Verily I am Allah, there is no god but Me. Whoever expects grace from other than Me or fears other than My justice and My punishment, I will punish him in such a way that I will not punish anybody in this manner in the worlds. Hence, worship only Me and rely only on Me. Indeed, I did not raise a messenger, completed his days and terminated his duration but that I appointed for him a successor. Certainly, I made you superior over all other Prophets and made your successor superior over all other successors. After him, I honored you with your two grandsons, Hasan and Husain.

I made Hasan the mine of My knowledge after the end of the days of his father and I made Husain the treasure chest of My revelation, I honored him with martyrdom and sealed it for him with eternal bliss. So, he is the best of the martyrs and the highest of them in grade before Me. I have placed My perfect word with him and the complete proof near him. Through his progeny, I shall reward and punish.

The first of them is the chief of the worshippers and the adornment of My past friends, then his son (Muhammad) who resembles his grandfather al¬Mahmood1, the splitter of My knowledge and the mine of My wisdom. Soon, those who doubt concerning his son Ja'far will be destroyed.

He who rejects him has rejected Me. I speak the truth, I will indeed honor the position of Ja'far and make him happy vis–à–vis his Shias, his helpers and his friends. After him, I have selected Musa and there will be a blinding, dark corruption so that the spark of My obedience is not terminated, My proof is not hidden and My friends are not afflicted with misfortune. Beware! Whoever denies even one of them has denied My bounty. Whoever changes one verse from My Book, then indeed has attributed a lie unto Me.

Then woe unto the liars, the deniers with the termination of the duration of My servant, My beloved and My chosen one, Musa. Verily, the one who denies the eighth is as if he has denied all My friends (Imams). Ali is My friend, My helper and the one upon whom I have placed Prophethood's burden of proof and conferred upon him mastership. An arrogant devil2 will murder him. He will be buried in a city, which the righteous servant3 has built, next to the worst of My creatures. I speak the truth, I will soothe his eyes with Muhammad, his son and his successor after him. He is the heir of My knowledge, the mine of My wisdom, the place of My joy and My proof upon My creatures.

None shall believe in him but that the paradise will be his abode and I will allow him to intercede for seventy of his family members, even if all of them are eligible for hell. I will complete his bliss with his son Ali, My friend, My helper, My witness amongst My creatures and My trustee upon My revelation. From him, I will bring forth Hasan, the caller to My path and the treasurer of My knowledge. Thereafter, I will complete this (chain of Imamate) with his son, the perfection of Musa, the mercyfor the worlds. He will possessد.م.ح.م.

brightness of Isa and the patience of Ayyub. Soon, My friends will be humiliated in his time and their heads will be gifted as trophies like the heads of the Turks and the Dailamites. They will be killed, they will be burnt, they will live in a state of fear, terror and trepidation. The earth will be colored with their blood and wailing and sobbing will be commonplace among their womenfolk. They are My true friends! Through them I will repel all blinding and dark mischief, remove the earthquakes and do away with the burdens and the chains.

أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ ۖ وَأُولَٰئِكَ هُمُ الْمُهْتَدُونَ

They are those upon them is the blessings of their Lord and mercy. And they are the guided ones. 4

Abdur Rahman bin Salim says: Abu Baseer says, 'If you do not hear in your time anything but this tradition, it will suffice for you. Hence, conceal it except from those who are worthy of it.'

2 – Narrated to us Ali bin Husain bin Shazawiya Moaddab; and Ahmad bin Harun al–Qadi – May Allah be pleased with them – they said: Narrated to us Muhammad bin Abdullah bin Ja'far Himyari from his father from Ja'far bin Muhammad bin Malik Fazari Kufi from Malik Saluli from Durust bin Abdul Hameed from Abdullah bin Qasim from Abdullah bin Jabala from Abi Safatij from Jabir Jofi from Abi Ja'far Muhammad bin Ali al–Baqir (a.s.) from Jabir bin Abdullah Ansari that he said:

"One day I came to Lady Fatima (s.a.) and before her was a tablet from which an amazing light emanated. There were twelve names in this tablet. Three on the outer side and three on the inner, three in the end and three in one direction. Thus there were twelve names in all. I asked: Whose names are these? She replied: These are the respected names of successors, the first of whom is my cousin, and eleven shall be from my progeny. The last of them will be Qaim, bliss of Allah be on them all. Jabir says: I saw the name of Muhammad at three places and Ali at four places."

3 –And narrated to us Ahmad bin Muhammad bin Yahya al–Attar (r.a.): Narrated to me my father from Muhammad bin Husain bin Abil Khattab from Hasan bin Mahboob from Abil Jarud from Abi Ja'far (a.s.) from Jabir bin Abdullah Ansari that he said:

"One day I came to Fatima (s.a.) and before her was a tablet inscribed with the names of successors from her progeny. I counted twelve names, the last of whom was al–Qaim. There were three Muhammads and four Alis – bliss of Allah be on them all."

4 – And narrated to us Abu Muhammad al–Hasan bin Hamza Alawi (r.a.): Narrated to us Abu Ja'far Muhammad bin Husain bin Durust Sarrawi from Ja'far bin Muhammad bin Malik that he said: Narrated to us Muhammad bin Imran Kufi from Abdur Rahman bin Abi Najran; and Safwan bin Yahya from Ishaq Ibne Ammar from Abi Abdullah as–Sadiq (a.s.) that he said:

"O Ishaq, shall I give you a glad tiding? I said: Please do, may I be sacrificed on you, O son of Allah's Messenger. The Imam said: I saw in the scroll dictated by the Messenger of Allah (S) and written by Amirul Momineen (a.s.) the following:

"In the Name of Allah, the Beneficent, the Merciful. This is a Book from Allah, the Mighty, the Wise…and then he narrated the tradition (of tablet) mentioned above exactly except that at the end there is the sentence:

Then Imam Ja'far Sadiq (a.s.): O Ishaq, this is the religion of the angels and messengers. Protect it from those unworthy of it. May Allah protect you and reform your children. Then he said: One who has recognized this (religion) is safe from the chastisement of Allah, the Mighty and Sublime."

5 – And narrated to us Abul Abbas Muhammad bin Ibrahim bin Ishaq Taliqani (r.a.): Narrated to us Hasan bin Ismail: Narrated to us Saeed bin Muhammad bin Qattan: Narrated to us Abdullah bin Musa Ruyani Abu Turab from Abdul Azeem bin Abdullah Hasani from Ali bin Hasan bin Zaid bin Hasan bin Ali Ibne Abi Talib that he said: Narrated to me Abdullah bin Muhammad bin Ja'far from his father from his grandfather that:

“Imam Muhammad Baqir (a.s.) summoned together his sons and among them was his uncle Zaid bin Ali also. Then he took out a scroll written in the hand of Ali (a.s.) on the dictation of the Messenger of Allah (S). It was written therein:

In the Name of Allah, the Beneficent, the Merciful. This is a Book from Allah, the Mighty, the Wise…then he narrated the tradition of the Tablet till the words: “And they are the guided ones.” Then at the end he said: Abdul Azeem said: It is amazing and pitiful regarding Muhammad bin Ja’far who campaigned against the Imam of the time although he had heard this tradition from his father.

Then he said: It is the secret of Allah and His religion and the religion of the angels. So mention it only to those who are worthy.”

6 – Narrated to us Husain bin Ahmad bin Idrees (r.a.): Narrated to us my father from Ahmad bin Muhammad bin Isa and Ibrahim bin Hashim, all of them from Hasan bin Mahboob from Abil Jarud from Abi Ja’far (a.s.) from Jabir bin Abdullah Ansari that he said:

“One day I came to Fatima (s.a.) and before her was a tablet inscribed with the names of successors from her progeny. I counted twelve names, the last of whom was al-Qaim. There were three Muhammads and four Alis – bliss of Allah be on them all.”

1. A title of the Messenger of Allah (S).
2. Mamoon al-Abbasi.
3. Dhulqarnain
4. Surah Baqarah 2:157

1 –Narrated to us my father and Muhammad bin Hasan –May Allah be pleased with them – they said: Narrated to us Saad bin Abdullah; and Abdullah bin Ja’far Himyari and Muhammad bin Yahya al-Attar and Ahmad bin Idrees all of them said: Narrated to us Ahmad bin Abi Abdullah Barqi: Narrated to us Abu Hashim Dawood bin Qasim Ja’fari from Abi Ja’far the second, Muhammad bin Ali (a.s.) that he said:

Amirul Momineen (a.s.) entered Masjidul Haraam accompanied by Imam Hasan (a.s.) 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 (a.s.). His Eminence returned his salutations. He said, “O Amirul Momineen (a.s.) I wish to 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 (a.s.) 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 (a.s.) to reply the queries. Imam Hasan (a.s.) replied the questions as follows:

As for your question that where does the soul of man goes when he is asleep, the reply is that his soul is related to the breeze/wind. And breeze is related to the air till the time the one who is asleep begins to wake up. And when the Almighty Allah permits, his soul is returned to his body. In this way the soul is pulled out from the breeze. And the breeze is pulled out from the air. And the soul comes and stays in the body of its owner. If the Almighty does not allow that the soul may be restored to its owner, the air pulls the breeze and the breeze pulls the soul.

And then the owner of the soul will not be restored his soul till the time of resurrection.

As for your next question that how does a man remember and how does he forget, the heart of man is in a casket which is covered with a tray. If he recited complete Salawat on Muhammad and Aale Muhammad the tray moves away from the casket and he recalls whatever he has forgotten. But if he does not recite the Salawat on Muhammad and Aale Muhammad or recites an incomplete Salawat the tray covers the casket and his heart remains in darkness, thus he forgets whatever he has been told.

As for your question that how does a man resemble his paternal or maternal uncle, the reply is that when a man goes to his wife with tranquility, rested nerves and comforted body, and his seed stays restfully in her womb, the child resembles its parents. But if the man approaches his wife in a disturbed state the seed will rest on one of the nerves of the wife. If those are related to paternal side the child will resemble the paternal uncle and if the nerves are concerned with the maternal side the child will resemble the maternal uncle.

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), and one who establishes his proof and evidence (pointing towards Amirul Momineen (a.s.) he said, “I have always testified this.” Then indicating towards Imam Hasan (a.s.) he said, “I bear witness that you are the legatee of Amirul Momineen (a.s.) 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). And I bear witness that Husain bin Ali (a.s.) 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 (a.s.) after the Imamate of Husain (a.s.) is the proof of Allah.

Then Muhammad bin Ali, after him Ja’far bin Muhammad, then Musa bin Ja’far, then Ali bin Musa, 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 patronymic (Kunniyat) 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 (a.s.)!” After that he arose and departed from there.

His Eminence told Imam Hasan (a.s.), “O Aba Muhammad, go after him and see where he goes.” Imam Hasan (a.s.) 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 (a.s.) said, “O Aba Muhammad, do you know who it was?” Imam Hasan (a.s.) replied “Allah, His Messenger and Amirul Momineen (a.s.) know better.” Ali (a.s.) said, “He was Khizr.”

2 – Narrated to us Muzaffar bin Ja’far bin Muzaffar Alawi Samarqandi (r.a.): Narrated to us Ja’far bin Muhammad bin Masud from his father: Narrated to us Jibraeel bin Ahmad from Musa bin Ja’far Baghdadi: Narrated to me Hasan bin Muhammad Sairafi from Hanan bin Sadeer from his father Sadeer bin Hakim from his father from Abi Saeed Aqisa that he said:

“When Hasan bin Ali (a.s.) signed the peace treaty with Muawiyah some people came to him a condemned him for making peace. So he said: Woe be on you, you don’t know why I did that. By Allah whatever I have done is better for my followers (Shias) than everything. Don’t you know that I am your Imam whose obedience is incumbent on you?

And on the basis of the statement of the Messenger of Allah (S) I am one of the chiefs of the youths of Paradise? All said: Yes, indeed it is so. The Imam said: Don’t you know that when Khizr (a.s.) made a hole in the boat, repaired the wall and killed a boy, Musa bin Imran (a.s.) did not like it since he was unaware of the wisdom behind those actions, even though all those actions were according to the dictates of divine wisdom?

Do you know that there is none among us who did not have the allegiance of the tyrant ruler of his time around his neck, except for Qaim, behind whom the Spirit of Allah, Isa bin Maryam will pray? Indeed, Allah, the Mighty and the Sublime has kept his birth secret and his person unseen. When he reappears, he would not have the allegiance of anyone upon his neck.

He is the ninth descendant of my brother, Husain. He is the son of the best of the maidservants. The Almighty Allah will prolong his age during the occultation, then He would, through His power, make him appear as a youthful man of less than forty years of age so that it may be known that the Almighty Allah is powerful over everything.”

Source URL: https://www.al-islam.org/kamaaluddin-wa-tamaamun-nima-vol-1-shaykh-saduq

Links

[1] https://www.al-islam.org/user/login?destination=node/35956%23comment-form
[2] https://www.al-islam.org/user/register?destination=node/35956%23comment-form
[3] https://www.al-islam.org/person/shaykh-saduq
[4] https://www.al-islam.org/organization/az-zahra-publications-mumbai
[5] https://www.al-islam.org/person/sayyid-athar-husayn-sh-rizvi

[6] https://www.al-islam.org/library/prophethood-imamate

[7] https://www.al-islam.org/library/sunni-shia

[8] https://www.al-islam.org/library/imam-al-mahdi

[9] https://www.al-islam.org/feature/introducing-ahlul-bayt

[10] https://www.al-islam.org/feature/resources-further-research

[11] https://www.al-islam.org/feature/shia-beliefs-explained

[12] https://www.al-islam.org/person/imam-al-mahdi