Kamaaluddin wa Tamaamun Ni'ma Vol. 2

Shaykh as-Saduq

Translated by
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Sub Title:

Perfection of Faith and Completion of Divine Favor

Author(s):

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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. 2 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

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1 - Narrated to us Abdul Wahid bin Muhammad bin Ubdus al-Attar: Narrated to us Abu Amr Kashshi: Narrated to us Muhammad bin Masud: Narrated to us Ali bin Muhammad bin Shuja from Muhammad bin Isa from Muhammad bin Abi Umair from Abdur Rahman bin Hajjaj from as-Sadiq Ja'far bin Muhammad from his father Muhammad bin Ali from his father Ali bin Husain (a.s.) that he said: Husain Ibne Ali (a.s.) said:

"In my ninth descendant there will be a similarity to Prophet Yusuf (a.s.) and a similarity to Prophet Musa bin Imran (a.s.). And he is the Qaim of us, Ahlul Bayt. Allah, the Mighty and the High will reform his circumstances overnight."

2 -Narrated to us Ahmad bin Muhammad bin Ishaq Muazi (r.a.): Narrated to us Ahmad bin Muhammad Hamdani Kufi: Narrated to us Ahmad bin Musa bin Furat: Narrated to us Abdul Wahid bin Muhammad: Narrated to us Sufyan: Narrated to us Abdullah bin Zubair from Abdullah bin Shareek from a man of Hamadan that he said: I heard Al-Husain bin Ali (a.s.) that he said:

"The Mahdi of this nation is my ninth descendant. He would have an occultation and he is the one whose inheritance shall be divided during his lifetime."

3 - Narrated to us Ahmad bin Ziyad bin Ja'far Hamdani: Narrated to us Ali bin Ibrahim bin Hashim from his father from Abdus Salam bin Salih Harawi that he said: Informed us Waki bin Jarrah from Rabi bin Saad from Abdur Rahman bin Salit that he said: Husain Ibne Ali Ibne Abi Talib (a.s.) said:

"From us there are twelve Mahdis, the first of whom is Amirul Momineen Ali Ibne Abi Talib (a.s.) and the last of whom is my ninth descendant. And he is truly the Imam al-Qaim. Allah will enliven the earth after its death through him. And through him triumph His religion over all the religions even if the polytheists may dislike this. There will be occultation for him during which communities will apostize but others will remain steadfast on religion. They will be tortured and told: If you are true when will this promise be fulfilled? Know that one who observes patience during those tribulations will be like one who fights the holy war under the command of the Messenger of Allah (S)."

4 - Narrated to us Ali bin Muhammad bin Hasan Qazwini: Narrated to us Muhammad bin Abdullah

Hadhrami: Narrated to us Ahmad bin Yahya al-Hawl: Narrated to us Khallad Muqri from Qais bin Abi Hus'ain from Yahya bin Thaab from Abdullah bin Umar that he said: I heard Husain Ibne Ali (a.s.) say:

"Even if only a day remains from the tenure of the world, Allah, the Mighty and Sublime, would prolong it enough to allow a man from my progeny to appear. Then he would fill up the earth with justice and equity just as it would be fraught with injustice and oppression." The narrator says: I heard the Holy Prophet (S) say the same."

5 - Narrated to us my father (r.a.): Narrated to us Muhammad bin Yahya al-Attar: Narrated to us Ja'far bin Muhammad bin Malik: Narrated to me Hamadan bin Mansur from Saad bin Muhammad from Isa Khashshab that he said:

"I asked Husain bin Ali (a.s.): Are you the master of this affair? He replied: 'No, the master of the affair is that same 'Tareed' and 'Shareed'1 who is the motor and revenger for his father, who is having the patronymic of his uncle and who would carry his sword on his shoulders for eight months."

1. Tareed and Shareed are titles of our Master, His Eminence Hujjat (a.s.).

1 - Narrated to us Ahmad bin Muhammad bin Yahya al-Attar (r.a.): Narrated to us my father from Muhammad bin Ahmad bin Yahya bin Imran Ashari from Muhammad bin Husain bin Abil Khattab from Muhammad bin Hasan from Abi Saeed Usfoor from Amr bin Thabit from Abi Hamza that he said: I heard Ali bin Husain (a.s.) say:

"Allah, the Mighty and the High created Muhammad and Ali and eleven Imams from His great effulgence. In the spiritual form, under the light of His effulgence they worshipped Him before the creation of the creatures, glorified Allah, the Mighty and Sublime and sanctified Him and they are the Imams of guidance from Aale Muhammad (a.s.)."

2 - Narrated to us Ali bin Abdullah Warraq: Narrated to us Muhammad bin Harun Sufi from Abdullah bin Musa from Abdul Azeem bin Abdullah Hasani (r.a.): Narrated to me Safwan Ibne Yahya from Ibrahim bin Abi Ziyad from Abi Hamza Thumali from Abi Khalid Kabuli that he said:

"I came to my master, Ali bin Husain Zainul Abideen (a.s.) and said: O son of Allah's Messenger, tell about those personalities whose obedience and love Allah has made incumbent on His servants and that after the Messenger of Allah (S) they should follow them. The Imam said: O Kankar, The ones whom Allah has made as Ulil Amr (vested with authority) are Amirul Momineen Ali Ibne Abi Talib (a.s.) and after him, Imam Hasan (a.s.), then Imam Husain (a.s.), sons of Ali Ibne Abi Talib (a.s.) till this position came to me. After that the Imam fell silent.

I said: My chief, it is narrated from Amirul Momineen (a.s.) that the earth shall never be devoid of Proof of Allah, the Mighty and Sublime upon His creatures. So who is the Imam and Divine Proof after you?

He replied: My son, Muhammad and in Taurat his name is Baqir (splitter) and he will expound knowledge. He will be the Divine Proof after me. And after him his son, Ja'far who will be famous among the folks of the heavens as Sadiq. I said: My chief, why is he named Sadiq (truthful) while all of you are truthful?

He replied: My father narrated to me from his father that the Messenger of Allah (S) said: When my great grandson, Ja'far bin Muhammad bin Ali bin Husain bin Ali Ibne Abi Talib (a.s.) is born, name him Sadiq. One of his fifth descendants will be named Ja'far, who will falsely claim Imamate and attribute falsehood to the Almighty Allah. He would be Ja'far Kazzab in the view of Allah. He will claim something he is not worthy of.

He will oppose his father and be jealous of his brother. Taking undue advantage of the occultation of Divine Proof he will try to expose the secret of Allah. After that Imam Ali Ibne Husain (a.s.) cried much and then said: "As if I can see Ja'far Kazzab helping the tyrant of the time to search for the Wali of Allah. He will try to spy on him and not knowing about the birth of Imam Qaim, he will become the executor of his father's estate and will desire that were he to gain upper hand on the Qaim he will eliminate him; and will be greedy for his inheritance, till he usurps it wrongfully."

Abu Khalid says: I said: O son of Allah's Messenger, is it a prediction? He replied: No, rather by Allah, it is written in the book in our possession that mentions the calamities that shall befall us after the Messenger of Allah (S). Abu Khalid says: I asked: O son of Allah's Messenger, what will happen after that? He replied: After that there will be a long occultation of the Wali of Allah and the twelfth successor of the Messenger of Allah (S).

O Abu Khalid, during this period of occultation, those who believe in his Imamate and who await for his reappearance, they shall be better than the people of all times because Allah, the Mighty and Sublime would bestow them intelligence, understanding and recognition and for them occultation would be same as presence. Their status shall be like that of the holy warriors who fought under the command of the Messenger of Allah (S). It is they who are sincere and our true Shias. They shall call the people to the religion of Allah openly and secretly. And he said: Awaiting for the reappearance is the best worship act."

And this tradition is also narrated to us by Ali bin Ahmad bin Musa; and Muhammad bin Ahmad Shaibani; and Ali bin Abdullah Warraq from Muhammad bin Abi Abdullah al-Kufi from Sahl bin Ziyad Adami from Abdul Azeem bin Abdullah al-Hasani (r.a.) from Safwan from Ibrahim bin Abi Ziyad from Abi Hamza Thumali from Abi Khalid Kabuli from Ali bin al-Husain (a.s.).

The author says: The mention by Zainul Abideen (a.s.) of the name of Ja'far Kazzab proves the reports about this matter. And the same thing is narrated from Abil Hasan Ali bin Muhammad al-Askari (a.s.) that he was not pleased at the birth of Ja'far and in fact he informed that Ja'far would mislead a large number of people. All this also proves the above.

Because nothing proves Imamate better than informing about the past and the future events. Like the proof of the messengership of Prophet Isa (a.s.) was that he informed the people what they ate and what they stored at home. In the same way was the case of the Holy Prophet (S). When Abu Sufyan said to himself: Has anyone done it the way I have done? I came and at once removed his hands from me.

Then I gathered a large number of people of Kanana and Habasha, then I fought with him. Perhaps I could have stopped him again. So the Holy Prophet (S) called out from his tent: O Abu Sufyan, now Allah will recompense you. This was like the proof of Prophet Isa bin Maryam (a.s.). And all such prediction made by the Imams (a.s.) prove that they are the true appointees of Allah and that it is incumbent to follow them.

And narrated to us Muhammad bin Hasan bin Ahmad bin Walid (r.a.) that: Narrated to us Saad bin Abdullah: Narrated to us Ja'far bin Muhammad bin Hasan bin Furat: Informed us Salih bin Muhammad bin Abdullah bin Muhammad bin Ziyad from his mother Fatima binte Muhammad bin Haitham known as Ibne Siyabah that she said:

"I was in the house of Abul Hasan Ali bin Muhammad al-Askari (a.s.) when Ja'far was born. I saw the family members rejoice at the birth. But when I came to Abul Hasan (a.s.) I did not see him happy at this. So I asked him: O my Sayyid, why do I see you unhappy at the birth of this child? He replied: It will become clear to you because soon he will mislead a large number of people."

3 - Narrated to us Shareef Abul Hasan Ali bin Musa bin Ahmad bin Ibrahim bin Muhammad bin Abdullah bin Musa bin Ja'far bin Muhammad bin Ali bin Husain bin Ali Ibne Abi Talib (a.s.) that he said: Narrated to us Abu Ali Muhammad bin Hammam: Narrated to us Ahmad bin Muhammad Naufali: Narrated to us Ahmad bin Hilal from Uthman bin Isa Kilabi from Khalid bin Najih from Hamza bin Humran from his father [Humran bin Ayyan] from Saeed bin Jubair that he said: I heard the Chief of the worshippers, Ali bin Husain (a.s.) say:

"In His Eminence, Qaim (a.s.) are present similarities to seven prophets. The practice of our father, Adam, the practice of Ibrahim, the practice of Musa, the practice of Isa, the practice of Ayyub and the practice of Muhammad (S). As for the practice of Adam and Nuh (a.s.) it is a long life. As for the similarity with Prophet Ibrahim (a.s.) it is a concealed birth and being away from the people. And from Musa it is the fear and occultation. And from Isa is that he will have discord regarding him. With Ayyub (a.s.) he shares the occurrence of triumph after difficulties. And from Muhammad (S) he will share the aspect of advent and armed uprising."

4 - Narrated to us Muhammad bin Ali bin Bashshar Qazwini: Narrated to us Abul Faraj Muzaffar bin Ahmad: Narrated to us Muhammad bin Ja'far Kufi Asadi: Narrated to us Musa bin Imran Nakhai from his uncle Husain bin Yazid from Hamza bin Humran from his father from Saeed bin Jubair that he said: I heard the Chief of the worshippers, Ali bin Husain (a.s.) say:

"In the Qaim is present a resemblance to Nuh (a.s.), and that is a long life."

– Narrated to us Ali bin Ahmad Daqqaq and Muhammad bin Ahmad Shaibani –May Allah be pleased with them –they said: Narrated to us Muhammad bin Abi Abdullah Kufi from Musa bin Imran Nakhai from his uncle Husain bin Yazid from Hamza bin Humran from his father Humran bin Ayyan from Saeed bin Jubair that he said: I heard the Chief of the worshippers, Ali bin Husain (a.s.) say:

“In the Qaim is present a resemblance to Nuh (a.s.), and that is a long life.”

5 – And from the same chain of narrators he said: Ali bin Husain, the Chief of the worshippers (a.s.) said:

“The Qaim from us will be such that his birth will remain concealed from the people so much that they will say (regarding Imam Hasan Askari) that: He had no issue who will rise up without having the allegiance of anyone on his neck.”

6 – Narrated to us Ahmad bin Ziyad bin Ja’far Hamadani (r.a.): Narrated to us Ali bin Ibrahim bin Hashim from his father from Bastam bin Murrah from Amr bin Thabit that he said: Ali bin Husain, the Chief of the worshippers (a.s.) said:

“To one who remains firm on our guardianship (Wilayat) during the occultation of our Qaim, Allah, the Mighty and Sublime will give the reward of a thousand martyrs of Badr and Uhad.”

7 – Narrated to us Muhammad bin Muhammad bin Isaam Kulaini (r.a.): Narrated to us Muhammad bin Yaqoob Kulaini: Narrated to us Qasim bin Alaa: Narrated to us Ismail bin Ali Qazwini: Narrated to me Ali bin Ismail from Asim bin Humaid Hannat from Muhammad bin Qais from Thabit Thumali from Ali bin Husain bin Ali Ibne Abi Talib (a.s.) that he said:

“The verses:

وَأُوْلُواْ الْأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَابِ اللَّهِ

...and the possessors of relationship have the better claim in the ordinance of Allah... 1

And:

وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ

And he made it a word to continue in his posterity. 2

Were revealed about us. And the Imamate will remain in the progeny of Husain bin Ali (a.s.) till

Judgment Day. There are two occultations for our Qaim, one of which shall be longer than the other. As for the first one, it would be for six days3, or six months or six years. And as for the second one it would be so long that most of those who have faith in this matter will turn back from their belief. Then they would not remain firm on this matter except those who have very strong faith and correct recognition, and in their hearts there is no discomfort from our decisions and those that submit to us, Ahlul Bayt (a.s.)."

8 – And from the same chain of narrators he said: Ali bin Husain (a.s.) said:

"The religion of Allah, the Mighty and Sublime is not obtained through defective intellect, invalid opinion and corrupted analogy. It is achieved through submission. Thus there is security for one who submitted to us. There is guidance for one who followed us. And one who resorted to analogy and personal opinion, he is destroyed and one who felt unconvinced by our statements and decisions, he has denied the one who revealed the seven oft repeated verses and the great Quran."

1. Surah Ahzab 33:6
2. Surah Zukhruf 43:28
3. Allamah Majlisi (r.a.) says: Six days, perhaps imply different conditions of His Eminence in the period of his occultation, just as for six days no one was informed about the birth of His Eminence except very special people from his close aides. After six months his other companions were informed and then after six years, after the passing away of his respected father (a.s.), many people came to know about the matter of His Eminence. After that his special representatives appeared...

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: Narrated to us Ahmad bin Husain bin Umar bin Yazid from Husain Ibne Rabi Madayni: Narrated to us Muhammad bin Ishaq from Usaid bin Thalaba from Umme Hani that she said:

"I met Abu Ja'far Muhammad bin Ali bin Husain bin Ali Ibne Abi Talib (a.s.) and asked him about the following verse:

فَلَا أُقْسِمُ بِالْخُنَّسِ الْجَوَارِ الْكُنَّسِ

But nay! I swear by the stars, That run their course (and) hide themselves. 1

He said: The Imam will be concealed from the people (during occultation). It denotes the Imam who after the death of those who had his Marefat (recognition) in 260 A.H. will go into occultation. Then at the time of reappearance he will come out like a meteor on a dark night. If you live in his time it will be highly pleasing to you."

2 – Narrated to us Ahmad bin Harun Fami and Ali bin Husain bin Shazawayh Muaddab and Ja'far Ibne Muhammad bin Masroor and Ja'far bin Husain – May Allah be pleased with them – they said: Narrated to us Muhammad bin Abdullah bin Ja'far Himyari from his father from Ayyub bin Nuh from Abbas bin Aamir Qasbani. And narrated to us Ja'far bin Ali bin Hasan bin Ali bin Abdullah bin Mughaira Kufi that he said: Narrated to me my grandfather Hasan bin Ali bin Abdullah from Abbas bin Aamir Qasbani from Musa bin Hilal Dhabbi from Abdullah bin Ataa that he said: I asked Abi Ja'far (a.s.):

"You have a large number of followers in Iraq and by Allah there is none like you in your family, so why don't you stage an uprising? He replied: O Abdullah bin Ataa, you have paid attention to useless talks. I am not that Imam of yours who will uprise. I asked: Then which Imam is that? He replied: Look out for the one from us whose birth is concealed from people. He will be that Imam."

3 – 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 me Musa bin Umar bin Yazid Saiqal from Ali bin Asbat from Ali bin Abi Hamza from Abi Baseer from Abi Ja'far (a.s.) regarding the words of Allah, the Mighty and Sublime:

قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ

Say: Have you considered if your water should go down, who is it then that will bring you flowing water?2

This is revealed for the Qaim. Your Imam will disappear from your view and you will not know where he is gone. When he will reappear he will give you news of the heavens and the earth and knowledge of the lawful and the prohibited of Allah. Then he said: By Allah, this verse has not yet actualized. It will indeed be actualized (in future)."

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 Muhammad bin Isa bin Ubaid from Muhammad bin Fudail from Abi Hamza from Abi Ja'far (a.s.) that he said:

"Indeed Allah, the Mighty and the High sent Muhammad (S) to the jinns and men and appointed twelve successors after him. Some of them passed away and some remain. For all the successors after Muhammad (S) the practice of the successors of Prophet Isa (a.s.) was enforced and it was that Isa (a.s.) also had twelve successors. And Amirul Momineen Ali (a.s.) was on the practice of Jesus (a.s.)."

5 –Narrated to us Muhammad bin Musa bin Mutawakkil (r.a.): Narrated to us Ali bin Ibrahim from his father Ibrahim bin Hashim from Abdullah bin Hammad Ansari and Muhammad bin Sinan, all of them from Abil Jarud Ziyad bin Mundhir from Abi Ja'far Muhammad bin Ali al–Baqir (a.s.) that he said to me:

"O Aba Jarud, when the time of occultation will prolong, people will begin to say: The Qaim is dead or he

has been killed. And in which valley does he reside? And the opponents will say: Where does a Qaim exist? His bones must also have decayed. At that time remain hopeful for his reappearance and when you hear his call harken to it. You should go to join him even if you have to crawl on snow."

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 Isa from Sulaiman bin Dawood from Abi Baseer that he said: I heard Aba Ja'far (a.s.) say:

"In the Master of this affair are present practices (Sunnah) of four prophets: Musa, Isa, Yusuf and Muhammad (S).

From Musa is being fearful for his life and his occultation, from Yusuf is the imprisonment, from Isa it is that it would be said: He is dead, while it would not be so. And as for the similarity with Muhammad (S) it will be his advent and rising up with the sword."

Narrated to us Ahmad bin Ziyad Hamdani (r.a.) that he said: Narrated to us Ali bin Ibrahim bin Hashim from Muhammad bin Isa from Sulaiman bin Dawood from Abi Baseer from Abi Ja'far (a.s.) a similar tradition.

7 – And narrated to us Muhammad bin Muhammad bin Isaam (r.a.): Narrated to us Muhammad bin Yaqoob [al-Kulaini]: Narrated to us Qasim bin Alaa: Narrated to us Ismail bin Ali Qazwini: Narrated to me Ali bin Ismail from Asim bin Humaid Hannat from Muhammad bin Muslim Thaqafi Tahhan that he said:

"I came to His Eminence, Abu Ja'far Muhammad bin Ali Baqir (a.s.) in order to ask him about the Qaim of Aale Muhammad. His Eminence himself initiated the matter and said: O Muhammad bin Muslim, in the Qaim of Ahlul Bayt of Muhammad (S) are present similarities to five prophets: Yunus bin Mata, Yusuf bin Yaqoob, Musa, Isa and Muhammad – peace be on them all.

Similarity to Yunus bin Mata: Return from occultation as a young man though being advanced in age. Similarity to Yusuf bin Yaqoob: Occultation from the special people and general public and remaining concealed from the brothers and the becoming difficult of the matter on his father, Yaqoob inspite of the nearness of distance between him and his father, his family and his followers.

Similarity to Musa: Always being in fear and the prolongation of occultation. Hidden birth and the exhaustion of his followers after him from the excessive torments and tribulations that they suffered till the Almighty Allah permitted him to appear and helped and assisted him against his enemies.

Similarity to Isa: Controversy regarding him; such that a group says: He is not yet born. And a group says: He is dead. And some people allege: He is killed and is no more.

As for his similarity with his grandfather, Muhammad Mustafa (S): Taking up armed struggle and exterminating the enemies of Allah and the Prophet; and the tyrants and the oppressors. He shall be

helped with the sword and awe and no flag shall be hoisted over him. Of the signs of his reappearance are: The advent of the Sufyani from Shaam (Syria), the advent of Yamani, the call from the sky in the month of Ramadan and a caller who will announce from the sky his name and his father's name."

8 – Narrated to us Muhammad bin Hasan bin Ahmad bin Walid (r.a.): Narrated to us Muhammad bin Hasan as-Saffar: Narrated to us Ahmad bin Muhammad Isa and Muhammad bin Husain bin Abil Khattab and Haitham Ibne Abi Masruq Nahdi from Hasan bin Mahboob Sarrad from Ali bin Riyab from Abi Hamza Thumali from Abi Ja'far (a.s.) that he heard him say:

"The most proximate to Allah, the Mighty and Sublime and the most knowledgeable about Him and the most kind to the people are Muhammad (S) and the Imams (a.s.). So you enter where they enter and leave off whatever they leave. It denotes Husain and his descendants as the truth is with them and they are the successors and the Imams are among them. So wherever you see them, follow them and when they are not seen beseech the Almighty Allah and wait for the practice that you got (occultation) and follow it. Love what they love and hate what they hate. Very soon you will get deliverance."

9 – 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 Muhammad bin Husain bin Abil Khattab and Muhammad bin Isa from Muhammad bin Abi Umair from Jameel bin Durraj from Muhammad bin Muslim that he said: Abu Ja'far (a.s.) said:

"None responded to the call of the Messenger of Allah (S) before Ali Ibne Abi Talib (a.s.) and Lady Khadija (s.a.). The Messenger of Allah (S) remained in Mecca for three years (after declaring his mission) as he feared his community and other people." It is a lengthy tradition, a part of which we have presented, as it pertains to the topic of our discussion.

10 – Narrated to us Muhammad bin Ibrahim bin Ishaq (r.a.): Narrated to us Abu Ali Muhammad bin Hammam from Ja'far bin Muhammad bin Malik: Narrated to me Hasan bin Muhammad bin Sama-a: Narrated to us Ahmad bin Harith from Mufaddal bin Umar from Abi Abdullah Ja'far bin Muhammad as-Sadiq (a.s.) from his father, Abi Ja'far al-Baqir (a.s.) that he said:

"When Qaim (a.s.) rises up he would say:

فَفَرَرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِي رَبِّي حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ

"So I fled from you when I feared you, then my Lord granted me wisdom and made me of the apostles. 3

11 – Narrated to us Ali bin Ahmad bin Muhammad (r.a.): Narrated to us Muhammad bin Abi Abdullah Kufi: Narrated to us Musa bin Imran Nakhai from his uncle Husain bin Yazid Naufali from Hasan Ibne Ali

bin Abi Hamza [from his father] from Abi Baseer that he said: I heard Aba Ja'far (a.s.) say:

"In the master of this affair there is a similarity to Musa, to Isa, to Yusuf and Muhammad (S).

As for the similarity to Musa: It is being fearful and watchful. And as for Isa, it is that it would be said about him what was said about Isa. And as for Yusuf it is the prison and the occultation. And as for Muhammad (S) it is rising with the sword and he will follow the style of His Eminence and expound his traditions. At that time he would carry his sword in his right hand for eight months and continuously go on eliminating his enemies till the Almighty Allah is satisfied.

I asked, How do we know that the Almighty Allah is satisfied?

He replied, 'The Almighty Allah will instill mercy into his heart.'"

12 – Narrated to us Abdul Wahid bin Muhammad bin Ubdus (r.a.): Narrated to us Abu Amr Kashshi: Narrated to us Muhammad bin Masud: Narrated to us Ali bin Muhammad Qummi from Muhammad bin Ahmad bin Yahya from Ibrahim bin Hashim from Abi Ahmad Azdi from Dhurais Kunasi that he said: I heard Aba Ja'far (a.s.) say:

"In the Master of this affair there is a resemblance to Yusuf (a.s.) and it is that Allah, the Mighty and Sublime would improve and reform his circumstances overnight."

13 – And through the same chain of narrators from Muhammad bin Masud that he said: Narrated to us Jibraeel bin Ahmad: Narrated to us Musa bin Ja'far bin Wahab Baghdadi am Yaqoob bin Yazid from Sulaiman bin Hasan from Saad Ibne Abi Khalaf az–Zaam from Maroof bin Kharbooz that he said: I asked Abi Ja'far Baqir (a.s.):

"Tell me about yourself. The Imam said: We are like the stars. When one sets, another rises. There is peace, security, submission, Islam, victor and keys among us till all the sons of Abdul Muttalib become equal and it is not known which one is worthy of which position. Allah, the Mighty and Sublime will make your Imam manifest for you. So praise Allah, the Mighty and Sublime Who has given choice to Imam to either choose hardships or degradation. I asked: My I be sacrificed on you, which one would the Imam choose? He replied: He will choose hardships over dishonor."

14 – And through the same chain of narrators from Muhammad bin Masud from Nasr bin Sabbah from Ja'far bin Suhail that he said: Narrated to me Abu Abdullah Akhu Abi Ali Kabuli from Qabusi from Nasr bin Sindi from Khalil bin Amr from Ali bin Hasan Fazari from Ibrahim bin Atiyyah from Umme Hani Thaqafi that she said:

"I came to my master, Muhammad bin Ali al–Baqir (a.s.) and asked: A verse in the book of Allah, the Mighty and Sublime occurred in my heart and made me worried and sleepless. The Imam said: Which verse, O Umme Hani? I said: My chief it is:

فَلَا أُقْسِمُ بِالْخُنَّسِ الْجَوَارِ الْكُنَّسِ

"But nay! I swear by the stars. That run their course (and) hide themselves."4

The Imam said: You have asked a very good question, Umme Hani. This verse is regarding a newborn child in the last period of time. He is the Mahdi from this progeny. And for him there shall be a confusion and occultation in which a group shall deviate and a group shall be guided. Thus glad tidings for you if you live in that time and glad tidings for those who live in that time."

15 –Narrated to us Muhammad bin Hasan bin Ahmad bin Walid (r.a.) that he said: Narrated to us Muhammad bin Hasan as–Saffar from Ahmad bin Abi Abdullah Barqi from his father from Mughaira from Mufaddal bin Salih from Jabir from Abu Ja'far Baqir (a.s.) that he said:

"A time will come upon the people when their Imam shall disappear from their view. Blessed be those who remain firm upon our guardianship during such times. The least divine reward that shall reach them would be that the Almighty Allah shall call them and say: O My servants and maidservants, you brought faith in My secret and believed in My unseen. Then good news to you for My goodness and rewards as you are truly My servants and maidservants. I shall accept your deeds, disregard your faults and forgive your sins. And due to you I shall send rain to My creatures and ward off calamities from them. If you hadn't been there I would have sent My chastisement upon them."

16 – Narrated to us Muhammad bin Muhammad bin Isaam (r.a.) that he said: Narrated to us Muhammad bin Yaqoob Kulaini: Narrated to us Qasim bin Alaa: Narrated to me Ismail bin Ali Qazwini: Narrated to me Ali Ibne Ismail from Asim bin Humaid Hannat from Muhammad bin Muslim Thaqafi that he said: I heard Aba Ja'far Muhammad bin Ali al–Baqir (a.s.) say:

"The Qaim from us will be aided by awe and helped with divine assistance. The earth will fold up for him and the treasures will be exposed for him. His dominions will be in the east and the west and through him will Allah, the Mighty and Sublime make His religion dominate over all religions even though the polytheists hate this. Then no ruin will remain in the earth but that he will restore it. And the spirit of Allah, Isa bin Maryam (a.s.) will come down and pray behind him. I said: O son of Allah's Messenger, when will your Qaim appear?

He replied: When the men will resemble women and women will resemble men. When men will satisfy their lusts with men and women with women. When women will ride horses. False testimony will be accepted and true testimony will be obstructed. Murder will be considered a minor thing. Adultery and usury will be common. People will fear the talks of the evil people. Sufyani will arise from Shaam and Yamani will appear from Yemen.

The Baida desert will sink. A youth from Aale Muhammad will be killed between the Rukn and Maqam. He will be Muhammad bin Hasan Nafs–e–Zakiyyah. A call will come from the sky that the truth is with

him and with all the Shias. At that time will arise our Qaim. When he reappears he would lean on the Kaaba and three hundred and thirteen men would reach him, and the first words he speaks would be:

بَقِيَّتُ اللَّهِ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ

"What remains with Allah is better for you if you are believers..."5

Then he would say: I am the remnant of Allah on the earth and the vicegerent of God and His Divine Proof upon you. Then no Muslim would greet him except by the words:

"Peace be on you, O the remnant of Allah on His earth."

And when the number of his supporters reaches one Iqd, that is 10000 men, he would set out. Then no deity except Allah, the Mighty and Sublime would remain on the earth. Idols, statutes and such other things would be destroyed, and fire would rise up among them; and this would come to pass after a prolonged occultation till the Almighty Allah knows who brings faith during the occultation and who obeys."

17 –Narrated to us Muzaffar bin Ja'far bin Muzaffar Alawi (r.a.) that: Narrated to us Ja'far bin Muhammad bin Masud from his father that: Narrated to us Abul Qasim: I have quoted from the book of Ahmad Dahhan from Qasim bin Hamza from Ibne Abi Umair that: Informed me Abu Ismail Sarraj from Khaithama Jofi that: Narrated to me Abu Ayyub Makhzumi that:

"Abu Ja'far Muhammad bin Ali (a.s.) mentioned the biographies of the twelve guided caliphs, bliss of Allah be on them all, and when he came to the last of them he said: The twelfth of them will the one behind whom Prophet Isa Ibne Maryam (a.s.) will pray. The practice of this Imam and the obedience of Quran is incumbent upon you."

This is the end of the first volume of Kamaaluddin wa Tamaamun Nima by Shaykh Faqih, Abi Ja'far Muhammad bin Ali bin Husain bin Musa bin Babawahy al–Qummi (r.a.), which proves the incidence of occultation and removes misunderstandings about it.

The second volume begins with the chapter of narrations from Imam Ja'far Sadiq (a.s.) about the Nass in favor of the Qaim (a.s.).

1. Surah Takwir 81:15–16
2. Surah Mulk 67:30
3. Surah Shuara 26:21
4. Surah Takwir 81:15–16
5. Surah Hud 11:86

The Nass in favor of the Qaim (a.s.); about his occultation and that he is the Twelfth Imam

Shaykh Faqih, Abi Ja'far Muhammad bin Ali bin Husain bin Musa bin Babawahy al-Qummi (r.a.) says:

1 - Narrated to us Husain bin Ahmad bin Idrees (r.a.) that: Narrated to us my father from Ayyub bin Nuh from Muhammad bin Sinan from Safwan bin Mehran from as-Sadiq Ja'far bin Muhammad (a.s.) that he said:

"One who agrees (believes) in the Imamate of all the Imams but denies the Mahdi is like one who accepts the prophethood of all the prophets but denies the prophethood of Muhammad (S)." He was asked: O son of Allah's Messenger, who is the Mahdi from your progeny? "The fifth descendant of the seventh Imam, whose person will remain hidden from your view and uttering his name is unlawful for you."

2 - Narrated to us my father and Muhammad bin Hasan - May Allah be pleased with them - they said: Narrated to us Saad bin Abdullah from Hasan bin Ali Zaitooni and Muhammad bin Ahmad bin Abi Qatada from Ahmad bin Hilal from Umayyah Ibne Ali from Abi Haitham bin Abi Habba from Abi Abdullah (a.s.) that he said:

"When Imams named Muhammad, Ali and Hasan come one after another, the fourth will be the Qaim."

3 - Narrated to us Muhammad bin Ibrahim bin Ishaq (r.a.): Narrated to us Abu Ali Muhammad bin Hammam: Narrated to us Ahmad bin Mabundaz that: Informed us Ahmad bin Hilal: Narrated to me Umayyah bin Ali Qaisi from Abi Haitham Tamimi from Abi Abdullah (a.s.) that he said:

"When the three name: Muhammad, Ali and Hasan come one after another, the fourth will be the Qaim."

4 - Narrated to us Ali bin Ahmad bin Muhammad Daqqaq (r.a.): Narrated to us Muhammad bin Abi Abdullah Kufi from Musa bin Imran Nakhai from his uncle Husain bin Yazid Naufali from Mufaddal bin Umar that he said:

"I came to my master, Ja'far bin Muhammad (a.s.) and said: O chief, if you had only taken our oath for the successor after you! He said to me: O Mufaddal, the Imam after me is my son, Musa and the Imam who will be expected and awaited for is M-H-M-D son of Hasan son of Ali son of Muhammad son of Ali son of Musa."

5 -Narrated to us Ali bin Ahmad bin Abdullah bin Ahmad bin Abi Abdullah Barqi: Narrated to us my father from my grandfather Ahmad bin Abi Abdullah from his father Muhammad bin Khalid from Muhammad bin Sinan and Abi Ali Zarrad, all of them from Ibrahim Al-Karkhi that he said:

"I went to Abu Abdillah Ja'far Ibn Muhammad Al-Sadiq (a.s.) and was sitting in his presence when Abu

Al-Hasan Musa Ibn Ja'far (a.s.) entered while he was a boy. I stood up, kissed him and sat with him. Then Abu Abdillah (a.s.) remarked, "O Ibrahim! Know that, he is your master after me. Know that, concerning him one group will be destroyed while another will be saved.

Then may Allah curse his killer and multiply His chastisement for the one who fights against him. Know that, certainly Allah will bring out from his progeny the best of the inhabitants of the earth in his time. He will be named after his grandfather, he will be the inheritor of this knowledge and his laws in his judgments, the treasure-
chest of Imamate and the fountainhead of wisdom.

The tyrant king of Bani (Abbas) will kill him after his amazing acts, due to envy. But Allah (Mighty and Glorified be He) will convey His affairs even if the polytheists dislike it. And Allah will bring forth from his progeny the completion of twelve Mahdi (guided leaders). Allah has chosen them for His nobility, permitted for them the abode of His Holiness and the twelfth awaited one is from them, as if with an open sword standing in front of the Messenger of Allah (S) in his defense."

Then a person from the friends of Bani Umayyah entered due to which Imam had to cut short his speech. I returned to Abu Abdillah (a.s.) eleven times after that so that he may complete his discourse but he was unable to do so. In the coming year, which was the second year, I went to him while he was sitting. He said, "O Ibrahim! He is the one who will provide salvation to his Shias after intense straitening, lengthy calamities, grief and fear. Then congratulations to one who lives till his time. This is enough for you O Ibrahim." Ibrahim said, 'Then nothing was dearer to my heart or soothed my eyes more than this talk.'"

6 - Narrated to us Muhammad bin Ali Majilaway and Muhammad bin Musa bin Mutawakkil - May Allah be pleased with them - they said: Narrated to us Muhammad bin Yahya al-Attar from Muhammad bin Hasan as-Saffar from Abi Talib Abdullah Ibne Salt Qummi from Uthman bin Isa from Sama-a bin Mehran that he said:

"I, Abu Baseer and Muhammad bin Imran, slave of Abu Ja'far (a.s.) were in a house in Mecca. Muhammad bin Imran said: I heard Abi Abdullah (a.s.) say: We are the twelve Mahdis. Abu Baseer asked: Did you really hear this from Abi Abdullah (a.s.)? He swore once or twice that he had heard it from him. Abu Baseer said: But I have heard it from Abu Ja'far (a.s.)."

A similar tradition is narrated to us by Muhammad bin Hasan bin Ahmad bin Walid (r.a.) that he said: Narrated to us Muhammad bin Hasan as-Saffar from Abi Talib Abdullah bin Salt al-Qummi from Uthman bin Isa from Samaa-a bin Mehran.

7 -Narrated to us Husain bin Ahmad bin Idrees that: Narrated to us my father from Muhammad bin Husain bin Yazid Zayyat from Hasan bin Musa Khashshab from Ibne Sama-a from Ali Ibne Hasan Ribat from his father from Mufaddal bin Umar that he said: As-Sadiq Ja'far bin Muhammad (a.s.) said:

“Allah, Blessed and the High, created fourteen lights 14000 years before the creation of the universe, thus they were our souls. It was asked: O, son of Allah’s Messenger, who are these fourteen lights? He replied: Muhammad, Ali, Fatima, Hasan, Husain, and Imams from the descendants of Husain and the last of them is Qaim who will rise up after occultation. Then he would kill the Dajjal and purify the earth from every type of injustice and oppression.”

8 – Narrated to us my father that: Narrated to us Saad bin Abdullah: Muhammad bin Husain bin Abil Khattab from Hasan bin Mahboob from Ali bin Riyab from Abu Abdillah (a.s.) that he said regarding the saying of Allah, the Mighty and Sublime:

يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا

“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, or earn good through its faith.”1

“Signs are the Imams Mushtarta2 and the ayat is Qaim (a.s.). After that day the faith of no one will profit him if before His Eminence rises up with the sword he had no faith – even though he may have had faith in the Imam’s forefathers.”

9 – Narrated to us Ahmad bin Hasan al-Qattan and Ali bin Ahmad bin Muhammad Daqqaq and Ali bin Abdullah Warraq and Abdullah bin Muhammad as-Saigh and Muhammad bin Ahmad Shaibani – May Allah be pleased with them – they said: Narrated to us Ahmad bin Yahya bin Zakariya al-Qattan: Bakr bin Abdullah bin Habib that: Narrated to us Tameem Ibn Bohlool that: Narrated to us Abdullah Ibn Abi Huzail about Imamate on whom is it obligatory and what are the signs of an Imam? He said to me:

‘Surely, its evidence is that he is the proof upon the believers, the establisher of the affairs of the Muslims, speaks with the Quran, knower of Divine Laws, brother of the Messenger of Allah (S), his caliph upon his nation, his successor upon them and his administrator who is unto the Prophet (S) as Harun (a.s.) was to Musa (a.s.). His obedience is obligatory as per the saying of Allah, Mighty and Glorified be He:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

O you who believe! Obey Allah, obey the Messenger and those in authority amongst you.3

And Allah, Mighty and Glorified be He, said:

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ

Only Allah is your Master and His Messenger and those who believe, who establish prayer and give Zakat while they are in a state of genuflection (Ruku'). 4

He is entitled for mastership and Imamate was confirmed for him on the day of Ghadeer-e-Khumm by the saying of the Messenger of Allah (S) on the command of Allah, Mighty and Glorified be He, "Do I not have more authority upon you than you yourselves?" They all replied in the affirmative. He declared, "Then, of whomsoever I am his master, Ali is his master. O Allah! Take him as Your slave, who takes him (Ali) as his master and take him as Your enemy, who takes him as his enemy. Help him who helps him and forsake him who forsakes him. Honor him who supports him."

This was Ali Ibn Abi Talib, the chief of the faithfuls, the leader of the pious, the chief of the handsome, the most superior of the successors and the best of all creation after the Messenger of the Lord of the worlds. After him are Hasan and Husain, the two grandsons of the Messenger of Allah (S) and the sons of the best of the women. They will be followed by Ali Ibn Husain, Muhammad Ibn Ali, Ja'far Ibn Muhammad, Musa Ibn Ja'far, Ali Ibn Musa, Muhammad Ibn Ali, Ali Ibn Muhammad, Hasan Ibn Ali and Muhammad Ibn Hasan (peace be upon them all), one after the other.

They are the progeny of the Messenger (S), the known ones through successorship and Imamate. The earth cannot exist without a proof from them in every era and in every time. They are the strong rope, the Imams of guidance, and the proof upon the people of the world till Allah inherits the earth and whoever is on it. Whoever opposes them, is deviated and has left the truth and guidance. Indeed, they have been talked about by the Quran and the Messenger has spoken concerning them elaborately. Surely, one who dies without recognizing them dies the death of ignorance.

Verily, in their religion are the traits of precautious piety, chastity, truthfulness, betterment (of the people), striving hard (in the way of Allah), repaying the trust to the good doer as well as the transgressor, prolonging the prostration, performing the night prayers, abstaining from the prohibited, awaiting the reappearance with patience and keeping good company and good neighborhood."

Then Tamim Ibne Bohlool said: Narrated to me Abu Muawiyah from al-Amash from Ja'far bin Muhammad (a.s.) a similar tradition.

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 Himyari, all of them from Ibrahim bin Hashim from Muhammad bin Khalid from Muhammad bin Sinan from Mufaddal bin Umar from Abi Abdullah (a.s.) that he said:

“The most proximate servants of Allah and those with whom Allah is pleased are those who when the proof of Allah disappears from sight and they don’t know about his location, yet they continue to have faith that the Proof of Allah can never be invalid and day and night they continue to wait for him. And the wrath of Allah is on those of His enemies who when the proof of Allah disappears from sight, they fall into doubts and denial. He (Allah) knew that His special servants will never fall into doubts and if it were not so He would not have taken away His Proof from their sight even for a moment. These doubts will reign supreme over the hearts of evil ones.”

11 – And through the same chain of narrators Mufaddal bin Umar said: I heard as-Sadiq Ja’far bin Muhammad say:

“One who dies awaiting for the reappearance is like one who is with the Qaim in his tent, rather he is like one who fights the holy war under the command of the Messenger of Allah (S).”

12 – Narrated to us Ali bin Ahmad bin Muhammad Daqqaq (r.a.): Narrated to us Muhammad bin Abi Abdullah Kufi from Sahl bin Ziyad Adami from Hasan bin Mahboob from Abdul Aziz Abdi from Abdullah bin Abi Ya’fur that Imam Sadiq (a.s.) said:

“Whosoever believes in the Imamate of my forefathers and descendants but denies the Mahdi from my descendants is just like one who has faith in all the prophets but denies Muhammad (S).” The narrator asked: “My master, from who among you is Mahdi descended?” He replied: “He is the fifth descendant of the seventh Imam. He would disappear from you and it is not lawful for you to pronounce his name.”

13 – Narrated to us Muhammad bin Ibrahim bin Ishaq Taliqani (r.a.): Narrated to us Ahmad bin Muhammad Hamdani: Narrated to us Abi Abdullah Asimi from Husain bin Qasim bin Ayyub from Hasan bin Muhammad bin Sama-a from Thabit Saigh from Abu Baseer from Abi Abdullah Sadiq (a.s.) that he heard him say:

“From us there will be twelve Mahdis. Six have passed and six are remaining. Allah will do with the sixth as He pleases.”

14 – Narrated to us Muhammad bin Ibrahim bin Ishaq (r.a.): Narrated to us Ahmad bin Muhammad Hamdani: Narrated to us Abi Abdullah Asimi from Husain bin Qasim bin Ayyub from Hasan bin Muhammad bin Sama-a from Wuhaib from Zarih from Abi Hamza from Abi Abdullah (a.s.) that he said:

“There will be twelve Mahdi (guided leaders) from us.”

15 – Narrated to us Muhammad bin Ibrahim bin Ishaq (r.a.): Narrated to us Ahmad bin Muhammad Hamdani: Narrated to us Ja’far bin Abdullah: Narrated to me Uthman bin Isa from Sama-a bin Mehran that he said: I, Abu Baseer, Muhammad bin Imran, the slave of Abi Ja’far were in a house in Mecca. Muhammad bin Imran said: I heard Abi Abdullah (a.s.) say:

“We are the twelve Mahdis. Abu Baseer asked: Did you really hear this from Abi Abdullah (a.s.)? He

swore twice that he had heard it from him."

16 – 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 Muhammad bin Khalid Barqi from Muhammad bin Sinan from Mufaddal bin Umar from that he said: Abi Abdullah (a.s.) that he said:

"The most proximate servants of Allah and those with whom Allah is pleased are those who when the proof of Allah disappears from sight and they don't know about his location, yet they continue to have faith that the Proof of Allah can never be invalid and day and night they continue to wait for him. And the wrath of Allah is on those of His enemies who when the proof of Allah disappears from sight, they fall into doubts and denial. He (Allah) knew that His special servants will never fall into doubts and if it were not so He would not have taken away His Proof from their sight even for a moment. These doubts will reign supreme over the hearts of evil ones."

17 – 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 Ahmad bin Muhammad bin Isa from Hasan bin Mahboob from Muhammad bin Noman that he said: Abi Abdullah (a.s.) said to me:

"The proximate servants of Allah and those with whom Allah is pleased are those who when the proof of Allah disappears from sight and they don't know about his location, yet they continue to have faith that the Proof of Allah can never be invalid and day and night they continue to wait for him. And the wrath of Allah is on those of His enemies who when the proof of Allah disappears from sight, they fall into doubts and denial. He (Allah) knew that His special servants will never fall into doubts and if it were not so He would not have taken away His Proof from their sight even for a moment."

18 – Narrated to us my father: Narrated to us Saad bin Abdullah: Narrated to us Mualla bin Muhammad Basri from Muhammad bin Jumhur and others from [Muhammad] bin Abi Umair from Abdullah bin Sinan that he heard Abu Abdillah (a.s.) say:

"In the Qaim (a.s.) is a resemblance to Musa bin Imran. I asked: What is that resemblance to Musa bin Imran (a.s.)? He replied: His concealed birth and his disappearance from the people. I asked: For how long did Musa bin Imran remain concealed from the people and his family? He replied: Twenty eight years."

19 – Narrated to us Muhammad bin Musa bin Mutawakkil (r.a.): Narrated to us Muhammad bin Yahya al-Attar: Narrated to us Ahmad bin Muhammad bin Isa from Umar bin Abdul Aziz from more than one of our associates from Dawood bin Kathir Raqqi from Abi Abdullah (a.s.) regarding the words of Allah, the Mighty and Sublime:

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ

Those who believe in the unseen. 5

“That is regarding those who believe that the uprising of the Qaim is truth.”

20 – Narrated to us Ali bin Ahmad bin Muhammad Daqqaq (r.a.): Narrated to us Ahmad bin Abi Abdullah Kufi: Narrated to us Musa bin Imran Nakhai from his uncle Husain bin Yazid from Ali bin Abi Hamza from Yahya bin Abil Qasim that he said: I asked as-Sadiq (a.s.) regarding the words of Allah, the Mighty and Sublime:

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. 6

He said: Those who guard against evil (Muttaqeen) are the Shias of Ali (a.s.) and ‘unseen’ is the hidden proof.”

21 – Narrated to us my father that: Narrated to us Abdullah bin Ja’far Himyari from Ahmad bin Hilal from Abdur Rahman bin Abi Najran from Fadala bin Ayyub from Sadeer that he said: I heard Abi Abdullah (a.s.) say:

“In the master of this affair there is a similarity to Prophet Yusuf.” I asked: “It seems as if you are informing us about occultation and bewilderment?” He replied: “These accursed people resembling pigs, why do they deny this statement? Brothers of Yusuf were sons of prophets, they completed a transaction with Yusuf, and he was their brother, inspite of that until he introduced himself they did not recognize him till he said I am Yusuf.

On the basis of this why does the confused Ummah deny that Allah, the Mighty and Sublime from time to time conceals His proof from them. Yusuf had the rulership of Egypt and the distance between him and his father was not more than that of 18 days’ travel, if the Almighty Allah wanted He could have made his location known to his father. And by Allah when Yaqoob and his sons got the good news of Yusuf they covered this distance in nine days through desert and wilderness.

Then how could this Ummah deny that the Almighty Allah can do with His proof what He did with Yusuf? He walked in the market and trod on their carpets but they didn’t recognize him? Till the time that Allah, the Mighty and Sublime permits him to introduce himself as He allowed Yusuf. And 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

22 – Narrated to us Ahmad bin Muhammad bin Yahya al-Attar (r.a.): Narrated to us my father from Ibrahim bin Hashim from Muhammad bin Abi Umair from Safwan bin Mehran Jammal that he said: As-Sadiq Ja'far bin Muhammad (a.s.) said:

"Indeed he shall go into occultation till the ignorant will say: For the Almighty Allah there is no need of Aale Muhammad. Then he would appear like a shooting star and fill up the earth with equity and justice just as it would be brimming with injustice and oppression."

23 –Narrated to us Abdul Wahid bin Muhammad bin Ubdus al-Attar (r.a.): Narrated to us Ali bin Muhammad bin Qutaibah Nishapuri: Narrated to us Hamadan bin Sulaiman from Muhammad bin Ismail bin Bazee from Hayyan Sarraj from Sayyid bin Muhammad Himyari a long tradition in which he said: I asked As-Sadiq Ja'far bin Muhammad (a.s.):

"O son of Allah's Messenger, traditions from your forefathers have reached us regarding occultation and its authenticity, please tell us something more about it. He said: Occultation will happen for my sixth descendant and he is the twelfth of the Imams of guidance after the Holy Prophet (S), the first of whom is Ali Ibne Abi Talib and the last is the one who would rise with the truth (Qaim bil Haqq), the Remnant of Allah (Baqiyatullah) on the earth and the Master of the Age. By Allah, even if he remains in occultation as long as Nuh lived among his people, Allah will not end the world till he reappears. And he would fill up the earth with justice and equity just as it would be fraught with injustice and oppression."

24 – Narrated to us Ahmad bin Muhammad bin Yahya al-Attar (r.a.): Narrated to us Saad bin Abdullah from Ahmad bin Muhammad bin Isa from Uthman bin Isa Kilabi from Khalid bin Najih from Zurarah bin Ayyan that he said: I heard Abi Abdullah (a.s.) say:

"There is an occultation for the Qaim before his reappearance." I asked: "Why is it so?" He replied: "He is fearful." And he pointed towards his belly, implying that the Qaim fears for his life. Then he said: "O Zurarah; and he is that awaited one and he is the one in whose birth they shall doubt. Thus some will say: His father died heirless and some will say: He was in the womb of his mother when his father died. Some others will allege that he was born two years before the passing away of his father. And he is the Awaited one; but the Almighty Allah likes to test the Shias. It is the time when people of falsehood will fall in doubts."

Zurarah says: I asked: "If I am able to live till that period, what action I should perform?"

He replied: “O Zurarah if you live till that time you must recite the following supplication:

اللهم عرفني نفسك ، فإنك إن لم تعرفني نفسك لم أعرف نبيك، اللهم عرفني نبيك فإنك إن لم تعرفني نبيك لم أعرف حجتك ، اللهم عرفني حجتك فإنك إن لم تعرفني حجتك ضللت عن ديني

‘O Allah introduce Yourself to me. For if You don’t introduce Yourself to me I will not recognize Your Prophet. O Allah introduce Your Messenger to me for if You don’t introduce Your Messenger to me I will not recognize Your Proof. O Allah introduce Your proof to me for if You don’t introduce Your proof to me I will deviate in my religion.’

Then he said: O Zurarah, at that time a youth will be killed in Medina. I asked: May I be sacrificed on you, would the army of Sufyani kill this youth? He replied: No, the forces of so-and-so tribe will kill him. Those forces will enter Medina, accost this young man and kill him. This murder will be a rebellion against divine ordinances and injustice and now Allah will not give much respite. At that time the Imam will reappear.”

The same tradition is narrated to us by Muhammad bin Ishaq (r.a.) that he said: Narrated to us Abu Ali Muhammad bin Hammam that he said: Narrated to us Ahmad bin Muhammad Naufali that he said: Narrated to me Ahmad bin Hilal from Uthman bin Isa Kilabi from Khalid bin Najih from Zurarah bin Ayyan from as-Sadiq Ja’far bin Muhammad (a.s.).

And narrated to us Muhammad bin Hasan (r.a.) that he said: Narrated to us Abdullah bin Ja’far Himyari from Ali Ibne Muhammad Hajjal from Hasan bin Ali bin Faddal from Abdullah bin Bukair from Zurarah Ibne Ayyan from as-Sadiq Ja’far bin Muhammad (a.s.) that he said

“There is occultation for the Qaim before his reappearance – and he narrated the same tradition.”

25 -Narrated to us Muhammad bin Musa bin Muhammad bin Musa bin Mutawakkil (r.a.): Narrated to us Ali bin Ibrahim bin Hashim: Narrated to us Muhammad bin Isa bin Ubaid from Salih bin Muhammad from Hani Tammar that he said: Abi Abdullah (a.s.) said to me:

“There is occultation for the master of this affair and every person is duty-bound to fear Allah and remain attached to his religion.”

26 - Narrated to us Ishaq bin Isa 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 Ali bin Hakam from Saif bin Amirah from Dawood bin Farqad from Abi Abdullah (a.s.) that he said:

“Ali Ibne Abi Talib (a.s.) was with the Messenger of Allah (S) during his occultation and no knew about

it."

27 – 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 and Ali bin Ismail bin Isa from Muhammad bin Amr Ibne Saeed Zayyat [From Jariri] from Abdul Hameed bin Abi Dailam Tai that he said: Abi Abdullah (a.s.) said to me:

"O Abdul Hamid bin Abi Dailam, Allah, the Mighty and the High sent messengers; some of whom declared their messengership and some kept their mission secret. Thus whatever is done in case of messengers that were apparent the same will be for messengers that were hidden."

28 –Narrated to us Muhammad bin Hasan (r.a.): Narrated to us Saad bin Abdullah and Muhammad bin Hasan as–Saffar, all of them said: Narrated to us Muhammad bin Husain bin Abil Khattab and Muhammad bin Isa bin Ubaid: Narrated to us Safwan bin Yahya from Abdullah bin Muskan from Muhammad bin Ali Halabi from Abi Abdullah (a.s.) that he said:

"The Messenger of Allah (S) maintained a low profile and was cautious for five years in Mecca (after declaring his mission). He did not reveal his prophethood. With him were Ali Ibne Abi Talib (a.s.) and Lady Khadija (s.a.). Then Allah, the Mighty and Sublime told him to reveal what he had been commanded. So the Messenger of Allah (S) came out in open and declared his claim." In another tradition it is mentioned that he lived in Mecca in fear for three years.

29 – 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 from Ahmad bin Muhammad bin Isa and Muhammad bin Husain bin Abil Khattab and Ibrahim bin Hashim, all of them from Hasan bin Mahboob from Ali bin Riyab from Ubaidullah bin Ali Halabi that he said: I heard Abi Abdullah (a.s.) say:

"The Messenger of Allah (S) remained in Mecca for thirteen years after receiving divine revelation from Allah, the Mighty and the High, out which for three years he maintained a low profile and remained cautious. He kept his mission secret till Allah, the Mighty and Sublime ordered him to declare it. Then he declared his prophethood and began propagation."

30 – Narrated to us a group of our associates that: Narrated to us Muhammad bin Hamam: Narrated to us Ja'far bin Muhammad bin Malik Fazari: Narrated to me Ja'far bin Ismail Hashimi that: I heard uncle Muhammad bin Ali narrate from Abdur Rahman bin Hammad from Umar bin Saalim, the slave of Sabirri, that:

I asked Imam Sadiq (a.s.) concerning the verse,

أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ

Its root is firm and its branch is in the sky.8

“He elucidated, “Its root is the Messenger of Allah (S), its branch (in the sky) is Amirul Momineen (a.s.), Hasan and Husain are its fruits, the nine descendants of Husain (a.s.) are its twigs and the Shias are its leaves. By Allah!

Surely when a person from them (Shias) dies, a leaf from this tree falls.” I asked regarding the verse:

تُؤْتِي أُكُلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا

Yielding its fruit in every season by the permission of its Lord?9

He clarified, “Whatever comes out from the Imam’s knowledge to you every year from the Hajj and the Umrah.”

31 –Narrated to us Ali bin Ahmad bin Muhammad bin Imran – May Allah be pleased with them – that: Narrated to us Muhammad bin Abdullah Kufi: Narrated to us Musa bin Imran Nakhai from his uncle Husain bin Yazid Naufali from Hasan bin Ali bin Abi Hamza from his father from Abi Baseer that: I heard Abi Abdullah (a.s.) say:

“Matters related to occultation that occurred for the prophets would also occur in exactly the same way for our Qaim who is from us, Ahlul Bayt.”

Abu Baseer says: I asked respectfully: “O son of Allah’s Messenger, who from among you Ahlul Bayt, is the Qaim?” He replied, “O Abu Baseer, he is the fifth descendant of my son, Musa. He is the son of the best of the slave girls. He shall have an occultation regarding which the followers of falsehood would doubt.

After that Allah, the Mighty and Sublime would make him reappear and conquer the east and the west of the earth at his hands and send down from the heaven, the Spirit of Allah, Prophet Isa bin Maryam (a.s.) who will recite Prayers behind him. And the earth will be illuminated with the effulgence of its Lord, and no place will remain on the face of the earth where other than Allah will be worshipped. Rather Allah, the Mighty and Sublime will be worshipped everywhere. The religion will only be for Allah even though the polytheists may be averse.”

32 – Narrated to us my father (r.a.): Narrated to us Ali bin Ibrahim from his father from Muhammad bin Fudhail from his father from Mansur that Abu Abdullah (a.s.) said:

“That time (of reappearance) shall not come to pass but after you have become despondent and hopeless. No, I swear by Allah, till you are separated from each other. No I swear by Allah, till you are severely tested. No I swear by Allah, till the time that the unfortunate ones become unfortunate while the

fortunate ones become fortunate."

33 – Narrated to us Muhammad bin Hasan bin Ahmad bin Walid (r.a.): Narrated to us Muhammad bin Hasan al-Saffar from Ahmad bin Husain from Uthman bin Isa from Khalid bin Najih from Zurarah bin Ayyan that he heard: Ja'far bin Muhammad (a.s.) say:

"For Qaim (a.s.), before his uprising there will be an occultation." I asked: "May I be your ransom, why is it so?" He replied: "He shall fear (for his life)," so saying the Imam gestured towards his belly and neck. Then he said: And he is that awaited one and he is the one in whose birth they shall doubt. Thus some will say: He died with his father. And his father died heirless and some will say: He was born two years before the passing away of his father. But Allah, the Mighty and Sublime likes to test the people. It is the time when people of falsehood fall in doubt."

34 – Narrated to us my father and Muhammad bin Hasan and Muhammad bin Musa bin Mutawakkil and Muhammad bin Ali Majilaway and Ahmad bin Muhammad bin Yahya al-Attar –May Allah be pleased with them – they said: Narrated to us Muhammad bin Yahya al-Attar: Narrated to us Ja'far bin Muhammad bin Malik Fazari Kufi from Ishaq bin Muhammad Sairafi from Yahya bin Muthanna Attar from Abdullah bin Bukair from Ubaid bin Zurarah that he said: I heard Abi Abdullah (a.s.) say:

"The Imam will be unseen by the people. Then he will witness those who come for the Hajj pilgrimage, he will see them but they will not see him."

35 – 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 Isa bin Ubaid from Salih bin Muhammad from Hani Tammar that he said: Abi Abdullah (a.s.) said:

"There will be occultation for the master of this affair. During this those who remain attached to their religion will be like those who rub their hands on a thorny branch. Then he gestured with his hands. Then he said: There is occultation for the master of this affair and every person is duty-bound to fear Allah and remain attached to his religion."

36 – 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 Ahmad bin Idrees, all of them said: Narrated to us Ahmad bin Muhammad bin Isa and Muhammad bin Husain bin Abil Khattab and Muhammad bin Abdul Jabbar and Abdullah bin Aamir bin Saeed Ashari from Abdur Rahman bin Abi Najran from Muhammad bin Musawir from Mufaddal bin Umar Nakhai from Abi Abdullah (a.s.) that he heard him say:

"Do not protest! By Allah! Your Imam shall remain hidden from you for a long time. You will be tried and examined in those times. To such an extent that some people shall say: He has died or he has gone in some cave. While the believers will be shedding tears for him. The hearts of the people will be shaken up by the calamities like the ship is tossed in the waves of the stormy sea.

None shall get deliverance except those from whom Allah has taken oath, on whose hearts He has inscribed faith and whom He helped with His mercy. At that time twelve standards will arise and all of them will be alike, thus it will not be known which is the standard of truth. I began to weep on hearing this, so the Imam said: O Abi Abdullah why do you weep? I replied: Master, why shouldn't I weep when you say that twelve standards will arise and all of them will be alike, thus how do we know which is the standard of truth?

The Imam said: Look at the sun, on which army it is shining. I said: Maula, this same sun? "Yes," he replied, "O Abi Abdullah, have you seen this sun? I said: Yes. Imam said: I swear by Allah, our matter (Wilayat) is more clear than this sun."

37 – Narrated to us my father (r.a.): Narrated to us Saad bin Abdullah from Muhammad bin Husain bin Abil Khattab from Muhammad bin Ismail bin Bazee from Abdullah bin Abdur Rahman Asam from Husain bin Mukhtar Qalanisi from Abdur Rahman bin Siyabah from Abi Abdullah (a.s.) that he said:

"What will be your condition at that time when you shall be without an Imam or guide and you will be disgusted with each other. At that time you shall be severely examined and you shall be differentiated and sieved."

38 –Narrated to us my father (r.a.): Narrated to us Saad bin Abdullah from Ahmad bin Muhammad bin Isa and Yaqoob bin Yazid, all of them from Hasan bin Ali bin Faddal from Ja'far bin Muhammad bin Mansur from a man – and his name was Umar bin Abdul Aziz from Abi Abdullah (a.s.) that he said:

"When days and nights pass in such a condition that you are unable to see the Imam whom you can follow, you must continue to love what you love and continue to hate what you hate till Allah, the Mighty and Sublime brings him out."

39 – Narrated to us Muhammad bin Musa bin Mutawakkil (r.a.): Narrated to us Abdullah bin Ja'far Himyari from Ahmad bin Muhammad bin Isa from Muhammad bin Isa bin Ubaid from Hasan bin Mahboob from Yunus bin Yaqoob from one who narrated to him from Abi Abdullah (a.s.) that he said:

"What will your condition be when a part of your life will remain you will not be able to see your Imam? Someone asked: What shall we do in such circumstances? He replied: Keep up with the original command till the matter becomes clear to you."

40 – Narrated to us my father and Muhammad bin Hasan bin Ahmad bin Walid – May Allah be pleased with them – they said: Narrated to us Muhammad bin Hasan al–Saffar from Abbas bin Maroof from Ali bin Mahziyar from Hasan bin Mahboob from Hammad bin Isa from Ishaq bin Jareer from Abdullah bin Sinan that he said:

"I and my father came to Abi Abdullah (a.s.) and he said: How will you be when you will not be able to see your Imam or know his location? And none will get salvation from it except those who recite Dua

Ghareeq. My father asked: What shall we do in such circumstances? He replied: When such a time comes, remain steadfast on religion till the matter becomes clear to you."

41 – Narrated to us Ja'far bin Ali bin Hasan bin Ali bin Abdullah bin Mughaira Kufi (r.a.): Narrated to me my grandfather Hasan bin Ali from Abbas bin Aamir Qasbani from Umar bin Aban Kalbi from Aban bin Taghlib that he said: Abi Abdullah (a.s.) said to me:

"There will come upon people a time when the Imam will go from among you. At that time many flags will arise between the two masjids, that is Mecca and Medina, like snakes enter their holes. At that time the Almighty Allah will bring out a star for the guidance of people. I asked: What is that time when the Imam is absent? He replied: It is the time of Fitrat and occultation of your Imam. I asked: What shall we do in such circumstances? He replied: When such a time comes, remain steadfast on religion till the matter becomes clear to you."

42 – 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 Muhammad bin Husain bin Abil Khattab from Musa bin Sadaan from Abdullah bin Qasim from Mufaddal bin Umar that he said: I asked Abi Abdullah (a.s.) regarding the exegesis of Jabir and he replied:

"Do not mention such matters to people of less understanding because they will spread them to others. Have you not seen the verse in the Book of Allah:

فَإِذَا نُقِرَ فِي النَّاقُورِ

For when the trumpet is sounded. 10

Then he said: There will be an Imam from us Ahlul Bayt, who will remain in concealment. When the Almighty Allah wants him to come out, He will create a spot in his heart. Thus he will reappear and enforce the command of Allah."

43 – Narrated to us my father and Muhammad bin Hasan bin Ahmad bin Walid – May Allah be pleased with them –they said: Narrated to us Muhammad bin Hasan al–Saffar: Narrated to us Muhammad bin Husain bin Abil Khattab and Muhammad bin Isa bin Ubaid Yaqteeni, all of them from Abdur Rahman bin Abi Najran from Isa bin Abdullah bin Muhammad bin Umar bin Ali Ibne Abi Talib (a.s.) that he said to his uncle as–Sadiq Ja'far bin Muhammad (a.s.):

"If such a time comes (when we are deprived from your presence) whom shall we obey? The Imam gestured towards Imam Musa Kazim (a.s.). I asked: And after him? He replied: His son. If his son dies leaving a son who is young and a brother who is aged, whom do we follow? He replied: His son. Then he said: And always do like this only. I asked: What if a time comes when I cannot recognize the Imam

and don't know his whereabouts? He replied: At that time you must recite the following supplication: O Allah I have attached myself to Your remaining Divine Proof from the sons of the previous Imam. That would be sufficient."

44 – Narrated to us my father (r.a.): Narrated to us Abdullah bin Ja'far Himyari from Ayyub bin Nuh from Muhammad bin Abi Umair from Jameel bin Durraj from Zurarah that he said: Abi Abdullah (a.s.) said:

"There will come upon the people a time when the Imam will disappear from them. It was asked: What should they do in such circumstances? He replied: They should remain attached to the faith they were on before, till the matter becomes clear to them."

45 – Narrated to us Muzaffar bin Ja'far bin Muzaffar Alawi Samarqandi (r.a.): Narrated to us Ja'far bin Muhammad bin Masud: Narrated to me my father Muhammad bin Masud: Narrated to us Ahmad bin Ali bin Kulthum: Narrated to me Hasan bin Ali Daqqaq from Muhammad bin Ahmad bin Abi Qatadah from Ahmad bin Hilal from Ibne Abi Umair from Saeed bin Ghazwan from Abu Baseer from Abi Abdullah (a.s.) that he said:

"After Husain (a.s.), there will be nine Imams. The ninth of them is their Qaim."

46 –Narrated to us Muzaffar bin Ja'far bin Muzaffar Alawi (r.a.): Narrated to us Ja'far bin Muhammad bin Masud from his father Muhammad bin Masud Ayyashi: Narrated to us Ali bin Muhammad bin Shuja from Muhammad bin Isa from Yunus from Ali bin Abi Hamza from Abi Baseer that he said: Abi Abdullah (a.s.) said:

"In the master of this affair there are resemblances with the prophets. Resemblance to Musa bin Imran, resemblance to Isa, resemblance to Yusuf and resemblance to Muhammad (peace be on them all).

As for the resemblance to Musa (a.s.), it is constant fear and caution. And as for the resemblance to Yusuf is that Allah put such a veil between him and people that they could see him but could not recognize him. And as of the resemblance to Muhammad (S), he will be guided by his guidance and follow his practice."

47 – And through the same chain of narrators from Muhammad bin Masud: Narrated to me Jibraeel bin Ahmad: Narrated to me Musa bin Ja'far bin Wahab Baghdadi: Narrated to me Muhammad bin Isa from Husain bin Saeed from Qasim bin Muhammad from Aban from Harith bin Mughaira that he said: I asked Abi Abdullah (a.s.):

"Would there come upon people a time when they would not be able to recognize the Imam? He replied: It has been said thus. I said: What would they do? He replied: They should remain attached to their original faith till the other matter becomes clear to them."

48 – And through the same chain of narrators from Musa bin Ja'far that: Narrated to me Musa bin Qasim from Ali Ibne Ja'far from Abil Hasan Musa bin Ja'far (a.s.) that he said: I heard Abi Abdullah (a.s.) say

regarding the words of Allah, the Mighty and Sublime:

قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ

Say: Have you considered if your water should go down, who is it then that will bring you flowing water?11

"Don't you see that if your Imam disappears who is it that would bring him back to you again?"

49 – And through the same chain of narrators from Musa bin Ja'far bin Wahab Baghdadi that he said: Narrated to me Hasan bin Muhammad Sairafi: Narrated to me Yahya bin Muthanna al-Attar from Abdullah bin Bukair from Ubaid bin Zurarah that he said: I heard Abi Abdullah (a.s.) say:

"The Imam will disappear from the people. He will witness those who come for Hajj. He will see them but they will not see him."

50 – And through the same chain of narrators from Muhammad bin Masud that he said: I saw in the handwriting of Jibraeel bin Ahmad: Narrated to me Ubaidi Muhammad bin Isa from Yunus bin Abdur Rahman from Abdullah bin Sinan that Abi Abdullah (a.s.) said:

"After this, a time will come when you will not be able to see the Imam of the time. In that period no one will be saved except the one who recites "Dua-e-Gareeq". The narrator inquired as to what is Dua-e-Gareeq. Imam (a.s.) replied:

يا الله يا رحمن يا رحيم يا مقلب القلوب ثبت قلبي على دينك

"O Allah! O Beneficent! O Merciful! O the One Who transforms the hearts! Make my heart steadfast upon your religion!"

The narrator repeated the dua in this way:

يا الله يا رحمن يا رحيم يا مقلب القلوب والابصار ثبت قلبي على دينك

The narrator added "Moqallebal Quloob. Wal Absaar" Imam (a.s.) told him, "Indeed, Allah is Moqallebal Quloob Wal Absaar", but you say only "Ya Muqallebal Quloob Sabbit Qalbee Ala Deenek!"

51 – Narrated to us Muhammad bin Ali bin Hatim Naufali alias Kermani: Narrated to us Abul Abbas

Ahmad bin Isa Washsha Baghdadi: Narrated to us Ahmad bin Tahir [Qummi]: Narrated to us Muhammad bin Najr bin Sahl Shaibani: Informed us Ali bin Harith from Saeed bin Mansur Jaushini: Informed us Ahmad bin Ali Budaili: Informed us my father from Sadeer Sairafi that he said:

"I, Mufaddal bin Umar, Abu Baseer and Aban bin Taghlib came to our master Abi Abdullah as-Sadiq (a.s.) and saw him sitting on the floor and covered with Khaibari sheet made of hair, his neck was open and his sleeves folded up. He was crying like the mother having only one son laments at his death. The signs of sorrow were apparent from his face and its effects were spread on his cheeks.

Tears had moistened the hollows of his eyes and he was saying: My master, your occultation has taken away my night's sleep, it has narrowed my bed for me, and has snatched away the solace from my heart. My master your occultation has turned my tragedies into the atrocities of eternity! The loss of one after the other perishes a crowd and a multitude. No more I feel the tear that drops from my eye, and the moon that faintly leaves my chest from the places of tragedies and past calamities except that it exemplifies before my eye the greatest and cruelest of catastrophes, the most dismal and disdainful mishaps, mixed with your wrath, and calamities coupled with your anger."

Sudair says: Our hearts and minds were overwhelmed by that terrifying scene and mortifying view. We thought that it is the sign of a dreadful shattering or times have brought him a calamity. So we said, "May Allah, O son of the best of the creation, never bring tears into your eyes. For what incidents are your eyes pouring and your tears raining and what situation has led you to this mourning?"

Sudair says: As-Sadiq (a.s.) took a deep sigh that his chest expanded and his fright enhanced, and he said, O, you, I looked at the Book of al-Jafr this morning, and that is the book that encompasses the knowledge of deaths, trials and tribulations and the knowledge of all that has been and all that will be until the Day of Judgment, which Allah, glory to His name, has exclusively imparted to Muhammad and the Imams after him, peace unto him and them.

I viewed therein the birth of our Qaim and his disappearance and its protraction and the length of his lifespan and the trials of the believers through him and after him in that period and the generation of doubts in their hearts from the length of his disappearance and the apostasy of most of them from their religion and their removing the cord of Islam from their necks, about which Allah, glory to His name, has said, We have fastened to every man's neck his fateful bird which is the Wilayah. So emotions overpowered me and griefs overwhelmed me."

We said, "O son of Allah's Messenger, dignify us and bestow honor upon us by sharing some of what you know from the knowledge."

He said, "Allah, the Mighty and Sublime has consigned three qualities in the Qaim of ours, which He had consigned to three of the apostles. He foreordained his birth like the birth of Musa (a.s.); his disappearance like the disappearance of Isa (a.s.); and his protraction like the protraction of Nuh (a.s.). Moreover, He made the lifespan of His virtuous servant, Khizr, a proof of his long life."

I said, “Remove the curtains for us, O son of Allah’s Messenger, from the faces of these concepts.”

He said: “As for the birth of Musa (a.s.). “When Firon learnt that his downfall and destruction was going to be at the hands of Musa (a.s.) he summoned the soothsayers and they predicted the downfall of his kingdom at the hands of a youth of Bani Israel.

So Firon issued orders that the bellies of pregnant ladies of the Bani Israel be slit open, till more than twenty thousand newborns were killed. But he was not able to get Musa because Allah, the Mighty and the High protected him. In the same way when the Bani Umayyah and the Bani Abbas came to know that the downfall and destruction of their kingdom and tyrant rulers was to be at the hands of our Qaim, they began to wreak their enmity on us and swords were drawn out to slay the progeny of the Messenger of Allah (S) and to destroy his descendants so that through it they may be able to eliminate Qaim (a.s.). But the Almighty Allah did not accept that His affair be divulged to anyone of the oppressors. But that His light may be perfected even though the polytheists may despise it.”

As for the disappearance of Isa (a.s.). The Jews and Christians formed unanimity that he has been killed; whereas Allah belied them in this verse:

وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِن شُبِّهَ

And they did not kill him nor did they crucify him, but it appeared to them so. 12

Likewise is the disappearance of the Qaim since one group denies it for its length – ranging from one misguided person who says, ‘He was never born’; to another who says, ‘He was born and he died’; to another who rejects faith by saying that our Eleventh was issueless; to another who deviates by saying, ‘This will increase to thirteen and upwards’, and another who sins against Allah, the Mighty and Sublime by saying, ‘The spirit of the Qaim speaks through the body of someone else’.

“As for the protraction of Nuh: When he prayed for the descent of punishment against his people from the heavens, Allah, the Mighty and Sublime sent Jibraeel, the trusted spirit with seven kernels and said, O Apostle of Allah, Allah, the Mighty and Sublime says to you, ‘They are My creation My servants. I will not destroy them with a lightning bolt until the call has been stressed upon and the proof has become binding.

Retain your hard labor in making the call to your people, for I will reward you for that. Plant these kernels, because your relief and liberation will be at its plantation, outgrowth and fruition when it reaches fruition. Give this glad tiding to your believing followers.’ When the trees grew and thrived and their trunks and branches developed and spread out and their fruits grew big, he asked Allah, the Mighty and Sublime for the fulfillment of the promise. Allah, the Mighty and Sublime ordered him to plant the seeds of those trees and retain patience and hard work and make the call to his people.

He informed the community that believed in him; three hundred men of them turned away from him and said, 'If what Nuh is claiming were true, the promise of his Lord would not have been violated.' Then Allah, the Mighty and Sublime continued to order him every time to plant the seeds until they had been planted seven times. The community of believers continued to lose groups until there were left only seventy and some odd men. At that time, did Allah, the Mighty and Sublime sent a message to him and said, 'O Nuh, now the dawn on your eyes has broken the night as the truth has manifested with clarity and the order of belief has become pure from impurity by the apostasy of everyone who had wicked disposition.

If I had destroyed the disbelievers and kept those who have apostatized from among the believers in you, I had not fulfilled My early promise to the believers from your people who were sincere in their belief in Me and had adhered to the rope of your prophethood that I would make them heirs in earth and empower for them their religion and replace their fear with security, so that worship be pure for Me by the departure of doubts from their hearts. How could I provide heirship and empowerment and replacement of fear with security while I know the weakness of certainty of the people who apostatized and their wicked dispositions and their evil insides, which were the outcomes of hypocrisy and the initiation of misguidance.

If they had procured from Me the kingdom that will be given to the believers at the time of heirship when I will have killed their enemies, they would have sniffed the smells of its attractions, and it would have strengthened the inner secrets of their hypocrisy, and eternalized the strings of misguidance and their hearts, and they would have faced their brothers with enmity and would have battled them in pursuit of chiefdom and the distinction of commanding and forbidding. And how can the religion's empowerment and the Command's spread among the believers coexist with rise of mischief and occurrence of wars? Never.

Build the Ark under Our eyes and as We reveal.'" As-Sadiq (a.s.) said, "Likewise is the Qaim (a.s.). The days of his occultation will be lengthy so truth may become clear and belief may become pure from impurity by the apostasy of everyone from the Shia with a wicked disposition, who are feared they are hypocrites when they expect heirship and empowerment and a vast security in the reign of the Qaim (a.s.)." Al-Mufaddal says, I asked, "O son of Allah's Messenger, the Ahlul Bayt-haters (Nawasib) believe this verse has been revealed about Abu Bakr, Umar, Uthman and Ali."

He said, "May Allah not guide the hearts of the Nawasib. When was the religion which Allah and His Messenger empowered through spread of security in the Ummah and the departure of fear from their hearts and doubts from breasts during the reign of anyone of them? And in the reign of Ali (a.s.) especially with the apostasy of Muslims and mischiefs which were occurring in their days and the wars that were breaking out between the disbelievers and between themselves." Then as-Sadiq (a.s.) recited this verse:

حَتَّىٰ إِذَا اسْتَيْأَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِبُوا جَاءَهُمْ نَصْرُنَا

Until when the apostles despaired and the people became sure that they were indeed told a lie, Our help came to them. 13

"And as for the Righteous Servant, Khizr (a.s.); the Almighty Allah bestowed him with a long lifespan not due to the fact that He had made him a Prophet, or because a book was revealed to him, nor that he brought a new Shariat nullifying the previous one, nor that He made him an Imam and required the people to follow him, nor because his obedience was compulsory.

Rather it was because it was there in the knowledge of Allah, the Blessed and the High, that during occultation the age of Qaim (a.s.) would be prolonged to an extent that people would not believe it, and they would deny a long age, He prolonged the age of the Righteous Servant, Khizr (a.s.) without any justification, except that it be a basis for proving the age of Qaim (a.s.) so that the arguments and proofs of the opponents may be invalidated and that people may not have any argument against the Almighty Allah."

[Nos. 52 and 53 do not appear in the Arabic-Persian Edition. I have followed the same numbering in this instance]

54 - Narrated to us Muzaffar bin Ja'far bin Muzaffar Alawi Amari Samarqandi (r.a.): Narrated to us Muhammad bin Ja'far bin Masud and Haider bin Muhammad bin Nuaim Samarqandi, all of them from Muhammad bin Masud Ayyashi that he said: Narrated to me Ali bin Muhammad bin Shuja from Muhammad bin Isa from Yunus Ibne Abdur Rahman from Ali bin Abi Hamza from Abi Baseer that as-Sadiq Ja'far bin Muhammad (a.s.) said regarding the words of Allah, the Mighty and Sublime:

يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا

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, or earn good through its faith. 14

That it denotes the advent of the awaited Qaim from us. Then he said: "O Aba Baseer, Fortunate are the Shias of our Qaim who during the period of his occultation wait for his reappearance and who obey him during the period of his reappearance. They are Awliya of Allah for whom there shall be neither fear nor grief."

55 - Narrated to us Muzaffar bin Ja'far bin Muzaffar Alawi Amari Samarqandi (r.a.): Narrated to us Ja'far

bin Muhammad bin Masud from his father Muhammad bin Masud Ayyashi from Ja'far bin Ahmad from Amraki bin Ali Bufakki from Hasan bin Ali bin Faddal from Marwan bin Muslim from Abi Baseer that he said: As-Sadiq Ja'far bin Muhammad (a.s.) said:

"Tooba (Glad tidings) for the one who attached to our Wilayat during the occultation of our Qaim and his heart does not deviate after guidance. He was asked: May I be sacrificed on you, what is Tooba? He replied: A tree in Paradise growing from the house of Ali Ibne Abi Talib (a.s.) and there will not be any believer who does not have one of the branches of this tree reaching into his house and that is the meaning of the saying of Allah, the Mighty and Sublime:

طُوبَى لَهُمْ وَحُسْنُ مَآبٍ

Tooba* (*a good final state*) *shall be theirs and a goodly return 15.

56 - Narrated to us Ali bin Ahmad bin Muhammad bin Imran al-Daqqaq: Narrated to us Muhammad bin Abi Abdullah Kufi: Narrated to us Musa bin Imran Nakahi from his uncle Husain bin Yazid Naufali from Ali bin Abi Hamza from Abi Baseer that he said: I said to as-Sadiq Ja'far bin Muhammad (a.s.): O son of Allah's Messenger, I have heard from your father that he said:

"There will twelve Mahdis after the Qaim?" Imam (a.s.) said: "He has said twelve Mahdis not twelve Imams. They shall be our Shias who would call the people towards our Wilayat (guardianship) and Marefat (recognition) of our rights."

57 - Narrated to us Ali bin Ahmad bin Muhammad bin Imran al-Daqqaq (r.a.): Narrated to us Hamza bin Qasim Alawi Abbasi: Narrated to us Ja'far bin Muhammad bin Malik Kufi Fazari: Narrated to us Muhammad bin Husain bin Zaid Zayyat: Narrated to us Muhammad bin Ziyad Azdi from Mufaddal bin Umar that he asked As-Sadiq Ja'far bin Muhammad (a.s.) regarding the words of Allah, the Mighty and Sublime:

وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ

And when your Lord examined Ibrahim with some words, then he completed these 16

What were these words? He replied, "These were the words that Adam (a.s.) received from his Lord due to which Allah accepted his repentance. These words were as follows, 'I ask You for the sake of Muhammad, Ali, Fatima, Hasan and Husain that You accept my repentance, so Allah accepted his repentance. Surely He is the Oft-turning, the Merciful." I asked, 'O son of Allah's Messenger! What is the meaning of 'he completed these'?' He explained, "It implies that he completed the words till the

Qaim, twelve Imams, of whom nine are the descendants of Husain (a.s.)." Mufaddal requested, 'O son of Allah's Messenger! Please inform me about the saying of Allah, Mighty and Glorified be He:

وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ

'And He made it as a lasting word in his posterity.'17

He elaborated, "By this, He implies the Imamate. Allah, the High, has made it in the posterity of Husain till the Day of Judgment." Again I inquired, 'O son of Allah's Messenger! How is it that the Imamate continued in the posterity of Husain and not in Hasan's, although both are the sons of Allah's Messenger, his grandsons and the chiefs of the youths of paradise?' He clarified, "Certainly Musa and Harun were Prophets, Messengers and brothers but Allah, Mighty and Glorified be He, made Prophethood in the posterity of Harun and not in that of Musa (a.s.) and it does not befit anybody to question Allah's action. Surely Imamate is the Caliphate of Allah in His earth and nobody can dispute His action as to why He has done so. For surely, Allah, Blessed and High be He, is Prudent in His actions. He is not questioned about what He does but the people will be questioned."

1. Surah Anaam 6:158
2. Conditional
3. Surah Nisa 4:59
4. Surah Maidah 5:55
5. Surah Baqarah 2:3
6. Surah Baqarah 2:1-3
7. Surah Yusuf 12:89-90
8. Surah Ibrahim 14:24
9. Surah Ibrahim 14:25
10. Surah Muddaththir 74:8
11. Surah Mulk 67:30
12. Surah Nisa 4:157
13. Surah Yusuf 12:110
14. Surah Anaam 6:158
15. Surah Raad 13:29
16. Surah Baqarah 2:124
17. Surah Zukhruf 43:28

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 Hasan bin Isa bin Muhammad bin Ali bin Ja'far from his father from his grandfather Muhammad bin Ali from Ali bin Ja'far from his brother, Musa bin Ja'far (a.s.) that he said:

"When the fifth descendant of the seventh Imam goes into occultation, for the sake of Allah protect your

religion. None of you must let go of your religion. O son, occultation is necessary for the master of this affair. So much so that even those who say that it is a test from Allah, they would also turn away from him. And if in the knowledge of your forefathers there had been some other religion more correct and better than this, they would have followed that only." I asked: "Master, tell us who is the fifth descendant of the seventh Imam?" He replied: "Son, your intellects are small, he cannot be accommodated in it. Your understanding is so restricted that you cannot bear it, but if you live till that time you will indeed find him."

2 –Narrated to us my father (r.a.): Narrated to us Saad bin Abdullah: Narrated to us Hasan bin Musa Khashshab from Abbas bin Aamir Qasbani that he said: I heard Abul Hasan Musa bin Ja'far (a.s.) say:

"The master of this affair is one about whom people will say that he is not born yet."

3 –Narrated to us my father (r.a.): Narrated to us Saad bin Abdullah: Narrated to us Ahmad bin Muhammad bin Isa from Musa bin Qasim from Muawiyah bin Wahab Bajali and Abi Qatadah Ali Ibne Muhammad bin Hafs from Ali bin Ja'far that he asked his brother Musa bin Ja'far (a.s.) that the interpretation of the words of Allah, the Mighty and Sublime:

قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ

Say: Have you considered if your water should go down, who is it then that will bring you flowing water?1

The Imam said: What will you do when your Imam disappears from your sight and you cannot see him?"

4 – Narrated to us Ahmad bin Ziyad bin Ja'far Hamdani (r.a.): Narrated to us Ali bin Ibrahim bin Hashim from his father from Muhammad bin Khalid Barqi from Ali bin Hassan from Dawood bin Kathir Riqqi that he said:

"I asked His Eminence, Abul Hasan Musa bin Ja'far (a.s.) about the master of this affair. He replied: "He would be that same wandering, lonely, remote and hidden from his family who would be the revenger for his father."

5 – Narrated to us Ahmad bin Ziyad bin Ja'far Hamdani (r.a.): Narrated to us Ali bin Ibrahim bin Hashim from his father from Salih bin Sindi from Yunus bin Abdur Rahman that he said: I came to Musa bin Ja'far (a.s.) and asked him:

"O son of Allah's Messenger! Are you the Qaim bil Haqq? He replied, "I am Qaim bil Haqq, but the Qaim who shall purify the earth from the enemies of Allah Almighty and who shall fill it with justice in the same way as it would be fraught with injustice and oppression, is my fifth descendent who will have a

prolonged occultation because his life shall be in danger. During this period (of occultation) some people will deviate from the truth but some would remain steadfast on it.'

Then he said, 'Blessed are those of our Shias who during the occultation of our Qaim remain attached to our Wilayat (guardianship) and who are steadfast in devotion for us, who have declared immunity from our enemies. They are from us and we are from them. And indeed they have preferred us for Imamate and we have also selected them as our followers (Shia). Congratulations to them and blessed be they (Shias). By Allah, on the Day of Judgment they shall be in our grades."

The author says: One of the causes of occultation is fear as mentioned in tradition. Imam Musa Kazim (a.s.) also used to keep his Imamate confidential from others. In the same way his Shias who had faith in his Imamate but feared the people, also did not discuss openly about his Imamate. So much so that when Hisham bin Hakam was asked in the court of Yahya bin Khalid who the Imam of that time was, Hisham resorted to dissimulation and said: The owner of the palace, chief of believers, Harun Rashid.

At that Harun Rashid was listening to this dialogue secretly. He said: By God, Allah has put a cruel ruler over us. When Hisham came to know that Harun has summoned him, he fled to Kufa and passed away there. In compliance of his will, his bier was placed at the Kanasa highway and a slip of paper was placed in his hand on which was written: This is Hisham bin Hakam who was summoned by the ruler of the time. The chief Qadi and government officials saw this. After that, the rebellious one gave up pursuing him.

Debate of Hisham bin Hakam (r.a.) about Ghaibat

1 – Narrated to us Ahmad bin Ziyad bin Ja'far Hamdani (r.a.) and Husain bin Ibrahim bin Natana – May Allah be pleased with them – they said: Narrated to us Ali bin Ibrahim bin Hashim from his father from Muhammad bin Abi Umair that he said: Informed us Ali Aswari:

"Yahya bin Khalid used to hold a debate every week at his house in which scholars of all the sects participated and tried to prove the veracity of their faith and expose the defects of the religion of their opponents. When Harun Rashid came to know about this he asked Yahya bin Khalid: O Abbaside, what type of gatherings you have at your place where the participants undertake discussions? He replied: O chief of believers, these gatherings is the highest example of all the honors that you have bestowed me. I bring together the scholars of all the sects so that they may expose each other and thus the falsity of all of them is proved.

Harun Rashid said: I would also like to attend this gathering and listen to the participants but the audience and participants should not learn about my presence because they would not be able to have a frank talk due to my fear. Yahya said: Arrangement will be made as per the wish of the chief of believers. Harun told him to swear that his presence will be kept confidential and Yahya swore to assure that. However the Motazela people learnt about it somehow.

They discussed this among themselves and then decided that they would argue with Hisham bin Hakam on the subject of Imamate so that Harun Rashid comes to know what the faith of Hisham is with regard to Imamate. On the appointed day they all reached the venue of debate. Among those present were Hisham bin Hakam and Abdullah bin Yazid Abazi, who was the most truthful person. He was from the Khawarij sect and was a business partner of Harun Rashid. When Hisham entered, he greeted Abdullah bin Yazid. Yahya bin Khalid told Abdullah bin Yazid: O Abdullah, talk to Hisham on the subject of Imamate.

Hisham said: O Vizier, we cannot speak on this subject because these people were having unanimity with us on the Imamate of the same person, but after that they separated from us without knowledge and recognition. And even after separating from us on this matter it is not known why they separated. That is why they neither have any objection against us nor a reply to any objection, so how can they talk to us?

Bannan, who was associated with the Hururiya sect, said: Hisham, tell me whether the people who were among the forces of the day of arbitration, were they believers or disbelievers? Hisham said: There were three types of people: Believers, polytheists and misguided. Believer were those who believed that Ali (a.s.) is an Imam appointed by Allah and that Muawiyah is not worthy of Imamate. Thus these believers had faith in what Allah had appointed for Ali (a.s.).

The second group was that of the polytheists who used to claim that Ali (a.s.) is an Imam and Muawiyah is also worthy of Imamate. Thus with Ali (a.s.) they also made Muawiyah a partner in Imamate.

The third group was that of the misguided who had joined the forces due to tribal loyalties. They were absolutely ignorant about such things.

Then he asked: What is your opinion about the companions of Muawiyah? Hisham said: They are also of three kinds: Disbelievers, polytheists and deviants.

Disbelievers are those who say that Muawiyah is Imam and Ali (a.s.) is not worthy of Imamate. Thus they disbelieved in two ways: one was denying Ali's divine appointment as an Imam and another was appointing an Imam from their own side.

Polytheists were those who said that Muawiyah is an Imam and Ali (a.s.) is also worthy of Imamate. Thus with Ali (a.s.) they also made Muawiyah a partner in Imamate.

Deviants were those who had come fight on the side of Muawiyah only on the basis of their tribal bigotry. In this Bannan's voice was finally silenced.

Dirar said: Hisham, I want to question you about this. Hisham said: You cannot question me. He asked: Why? Hisham replied: Because you all reject the Imamate of my master, hence I should ask you the reason of your denial and you don't have the right ask another question. And I must find out your point of

view regarding this. Dirar said: Ask. Hisham said: Do you believe that Allah is just? And that He does not commit injustice?

Dirar said: Yes, He is just, He does not commit injustice. Hisham asked: If Allah makes it obligatory for a cripple to go to the masjid or go to jihad, or He commands a blind man to read books etc, He would be just or unjust? Dirar said: Allah does not issue such commands, Hisham said: Can Allah issue such commands regarding debate that a thing should be proved when it does not have any supporting arguments? Dirar said: If He issues such commands He would be called unjust.

Hisham said: Has not Allah, the Mighty and Sublime has made it incumbent for all to follow one and the same religion and that there is no controversy that He will accept only the religion that He has made incumbent to follow? Dirar agreed. Hisham said: Did Allah fix some proof for this religion or He made it incumbent without a proof? Just as a blind may be commanded to read a book or a cripple may be ordered to attend the mosque?

Dirar fell silent for a moment. Then he said: There is indeed proof for that but it does not justify the Imamate of your Imam. Hisham smiled and said: You have yourself accepted the existence of Imamate. Now the only point of difference between us is the identity of that Imam. Dirar said: I would like to use your statement against you and ask you a question. Hisham said: Ask. Dirar asked, “How is Imamate established and confirmed? Hisham replied: “As Allah established Prophethood.” Dirar said: “So he is a Prophet?” Hisham said: “No, because Prophethood is established by the Beings in heavens, and Imamate is established by the people of the earth. So the ratification of Prophethood is by the angels, and the ratification of the Imam is by the Prophet (peace be upon him).

The two are established by the will of Allah”. Dirar then said: What evidence do you have for that? Hisham replied: The necessity of this issue is…because there can be only three ways in it. Either that Allah has waived responsibility (taklif) from the creations after the Messenger of Allah (peace be upon him), that he no more commands them or prohibits them from doing anything, and they have become similar to wild beast and other animals, which are not responsible. Or that people, after the Prophet (peace be upon him) have acquired knowledge similar to that of the Prophet, to the extent that one is not in need of the other, so that they will all be self-sufficient, and attain the truth without any differences among them.

Only the third option remains, which is that they are in need of others, because there must be knowledge to be established by the Messenger for them, in such a way that, he neither forgets, nor errs, nor deviates. He will be infallible and protected from sins, free of errors, one who all need, but who needs none. He said: “What is the evidence for that?”

Hisham answered “Eight evidences: four are features of his lineage and four are his personal features. As for the four features from his lineage (descent), he will be from a known race and a well-known tribe and a well known household, and that the Prophet pointed to him. There has never been a race in this

creation as famous as the Arabs, of whom was the Prophet (peace be upon him).

If it was permissible that the evidence from Allah (Imam) for His creation can be from any other race of the non-Arabs, and it would have been that what Allah wanted to be a source of good will is a source of corruption. This will not be compatible with the wisdom and justice of Allah, that He imposes on mankind an obligatory duty that does not exist. As this is not permissible, so it is not permissible that (the Imam) will be from other than this race, due to his relation with the prophet.

It is also not permissible that he will be of this race, if he will not be from this tribe, due to its close relation to the Prophet (peace be upon him), which is Quraish. As it is not permissible that he will be from this race, except that he is from this tribe, in similar ways, it will not be permissible that he (the Imam) will be from this tribe, except that he is from this household, for its close relation with the Prophet (peace be upon him). And as the members of this household, are many, and have quarreled on the issue of Imamate, due to its lofty position, with each one of them claiming it for himself, so it is not permissible except that the Prophet points to him in person, and by his name and his descent, so that all others will be excluded from claiming it.

As for the four personal features of (the Imam), they are that, he will be the most knowledgeable person as regards Allah's injunctions and precepts, so that nothing small or big will be obscured to him; and that he should be free from all sins (infallible); and he should be the bravest of men, and the most generous of them.

Abdullah bin Yazid al-Ibadi then said: "Why do you say that he (the Imam) will be the most knowledgeable of all men?"

Hisham said: "That is because if he is not conversant with all the injunctions, precepts and laws of Allah, we cannot be sure that he will not change the injunctions of Allah, so that anyone who commits an offence will not be punished accordingly, if it involves cutting up his hand, he will not execute it: so that he does not establish the limits of Allah on what He has commanded, being in the long run, a source of corruption instead of reform as Allah wishes.

Then he said, "How do you say that he is free from sins?"

He replied: "This is because if he were not free from sins, he will fall into error, so we cannot be secured that he will conceal what he has done, or conceal his friend or relation: and Allah will not set this person as his evidence on His creation."

He then further asked: "How do you say that he (the Imam) is the bravest of people?" Hisham replied: "It is because that group of Muslims who will resort to him in wars, Allah says, "And whoever turns his back to them on such a day— unless it is a stratagem of war, or to retreat to a troop of his own he indeed has drawn upon himself wrath from Allah.... So if he were not brave, he will draw the wrath of Allah on himself. It is not permissible that the one who draws Allah's wrath will be Allah's evidence upon His

creation."

Abdullah further asked him: "How do you say that he is the most generous of people? He replied: "Because he is the keeper of Muslims treasures. For if he were not generous, his soul will crave for their wealth and he will take it, and that will be breach of trust: and it is not permissible that Allah will present a cheat as His evidence on His creation.

Dirar said: Tell me who is the bearer of those qualities today? Hisham said: The master of the palace, the chief of the believers. Harun Rashid who listening to all this from behind the curtain said to Ja'far bin Yahya: What a sharp tongue this man has! Ja'far, who does he imply by 'chief of believers'? Ja'far said: He means Musa bin Ja'far. Harun Rashid said: He has spoken of him with the titles only he is worthy of.

Then he clenched his teeth and said: I don't want this man alive even for a moment in my kingdom. By Allah his tongue is more dangerous for the hearts of the people than a thousand swords. Yahya learnt that Harun was terribly infuriated at Hisham. When he came behind the curtain Harun asked: O Abbaside, who is that man? Yahya said: O chief of believers, control your anger. Then he came out and made a sign to Hisham to leave the place immediately. Hisham arose in such a way that people thought that he was going to answer Nature's call.

Thus he put on his shoes and departed in the direction of his house and from there he left for Kufa. On reaching Kufa he hid in the house of Bishr Nabbal and told him what had passed. Bishr Nabbal was a companion of Imam Ja'far Sadiq (a.s.). Then Hisham fell seriously ill. When Bishr Nabbal offered to call the doctor he said: No, I am going to die. When you complete putting the burial shroud on me, in the middle of the night put my bier on the Kanasa highway and put a written slip in my hand that says: This is Hisham bin Hakam whom the chief of believers had summoned. He has died a natural death.

Harun sent some people to his brothers and companions and got them arrested. In the morning the people of Kufa saw Hisham's bier. The town Qadi, assistant-governor, the governor himself and the reliable people of Kufa gathered and wrote to Harun Rashid about the death of Hisham. On receiving the message Harun said: Thanks be to Allah that He Himself performed this task and saved us from getting involved in it. After that those who had been arrested were released."

2 - Narrated to us Ahmad bin Ziyad bin Ja'far Hamadani (r.a.): Narrated to us Ali bin Ibrahim bin Hashim from his father from Abi Ahmad Muhammad bin Ziyad Azadi that: I asked my master Musa Ibne Ja'far (a.s.) regarding the verse:

وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَاهِرَةً وَبَاطِنَةً

"And made complete to you His favors outwardly and inwardly."2

He replied: “The apparent bounty is the Imam who is seen and the hidden bounty is the Imam who is in occultation.” The narrator says: I asked: “Is there any among the Imams that shall go into occultation?” He replied: “Yes, his person would be unseen by the people but his remembrance would remain hidden in the hearts of the believers.

And he is the twelfth one of us. For him the Almighty Allah would make every difficult thing easy and tame every disobedient one. He would open up the treasures of the earth for him and make every remoteness a proximity for him. He would destroy every disobedient sinner and eliminate every transgressing satan at his hands. He is the son of the best of the maids. His birth would be concealed from the people and it won’t be lawful for them to mention his name. Till the time Allah, the Mighty and Sublime would make him appear. Then he will fill the earth with justice and equity, as it would be fraught with injustice and oppression.”

The author says: I have not heard this tradition from anyone except Ahmad bin Ziyad bin Ja’far Hamadani (r.a.), in Hamadan on the return journey from Hajj. He was a trustworthy, religious and learned man, may Allah’s pleasure and satisfaction be with him.

1. Surah Mulk 67:30
2. Surah Luqman 31:20

1 – Narrated to us Muhammad bin Hasan bin Ahmad bin Walid (r.a.): Narrated to us Muhammad bin Hasan al-Saffar from Yaqoob bin Yazid from Ayyub bin Nuh that he said: I said to ar-Reza (a.s.):

“We hope that you will be the master of this affair and that may Allah, the Exalted restore power to you without taking up arms. You have been pledged allegiance to and coins have been struck in your name.” He said, “There is no one of us that letters come and go to him, is asked questions, pointed with fingers, and religious dues taken to, but he will be assassinated or he will die on his bed, until Allah, the Exalted, sends for this matter a man whose birth and place of growth will be hidden and he will not be hidden in his lineage.”

2 –Narrated to us my father (r.a.): Narrated to us Saad bin Abdullah: Narrated to us Ja’far bin Muhammad bin Malik Fazari from Ali bin Hasan bin Faddal from Rayyan bin Salt that he said: I heard him say: Abul Hasan ar-Reza was asked regarding the Qaim. He replied:

“His person will not be seen and his name will not be pronounced.”

3 – Narrated to us my father (r.a.): Narrated to us Abdullah bin Ja’far Himyari from Ahmad bin Hilal Abartai from Hasan bin Mahboob from Abil Hasan Ali bin Musa ar-Reza (a.s.) that: He said to me:

“Definitely, there will occur the dumb, catastrophic mischief, in which every secret and close relation will be dropped. That will happen when the Shia will miss my third descendant. The dwellers of the heavens

and the earth, and every worthy and merited man, every contrite and sorrowful person will cry for him."

Then he said, "May my parents be sacrificed for the namesake of my grandfather and my look-alike and the look-alike of Musa the son of Imran. He is dressed in the garments of light, shining with rays of illumination of sanctity. How abundant worthy men of faith and how abundant sorrowful men of belief will be perplexed and grievous at the loss of that crystal spring. As if I see them in their utmost despair, they are being called by a call that is heard from far away as it is heard from the near, a call that is a blessing for the faithful and a curse for the unbelievers."

4 - Narrated to us Ahmad bin Muhammad bin Yahya al-Attar (r.a.): Narrated to us my father from Muhammad bin Ahmad from Muhammad bin Mehran from his uncle Ahmad bin Zakariya that: Ar-Reza Ali bin Musa (a.s.) asked me:

"Where is your house in Baghdad?" I said, "At al-Karkh." He said, "That is the safest of places. There has to happen the deaf catastrophe mischief in which every secret and close relation will be dropped. That will happen after the Shia will miss my third descendant."

5 - 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 that: Ali bin Musa ar-Reza said:

"One who does not have piety does not have religion and whosoever does not have dissimulation (Taqayyah) does not have faith and indeed the most honored among you near Allah is the one most pious of you. His Eminence was asked: Till when does he have to observe Taqayyah? He replied: Till the day of the appointed hour and on that day is the reappearance of our (Ahlul Bayt's) Qaim.

Thus whosoever abandons Taqayyah before his reappearance is not from us. It was asked: O son of Allah's Messenger, from which of Ahlul Bayt is the Qaim? He replied: He is my fourth descendant, the son of the best of the maidservants. The Almighty Allah would, through him, purify the earth from every kind of oppression and remove every type of injustice from it. He is the one in whose birth the people would doubt and he is the one who would have an occultation before his reappearance.

And when he arises, the earth shall be lit up with his effulgence. He would establish the scales of justice among the people so that no one may oppress the other. He is the one for whom the earth would warp itself and he would not throw a shadow. And he is the one by whose name the caller would call out from the sky inviting people to the Imam which all the people of the earth would be able to hear. The caller would say: Know that the Proof of Allah has appeared near the House of Allah, so follow him as truth is with him, and that is the meaning of the statement of the Almighty Allah:

إِن نَّشَأْ نُنَزِّلْ عَلَيْهِم مِّن السَّمَاء آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ

"If We please, We should send down upon them a sign from the heaven so that their necks should stoop to it."1

6 – Narrated to us Ahmad bin Ziyad bin Ja'far Hamadani: Narrated to us Ali bin Ibrahim from his father from Abdus Salam bin Salih Harawi that: I heard Dibil bin Ali Khuzai say:

I recited my long poem to my master, Ali Ibne Musa ar-Reza, the beginning of which is:

Schools of verses empty of recitations

And the House of revelation horrendously empty.

When I reached to my verse:

The rise of an Imam who will definitely rise

And stand by the name of Allah and His blessings

He will make distinction between all rights and wrongs

And will proffer requital for charities and malevolence.

Imam Reza (a.s.) cried very profusely and then raised his head and said to me, "O Khuzai, the Blessed Spirit has spoken on your tongue in these two verses. Do you know who this Imam is and when he will rise?" I said, "No, my master, except I have heard that an Imam of yours will rise and clean the earth from mischief and will fill up the earth with equity as it will be full of oppression."

He said, "O Dibil, the Imam after me is my son, Muhammad; after Muhammad his son, Ali; after Ali his son Hasan; and after Hasan his son, al-Hujja al-Qaim, the Awaited during his occultation, the one obeyed in his time of appearance. Even if not more than one day should remain from the world, Allah will prolong that day so much that he will rise and fill the world with equity just as it will be full of injustice.

As for when it will happen, that is to describe its time, and my father has narrated to me through his forefathers through Amirul Momineen (a.s.) that the Messenger of Allah (S) was asked, 'O Messenger of Allah (S), when is the Qaim from your progeny going to rise?' He said, 'His example is like the example of the Hour:

لاَ يُجَلِّيهَا لِوَقْتِهَا إِلاَّ هُوَ ثَقُلَتْ فِي السَّمَاوَاتِ وَالأَرْضِ لاَ تَأْتِيكُمْ إِلاَّ بَغْتَة

None but He shall manifest it at its time. It will be momentous in the heavens and the earth. It will not come on you but suddenly.'"2

There is another tradition of Dibil which also we shall mention here.

7 – Narrated to us Ali bin Ibrahim bin Hashim (r.a.): from his father from his grandfather Ibrahim bin Hashim from Abdus Salam bin Salih Harawi that: Dibil bin Ali Khuzai came to Abil Hasan Ali bin Musa ar–Reza (a.s.) in Merv and said to him:

“O son of Allah’s Messenger, I have composed a panegyric in your honor and I vowed that I will not recite it to anyone before you. The Imam said: Recite it for me. And he recited as follows: Schools of verses empty of recitations And the House of revelation horrendously empty.

When I reached the verse: Their property has been distributed to others Their hands are empty of their own wealth.

Imam Ali Reza (a.s.) began to weep and said: O Dibil you have said the truth.

When Dibil reached to the verse: When they are being oppressed they stretch to the enemies Their hands which cannot hold the bow.

Imam Ali Reza (a.s.) began to rub his hands and then said: By Allah my hands are tied. When Dibil reached to the verse: Indeed I am fearful of the world and the changing times Thus I hope in peace and security after my death.

Imam Ali Reza (a.s.) said: O Dibil, May Allah keep you in His protection till the Judgment Day. When Dibil recited the last verse of the panegyric: There is a tomb of a purified personality in Baghdad Whom Allah has given place in the gardens of Paradise.

Imam Ali Reza (a.s.) said: O Dibil, would it not be better if you add the following two verses at the end of your panegyric? Dibil said: Indeed, O son of Allah’s Messenger. The Imam recited:

And a tomb shall be made in Tus by whose tragedy

The inner portion of the body will be scorched.

And this will continue till the resurrection till Allah sends a Qaim

Through him would He remove the calamities from us.

Dibil asked: O son of Allah’s Messenger, whose tomb would be made at Tus? The Imam said: Mine. I would soon move to Tus where my tomb will become a place of visitation for my Shias. Thus one who visits me in my isolation in Tus, he shall be with me on the Judgment Day and he shall get salvation.

After listening to the verses of Dibil Imam Ali Reza (a.s.) went home. A servant of the Imam came to Dibil with a hundred dinars minted in the Imam’s name and said: The Imam has sent these for your traveling expenses. Dibil said: I don’t need it and neither did I compose the panegyric for monetary gain.

But I beseech the Imam to give me a cloth he has worn so that it be a blessing and honor for me.

The Imam sent a gown to Dibil and also gave him the dinars saying that he would need them. Dibil took all the things and departed along with a caravan of Merv. When the caravan camped at Qauhan they were attacked by robbers who looted everything and took the travelers as hostages. Then they began to divide the loot among themselves. One of the robbers hummed the following verse of Dibil:

Their property has been distributed to others

Their hands are empty of their own wealth.

Dibil asked him: Whose verse is it? He replied: A person of the Khuzai tribe, a person called Dibil bin Ali. Dibil said: I am the same Dibil who has compose these verses. That robber took Dibil to his leader who was praying on top of a mound and he was from the Shias. When he informed the leader he himself came down to meet Dibil. He asked: Are you Dibil? Dibil said: Yes. He said: Recite that panegyric. He recited it. The robbers released all the hostages and returned with respect everything they had looted.

When Dibil reached Qom it was announced that he would recite the panegyric composed by him in the mosque. A time was fixed and people gathered in the Jame mosque. Dibil mounted the pulpit and presented the panegyric. People gifted him in cash and kind. When they came to know that Dibil had a gown of Imam Ali Reza (a.s.) they offered a thousand dinars for the same but he refused. They said: Give us a piece from this gown for a thousand dinars. But Dibil refused and he departed from Qom.

He has hardly left the Qom area when a desert tribe attacked and looted the Imam's gown also. Dibil came back and demanded them to return it, but they refused. They asked for a ransom of 8000 dinars but Dibil refused. At last when Dibil became helpless he told them to give only a piece from this gown. So they gave him a piece of gown and also gave him 8000 dinars.

Dibil returned to his hometown but on the way dacoits surrounded him and looted everything he had. He was left with only a hundred dinars that the Imam had given. Dibil converted these into 10000 dirhams. At that time he remembered the Imam's statement that he would need that money. Dibil was also accompanied by a maidservant who was seriously ill. The doctors said that her right eye was lost, but it was possible to cure the left eye.

Dibil was shocked and wept much. Then he remembered that he was having a piece of that gown. In the early evening Dibil rubbed that piece of cloth against the maid's eyes and by the morning next both her eyes were cured and by the blessings of Maula Abul Hasan (a.s.) even the signs of disease did not remain."

8 – Narrated to us Ahmad bin Ziyad bin Ja'far Hamadani (r.a.): Narrated to us Ali bin Ibrahim from his father from Zayyan bin Salt that he said: I asked ar-Reza (a.s.):

"Are you the Sahibul Amr (Master of Affair)? He replied: I am also Sahibul Amr but not the Sahibul Amr

who will fill the earth with justice as it would have been fraught with tyranny and oppression. And how can I be that person? While you can see that I am physically weak. Whereas the Qaim is the one who at the time of his reappearance will be senior in age but have the appearance of the youth.

His body shall be so strong that if he catches hold of the biggest tree of the earth he shall be able to uproot it and if he shouts between the mountains, their stones will roll down. The staff of Prophet Musa and the seal ring of Prophet Sulaiman (a.s.) are with him. He is my fourth descendent. The Almighty Allah will keep him in occultation as long as Divine wisdom dictates. Then He will reveal him so that he may fill the earth with justice and equity just as it would fraught with injustice and oppression."

1. Surah Shuara 26:4
2. Surah Araaf 7:187

1 – Narrated to us Ali bin Ahmad bin Musa Daqqaq (r.a.): Narrated to us Muhammad bin Harun Sufi: Narrated to us Abu Turab Abdullah bin Musa Ruyani (r.a.): Narrated to us Abdul Azeem bin Abdullah bin Ali bin Hasan bin Zaid bin Hasan bin Ali Ibne Abi Talib (a.s.) [al–Hasani] that: I came to my chief, Muhammad bin Ali bin Musa bin Ja'far bin Muhammad bin Ali bin Husain Ibne Ali Ibne Abi Talib (a.s.) and wanted to ask him regarding the Qaim, that whether he is the Mahdi or someone else. The Imam began the conversation and said:

"O Abal Qasim, the Qaim from us and he is the Mahdi. It is obligatory to wait for him in his occultation and to obey him in his appearance. He is the third from my descendants. By the One Who sent Muhammad with prophethood and distinguished us through Imamate, even if it does not remain from the world but a single day, Allah will prolong that day until he rises. He will fill the earth with equity and justice, as it will be replete with injustice and oppression. Indeed the Almighty Allah would reform his affairs overnight in the same manner as He reformed the affairs of His Kaleem (Musa a.s.) when he went to get fire for his wife but he returned graced with prophethood and messengership." Then he said, "The best action of our Shias is to wait for reappearance."

2 – Narrated to us Muhammad bin Ahmad Shaibani (r.a.): Narrated to us Muhammad bin Abi Abdullah Kufi from Sahl bin Ziyad Adami from Abdul Azeem bin Abdullah Hasani that he said:

"I said to His Eminence, Muhammad bin Ali bin Musa: We hope that you would be the Qaim of the Progeny of the House of Muhammad (S), who would fill the earth with justice and equity just as it would fraught with injustice and oppression. He replied: O Abal Qasim, none of us Imams are but Qaim by the command of Allah, the Mighty and Sublime, and we are the guides towards the religion of Allah.

But the Qaim through whom the Almighty Allah would purify the earth from the infidels and apostates and who would fill up the earth with justice and equity is the one whose birth shall remain concealed for the people and whose person would remain unseen by the people and pronouncing whose name would be unlawful. His name and agnomen shall be the same as that of the Messenger of Allah (S) and he is

the one for whom the earth would wrap itself and every hardship would become easy for him. His companions numbering same as the fighters of Badr would gather around him from far off places of the earth. And that is the meaning of the verse:

أَيْنَ مَا تَكُونُواْ يَ أْتِ بِكُمُ اللّهُ جَمِيعًا إِنَّ اللّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

"Wherever you are, Allah will bring you all together; surely Allah has power over all things."[1]

Thus when this number gathers around him, the Almighty Allah would reveal his matter. And when the number of his helpers reaches 2000, he would, by the permission of Allah set out in pursuit of the enemies of Allah in order to please the Almighty." Abdul Azeem says: I asked His Eminence: "My master, how would he know that the Almighty Allah is pleased with him?" He replied: "Allah would instill mercy into his heart. Thus when he enters Medina, he would bring out the Laat and Uzza and burn them up."

3 – Narrated to us Abdul Wahid bin Muhammad bin Ubdus al–Attar (r.a.): Narrated to us Ali bin Muhammad bin Qutaibah Nishapuri: Narrated to us Ahmad bin Sulaiman: Narrated to us Saqr bin Abi Dulf that: I heard Aba Ja'far Muhammad bin Ali ar–Reza (a.s.) say:

"The Imam after me is my son, Ali. His command is command of his father and his statement is statement of his father and his obedience is obedience of his father. Then the Imam fell silent. Then he said: The Imam after him will be his son, Hasan. His command is command of his father and his statement is statement of his father and his obedience is obedience of his father. After this Imam (a.s.) became silent. The narrator asked: 'O son of Allah's Messenger, who will be the Imam after Hasan?' Imam (a.s.) started weeping profusely and said: 'After him, his son Qaim (a.t.f.s.) will be the Imam'. He will be in Ghaibat and pious and sincere people will await his reappearance while those in doubt will deny him and will ridicule his remembrance (zikr). Those who will hasten will be destroyed and those who submit will be successful."

1. Surah Baqarah 2:148

1 – Narrated to us Ali bin Ahmad bin Musa Daqqaq and Ali bin Abdullah Warraq – May Allah be pleased with them – they said: Narrated to us Muhammad bin Harun Sufi: Narrated to us Abu Turab Abdullah bin Musa Ruyani from Abdul Azim bin Abdullah Hasani that he said:

"I came to my master, Ali bin Muhammad (a.s.). When His Eminence turned his attention to me he said, "Welcome to Abul Qasim who is our real supporter." I told him that I wanted to present my religion to him and if he had no objection to it I would remain on it till I meet my Lord. His Eminence said, "You may

begin reciting it."

I said: There is nothing like Allah and the Almighty Allah is beyond the two invalid extremes and comparison. He has no shape, form or substance. Rather He is the Creator of all bodies, the maker of faces, the originator of forms and substances. He is the master and Lord, the one who appoints for everything. And His Eminence, Muhammad (s.a.) is the slave and Messenger of Allah and seal of the prophets and no other prophet will come after him. And his Shariah (religious law) is the last Shariah. Till the Qiyamat, no other Shariah will arrive.

And I said: "After the Messenger of Allah (S), the Imam, the Caliph and the guardian (Wali) of the affair is His Eminence, Amirul Momineen Ali bin Abi Talib (a.s.) after that. Imam Hasan, Imam Husain, Ali bin al-Husain, Muhammad bin Ali, Ja'far bin Muhammad, Musa bin Ja'far, Ali bin Musa, Muhammad bin Ali and after that you are my master! The Imam said, "The Imam after me is my son, Hasan. Then after him how would the people be with the successor of His Eminence?" "How would it be so?"

Abdul Azim asked. Imam (a.s.) said, "It is because his person will hidden from them and pronouncing his name will be prohibited to them. Till he would reappear and fill the earth with justice and equity as it would be fraught with injustice and oppression." I said: I confess to this and have faith that those who love these Imams love Allah, their enemies are enemies of Allah, their obedience is Allah's obedience, their disobedience is Allah's disobedience.

I also have faith that Meraj is true, the questioning of the grave is true, Paradise is true, Fire (of Hell) is true, the Sirat bridge is true, the balance (Mizan) is true, the Qiyamat is true, the rising from the grave is true. And I say that after the belief in Wilayat the next obligations are Prayers, Zakat, Fast, Hajj, Jihad, Enjoining good and Forbidding evil.

Ali Ibne Muhammad (a.s.) said: "O Abal Qasim! This is the religion Allah likes for His slaves. May Allah keep you steadfast on this religion in the world as well as the Hereafter."

2 – Narrated to us my father (r.a.): Narrated to us Abdullah bin Ja'far Himyari from Muhammad bin Umar Katib from Ali bin Muhammad Saymoori from Ali bin Mahziyar that he said: I wrote to Abil Hasan of Askar (Imam Hadi a.s.) and asked him about the reappearance. In reply he wrote:

"When your Imam disappears from the land of the oppressors you must await for the reappearance."

3 –Narrated to us my father (r.a.): Narrated to us Saad bin Abdullah that: Narrated to me Ibrahim bin Mahziyar from his brother Ali bin Mahziyar from Ali bin Muhammad bin Ziyad that he said: I wrote to Abil Hasan of Askar (Imam Hadi a.s.) and asked him about the reappearance. In reply he wrote:

"When your Imam disappears from the land of the oppressors you must await for the reappearance."

4 –Narrated to us my father (r.a.): Narrated to us Saad bin Abdullah: Narrated to us Muhammad bin Abdullah Ibne Abi Ghanim Qazwini: Narrated to me Ibrahim bin Muhammad bin Faris that he said:

“I, Nuh and Ayyub bin Nuh were on way to Mecca when we halted at the valley of Zubala. We dismounted and sat down talking. We ended up discussing our current situation and the lack of access to the Imam. Ayyub bin Nuh said, “I wrote this year, mentioning some of these things. He wrote back to me, ‘When the standard is raised from your backs, expect the relief from beneath your feet,’”

5 – Narrated to us Muhammad bin Hasan (r.a.): Narrated to us Saad bin Abdullah: Narrated to us Abu Ja’far Muhammad bin Ahmad Alawi from Abil Hashim Dawood bin Qasim Ja’fari that he said: I heard Abal Hasan of Askar (a.s.) say:

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

6 – 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 me Hasan bin Musa Khashshab from Ishaq bin Muhammad bin Ayyub that he said: I heard Abul Hasan Ali bin Muhammad [bin Ali bin Musa] (a.s.) say:

“The master of this affair is one regarding whom people will say: He is not born yet.”

7 – And narrated to us the same report Muhammad bin Ibrahim bin Ishaq from Muhammad bin Maqil from Ja’far bin Muhammad bin Malik from Ishaq bin Muhammad bin Ayyub from Abil Hasan bin Muhammad (a.s.) that he said:

“The master of this affair is one regarding whom people will say: He is not born yet.”

8 – Narrated to us Ahmad bin Ziyad bin Ja’far (r.a.): Narrated to us Ali bin Ibrahim from his father from Ali bin Sadaqah from Ali bin Abdul Ghaffar that he said:

“When Abu Ja’far the second (a.s.) passed away, the Shias wrote to Abul Hasan of Askar (a.s.) asking him about the position of Imamate. He wrote to them, ‘The position is mine as long I am alive. When the measures of Allah, the High, catch me, Allah will send my successor to you. And how would you be to the successor after the successor?’”

9 – Narrated to us Ahmad bin Ziyad bin Ja’far Hamadani (r.a.): Narrated to us Ali bin Ibrahim: Narrated to me Abdullah bin Ahmad Musili from Saqr bin Abi Dulf that he said:

“When Mutawakkil placed Imam Ali Naqi (a.s.) under house arrest, I went to inquire about the well being of the Imam. When Mutawakkil’s sentry saw me he called me and said: Saqar, how are you? I said: I am fine, boss. He told me to sit and began to converse with me. He asked me: Why have you come here? I said: To meet you. He said: Perhaps you have to meet your Master. I said: Who is my master. My Master is the ruler of the time. He said: Keep quiet, your Master is the rightful Imam. Don’t be afraid of me. I also follow your religion. I said: Praise be to Allah. He asked: Would you like to see him? I said:

Yes.

He said: Sit here, I will let you meet him after the king's messenger goes away. I waited till the king's messenger departed from there. Then he told a bondman to hold the hand of Saqar, take him to the room in which an Alawite prisoner was held and leave him there. He took me to a room and pointed to a dark room. When I entered I saw that the Imam was sitting and in front of him was a dug out grave. I greeted the Imam and he responded to my greetings and told me to sit. When I was seated, the Imam said: Saqar, what is the purpose of your visit? I said: Master, I have to inquire about your well being. Then I looked at the grave and began to weep.

The Imam said: Don't worry Saqar, they cannot cause me any harm I said: Thank God. Then I said: There is a tradition of the Messenger of Allah (S) which I cannot understand? He said: Which tradition? I said: The Holy Prophet (S) said: 'Do not make enemies of the days as they will be (in retaliation) inimical to you.'

The Imam said: "It implies 'our' days. Due to us, as we have raised up the skies and the earth; thus Sabt (Saturday) is the name of the Messenger of Allah (S) Ahada (Sunday) is the name of Amirul Momineen, Ithnain (Monday) are Imams Hasan and Husain, Thalath a (Tuesday) is Ali bin Husain, Muhammad bin Ali, al-Baqir and Ja'far bin Muhammad Sadiq Arba-a (Wednesday) is Musa bin Ja'far, Ali bin Musa and Muhammad bin Ali, Khamees (Thursday) is my son, Hasan and Friday, is the son of my son.

And it is through him that the party of truth will gather and it is him that would fill the earth with justice and truth just as it would have been fraught with injustice and oppression. Thus this is the meaning of 'days' and that you must not be inimical to the days in this world or they would be inimical to you in the Hereafter. Then he said: Now you may go as you are not safe here."

10 - Narrated to us Ahmad bin Ziyad bin Ja'far Hamadani (r.a.): Narrated to us Ali bin Ibrahim: Narrated to us Abdullah bin Ahmad Musili: Narrated to us Saqr bin Abi Dulf that he said: I heard Ali Ibne Muhammad bin Ali ar-Reza (a.s.) say:

"The Imam after me is my son, Hasan. And after Hasan his son, the Qaim, who would fill up the earth with justice and equity as it would be fraught with injustice and oppression."

1 - Narrated to us Ali bin Abdullah Warraq: Narrated to us Saad bin Abdullah from Ahmad bin Ishaq bin Saad al-Ashari that he said:

"I went to Imam Hasan Askari (a.s.) and wanted to inquire about his successor. His Eminence, preceded me in the matter and said as follows: "O Ahmad bin Ishaq! The Almighty Allah has not left the earth without a Divine Proof since the creation of Adam (a.s.) and would not leave it without a Divine Proof till the hour shall be established (Day of Judgment). Through the Divine Proof calamities are repelled from

the inhabitants of the Earth, rain falls and the bounties of the earth come out."

After hearing these words Ahmad asked His Eminence: "Who is the Imam and Caliph after you?" Imam Hasan Askari arose from his seat and hurried inside his house and returned after a short while, in such a way that upon his neck on his shoulders sat a boy, whose face seemed to be like the full moon and it seemed that he was three years old. After that, His Eminence, Imam Hasan Askari (a.s.) said:

"O Ahmad! If you were not having a special and exalted position before Allah and the Proof of Allah, I would not have shown this son of mine to you. His name and patronymic is the same as that of the Messenger of Allah (S). He would fill the earth with justice and equity, as it would be fraught with injustice and oppression. O Ahmad! In this community his example is like that of Khizr and Dhulqarnain. By Allah! He will have an occultation and none shall be safe from destruction but one whom Allah has kept steadfast in the belief of his Imam and given the divine opportunity (Taufeeq) to pray for his reappearance."

Ahmad immediately asked, "Is there any sign or symbol so that it may satisfy my heart?"

Just then the boy, who looked like a full moon, began to speak and he said:

"I am the remnant of Allah on His earth and the revenge- taker from His enemies and do not demand proof after what is before you..."

After hearing these words of the Proof of Allah, Ahmad went out of the house of Imam Hasan Askari (a.s.) in such a condition that his complete being was surrounded by joy. When again he came to Imam Hasan Askari (a.s.) the next day he said: "O son of Allah's Messenger! I was very much pleased with the favor you bestowed me that day. Thus what is the continuing practice of Khizr and Dhulqarnain?"

Imam Hasan Askari (a.s.) said in reply, "Prolonged occultation."

Ahmad at once said, "O son of Allah's Messenger, would the occultation of the Promised Imam (a.s.) be also prolonged?"

Imam (a.s.) replied, "By my Lord! Yes, so much so, that even those who had accepted him, would turn away from their belief and none shall remain except one from whom Allah has taken the covenant of our guardianship and in whose hearts is rooted our love and those who support it with their hearts.

O Ahmad! This is the command of Allah and one of the divine secrets and one of the Unseen matters of Allah. So remember what I am telling you and keep it confidential and be of the thankful ones so that you may reside in the position of Illiyeen with us."

The author says: I heard this tradition only from Ali bin Abdullah Warraq and found it only in his writings. So I asked him about it and he narrated it to me from Saad bin Abdullah from Ahmad bin Ishaq which I have mentioned.

Narration of Prophet Khizr (a.s.)

1 – Narrated to me Muhammad bin Ibrahim bin Ishaq (r.a.): Narrated to us Abdul Aziz bin Yahya Basri: Narrated to us Muhammad bin Atiyyah: Narrated to us Hisham bin Ja'far from Hammad from Abdullah Ibne Sulaiman that he said:

"I read in some books of Allah, the Mighty and Sublime that Dhulqarnain was a righteous man. Allah appointed him as a proof on His servants and did not appoint his as a prophet. Allah gave him power in the earth and things worked out in his favor. He described to him the spring of life and said that one who drinks from this, never dies till he hears the blowing of the horn. Thus he set out in search of this spring till he reached to the area in which it was located. There were 360 springs in that place. Khizr was in the vanguard of his army and he was the Dhulqarnain's favorite. Dhulqarnain gave to Khizr and other men a salted dry fish each and instructed them to wash it in different springs and stressed that each of them should wash in only one spring. Each of them headed for different springs. When Khizr placed the fish in his spring, it became alive and swam away. When Khizr noticed this he realized that he has come to the spring of life.

So he washed his clothes in the same spring, bathed and also drank the water. All the people returned with fish but Khizr did not have any. On being asked Khizr narrated the whole story. Dhulqarnain asked: Did you drink that water? He replied: Yes. Dhulqarnain said: The spring was destined for you. Congratulations for you. You will remain in the world concealed from the eyes of the people till the blowing of the horn."

2 – Narrated to us Ali bin Ahmad bin Abdullah bin Abi Abdullah Ali bin Ahmad bin Abdullah bin Ahmad bin Abi Abdullah Barqi: Narrated to us my father from his grandfather Ahmad bin Abi Abdullah from his father from Muhammad bin Abi Umair from Hamza bin Humran and others from As-Sadiq Ja'far bin Muhammad (a.s.) that he said:

"Abu Ja'far Muhammad bin Ali al-Baqir (a.s.) stood in an extremely worried condition leaning on a wall in Medina. A man approached him and said: O Abu Ja'far, what has aggrieved you? If you are worried about the world, you should know that the sustenance of Allah is there and both the good as well as the bad have a share in it. If you are worried about the hereafter, the promise of the powerful Lord is true. Abu Ja'far (a.s.) said: It is not sorrow, I am worried about the mischief of Ibne Zubair. That person said: Have you seen anyone fearing Allah but not getting deliverance? Anyone relying on Allah for whom Allah did not suffice? One who took refuge with Allah but whom Allah did not give refuge? Abu Ja'far said: No. That person went away. The Imam was asked: Who was that man? He replied: It was Khizr (a.s.)."

The author says: The above report is such but in another report it is mentioned that this incident occurred with Ali bin al-Husain (a.s.).

3 – Narrated to us my father (r.a.): Narrated to me Saad bin Abdullah and Abdullah bin Ja'far Himyari

that they said: Narrated to us Ahmad bin Muhammad bin Isa from Muhammad bin Khalid Barqi from Ahmad bin Zaid Nishapuri: Narrated to me Umar bin Ibrahim Hashimi from Abdul Malik bin Umair from Usaid Ibne Safwan, a companion of the Messenger of Allah (S) that he said:

“On the day Amirul Momineen (a.s.) passed away, Kufa echoed with wails and lamentations and people were horrified like on the day the Messenger of Allah (S) had passed away. A man came weeping and saying: Verily we belong to Allah and Him we shall return. Today the caliphate of the Prophet has been cut off. And he stood at the door of the house where Amirul Momineen (a.s.) lay.

Then he said: May Allah have mercy on you, O Abal Hasan, you were the foremost in Islam, you had the purest faith, the deepest certainty and most feared Allah, the Mighty and Sublime. In comparison to other companions you fulfilled the covenant of the Prophet more. Your excellences are supreme, your precedences are most honorable, your grade is the highest, you were most proximate to the Prophet and most resembling the Prophet in word and behavior and in aims and actions. Your status was lofty and honored. May Allah give you a good reward on behalf of Islam, Muslims and the Prophet. When the companions fell weak you strengthened Islam. When they displayed sloth you showed your initiative.

When they left the Prophet alone you rendered help to him. You turned to the clear path of the Messenger of Allah (S) when the companions were in confusion. You are the rightful caliph in which there is no doubt, even though the hypocrites may dislike and the sinners may be disheartened.

You established the divine command when the people ignored it. You spoke up the rightful when people hesitated to speak the truth, you walked in the light of Allah when others remained still. If they had followed you they would have received guidance. Among all the people your voice was soft, your sign was strength, your speech was little, your words accurate, your view reliable, your heart most valiant, your certainty most deep, your action, the best and you knew most about the affairs.

By Allah, you are the chief of religion, for the believers you were a kind father and one who cared for his family and its well being. Thus you lifted the burden when others showed weakness and took care of the things that they wasted. And you were caring of that in which they were careless. When they were defeated in fighting, you rekindled the fire. And when they were victims of inferiority complex you encouraged them. When they expressed helplessness you showed determination. If they lagged behind you reached them and through you they used to reach that they could not even imagine.

You were severe on the disbelievers and a cloud of joy and mercy for the believers. By Allah, bounties were released for your sake. And you succeeded in your aim. And you got the first of them. You left the world with your merits, and your proof did not become invalid. You were never discouraged. Your insight never weakened and cowardice never invaded your self.

Your example was like that of a mountain that a fast wind cannot shake and the thunder cannot move. Regarding you the Holy Prophet (S) had said: Even though your body is weak but you are strong in divine legislation. You are humble, proximate to the Almighty, His chosen one, great on the earth, owner

of dignity in the view of believers. No one can point out any defect in you. No one can ridicule you.

No one can make fun of you. You were very particular in observing the divine limits. The weak and the downtrodden is strong in your view till you don't restore his rights. And the strong one is lowly in your view till you don't take away from him the rights of others he had usurped. The far and the near were same for you. Truthfulness and loyalty are your main qualities. Your statements are firm and true. Your command is forbearance and your opinion is knowledge. You found the path. Through you the chastisement was removed. Moderation came in religion because of you.

Allah revealed His command even though the disbelievers found it despicable. Through you faith was strengthened and through you Islam and believers became steadfast. You went much beyond that and bore utmost difficulties for the sake of Islam. The tragedy of your demise is severe upon the people. Your tragedy is great for the folks of the heavens and the creatures have been shaken up by your sorrow. Verily we belong to Allah and to Him we shall return. By Allah the Muslims can never reach to your level.

You were refuge for the believers and destruction for the disbelievers. May Allah join you with His Prophet and may He not deprive us from the reward of following you. May He guard us from deviation after you. The companions of the Prophet wept upon hearing this discourse. Then they searched for this person but was nowhere to be found."

4 – Narrated to us Muzaffar bin Ja'far bin Muzaffar Alwai Umari Samarqandi (r.a.): Narrated to us Ja'far bin Muhammad bin Masud from his father Muhammad bin Masud from Ja'far bin Ahmad from Hasan bin Ali bin Faddal that he said: I heard Abul Hasan Ali bin Musa ar-Reza (a.s.) say:

"Khizr (a.s.) drank from the nectar of life. Thus he is alive and will not die till the bugle is blown. Indeed he comes to us and he greets us by Salaam. His voice is audible but he could not be seen. And he is present wherever his name is mentioned. Thus whomsoever of you mentions him, must say Salaam to him. Every year he is present in the ceremonies of Hajj. He performs all the rituals and he camps at Arafat; says Amen to the prayers of believers. And the Almighty Allah changes the loneliness of our Qaim (a.s.) during his occultation into his companionship and removes his loneliness through him (Khizr)."

5 – And through the same chain of narrators he said: Abul Hasan Ali bin Musa ar-Reza (a.s.) said:

"When the Prophet (S) passed away from this world and calamities came down on the holy Ahlul Bayt (a.s.) at that time Amirul Momineen, Fatima, Hasan and Husain (a.s.) were present in the room in which the holy body of the holy Prophet (S) was laid. Suddenly there came a voice, "Assalaamu alaikum O Ahlul Bayt! Every living being will taste the taste of death. Your reward will be given fully to you in the Qiyamat. If anyone dies, verily, Allah is his substitute and successor Who provides patience in every calamity and He is the remover of its harm. He compensates every loss. So rely only on Him because the (real) loser is he who loses the reward of Allah." Amirul Momineen (a.s.) said, "He (the invisible

speaker) is my brother Khizr (a.s.). He has come to condole you on the death of your Prophet (S).”

6 – Narrated to us Muhammad bin Ibrahim bin Ishaq (r.a.): Informed us Ahmad bin Muhammad Hamadani: Narrated to us Ali bin Husain bin Ali bin Faddal from his father from Abul Hasan Ali bin Musa ar-Reza (a.s.) that he said:

“When the Prophet (S) passed away from this world a man came and stood behind the house presenting his condolences. Ahlul Bayt (a.s.) heard him but could not see him. So Ali Ibne Abi Talib (a.s.) said: This is Khizr (a.s.), who has come to give condolence for your Prophet.”

7 – Narrated to us Muhammad bin Ibrahim bin Ishaq (r.a.): Narrated to us Abu Ahmad Abdullah bin Ahmad bin Muhammad bin Isa: Narrated to us Ali bin Saeed bin Basheer: Narrated to us Ibne Kasib: Narrated to us Abdullah bin Maimoon Makki: Narrated to us Ja’far bin Muhammad from his father from Ali bin Husain (a.s.) in a lengthy tradition at the end of which he said:

“When the Prophet (S) passed away a man came to present his condolences. They could hear him but were not able to see him. He said: “Peace be on you and the mercy of Allah and His bounties. Every living being will taste the taste of death. Your reward will be given fully to you in the Qiyamat. If anyone dies, verily, Allah is his substitute and successor Who provides patience in every calamity and He is the remover of its harm. He compensates every loss. So rely only on Him because the (real) loser is he who loses the reward of Allah.” Ali Ibne Abi Talib (a.s.) said, “Do you know who that is?” “No,” they replied. He said, “It is Khizr (a.s.).”

The author says: Most of our opponents accept the traditions about Khizr (a.s.) and they believe that he is alive but he cannot be seen, and that he is present where he is remembered. Neither the opponents deny his long life nor say that these traditions are illogical. However they object to the long life of the Qaim (a.s.). These people believe that it is within the power of Allah to keep a person alive till the blowing of the horn. They agree to the life and occultation of the accursed Iblees till the known time. But they do not accept the longevity and occultation of the Proof of Allah even though authentic traditions have come down from the Messenger of Allah (S) regarding his name and clarifying about his genealogy and origin.

Narrations regarding Dhulqarnain

1 – Narrated to us my father (r.a.): Narrated to us Saad bin Abdullah from Ahmad bin Muhammad bin Isa from Ali bin Noman from Harun bin Kharija from Abi Baseer from Abi Ja’far (a.s.) that he said:

“Dhulqarnain was not a prophet, but he was a righteous man. He love Allah and Allah loved him. He was sincere for Allah and Allah was his well wisher. He called his people to fear Allah. They hit on one side of his head and he disappeared from them for a long time. Then he returned to them and they again hit on his head. And there is among you who is on his Sunnah (practice)

2 – Narrated to us Ahmad bin Muhammad bin Hasan Bazzaz: Narrated to us Muhammad bin Yaqoob bin Yusuf: Narrated to us Ahmad bin Abdul Jabbar Utaridi: Narrated to us Yunus bin Bukair from Muhammad bin Ishaq bin Yasar Madani from Amr bin Thabit from Simak bin Harith from a man of Bani Asad that he said:

"A person asked Ali (a.s.): How was Dhulqarnain able to reach to the east and the west of the earth? He replied: Allah gave the cloud under his control, provided him with facilities and bestowed him with light. The night and the days were same for him."

3 – Narrated to us Ahmad bin Muhammad bin Yahya al–Attar (r.a.): Narrated to us my father from Husain bin Hasan bin Aban from Muhammad bin Urmiya: Narrated to me Qasim bin Urwah from Yazid Arhabi from Saad bin Tareef from Asbagh bin Nubatah that he said:

"Ibne Kawwa stood up and asked Amirul Momineen (a.s.) when he was on the pulpit: O Amirul Momineen (a.s.), tell me about Dhulqarnain, whether he was a Prophet or a king, and whether his horns were of gold or silver. Ali (a.s.) said, "Dhulqarnain was a king and not a Prophet. His horns were neither of gold nor silver. He was a righteous servant of Allah. He loved the Lord and was loved by Him. He performed many tasks for the Almighty and the Lord helped him in return. He was named Dhulqarnain because he invited the people towards Allah. The people slashed one side of his head and martyred him. But Allah made him alive and sent him for a community. He again called them towards the Lord. These people hit him on the right side of his head. And there is one like him among you."

4 – Narrated to us Abu Talib Muzaffar bin Ja'far bin Muzaffar Alawi Samarqandi: Narrated to us Ja'far bin Muhammad bin Masud from his father: Narrated to me Muhammad bin Naseer: Narrated to us Muhammad bin Isa [from Hammad bin Isa] from Amr bin Shimr from Jabir bin Yazid Jofi from Jabir Ibne Abdullah Ansari that he said: I heard the Messenger of Allah (S) say:

"Dhulqarnain was a righteous servant of Allah whom the Almighty Allah appointed as a Divine Proof on the people. So he called his people to God and piety. They hit on one side of his head and he disappeared from them for a long time till they began to debate about him saying: He has died or he has gone into which wilderness? After that he reappeared and came back to his community, but once again they happened to strike at his head. And there is among you (Muslims) someone who is on his practice and manner.

And indeed Allah, the Mighty and Sublime settled Dhulqarnain in the earth and bestowed him with a cause of everything. He reached up to the eastern and the western limits of the earth. The Almighty Allah would repeat his Sunnah in the Qaim of my progeny till he conquers the east and the west of the earth. Till there does not remain any wet and dry place, mountain and highland, that Dhulqarnain had crossed. And the Almighty Allah would expose for him the treasures and mines and He would help him by giving him awe and through him He would fill the earth with justice and equity in the same way as it would be full of injustice and oppression."

Other traditions about Dhulqarnain are as follows:

5 – Muhammad bin Ibrahim bin Ishaq (r.a.) said: Narrated to us Abdul Aziz Yahya bin Saeed Basri: Narrated to us Muhammad bin Atiyyah: Narrated to us Abdul bin Umar [and] bin Saeed Basri: Narrated to us Hisham bin Ja'far bin Hammad from Abdullah bin Sulaiman who was a reciter of books that he said:

"I have come across the fact in some heavenly books that Dhulqarnain belonged to Alexandria. His aged mother also belonged to the same place and that he was her only son. He was known as Iskandari. Since the time of his childhood, he was kind, well-mannered, good natured and a person with pure character. Till he reached adulthood. He dreamt that he had reached near the sun and both its edges (Qarn) were under his control. When he related the dream to his people they named him 'Dhulqarnain' (Possessor of two 'Qarns') (Sides/edges).

After this dream he acquired more courage and became famous and powerful among his people. Since he was obedient to the Lord of the scholars and he was a Muslim, the first thing that he decided to do was to call the people towards Islam. The majority of the people accepted Islam due to his dominant personality. He ordered the people to build a Mosque. The people accepted his suggestion willingly.

Dhulqarnain said that the length of the Mosque should be 400 hands and the breadth 200 hands. Each of the walls should be 22 hands thick and 100 hands high. The people asked him where they can obtain wood that can bear the weight of the walls. And the wood that shall serve as the foundation of these walls. The people also had no idea how they would be able to construct such a high ceiling. Dhulqarnain told them that when they finish the construction of two wells they should fill it with mud and earth till the upper edges of the walls. Then they should collect gold and silver according to the capacity of people. The gold and silver (powder) should be mixed thoroughly with the earth filled in the Mosque.

After this the ceiling can be laid upon the walls. It may consist of copper or brass or any other material selected by the people. After the ceiling is complete the poor and needy people can be permitted to carry out the mud from within. Since it would contain gold and silver filings, the needy people will be eager to participate in the emptying of the mud.

Thus the people followed the directions of Dhulqarnain. The Mosque was built and the ceiling constructed. The needy people earned gold and silver and became self-sufficient.

Dhulqarnain divided his army into four battalions. Each battalion consisted of 10000 soldiers. Then he spread them in different towns and decided to visit the different places. When his people learnt of the intention they came to him together and said, "Dhulqarnain! By Allah we assure you, you shall never be deprived of our service. So do not go and settle in some other city because we are more entitled to your company.

You were born at this place and bred and brought up here. All our wealth and property is for your sake.

Order us whatever you want. Your mother has also become aged. She has more rights on you than any other person. It is not appropriate that you disobey and oppose her."

"By Allah!" said Dhulqarnain, "What you say is true. Your advice is reasonable. But my condition is that of a person whose heart, eyes and flesh have been possessed. Murder is in front of him and he is chased from behind. He does not know where he is being taken and for what purpose. But come! Let us all enter this mosque together and (you all) become Muslims. Do not oppose or you shall be destroyed."

He summoned the villagers and the wealthy ones of Alexandria and advised them to frequent the Mosque, and consoled his mother on his separation. After these requests and advices Dhulqarnain departed from his city. His mother was aggrieved and wept much. Her weeping did not decrease even with the passage of time.

A villager thought of a scheme to console the old woman. He organized a grand feast and commissioned a town crier to inform the villagers of it. All the people were invited. But on the appointed day it was announced that only those who have not suffered any grief can participate in the feast.

Only those who are immune from every difficulty and distress may attend. The people stood up and said, "None of us are absolutely free of troubles and stress. All of us have suffered the sorrow of the death of some friend or relative. When the mother of Dhulqarnain heard all these, she found it interesting but she was unaware of the intention of the villager who had organized the event.

After a few days the same villager organized a feast. This time he told the town-crier to announce that only those people can attend who have some problem or the other. Those who are free from troubles cannot attend the feast. And neither can those who are not aggrieved or sorrowful. Because one who has no trouble has no goodness.

When the people heard this announcement they remarked that the villager had previously acted miserly and that now he had regretted his mistake and wished to rectify himself and conceal his defect. The people gathered and this villager delivered a sermon. He said, "I have not called you for a feast. I wish to speak about Dhulqarnain. And discuss the grief that we all experience due to his absence, and the fact that we are not able to serve him. Remember Adam (a.s.) whom Allah created by His powerful hands and blew His spirit into him.

Then He ordered the Angels to prostrate before him. He settled Adam (a.s.) in the Garden and bestowed him with the virtues not bestowed on any other creature. Then He subjected him to the most severe calamity and sent him out of the Garden. No difficulty is as serious as that of Adam (a.s.).

Then Ibrahim (a.s.) underwent the torment of being thrown into the fire and of obeying the command to slaughter his son - Yaqoob faced the sorrow - Yusuf (a.s.) bore the trouble of being enslaved - Ayyub was subjected to a terrible disease -Yahya was afflicted and Zakariya (a.s.) martyred - Isa was arrested - Except Allah no one knows the number of people who have suffered something or the other. Come let

us go and console the mother of Alexander. Let us see how much patience she has. Because she is the most aggrieved one due to her son's separation."

So all the people went to the old lady and asked if she had attended the gathering and heard the sermon. She said that she saw everything that had occurred and heard every word of the speech.

"There was no one among you who was more aggrieved than me," she said. "Now Allah has given me patience and satisfied me. He has strengthened my heart. I have faith that my reward shall be proportionate to my grief. And also hope for your reward that you deserve in lieu of your sorrow for your brother. And I also hope for the reward that you have earned for consoling and comforting his mother, and hope that Allah would forgive me and you all and have mercy on you and me."

The people witnessed the formidable patience of this wise lady they returned to their homes. Dhulqarnain continued to travel towards the west and had come quite far. Hence by this time his soldiers were weary and disheveled. The Almighty sent him a revelation that he was the Proof of Allah upon all the creatures of the east and the west. And that it was the interpretation of his dream.

"My Lord you wish to give me such a great responsibility and except for You no one is aware of its greatness," said Dhulqarnain. "How can I face and vanquish the great army without proper manpower and equipment? How can I make them obedient to me? Where is the patience to bear their oppression? Where is the tongue to speak to them? How can I understand the various languages?

Where is the hearing capability to listen to them? Where are the eyes to see them and where is the courage to confront them? Where is the perception to understand their desires? Where is the wisdom to solve their problems? Where is the forbearance to bear their injustices and remain patient? Where is the justice to judge them? Where is the recognition (Marefat) to rule over them? Where is the army to conquer them? Verily! I do not possess a single quality.

Hence bestow me power over them. Certainly, you are a Kind Lord. You do not impose a duty beyond ones capacity. Neither do You impose a burden exceeding ones strength."

The Almighty revealed to him that he would be given the strength and power soon to carry out the responsibility entrusted to him. The Lord said, "I shall expand your breast so that you can hear everything, and widen your understanding. So that you understand everything. I shall bestow the power to your tongue so that you can speak to everything.

I shall make the affairs easy for you. You will not lose anything and I will guard your affair. So that nothing is hidden from you. I shall strengthen your back so that you are not fearful of any kind of danger. I wish to bestow such a personality that you will not fear anything. I will make your advice acceptable.

So that you may not make a mistake. I shall subdue your body to you so that you can feel every type of emotion. I shall give you authority over light and darkness and they will serve you as two armies. The

light shall guide you and show you the way. The darkness shall protect you and gather the communities from behind you and bring them in front of you."

Thus Dhulqarnain set out with the message of his Lord. The Almighty helped him and fulfilled all His promises. He set out towards the place where the sun sets. No community came in contact with him but that he invited them towards truth. Dhulqarnain was satisfied with those who accepted faith but appointed darkness upon those who refused to believe. The darkness would darken their cities, villages, houses and buildings. It penetrated and filled their nose, mouth and bellies. They remained in a state of shock for sometime and then ultimately accepted invitation towards belief. They came in submission to him at last.

Finally, Dhulqarnain reached the place where the sun sets. Here a group of people came to him and he dealth with them in the same way as he had with the people he had encountered before. Thus, he completed the conquest of the west. During his campaign he met so many different tribes that only Allah knows the magnitude. He was bestowed with such strength and splendor that no one can achieve except by the Grace of Allah.

His army became peopled with soldiers of different linguistic areas and various sensualities also struck his men. He traveled in the darkness for eight days and nights till he reached a large mountain that had covered a large area. Suddenly he sighted an angel who clung to the mountain and recited:

سبن نري ين نان نى بمنتهىالر ر ،سبحن نري يمنأل لالدا اى بآخرها،ن نري ين
نموضعكي يى بعش شري ي ،ن نري ين نمى بة ةى بالنور

Glory be to my Lord from this moment till the end of time.

Glory be to my Lord from the beginning of the world to its end.

Glory be to my Lord Who is sufficient from this place to the Arsh.

Glory be to my Lord Who ends the darkness to light.

When Dhulqarnain heard these words he went into prostration and did not lift his head till the Almighty gifted him the strength to see that world.

The angel asked him how he had achieved such power that he reached the place where no man has ever stepped.

Dhulqarnain said, "I have received the capability to reach this place from the same One Who has subdued this mountain to you. One Who surrounds all the earth."

“You are right,” said the angel, “If this mountain had not been there the earth would have shook with its inhabitants and smothered them. There is no mountain larger than this on the face of the earth. And this is the first mountain to have been created by Allah for this earth. The peak of this mountain touches the first heaven. It roots reach upto the seventh layer below the earth and surround the whole earth like a circle. The root (foundations) of every city is connected to this mountain. When Allah desires to send earthquake to a particular area He sends a revelation upon me and I shake the roots of that area. Thus the area has earthquake.”

Before returning Dhulqarnain requested this angel to give him some moral advice. The angel said, “Do not be aggrieved for your sustenance. Do not postpone today’s job for tomorrow. Do not shed tears on something that you have lost. Be helpful and hospitable. Do not be insolent. Do not be arrogant and oppressive.”

After receiving this advice Dhulqarnain returned to his companions. Then he directed his mighty splendor towards East. And whenever he came across people he invited them towards Allah and guided in the same way as he had guided the people of the West. He made them obedient like the inhabitants of the western region. After completing the mission of East and West he turned his attention towards the valley that finds a mention in the Holy Quran. He met a people who did not understand any language. Beyond the valley lived another community that was known as Yajooj and Majooj.

These creatures resembled the quadrupeds. They ate and drank and had children. They had females and males and their physical features resembled the human beings. But they were much smaller than human beings. Like children, they did not exceed five spans. All of them were created naked and wore neither clothes nor shoes. Each had a hump like camels. It protected them from cold and heat. They had two ears.

One of the ears was covered with hair from the outside as well inside and the other ear had humps. Instead of nails they had claws like animals, and had fangs and jaws. When they slept they spread out one ear and covered themselves with the other from head to toe. Their food consisted of fishes that rained from a cloud every year. This enabled them to lead a comfortable life. When it was time for the fishes to rain they would wait in expectation like people await the rains. When they received the rain of fishes their conditions improved and they prospered. They bred quickly and their population increased.

The fishes lasted them a whole year and they did not feed or anything else. Their population increased so much that only Allah knows its magnitude. If they did not get fish in a particular year there was famine. They used to starve to death and their progeny perished as a result. They walked like the quadrupeds and mated wherever they went. In the year they did not get rain of fish they would head towards the towns and wreaked havoc wherever they struck and did not spare anything. Their scourge was worst than that of locusts and hailstorms.

Wherever they attacked the inhabitants deserted their homes and fled from that area, because no one

could confront them. When they attacked a particular area they covered it so completely that no one could stop them. No creature of Allah knew their population. It was not possible to look at them or go near them because they were extremely dirty and despicable. That's why they could subdue the people. When they rushed towards a town they made a sound akin to a storm traveling at the speed of hundred farsakhs and heavy rain.

This was due to their sheer number. Whey they fell upon a city their buzzing resembled that of the bees or rather more intense that nothing could be heard beyond that din. All the animals fled the land ravaged by these creatures. For they filled the whole area and did not leave any space for other creatures. An astonishing fact was that each of them knew the time of their death. Because neither the male nor the female died till it had produced a thousand offspring. When the number of their offspring reached a thousand they knew they had to die. It used to leave the herd and spread out its hands and legs to die.

They appeared in the time of Dhulqarnain and destroyed city after city. They aimed at each community and forced the people out of their homes. They did not turn from wherever they aimed and neither did they look left or right. When this particular community heard their sound approaching they came to Dhulqarnain and petitioned him saying, "We have heard that whatever you have been bestowed by Allah is like rulership and kingship.

You possess a forceful personality and have been helped by darkness and light and the armies of the earth. We happen to reside in the neighborhood of Yajooj and Majooj. Between us and them is a mountain and nothing else. Between the two mountains is a pass. If they attack us they will drive us out of our houses. We cannot withstand their attack. They have a teeming population. They look like humans but they move about here and there and graze. But they can attack and kill like carnivorous animals.

They eat anything that has life, including snakes and scorpions. None of the creatures can equal their population. We know that one day they would cover the whole earth and purge it of all its people. They would spread corruption in the earth. All the time we dread their attack through the mountain pass. The Almighty has given you strength and might, not given to any other person. Shall we collect some donations to offer you tithe? So that you may build a barrier between us?"

Dhulqarnain said, "Whatever Allah has gifted me is better than your contribution. But you can help by providing manpower so that I can accomplish the task of constructing a barrier. Get me iron slabs."

"Where can we get so much iron and copper to build the wall?" they asked.

Dhulqarnain informed them of iron and copper mines. When they asked him as to how they could cut the metal, Dhulqarnain guided them towards another mine that produced a material called saamoor. Saamoor was extremely white and it melted any metal it came in contact with. The people made some mining tools with it and the same types of tools were used by Sulaiman (a.s.) to cut the slabs of stone for construction of Baitul Muqaddas. The jinns had brought these instruments for Sulaiman (a.s.).

Thus the people brought to Dhulqarnain all the iron and copper that was sufficient to build the barrier. The iron was melted and shaped like slabs. Instead of bricks the wall was raised with these iron slabs. In place of cement and mortar molten copper was poured between the iron slabs. There was a distance of one farsakh between two parallel mountains.

Dhulqarnain first commanded that a foundation be dug for building the wall. The people dug till they reached water. The thickness of the barrier was one mile. After laying the iron bricks they melted the copper into a thin liquid and poured it over the iron wall. It seemed as if it was a single piece. The barrier touched the mountains on either side. It shone like a red and black fabric due to iron and copper.

Yajooj and Majooj come near this wall every year because they tour different areas. But when they reach the barrier they could not traverse it and thus go back from where they had come. They will continue this practice every year till time for Qiyamat nears. One of the signs of Qiyamat is the reappearance of Qaim of the Progeny of Muhammad (S). The Almighty will open the barrier. As mentioned in the Holy Quran:

حَتَّى إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُم مِّن كُلِّ حَدَبٍ يَنسِلُونَ

"...when Gog and Magog are let loose and they shall break forth from every elevated place."[1]

"I have read in some books that when Dhulqarnain accomplished the construction of the barrier he returned with his army. On his way he saw an aged person busy in prayers. Dhulqarnain halted near him with his army till he finished his prayers. Dhulqarnain asked him, "Why were you not frightened of my army when it stopped near you?"

"I was supplicating the One who has a much more powerful army than yours. And One whose kingdom is much greater than your rule. And One who is much stronger than you. If I had turned my attention towards you I would not have been able to seek His favor."

Dhulqarnain asked him if he would accompany them so that he can involve him in his administration and seek his help in some affairs. The worshipper agreed upon the condition that Dhulqarnain will bestow him four things: "One, a bounty that is never destroyed, secondly, a physical condition that is not affected by any disease. Thirdly, a youth that will never transform into old age. Fourthly, a life that does not end in death.

"Who can have control over all this?" asked Dhulqarnain.

He said, "I am with the One who is having power over all these things and controls all the affairs. You are also in His control."

Dhulqarnain then passed by a scholar. He asked Dhulqarnain, “Tell me what are those two things that still exist from the time Allah created them. And two things that continue and two things that always come after one another. And those two things that are mutual enemies.

Dhulqarnain said, “The two things that remain established are the sky and the earth. The two things in motion are the moon and the sun. The two things that follow each other are day and night. The two things that are enemies of each other are life and death.”

“You may proceed on your way. You are a wise man,” said the scholar.

Dhulqarnain was going around the cities when he came across an old man. He had collected human skulls and was turning them around in two hands and inspecting them closely. Dhulqarnain stopped with his army and asked him why he was turning the skulls around. He replied that by this action of his he wanted to know which of them had been noble, and which of them stylish, which were the rich ones and who were poverty stricken.

“I am studying these skulls for 20 years but still cannot make out the difference,” he said. Dhulqarnain moved ahead saying, “He only wanted to warn me, that’s all.”

On his excursions around the earth he reached a community of Musa (a.s.). These people practiced utmost justice. Dhulqarnain said, “Tell me about yourself. For I have visited the east and the west, the deserts, mountains and plains, the light and darkness. But I have never seen people like you. Why have you made the graves of your dead right opposite the entrance of your houses?”

“So that we may never forget death,” they replied.

“Why have you not fixed doors to your houses?” asked Dhulqarnain.

“Because we have no thieves and cheats. All of us are trustworthy.”

“Why didn’t you have any officers and administrators?”

“We do not oppress each other,” they said.

“Why are there no rulers amongst you?”

“Because we do not fight among ourselves.”

“Why are there no kings among you?”

“Because we do not exploit each other.”

“Why is there no disparity among the people as regards their economical condition?”

“Because we consider all people equal and we distribute equally all the excess profits. And we have

mercy upon each other."

"Why are there no disputes and controversies among you?"

They said, "Because we are loyal to each other and we do not have corruption."

"Why don't people murder and imprison each other?"

"We have control over ourselves with correct intentions, we have guided ourselves with forbearance and self-respect."

"How come you have the same opinion and correct way of doing things?"

"Because we never lie" and we do not backbite and criticize each other."

"How can you account for the complete absence to the poor and destitute among you?"

"It is so because we distribute our wealth equally."

"Why are there no vicious and cruel people among you?"

"Because we have made humility and lowliness as our symbols."

"Why are your life-span greater than ordinary people?"

"Because we fulfill the rights of each other and rule with justice. We do not oppress."

"Why do you never experience famines?"

"Because we never forgo repentance."

"Why are you never sorrowful or aggrieved?"

"We control ourselves during calamities and console ourselves in difficult times."

"Why do disasters never strike you or your property?"

"Because we do not rely on anyone but Allah and we do not consider the stars as causes of calamities. We regard all affairs from our Lord."

Dhulqarnain asked them if they had seen their forefathers practicing the same things.

"Yes," they replied, "Our elders were also kind to the destitute, behaved equitably with the beggars. If someone oppressed them, they forgave. If someone did evil to them, they responded with goodness. They did not pilfer the trusted property. They spoke the truth and refrained from lying. Because of all this, Allah improved their conditions."

After having acquired all the information, Dhulqarnain decided to settle among them. He remained there till the time his soul departed for the heavenly abode. His age was 500 years.

Narrations of Abu Muhammad Hasan al-Askari (a.s.) regarding Nass in favor of his son, al-Qaim, the Master of the time

2 - Narrated to us Abu Talib Muzaffar bin Ja'far bin Muzaffar Alawi Samarqandi: Narrated to us Ja'far bin Muhammad bin Masud from his father Muhammad bin Masud Ayyashi: Narrated to us Adam bin Muhammad Balkhi: Narrated to me Ali bin Husain bin Harun Daqqaq: Narrated to us Ja'far bin Muhammad bin Abdullah bin Qasim bin Ibrahim bin Malik Ashtar that he said: Narrated to me Yaqoob bin Manqoosh that he said:

"I went to Abi Muhammad Hasan bin Ali (a.s.) to find him sitting on his usual place in his house. There was a room to his right with a curtain at its entrance. I asked the Imam: Who is the master of this affair? He replied: Lift that curtain. When I lifted the curtain I saw a boy aged eight or ten years, having a broad forehead, fair complexion, pearl-like upper lip. Soft and clear palms, broad shoulders, long knees, a mole on the right cheek, hair reaching to the forehead, came out and went on to sit in the Imam's lap.

The Imam said: This is your master. Then he said to the child: Son, go back till the appointed Hour. So the child arose and went into the room. I was looking at him continuously. Then the Imam said to me: Yaqoob, go and look in the room. When I entered that room there was no one there."

3 - Narrated to us Ali bin Abdullah Warraq: Narrated to us Saad bin Abdullah: Narrated to me Musa bin Ja'far bin Wahab Baghdadi that the following missive came from Abu Muhammad (a.s.):

"They thought that they could plan to murder me so that my progeny may be cut off. And the Almighty Allah rendered their word and their plots ineffective and thanks and gratitude is to the Allah, the High."

4 -Narrated to us Muhammad bin Muhammad bin Asim (r.a.): Narrated to us Muhammad bin Yaqoob Kulaini: Narrated to me Allan ar-Raazi: Informed me some of our associates that when his slave maid became pregnant Abu Muhammad (a.s.) said:

"You are pregnant with a male whose name is Muhammad and he is the Qaim after me."

5 - Narrated to us Abu Talib Muzaffar bin Ja'far bin Muzaffar Alawi (r.a.): Narrated to us Ja'far bin Muhammad bin Masud from his father: Narrated to us Ahmad bin Ali bin Kulthum: Narrated to us Ali bin Ahmad ar-Raazi:

"One of our brothers from the people of Rayy went out to investigate the situation after the passing away of Abu Muhammad (a.s.). As he was in the course of his search in the Masjid of Kufa, thinking about the enterprise he had come for and touching the pebbles of the masjid with his hand, a pebble appeared to him that bore the writing: M.H.M.D. He saw that the writing was not engraved into the stone, but rather

the inscription stood above and was raised over the surface of the pebble, as it had been created on it."

6 – Narrated to us Ahmad bin Muhammad bin Yahya al-Attar (r.a.): Narrated to me my father from Ja'far bin Muhammad bin Malik Fazari: Narrated to me Muhammad bin Ahmad Madayni from Abi Ghanim that he said: I heard Aba Muhammad Hasan bin Ali (a.s.) say:

"My Shias will divide up in the year 260."

In that year Abu Muhammad (a.s.) passed away and his Shias and supporters went different ways. Some of them followed Ja'far, some of them went astray and were seized by doubts; some of them remained on their perplexity; and some of them remained steadfast on their religion through the help of Allah, the Mighty and Sublime.

7 – Narrated to us Muzaffar bin Ja'far bin Muzaffar Alawi Samarqandi (r.a.): Narrated to us Ja'far bin Muhammad bin Masud Ayyashi from his father from Ahmad bin Ali bin Kulthum from Ali bin Ahmad ar-Raazi from Ahmad bin Ishaq bin Saeed that he said: I heard Aba Muhammad Hasan bin Ali al-Askari (a.s.) say:

"All praise is due to Allah, the One who did not take me from the world until He showed me the heir after me, the one who from all of us, is most resembling the Messenger of Allah (S) in his physique and in his character. May Allah, the High, protect him in his occultation and then manifest him, so that he may fill the earth with justice and equity as it would be fraught with injustice and tyranny."

8 –Narrated to us Ahmad bin Muhammad bin Yahya al-Attar (r.a.): Narrated to us Saad bin Abdullah: Narrated to us Musa bin Ja'far bin Wahab Baghdadi that he said: I heard Aba Muhammad Hasan bin Ali (a.s.) say:

"As if I can see you disputing after me with regard to my successor. Behold, someone who professes faith in all the Imams after the Messenger of Allah (S) yet denies my son, is like someone who professes faith in all prophets and messengers of Allah and then rejects the prophethood of Muhammad the Messenger of Allah (S); and the denier of the Messenger of Allah (S) is like one who rejects all the prophets.

Because, obedience to our last one is obedience to our first one and rejecter of our last one is the rejecter of our first one. Behold, my son will have an occultation in which people will doubt except the ones whom Allah, the Mighty and Sublime saves."

9 – Narrated to us Muhammad bin Ibrahim bin Ishaq (r.a.): Narrated to me Abu Ali bin Hammam: I heard Muhammad bin Uthman al-Umari (q.s.) say: I heard my father say:

"Abu Muhammad al-Hasan bin Ali (a.s.) was asked, while I was with him, about traditions narrated from his forefathers, peace be on them, that the earth does not remain without the Proof of Allah on His creatures until the Judgment Day and that if anyone dies without the cognition of the Imam of his time,

he dies the death of a pagan. The Imam said: This is as true as the daylight. It was said: O son of Allah's Messenger, who is the Proof and the Imam after you? He replied: My son, M.H.M.D. Whoever dies not knowing him, will die a pagan death. Behold, he will have an occultation during which the ignorant will be perplexed and the invalidators will perish and the time-assigners will lie. Then he will rise. As if I am gazing at the white standards waving over his head in the Najaf of Kufa."

1. Surah Anbiya 21:96

1 - Narrated to us my father (r.a.): Narrated to us Saad bin Abdullah from Muhammad bin Isa from Safwan bin Yahya from Ibne Muskan from Abi Abdullah (a.s.) that he said:

"One who denies the one who is alive is like one who has denied those who are dead."

2 - And narrated to us Muhammad bin Hasan bin Ahmad bin Walid (r.a.): Narrated to us Muhammad bin Hasan al-Saffar and Hasan bin Matteel Daqqaq and Abdullah bin Ja'far Himyari, all of them said: Narrated to us Muhammad bin Husain bin Abil Khattab and Yaqoob bin Yazid and Ibrahim bin Hashim, all of them from Muhammad bin Abi Umair and Safwan bin Yahya, all of them from Abdullah bin Muskan from Abi Abdullah (a.s.) that he said:

"One who denies the one who is alive is like one who has denied those who are dead."

3 - Narrated to us my father (r.a.): Narrated to us Saad bin Abdullah from Muhammad bin Isa from Ismail bin Mehran from Muhammad bin Saeed from Aban bin Taghlib that he said: I asked Abi Abdullah (a.s.):

"Is he a believer, that has cognition of the previous Imams but does not have cognition of the Imam of his time? He replied: No. I asked: Is he is a Muslim? He replied: Yes."

4 - Narrated to us Ali bin Ahmad bin Muhammad (r.a.): Narrated to us Muhammad bin Abi Abdullah Kufi: Narrated to us Sahl bin Ziyad Adami: Narrated to us Hasan bin Mahboob from Abdul Aziz Abdi from Ibne Abi Yafur that he said: Abi Abdullah (a.s.) said:

"One who has faith in the Imams from my forefathers and my descendants, but denies the Mahdi from my progeny, is like one who believes in all the prophets but rejects Muhammad (S). I said: My chief, who is the Mahdi from your progeny? He replied: The fifth descendant of the seventh Imam, whose person will remain hidden from your view and uttering his name is unlawful for you."

5 - Narrated to us Husain bin Ahmad bin Idrees (r.a.): Narrated to us my father Ayyub bin Nuh from Muhammad bin Sinan from Safwan [bin Mehran] from As-Sadiq Ja'far bin Muhammad (a.s.) that he said:

"One who has faith all the Imams but denies the Mahdi, is like one who believes in all the prophets but

rejects the prophethood of Muhammad (S). He was asked: O son of Allah's Messenger, who is the Mahdi from your progeny? He replied: The fifth descendant of the seventh Imam, whose person will remain hidden from your view and uttering his name will be unlawful for you."

6 - Narrated to us Abdul Wahid bin Muhammad bin Ubdus Nishapuri al-Attar (r.a.): Narrated to us Ali bin Muhammad bin Qutaibah Nishapuri from Hamadan bin Sulaiman: Narrated to me Ahmad bin Abdullah bin Ja'far Hamadani from Abdullah bin Fadl Hashimi from Hisham bin Saalim 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 Qaim is from my descendents. His name is same as mine and patronymic is same as mine. His appearance is like my appearance and his practice like my practice. He will establish the people on my religion and my law and call them to the Book of my Lord, the Mighty and the sublime. One who obeys him has obeyed me and one who disobeys him has disobeyed me.

And one who denies his occultation has denied me. And one who falsifies him has falsified me. And one who testifies for him has testified for me. I would complain to Allah about those who falsify me in my affair and those who mislead the people. And the oppressors would soon realize where they would be returned when they are sent back (to Hell)."

7 - Narrated to us my father (r.a.): Narrated to us Saad bin Abdullah from Ahmad bin Abi Abdullah from his father from Ibne Abi Umair from Muhammad bin Abdur Rahman bin Abi Laili from his father from Abi Abdullah as-Sadiq (a.s.) – in a lengthy tradition – at the end of which he said:

"How can be guided one who has no insight? And how can one have insight without having the fear (of Allah)? Follow the statement of the Messenger of Allah (S) and confess to that which is revealed upon him by Allah, the Mighty and Sublime. And follow the signs of guidance. Indeed it is a sign of trustworthiness and piety. You should know that if someone denies the Messengership of Isa (a.s.) and believes in the Prophethood of all other messengers he is not a believer. Seek the path of Allah with the help of the minarets of guidance. Remain attached to that which is behind the veil so that the affairs of your religion become perfect and believe in Allah, your Lord."

8 - Narrated to us Ahmad bin Ziyad bin Ja'far Hamadani (r.a.): Narrated to us Ali bin Ibrahim bin Hashim from his father from Muhammad bin Abi Umair from Ghiyath bin Ibrahim from As-Sadiq Ja'far bin Muhammad (a.s.) from his father from his ancestors that the Messenger of Allah (S) said:

"Whoever denied the Qaim from my progeny has in fact denied me."

9 - Narrated to us Ahmad bin Muhammad bin Yahya al-Attar (r.a.): Narrated to us my father from Abdullah bin Muhammad bin Isa from Hasan bin Musa Khashshab from more than one person from Marwan bin Muslim that he said: As-Sadiq Ja'far bin Muhammad (a.s.) said:

“The Imam is a sign between Allah, the Mighty and Sublime and His creatures, thus one who recognizes him is a believer and one who denies him is an infidel.”

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 Muhammad bin Isa and Ubaid from Hasan bin Ali bin Faddal from Thalaba bin Maimoon from Muhammad bin Marwan from Fudhail bin Yasar from Abi Ja’far (a.s.) that he said:

“One who dies without having an Imam dies the death of a pagan and the people shall not be excused from having cognition of their Imam.”

11 – 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, all of them from Muhammad bin Isa from Hasan bin Mahboob from Abi Saeed Mukari from Ammar from Abi Abdullah (a.s.) that he heard him say:

“One who dies without having an Imam dies the death of paganhood, infidelity, polytheism and deviation.”

12 – Narrated to us Ali bin Abdullah Warraq: Narrated to us Abul Husain Muhammad bin Ja’far Asadi (r.a.): Narrated to us Musa bin Imran Nakhai from his uncle Husain bin Yazid Naufali from Ghiyath bin Ibrahim from As-Sadiq Ja’far bin Muhammad from his father from his ancestors that the Messenger of Allah (S) said:

“Whoever denies the Qaim from my progeny during his occultation, dies the death of paganhood.”

13 – 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 from Ali bin Muhammad: Narrated to me Imran bin Muhammad Ibne Abdul Hameed from Muhammad bin Fudhail 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 bin Husain from his father Husain bin Ali from his father Ali Ibne Abi Talib (a.s.) that the Messenger of Allah (S) said:

“O Ali, after me, you and the Imams from your progeny are the proofs of Allah, the Mighty and Sublime upon His creatures. And they are His signs for His creation. One who denies (even) one of you, he has denied me. And one who disobeys one of you, he has disobeyed me. One who oppresses anyone of you, he has oppressed me. One who has aligned with you, has aligned with me. One who has obeyed you, has obeyed me. One who has loved you, has love me. One has been inimical to you, has been inimical to me, because you are from me, you are created from my essence and I am from you.”

14 – Narrated to us Ali bin Muhammad (r.a.): Narrated to us Hamza bin Qasim Alawi (r.a.): Narrated to us Hasan bin Muhammad Farisi: Narrated to us Abdullah bin Qudama Tarmudhi from Abul Hasan [Musa

bin Ja'far Kazim] (a.s.) that he said:

"One who doubts in any of the four things is a believer in all the affairs the Almighty Allah has sent; one of them is the recognition of the Imam in every period of time, with regard to his identity and characteristics."

15 - 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 Muhammad bin Isa and Yaqoob bin Yazid and Ibrahim bin Hashim, all of them from Hammad bin Isa from Imran bin Uzaina from Aban bin Abi Ayyash from Sulaym bin Qais Hilali that he heard from Salman, Abi Zar and Miqdad a tradition of the Messenger of Allah (S) that he said:

"One who dies without having an Imam, dies the death of paganhood. Then he mentioned this tradition to Jabir and Ibne Abbas who said: They have said the truth and they are doers of good. We also testify that we heard the Messenger of Allah (S) say thus. At the end of that Salman said: O Messenger of Allah (S), you said: One who dies without having an Imam, dies the death of paganhood.

Who is that Imam? The Messenger of Allah (S) said: From my successors, O Salman. Thus if anyone from my Ummah dies without having an Imam from them that he recognizes, his death is of paganhood. One who is ignorant of him and is inimical to him, is a polytheist. And if he is ignorant but is neither inimical nor friendly with his enemies, he is ignorant and not a polytheist."

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 Muhammad bin Isa bin Ubaid from Yunus bin Abdur Rahman from Husain bin Thuwair bin Abi Fakhta from Abi Abdullah (a.s.) that he said:

"The Imamate will never be diverted between two brothers after al-Hasan and Husain; it proceeds from Ali Ibn Husain, as Allah, the Blessed, the Sublime, said:

وَأُوْلُواْ الأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَابِ اللّهِ

Some of those who are bound by blood are closer (to each other) than others in the Book of Allah.1

There was no one after Ali Ibn Husain (a.s..), except it went to the next descendant or the next descendant of the next descendant."

2 - Narrated to us Muhammad bin Hasan bin Ahmad bin Walid (r.a.): Muhammad bin Hasan al-Saffar from Yaqoob bin Yazid from Muhammad bin Isa bin Ubaid from Husain bin Hasan Farisi from Sulaiman

bin Ja'far Ja'fari from Hammad bin Isa from Abi Abdullah (a.s.) that he said:

"The Imamate will never come together in two brothers after Hasan and Husain (a.s.). It will continue in his (Husain's) progeny one generation after another."

3 –Narrated to us Muhammad bin Musa bin Mutawakkil (r.a.): Narrated to us Ali bin Husain Saadabadi from Ahmad bin Muhammad bin Khalid from his father from Muhammad bin Sinan from Yunus bin Yaqoob from Abi Abdullah (a.s.) that he said:

"Allah does not accept to appoint to it (the Imamate) two brothers after al–Hasan and Husain (a.s.)."

4 – Narrated to us Muhammad bin Hasan bin Ahmad bin Walid (r.a.): Narrated to us Husain bin Hasan bin Aban from Husain bin Saeed from Muhammad bin Sinan from Abi Salam from Surah bin Kulaib from Abi Baseer from Abi Ja'far (a.s.) regarding the words of Allah, the Mighty and Sublime:

وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ

And he made it a word to continue in his posterity. 2

That it is regarding Imam Husain (a.s.). It (Imamate) will be transferred from one to another in his progeny generation after generation and it will not return to the brother or uncle."

5 – Narrated to us my father: Narrated to us Saad bin Abdullah and Abdullah bin Ja'far Himyari, all of them from Ibrahim bin Hashim from Abi Ja'far Muhammad bin Ja'far [from his father] from Abdul Hameed bin Nasr from Abi Ismail from Abi Abdullah (a.s.) that he said:

"Imamate will never come together in two brothers after Hasan and Husain (a.s.). It will continue in his (Husain's) progeny one generation after another."

6 –Narrated to us Muhammad bin Musa bin Mutawakkil (r.a.): Narrated to us Ali bin Husain Sadabadi from Ahmad bin Abi Abdullah Barqi from his father from Muhammad bin Abi Umair from more than persons, from Abi Baseer from Abi Abdullah (a.s.) that he said:

"When Fatima (s.a.) gave birth to Imam Husain (a.s.) her father told her the Ummah will slay him after he (Prophet) has passed away. She said: I don't need (deserve) this. The Prophet said: Indeed Allah, the Mighty and Sublime informed me that He has appointed Imams from his progeny. She said: Now I am satisfied, O Messenger of Allah (S)."

7 – Narrated to us my father: Narrated to us Saad bin Abdullah and Abdullah bin Ja'far Himyari, all of them from Muhammad bin Husain bin Abil Khattab and Muhammad bin Isa bin Ubaid, all of them from Abdur Rahman bin Abi Najran from Isa bin Abdullah Alawi Umari that he asked Abi Abdullah (a.s.) Ja'far

bin Muhammad as-Sadiq (a.s.):

“May I be sacrificed on you, may Allah not show me the day when you are not alive. If this happens whom should we refer to? The Imam pointed to Imam Musa Kazim (a.s.). And if Imam Musa Kazim (a.s.) passes away? He said: His son. And if his son passes away leaving a brother who is grown up and son who is young? Which of them should we follow? The Imam said: His son, it will be like this forever. I said: What should we do if we don’t know who and where he is? He replied: Say: O Allah I have attached myself to Your remaining Divine Proof from the sons of the previous Imam. That would be sufficient.”

8 - Narrated to us Muhammad bin Musa bin Mutawakkil (r.a.): Narrated to us Abdullah bin Ja’far Himyari: Narrated to us Ahmad bin Muhammad bin Isa: Narrated to us Hasan bin Mahboob from Ali Ibne Riyab that he said: Abi Abdullah (a.s.) said:

“When Fatima (s.a.) was expectant with Imam Husain (a.s.) the Messenger of Allah (S) told her: Allah, the Mighty and Sublime has gifted you a male child whose name is Husain. My Ummah would slay him. Fatima said: I don’t need (deserve) this. The Prophet said: Indeed Allah, the Mighty and Sublime has promised me about him. She asked: And what is that promise? He replied: He promised me that He will appoint Imamate in his progeny after him. She said: Now I am satisfied.”

9 - Narrated to us Muhammad bin Ibrahim bin Ishaq (r.a.): Informed us Ahmad bin Muhammad Hamadani: Narrated to us Ali bin Hasan bin Ali bin Faddal from his father from Hisham bin Saalim that: I asked As-Sadiq Ja’far bin Muhammad (a.s.):

“Who is superior, Hasan or Husain? He replied: Hasan is superior to Husain. I said: Then how come the Imamate has come in the generations of Husain after him? And not in the generations of Hasan? The Imam said: Allah, the Mighty and Sublime wanted to effect the Sunnah of Musa and Harun in Hasan and Husain (a.s.).

Have you not seen that they shared prophethood like Hasan and Husain shared Imamate and Allah, the Mighty and Sublime placed prophethood in the progeny of Harun and not in the progeny of Musa, even though Musa was superior to Harun (a.s.)? I said: Would there be two Imams at the same time? He replied: No, except that one of them may be silent and under the command of the other. And the other will be the speaking Imam for his counterpart.

But as to whether there can be two speaking Imams at the same time? No. I said: Would Imamate be inherited between two brothers after Hasan and Husain (a.s.)? He said: No, it will continue in the progeny of Husain (a.s.) like Allah, the Mighty and Sublime has said:

وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ

And he made it a word to continue in his posterity.[3]

Thus Imamate will continue in his progeny generation after generation till the Judgment Day."

10 – Narrated to us Muhammad bin Musa bin Mutawakkil (r.a.): Narrated to us Muhammad bin Yahya al-Attar from Muhammad bin Husain bin Abil Khattab from Ali bin Asbat from Ali bin Abi Hamza from Abi Baseer from Abi Abdullah (a.s.) that he said regarding the words of Allah, the Mighty and Sublime:

وَبِئْرٍ مُعَطَّلَةٍ وَقَصْرٍ مَشِيدٍ

And (how many a) deserted well and palace raised high.[4]

The 'deserted well' is the silent (inactive) Imam and 'and palace raised high' denotes the speaking (active) Imam."

1. Surah Anfaal 8:75
2. Surah Zukhruf 43:28
3. Surah Zukhruf 43:28
4. Surah Hajj 22:45

1 – Narrated to us Muhammad bin Ali bin Hatim Naufali: Narrated to us Abul Abbas Ahmad bin Isa Washsha Baghdadi: Narrated to us Ahmad bin Tahir Qummi: Narrated to us Abul Husain Muhammad bin Bahr Shaibani that he said:

"I entered Kerbala in the year 286 A.H. and visited the tomb of the forlorn son of the Messenger of Allah (S) and then returned towards Baghdad, intending to go to the cemetery of Quraish called Maqabir Quraish, the Shrine of the Kazmain (a.s.). It was burning hot, so much so that it seemed that the noontime has been set ablaze and the heavens were burning in flames.

When I reached from there at the shrine of al-Kazim (a.s.) and smelled the breeze of his Tomb that is engulfed in Divine compassion and encircled by gardens of forgiveness, I shed trickling tears and took my grievous sighs which were blocking my eyes from seeing. When my tears ceased and groans stopped and I opened my eyes, I saw an old man whose back was bent and his knees were curved and his forehead and palms had dried like the knees of a camel. Near the tomb, he was saying to another gentleman who was with him: O nephew, through the most esoteric secrets and the noblest of all knowledge, which the two Masters possess, your uncle has reached a nobility the like of which none has carried but Salman.

Your uncle has reached at the end of time and the expiration of his life, yet he does not find in the people of the locality a man to confide his knowledge in. I said to myself: O my soul, unkindness and

suffering come from you, inasmuch as I exhaust the foot and the hoof in search of knowledge. Now my ears have caught from this old man a word which alludes to the greatest knowledge and a magnificent affair.

I said to the old gentleman: O Shaykh, who are the two Masters? He replied: The Two Heavenly Stars Treasured on earth in Surre Man Raa. I said: I take an oath by the love and the majestic position of Imamate and succession of these two Masters that I am a searcher of their knowledge and a seeker of their words. I profess the solemnest of the oaths to protect their secrets. He said: If you are truthful in what you are saying, then present the words from the narrators of their traditions.

As he examined the books and the traditions therein, he said: You are truthful. I am Bishr Ibne Sulaiman al-Nakhkhas from the children of Abu Ayyub Ansari, one of the devotees of Abul Hasan and Abu Muhammad and their neighbor at Surra Man Raa. I said to him: Do favor on your brother by sharing some of the things you have seen from them.

He said: My master Abul Hasan (a.s.) made me knowledgeable about slaves. I would not buy nor sell but with his permission, which helped me avoid dubious occasions, until my knowledge of the subject matured and I could make good distinction between the permissible and the illegal. As such, one night I was at my house in Surra Man Raa and a certain portion of the night had passed, when someone knocked at my door. I ran with speed and saw Kafoor, the servant, the messenger of our Master, Abul Hasan Ali Ibne Muhammad (a.s.) calling me to him. I put on my robes and went to him. I saw him talking to his son, Abu Muhammad (a.s.) and his sister Hakima from behind the curtain.

When I sat, he said: O Bishr, you are from the descendants of the Ansar, and this love has always been in you, with each coming generation inheriting it from the preceding one, and you are trustworthy men of us Ahlul Bayt (a.s.). I am elevating you and ennobling you by an excellence through which you will surpass all Shia in devotion, by sharing a secret with you and sending you to purchase a certain bondmaid. He then wrote a very fine letter in Roman script and Roman language and imprinted his seal on it.

He took out a yellow cloth in which were 200 dinars. He said: Take this and go with it to Baghdad. He told me to go to the crossing of the Euphrates on the noon of such and such day and when I reach the boats of the captives, “You will see bondmaids in them. You will find buyers for the procurers of the Abbasids and a small group from the Arab youths. When you see that, keep an eye on a man called Umar Ibne Yazid al-Nakhkhas from a distance all day long, until a bondmaid is brought to the buyers, who has such and such quality.

Her dress is two thick silks; she refuses to be seen or touched by the examiners; she does not submit to anyone who want to touch her; and you hear a cry in Roman from behind a thin veil. You should know she is saying: Alas from the violation of the veil. One of the buyers says: Mine for 300 dinars; her modesty has ever increased my desire for her. She replies to him in Arabic: Even if you come in the

figure of Solomon the son of David and with a kingdom like his, I will not be interested in you. So, save your money.

The slave-dealer says: Then what is the solution? I have to sell you. The bondmaid replies: What is the rush? There must be a buyer that my heart finds rest in him and his fidelity and honesty. At that moment go to Amr bin Yazid al-Nakhkhas and tell him you have a nice letter from a certain man of nobility, which he has written in Roman language and the Roman script. Describing therein his benevolence, his fidelity, his excellence and his generosity, so she may discern from it the character of its author. Should she be interested in him and choose him, then I am his representative in buying her from you.

Bishr bin Sulaiman says: I performed all that which my Master, Abu Muhammad al-Hasan (a.s.) had ordered me to do with respect to the bondmaid. When she saw the epistle, she cried very profusely and said to Amr bin Yazid: Sell me to the writer of this letter. She took the solemnest of oaths that should he refuse to sell her to him, she will take her life.

I negotiated the price with the dealer until it settled exactly on the amount of dinars my Master had given me. The money being sufficient, I took the bondmaid, who was so very happy and in laughter. I returned with her to the quarters I was residing at in Baghdad. She was very restless until she took out from her pocket the letter of our Master. She would kiss it and put it on her eyes and place it on her cheeks and touch it to her body. Astonished by this, I said: You are kissing a letter you do not know who wrote it.

She said: O incapable and feeble from knowing the position of the progeny of prophets, lend me your ears and empty your heart for my words. I am Malika the daughter of Yashua, son of the Caesar of Rome. My mother is from the descendants of the Disciples of Jesus (Hawariyun) and her lineage goes back to the successor of Jesus, Shamaun.

I will narrate to you the wondrous story. My grandfather the Caesar wanted to marry me to his nephew when I was a girl of thirteen years of age. So he gathered in his palace 300 priests and monks from the descendants of the Hawariyun, and from their men of stature seven hundred men. He gathered four thousand men from commanders of the army and officers of the military and leaders of the armed forces and chiefs of the tribes. He erected a throne from the dearest of his riches, which was adorned with varieties of jewels and was raised over forty steps.

When his nephew climbed, the crosses were fixed about, the bishops took their stands in great reverence, and the pages of the Injeel were opened, suddenly the crosses collapsed from the top and hit the ground. The pillars of the throne crumbled and crashed onto the floor. My grandfather's nephew, who had risen over the throne, fell down unconscious. The colors of the bishops changed and their chests trembled. Their leader said to my grandfather: Please excuse me from facing this evil, which forebodes the demise of this Christian religion and the regal creed.

My grandfather took this as an evil omen and said to the bishops: Erect these scaffolds and raise the crosses and bring the brother of this deceased man, whose dreams have been ruined, so I may marry

him to this young girl; and the evil of his dead brother may go away through his fortune.

And when they did that, the same thing happened the second as had happened to the first nephew. People scattered away. My grandfather the Caesar stood in great distress and entered the quarters of the womenfolk. I dropped the curtains and then in the same night saw in my dream that Jesus, Shamaun, and a number of the Hawariyun had gathered at my grandfather's palace. They had installed there a pulpit of light that was defying havens in height and elevation. It was in the same spot where my grandfather had installed his throne.

At this, Muhammad, his son-in-law and his successor, the Prince of the Believers (a.s.) and a number of his sons entered. Jesus went forward and embraced him. Muhammad said to him: O Spirit of Allah, I have come to you to propose to your successor Shamaun for his daughter, Malika, for this son of mine, pointing with his son towards Abu Muhammad (a.s.) the son of the writer of this epistle. Jesus looked at Shamaun and said to him: The greatest honor has come to you. Let your relation be bonded with the relation of the house of Muhammad (S).

Shamaun said: It will be my honor to do so. He climbed over that pulpit. Muhammad (S) said the rituals and married me to his son. Jesus bore witness and the sons of Muhammad and the Hawariyun bore witness. When I woke up, I was scared to report this to my father or grandfather, fearing they will kill me. I was keeping this secret and was not revealing it to them. Meanwhile, my heart throbbed with Abu Muhammad's love so much that I forsook eating and drinking.

I became weak and my body grew lean and I became very sick. There was no physician left in the cities of Rome that my grandfather did not bring and ask him to heal me. When despair overwhelmed him, he said to me: O solace of my heart, does any wish occur to your heart in this world, so I may fulfill it? I said: Grandfather, I see the doors of relief shut on me. However, if you save the Muslim captives in your prison torture, and remove their manacles, and do them favors, and kindly release them, I am hopeful that Jesus and his mother will give me health.

When he did that, I made effort to display health and ate a little food. This made him very happy and he became ever intense to confer kindness and respect upon the captives.

I also saw in my dreams for fourteen nights the Mistress of the Women of the worlds, Fatima (a.s.). She visited me along with Mary, the daughter of Imran, and one thousand serfs from the Gardens. Mary says to me: This is the Mistress of the Ladies (a.s.), the mother of your husband, Abu Muhammad (a.s.). So I hold her and cry and complain why Abu Muhammad (a.s.) does not come to visit me.

The Mistress of the Ladies (a.s.) said: My son, Abu Muhammad (a.s.) will not visit you so long as you believe in a partner with Allah in the religion of the Christians. This is my sister, Mary, the daughter of Imran, and she turns to Allah with disdain from your religion. If you want the pleasure of Allah, the Mighty and Sublime and the pleasure of Jesus and his mother, and to have Abu Muhammad (a.s.) visit you, say: I bear witness that a deity other than Allah is not and that my father Muhammad is the Messenger

of Allah.

When I spoke these words, the Mistress of the Ladies (a.s.), pulled me to her chest and my soul was blessed. She said: Now expect the visitations of Abu Muhammad (a.s.). I am sending him to you. I woke up in great excitement and expectation of meeting Abu Muhammad (a.s.). When it was the next night, I saw Abu Muhammad (a.s.) and as if I was saying to him: You have abandoned me, my beloved, while the remedy of your love ruined my soul. He said: My delay was not but for your polytheistic belief. Now you have embraced Islam and I am going to be visiting you every night until Allah brings us together. Until now, his visitations to me have not ceased yet.

Bishr says: I said to her: How did you fall among the captives? She said: Abu Muhammad (a.s.) told me on one of the nights: Your grandfather will shortly be dispatching an army to fight the Muslims on such and such day, and he will follow them. You have to join them in the entourage of the servants along such and such route.

I did that and the vanguards of Muslims encountered us, which led to my situation that you can see and observe. And no one knew that I am the granddaughter of the Roman Caesar until now except you and that is because I told you. The gentleman in whose share of booty I fell, asked me of my name. I hid my identity from him and said: Narjis. He said: A name of your servants. I said to her: It is amazing that you are Roman and your language is Arabic.

Due to my grandfather's persistence and encouragement that I should increase my learning, he appointed a woman to me, who was his interpreter, to visit me. She would come to me day and night and teach me Arabic until I became fluent and articulate.

Bishr says: When I brought her back to Surra Man Raa, I entered upon my Master Abul Hasan (a.s.). He said to her: How did Allah show you the glory of Islam and the disgrace of Christianity and the nobility of Muhammad and his Household? She said: How would I describe, O son of Allah's Messenger, something which you know better than me. I would like to confer kindness on you. He said to her: Which one is dearer to you, ten thousand dinars or a glad tiding of eternal grandeur? Glad tidings of a son for me.

He said: Rejoice the tidings of having a son who will rule the world from the east to the west and will fill the earth with justice and equity as it will be filled with oppression and corruption. She asked: From whom? He replied in Roman: From the one whom the Messenger of Allah (S) proposed for you on such and such night, in such and such year. To whom Jesus and his successor married you. She asked: From your son, Abu Muhammad? Do you know he visited me since I have embraced Islam on the hands of the Mistress of the Ladies (a.s.)?

Our Master said: Kafoor, call my sister Hakima. And when she entered, he said to her: Here she is. Lady Hakima embraced her long and was very much happy to see her. Abul Hasan (a.s.) said: O daughter of the Messenger of Allah (S), take her to your house and teach her the duties and traditions, for she is the

wife of Abu Muhammad and the mother of the Qaim (a.s.)."

1 – Narrated to us Muhammad bin Hasan bin Walid (r.a.): Narrated to us Muhammad bin Yahya al-Attar: Narrated to us Abu Abdullah Husain bin Rizillah: Narrated to me Musa bin Muhammad bin Qasim bin Hamza bin Musa bin Ja'far bin Muhammad bin Ali bin Husain bin Ali Ibne Abi Talib (a.s.) that he said:

"Abu Muhammad al-Hasan b. Ali, peace be upon both of them, called on me with the message, 'O aunt, break your fast at our house tonight, because it is the fifteenth of Shaban. Tonight Allah, the Exalted, will manifest the Hujja, His Proof on earth.' (When I went to the house), I asked him who the mother of the child was. He said, 'Narjis.' I said, 'May Allah make me your sacrifice! But there is no sign of pregnancy in her!'

He said, 'What I am telling you is so.' Therefore I went in and greeted them. When I had taken my seat Narjis came forward to take off my shoes and said to me, 'My mistress and the lady of my family, how are you tonight?' I said, 'Nay you are the mistress of myself and my family.' But she denied my speech and replied, 'What are you saying, O aunt?' I said to her, 'O my daughter, tonight Allah the Exalted will give you a son who shall be the Master in this world and in the hereafter.' She became embarrassed and blushed.

After I had finished my evening prayer I broke my fast and then went to sleep. At midnight I woke for prayer. I performed my prayer while Narjis was sleeping, without any sign of childbirth. Then I sat down performing the supererogatory prayer. Thereafter I went to bed and got up again, but she was still sleeping. Then she got up, performed her supererogatory prayer and lay down again."

Hakima continued, "I went out to see the dawn and found that its first stage was about to appear. But she was still asleep. So I began to doubt al-Askari's expectation. Just then he called out from his place, 'Do not be in a hurry, O aunt, the matter is approaching.' I sat down and recited the Quranic Surahs: Ha Mim al-Sajdah (XL) and Yasin (XXXVI). At that moment she got up alarmed. I ran to her and said, 'The name of Allah be upon you, do you feel anything?'

She replied, 'O aunt, yes.' Then I said to her 'Gather yourself and procure peace in your heart.' However at that moment we felt sleepy and drowsiness overcame us. After that I got up at the voice of my Master, and when I raised the covering from him I saw him, peace be upon him, prostrate on the ground. I took him to my bosom and noticed that he was pure and clean.

Abu Muhammad called out to me and said, 'O aunt, bring my son to me,' and I did so. . . Afterwards al-Askari put his tongue in his mouth and gently stroked his eyes, ears and joints with his hand. Then he said, 'O my son, speak.' The child replied, 'I bear witness that there is no god but Allah, He is unique and has no partner, and I bear witness that Muhammad is the Prophet of Allah.' Then he sent his

greetings upon the commander of the faithful (Amir al-Momineen), and upon the Imams respectively until he stopped at the name of his father. Then he stopped speaking.

"Abu Muhammad said, 'O aunt, take him to his mother, so that he may greet her, and then bring him back to me.' I took him to her and when she had done so I brought him back and left him there. Al-Askari said to me, 'O aunt, come to visit us on the seventh day.' The next day I came to greet Abu Muhammad and raised the curtain to see my Master. But I did not see him. So I asked the Imam, 'May Allah make me your sacrifice! What has happened to my Master?' He replied, 'O aunt, we have entrusted him to the one to whom the mother of Moses entrusted her son.'"

Hakima said, "On the seventh day I came and greeted him and took my seat. Abu Muhammad said, 'Bring my son to me.' I brought him wrapped in a piece of cloth, and the Imam repeated what he had done on the first day and the child said what he had said before. Then he recited the Quranic verse: "And We desired to show favor unto those who were oppressed in the earth, and to make them Imams and to make them the inheritors. And to establish them in the earth, and to show Pharaoh and Haman and their hosts that which they feared from them."

Musa bin Muhammad (the narrator) says: I asked the servant, Uqbah about this and he said that Hakima has said the truth.

2 - Narrated to us Husain bin Ahmad bin Idrees (r.a.): Narrated to us Muhammad bin Ismail: Narrated to me Muhammad bin Ibrahim Kufi: Narrated to us Muhammad bin Abdullah Tahawi that he said:

"I went to see Lady Hakima the daughter of Muhammad (a.s.) after the demise of Abu Muhammad (a.s.) to ask her about the Hujja and the confusion in which people had split many ways.

She said to me: Sit down. I sat down and she said: O Muhammad, verily Allah, the Mighty and Sublime does not leave the earth without a Hujja, be he a speaking one or a silent one. He has not put it in two brothers after Hasan and Husain, as a token of distinction for Hasan and Husain and to mark their superiority lest there will be their peer on earth.

However, Allah, the Mighty and Sublime gave excellence to the progeny of Husain over the progeny of Hasan as He gave excellence to the progeny of Harun over the progeny of Musa, though Musa was Hujja over Harun. And this excellence is for the progeny until the Judgment Day.

There must be a trial for the Ummah, said she: In which falsifiers will fall in doubts and in which verifiers will find salvation, lest people will have an argument against Allah after the messengers. This trial has occurred after the demise of Abu Muhammad al-Hasan (a.s.). I asked her: O my lady, did Hasan (a.s.) have a son? She smiled and then said: If Hasan (a.s.) did not have a son, then who is the Hujja after him, considering I told you that Imamate will not be in two brothers after Hasan and Husain (a.s.).

So I said: O my lady, tell me about the birth of my master and his occultation. She said: Yes, there was

a bondmaid of mine called Narjis. My nephew came to visit me. He came forward intensely looking at her. I said: My Master, perhaps you have a desire for her. So, I will send her to you. He said: No, Aunt, rather I wonder at her. I asked: What makes you wonder? He said: She will give birth to a boy, who is much dignified before Allah, the Mighty and Sublime, who will fill the earth through him with equity and justice as it will be full of corruption and oppression. I said: So, I will send her to you, O my Master. He said: Seek my father's permission in that regard.

I put on my clothes and came to the house of Abul Hasan (a.s.). I greeted him and sat down. He initiated the conversation and said: Hakima, send Narjis to my son, Abu Muhammad. I said: My master, I came for this purpose to you to seek your permission. He said: O blessed lady, Allah, the Mighty and Sublime desired to give you a share in the reward and put a stake for you in the good. Lady Hakima said: I did not stand. I returned to my house and adorned her and gave her to Abu Muhammad (a.s.). I facilitated the union between them at my house and he stayed with me a few days and then went to his father. I sent her with him.

Lady Hakim said: Abul Hasan (a.s.) passed away and Abu Muhammad (a.s.) took his father's seat. I would visit him like I visited his father. One day Narjis came to me to take off my shoes and said: My mistress, allow me to take off your shoes. I said: Rather you are my mistress and the mistress of my household. By Allah, I will not forward my shoes to you so you take them off. Nor will you serve me. Rather, I will serve you with pleasure. Abu Muhammad (a.s.) heard that and said: May Allah reward you Aunt.

I stayed at his house until sunset. Then I called my bondmaid and said: Bring me my garments so I may leave. He said: Aunt, stay with us tonight, for tonight the infant who is dignified before Allah, the Mighty and Sublime, will be born, through whom Allah, the Mighty and Sublime will revive the earth after its death. Not seeing any sign of pregnancy in Narjis, I asked: From whom, my Master? He replied: From Narjis, not from anyone else.

Lady Hakima says: I went to Narjis and turned her on her abdomen, but I did not see any sign of pregnancy. I returned to him and told him of my observation. He smiled and said: Her example is the similitude of the mother of Musa (a.s.). Pregnancy did not appear in her and none knew of it until the time of delivery. Because Firon was cutting the abdomens of pregnant women in search of Musa. This is like Musa (a.s.).

Lady Hakima says: I was constantly watching her until the time of dawn. She was sleeping before me and was not moving from one side to the other. When it was the time of the end of the night and near the dawn, she got up sacredly. I pulled her to my breast and took the Divine name on her. Abu Muhammad (a.s.) called out: Recite Surah Qadr on her. I began reciting that and asked her: How do you feel? She said: The affair of which my Master has informed you has approached. I began reciting the verses, as had ordered me my master. At this, the baby answered back to me from her abdomen; he was reciting like I was reciting and he greeted me.

Lady Hakima said: I felt shocked when I heard that. So Abu Muhammad (a.s.) called out to me: Do not wonder from the Command of Allah, the Mighty and Sublime; He gives us speech at infancy and makes us Hujja on earth at maturity. These words had not yet finished that Narjis disappeared from me. I did not see her, as if a veil had been erected between me and her. I ran to Abu Muhammad (a.s.) crying.

He said to me: Return, O Aunt, you will find her in her place. She said: I returned and it was but a moment that the veil was removed from between me and her. I saw her as glows of light on her strained my eyes. I was seeing the baby that was prostrating on his face, hobbling on his knees, raising his forefingers towards the heavens and saying: I bear witness that a deity other than Allah, the One without a partner, is not; and that my grandfather is the Messenger of Allah; and that my forefather is Amirul Momineen.

He then counted each and every Imam until he reached himself and said: O Allah, fulfill me my promise, complete my enterprise for me, strengthen my position and fill the earth through me with equity and justice. Abu Muhammad (a.s.) called out: Aunt, get him to me. I got the blessed baby and brought him to his father. When I appeared with him in my arms before his father he greeted his father. Hasan took him as birds were striking wings over his head.

He called to one of the birds and said: Carry him and protect him and return him to us every forty days. The bird took him and flew away with him to the heavens, with the rest of the birds following. I heard Abu Muhammad (a.s.) say: I entrust you to the One that mother of Musa entrusted. Seeing this, Narjis wept. So he said to her: Relax, he will not suckle but from your breasts. He will be returned to you as Musa was returned to his mother. It is His word: Then we returned him to his mother so her heart may find solace and lest she grieves.

Lady Hakima said: I asked: What is this bird? He replied: It is the Holy Spirit (Ruhul Qudus), who is assigned to the Imams to make them successful and firm and to facilitate their growth through knowledge. When it was forty days, the boy was returned. My nephew sent for me and called me over. I went to him and saw a child moving about in front of him. I said: My master, this is a boy of two years. He smiled and said: The sons of apostles and successors, when they are Imams, they grow differently from others. A child of ours talks in the womb of his mother, recites the Quran and worships his Lord. At the age of suckling, angels obey him and descend to him every morning and evening.

Lady Hakima said: I always saw that child every forty days until I saw him a grown up man a very few days prior to the demise of Abu Muhammad (a.s.). I did not recognize him. I said to Abu Muhammad (a.s.): Who is this man that you ask me to sit in front of him? He said: The son of Narjis. And he is my successor after me. Soon you will not find me amongst you.

So listen to him and obey him. Abu Muhammad (a.s.) passed away after a few days and people split different ways as you see. By Allah, I see him every day and night and he informs me of what you people ask about so I may answer you. By Allah, when I want to ask him about something, he answers

me before I ask him. If something comes up, his answer comes to me immediately without my asking. He told me just yesterday about your coming to me and ordered me to inform you of the truth."

Muhammad bin Abdullah says: By Allah, Lady Hakima told me of things that no one knew except Allah, the Mighty and Sublime. So I realized that this is the truth and rightfulness from Allah, the Mighty and Sublime and that Allah, the Mighty and the High has informed him of which He has not informed anyone in His creation.

3 – Narrated to us Ja'far bin Muhammad bin Masroor (r.a.): Narrated to us Husain bin Muhammad bin Aamir from Moalla bin Muhammad Basri that he said:

"When al-Zubairi was killed, a letter came from Abu Muhammad (a.s.) stating: 'This is the punishment of the one who attributes lies to Allah, the Mighty and Sublime with respect to His favorite friends. He had presumed that he will kill me while I do not have an offspring. So how did he witness the might of Allah, the Victorious and the Exalted.' He fathered a son and named him M.H.M.D. in the year 256 A.H."

4 –Narrated to us Muhammad bin Muhammad bin Asim (r.a.): Narrated to us Muhammad bin Yaqoob Kulaini: Narrated to us Ali bin Muhammad:

"The Master was born in mid-Shaban of the year 255 A.H."

5 – Narrated to us Muhammad bin Ali Malijaway and Ahmad bin Muhammad bin Yahya al-Attar – May Allah be pleased with them – they said: Narrated to us Muhammad bin Yahya al-Attar: Narrated to us Husain bin Ali Nishapuri from Ibrahim bin Muhammad bin Abdullah bin Musa bin Ja'far (a.s.) from Sayyari that he said: Narrated to me Naseem and Mariya, they said:

"When the master of the age was born he kneeled down and raised his two fingers towards the sky and sneezed, he said: Praise be to Allah, the Lord of the worlds and may Allah bless Muhammad and the Progeny of Muhammad. 'The oppressors thought that the Divine Proof is invalid and destroyed. If we had been permitted to speak freely about him all the doubts would be removed.'"

Ibrahim bin Muhammad bin Abdullah narrates: Narrated to me Naseem, maidservant of Abu Muhammad (a.s.) that:

"A night after the birth of the Master of the Time (a.s.) I came to him. I sneezed and he said to me: 'May Allah have mercy on you.'" Naseem says: "I became very pleased at this." His Eminence said: "Shall I not give you glad tidings about your sneeze?" I asked: "What is it?" He said: "You are secure from death for three days."

6 – 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: Narrated to me Ishaq bin Riyah Basri from

Abi Ja'far Umari that he said: When the Sayyid (a.s.) was born, Abu Muhammad (a.s.) said:

"Call Abu Amr. He was sent for and he came. The Imam said to him: Buy ten thousand pounds of bread and ten thousand pounds of meat and distribute them according to the status of the people. He told him to distribute it to Bani Hashim and offer his Aqiqa of a certain number of sheep."

7 – Narrated to us Muhammad bin Ali Majilaway (r.a.): Narrated to us Muhammad bin Yahya al-Attar:

"Abu Ali Khaizarani narrates on the authority of a slave girl he had presented to Abu Muhammad (a.s.) and when Ja'far Kazzab had seized over the house, she had escaped from Ja'far and Abu Ali had married her. Abu Ali said: She told me that she had been present at the birth of the Master (a.s.) and that the Master's mother's name is Saqeel; and that Abu Muhammad (a.s.) had told the Master's mother what will happen to his family. Therefore, she had asked Abu Muhammad (a.s.) to pray for her that her death comes before his. Thus, she died before him in the lifetime of Abu Muhammad (a.s.). On her tombstone it is inscribed: This is the grave of Umm Muhammad.

Abu Ali said: I heard this bondmaid reminisce that when the Master was born, she saw a beam of light shining from him and reaching the zenith of the heaven; and that she saw white birds descending from the heavens and touching their wings against his head and face and the rest of his body and then fly away. She said: We informed Abu Muhammad (a.s.) about it. He laughed and then said: These are angels from the heavens, who descended to be blessed by him. They are his aides when he rises."

8 – Narrated to us Muhammad bin Musa bin Mutawakkil (r.a.): Narrated to us Abdullah bin Ja'far Himyari: Narrated to us Muhammad bin Ahmad Alawi from Abi Ghanim the servant that he said:

"When a son named Muhammad was born to Abu Muhammad (a.s.) he presented the child to his companions on the third day and said: This is your master after me and my caliph upon you. And he is the Qaim in whose anticipation the necks are stretched. Thus when the earth will be filled with injustice and tyranny he would fill it with justice and equity."

9 – Narrated to us Ali bin Hasan bin Faraj Muezzin (r.a.): Narrated to me Muhammad bin Hasan Karkhi that he said: I heard Aba Harun a man from our associates, say:

"I saw the Master of the Time (a.s.). His birth was on Friday the year 256 A.H."

10 – Narrated to us Muhammad bin Musa bin Mutawakkil (r.a.): Narrated to me Abdullah bin Ja'far Himyari: Narrated to me Muhammad bin Ibrahim Kufi:

"Abu Muhammad (a.s.) sent to someone, whose name he mentioned, a slaughtered sheep and said: This is from the Aqiqa of my son M-H-M-D."

11 – Narrated to us Muhammad bin Ali Majilaway (r.a.): Narrated to us Muhammad bin Yahya al-Attar: Narrated to us Husain bin Ali Nishapuri: Narrated to us Hasan bin Mundhir that:

“One day Hamza bin Abil Fath came to me and said: Greetings, that last night a child was born to His Eminence, Abu Muhammad. And he ordered that we should keep it confidential. He instructed that 300 goats be slaughtered for his Aqiqa ceremony.” I asked: What is his name? He replied: He is named M-H-M-D and his Kunniyat is Abu Ja’far.”

12 - Narrated to us Muhammad bin Ibrahim bin Ishaq (r.a.): Narrated to us Hasan bin Ali bin Zakariya in Baghdad: Narrated to us Abi Abdullah Muhammad bin Khailan: Narrated to me my father from his father from his grandfather from Ghiyath bin Usaid that he said:

“The successor, al-Mahdi, Divine bliss for him, was born on Friday. His mother was Raihana. She was (also) called Narjis, Saqeel and Susan. She was called Saqeel for the reason of the pregnancy. His birth was on the eighth night left from Shaban of the year 256 A.H. His representative was Uthman Ibne Saeed and when Uthman died, he appointed his son, Abu Ja’far Muhammad Ibne Uthman his successor; and Abu Ja’far appointed Abul Qasim al-Husain al-Rauh his successor. Abul Qasim appointed Abul Hasan Ali Ibne Muhammad as-Saymoori, his successor, may Allah be pleased with them. When as-Saymoori reached his demise, he was asked to designate a legatee, to which he replied: For Allah is the command. He is its patron. The complete occultation is the one that began after as-Saymoori.”

13 - Narrated to us Muhammad bin Ibrahim bin Ishaq Taliqani (r.a.): Narrated to us Hasan bin Ali bin Zakariya in Baghdad: Narrated to us Abu Abdullah Muhammad bin Khailan: Narrated to me my father from his father from his grandfather from Ghiyath bin Usaid that he said:

“I witnessed that Muhammad bin Uthman Amri - (q.s.) said: When the Khalaf Mahdi (a.s.) was born, a luminosity arose from above his head and spread above upto the sky, then he fell into prostration for the Almighty Allah. He then raised up his head reciting: ‘Allah testifies that there is no god except Him…’ He was born on Friday.”

14 - And through the same chain of narrators from Muhammad bin Uthman Amri (q.s.) that he said:

“The master was born circumcised and I heard Lady Hakima say: No blood was seen in his mother at his birth. This is the manner of the mothers of the Imams, peace be on them.”

Narrated to us Abdul Wahid bin Muhammad bin Ubdus al-Attar (r.a.) that he said: Narrated to us Ali bin Muhammad bin Qutaibah Nishaburi from Hamdan bin Sulaiman from am d0 bin Husain Ibne Zaid from Abi Ahmad Muhammad bin Ziyad Azdi that he said: I heard Abul Hasan Musa bin Ja’far (a.s.) say when ar-Reza was born:

“This son of mine was born circumcised, pure and clean and none from the Imams is born except circumcised, pure and clean but the Imam (a.s.) moved the knife over him just in keeping up with the practice and in following the upright religion.”

15 –Narrated to us Abul Abbas Ahmad bin Husain bin Abdullah bin Mehran Abi Azdi Uruzi in Merv: Narrated to us Ahmad bin Hasan bin Ishaq Qummi that he said:

“When the righteous successor was born, a letter came from my master, Abu Muhammad Hasan bin Ali (a.s.) to my grandfather, Ahmad bin Ishaq. It was written in his handwriting in which his letters would come to my grandfather: The infant is born. This must remain a secret with you and hidden from all people, for we have not revealed it but to the closest of his relations and the fondest of his devotees. We desired to inform you, so may Allah make you happy through him as He has made us. And peace.”

An account of those who congratulated Abu Muhammad Hasan bin Ali (a.s.) upon the birth of his son, the Qaim (a.s.)

1 – Narrated to us Muhammad bin Husain bin Ahmad bin Walid (r.a.): Narrated to us Muhammad bin Hasan Karkhi: Narrated to us Abdullah bin Abbas Alawi: Narrated to us Abul Fadl Hasan bin Husain Alawi that he said:

“I entered upon Abu Muhammad Hasan bin Ali (a.s.) at Surra Man Raa and congratulated him for the birth of his son, al–Qaim (a.s.).”

1 – Narrated to us Ali bin Hasan bin Faraj Muezzin (r.a.): Narrated to us Muhammad bin al–Hasan Karkhi: Abu Harun – a person who belongs our school of thought – said:

“I saw His Eminence, the Master of the Age while his face shone like a full moon and I saw a line of hair on his navel. When I removed the cover I saw that he was circumcised. I asked Abu Muhammad (a.s.) about it and he said: This is way he was born and this the way we all (Imams) are born. But we moved the knife over him just in keeping up with the practice.”

2 – Narrated to us Muhammad bin Ali Majilaway (r.a.): Narrated to us Muhammad bin Yahya al–Attar: Narrated to me Ja’far bin Muhammad bin Malik Fazari: Narrated to me Muawiyah bin Hukaim and Muhammad bin Ayyub Ibne Nuh and Muhammad bin Uthman Amari (r.a.), they said:

“Abu Muhammad Hasan Askari (a.s.) acquainted us, forty persons, with his newborn son, His Eminence, Mahdi, while we were present at his house. He said: ‘This son of mine is my Imam and Caliph for you after me. Obey him and after me do not become disunited in your religion, that you be destroyed. But you should know that, after this day, you will not see him.’ They said: We left his place and after only a few day he [Imam Askari (a.s.)] passed away.”

3 – Narrated to us Muhammad bin Hasan (r.a.): Narrated to us Abdullah bin Ja’far Himyari that he said: I said to Muhammad bin Uthman Amari (r.a.):

“I was with Ahmad bin Ishaq in the presence of al-Amri (r.a.). I said to al-Amri: I ask you about a subject, as Allah, the Mighty and the High has said in the story of Ibrahim (a.s.): So you not believe? He said: Yes, but in order to satisfy my heart. Have you seen my Master? He said: Yes, and he has a neck like this, pointing with both of his hands to his own neck.”

4 – Narrated to us Ali bin Ahmad Daqqaq and Muhammad bin Muhammad Isaam Kulaini and Ali bin Abdullah Warraq –May Allah be pleased with them – they said: Narrated to us Muhammad bin Yaqoob Kulaini: Narrated to me Ali bin Muhammad: Narrated to me Muhammad and Hasan sons of Ali bin Ibrahim in the year 279: Narrated to us Muhammad bin Ali bin Abdur Rahman Abdi from Abde Qais – from Zau bin Ali Ijli from a man of Fars whom I heard saying:

“I reached Surra Man Raa and came to the house of Abu Muhammad (a.s.). Before I could seek the permission to enter the Imam called me from inside. I entered and greeted him. He asked me: How are you? Then he told me to sit and inquired about the well-being of my family. Then he said: How do you happen to come here? I said: I have come to serve you. He said: Then stay here only. I began to live in his house with the servants.

One day I returned from the market after buying the necessary things. When I entered the house, the Imam called me out to stop where I was. And that neither should I go out nor come in. Then a maid came out carrying something wrapped in a cloth. Then the Imam called me and also called the maid. When she came back he told her: Reveal that which you have in your arms.

When she removed the cloth, I saw a beautiful child in her arms. I saw his belly on which there was a line of hair from the chest to the navel. The hairs were green and not black. The Imam said: This is your Master (after me). Then he told the maid to take him away. After that I did not see the child till the Imam (a.s.) passed away. Zau bin Ali says: I asked this Persian: What was the age of the Qaim at that time? He replied: Two years. Abdi says: I asked Zau bin Ali: What would be his age today? He replied: Fourteen years. Abu Ali and Abi Abdullah say: At this time his age must be twenty-one years.”

5 –Narrated to us Abu Talib Muzaffar bin Ja’far bin Muzaffar Alawi Samarqandi (r.a.): Narrated to us Ja’far bin Muhammad bin Masud from his father Muhammad bin Masud Ayyashi: Narrated to us Adam bin Muhammad Balkhi: Narrated to me Ali bin Hasan bin Harun Daqqaq: Narrated to us Ja’far bin Muhammad bin Abdullah bin Qasim bin Ibrahim bin Ashtar: Narrated to us Yaqoob bin Manqoosh that he said:

“I went to Abi Muhammad Hasan bin Ali (a.s.) to find him sitting on his usual place in his house. There was a room to his right with a curtain at its entrance. I asked the Imam: O my chief, who is the master of this affair? He replied: Lift that curtain. When I lifted the curtain I saw a boy aged ten or eight years, having a broad forehead, fair complexion, pearl-like upper lip. Soft and clear palms, broad shoulders, long knees, a mole on the right cheek, hair reaching to the forehead, come out and went on to sit in the Imam’s lap.

The Imam said: This is your master. Then he got up and the Imam said to the child: Son, go back till the appointed Hour. The child went into the room while I was watching him continuously. Then the Imam said to me: Yaqoob, go and see who is in the room? I entered that room but did not see anyone there."

6 – Narrated to us Abu Bakr Muhammad bin Ali bin Muhammad bin Hatim Naufali (r.a.): Narrated to us Abul Husain Abdullah bin Muhammad bin Ja'far Qasbani Baghdadi: Narrated to us Muhammad bin Ja'far Farsi, known by the title of Ibne Jurmuz: Narrated to us Muhammad bin Ismail bin Bilal bin Maimoon: Narrated to us Azhari Masroor bin Aas: Narrated to us Muslim bin Fadl that he said:

"I went to Abu Saeed Ghanim bin Saeed Hindi in Kufa and asked him about his well being and asked him about what has passed on him. He said: I lived in a city of India, that was called Kashmir and I was among the forty advisors of the king."

And narrated to us my father (r.a.) that: Narrated to us Saad bin Abdullah from Allaan Kulaini that he said: A group narrated to me from Muhammad bin Muhammad Ashari from Ghanim who said:

"Thus I was in Kashmir with the Indian king and I was one of the forty persons who sat around him in his court. We were scholars of Taurat, Injeel and Zaboor. Once there was a discussion among us with regard to Prophet Muhammad and we said that we have found him mentioned in our books. Thus it was decided that I should go and find him and ask him about the correct religion. So I set out with some money.

On the way I was robbed and I somehow managed to reach Kabul. From Kabul I moved to Balkh which was ruled by Ibne Abu Shoor. I went to him and told him about myself. He summoned the scholars to have a discussion with me on Islam. So I asked them about Prophet Muhammad. They said that he was their Prophet and that he has passed away. So I asked them who his successor was. They said: Abu Bakr. I told them to mention his lineage.

They took his lineage upto the Quraish. I said: Then the person whose successor is Abu Bakr, was not a prophet because we have found in our books that his successor would be his cousin, the husband of his daughter and the father of his sons. All of them went to the king and said: This person has come out of polytheism and gone into disbelief. Therefore he must be executed. I said: I am following one religion and my aim is only to spread my knowledge.

So the king sent for Husain bin Askib and said: O Husain have a discussion with this man. Husain said: He has been surrounded by the scholars and jurists, how can I have a discussion with him? Take him aside and have a discussion with him as I have told you, and be lenient with him. Thus Husain bin Askib took me aside and I asked him about Prophet Muhammad. He said: As the scholars have informed you, he was our Prophet.

But his successor is his cousin, Ali Ibne Abi Talib (a.s.), the husband of his daughter, Fatima and the father of his sons, Hasan and Husain (a.s.). I said: I testify that there is no god, except Allah and that

Muhammad is the Messenger of Allah. He took me to the king and I declared my acceptance of Islam. Then I came with Husain bin Askib to his house. He explained the teachings of Islam. I said: We have read in our books that there is a successor for every caliph. So who is the successor of Ali? He replied: Hasan, then Husain and then he mentioned each of the names till he reached the name of Imam Hasan Askari (a.s.) and then he said: Now you yourself search for the successor of Imam Hasan Askari (a.s.). So I set out to search for him."

Muhammad bin Muhammad said: And he came upto Baghdad with us. He told us that he had a friend who was helping him in this matter, but during the same time I became fed up with some of his habits and I separated from him.

He said: One day I was walking on the bridge in Baghdad in a contemplative mood when a man approached and said to me: Come to your master. He walked with me till he brought me to a house which had a garden. Suddenly I saw my master sitting there. When he saw me he spoke to me in Hindi and he greeted me. He addressed me by my name and asked about each of the forty persons separately.

Then he said: You are planning to go for Hajj this year with the people of Qom. Don't go for Hajj this year. Go to Khurasan and perform the Hajj next year. Throwing a small pouch to me he said: You may use it for your expenses and don't stay in anyone's house in Baghdad. And don't tell anyone what you have seen. We set out from Uqbah and our Hajj was not complete and Ghanim went to Khurasan and he performed the Hajj the following year. Then he came to us kindly and did not enter Qom and neither did he go for Hajj. He went to Khurasan instead and died there. May Allah have mercy on him.

Muhammad bin Shazan from Kabuli that: I saw him with Abu Saeed, who remembered that I was in search of the true religion that I had found in Injeel and for which I had left Kabul. Muhammad bin Shazan said: I have received news that he has reached till here. I continued to search for him till I found him and asked him about his story. He said that he was still in search. He settled down in Medina. Whomever he mentioned this ridiculed him. Till he met a Shaykh of Bani Hashim named Yahya bin Muhammad Areezi. He said: The person you are looking for is in Sariya. He said: I came to Sariya I went to a threshold that was sprayed with water. I felled myself at the place. A black servant emerged from the house and told me to go away from there. I said I would not go anywhere. At last he told me to come inside.

When I entered I saw my master seated at the center of the house. He addressed me by name which no one knew except my people in Kabul. Then he informed me about a few things. I said: My master, my livelihood is lost, please give me something. He said: It is lost because of your falsehood. Then he gave me rations and even though I had lost everything previously the rations Imam gave me lasted for me. Then I returned. But when I went there the next year I could not find anyone in the house."

7 –Narrated to us my father (r.a.): Narrated to us Saad bin Abdullah: Narrated to us Ja'far bin

Muhammad bin Malik Kufi from Ishaq bin Muhammad Sairafi from Yahya bin Muthanna Attar from Abdullah bin Bukair from Ubaid bin Zurarah that he said: I heard Abi Abdullah (a.s.) say:

“Their Imam will disappear from the people. Then he will witness those who come for the Hajj pilgrimage, he will see them but they will not see him.”

8 – Narrated to us Muhammad bin Musa bin Mutawakkil (r.a.): Narrated to us Abdullah bin Ja’far Himyari from Muhammad bin Uthman al–Amari (r.a.) that he said:

“The master of this affair shall perform the Hajj rituals every year. Thus he shall see the people and recognize them and they shall (also) see him but will not recognize him.”

9 – Narrated to us Muhammad bin Musa bin Mutawakkil (r.a.): Narrated to us Abdullah bin Ja’far Himyari that:

I asked Muhammad bin Uthman Amari: “Have you the seen the master of this affair?” He replied: “Yes, and the last time I saw him, he was besides the Holy House of Allah and praying: O my Lord, fulfill the promise that You made to me.”

10 – Narrated to us Muhammad bin Musa bin Mutawakkil (r.a.): Narrated to us Abdullah bin Ja’far Himyari that:

I heard Muhammad bin Uthman Amari (r.a.) say: “I saw His Eminence (a.s.) holding the curtain of the Kaaba below the spout and praying: O my Lord, take revenge from my enemies.”

11 – Narrated to us Abu Talib Muzaffar bin Ja’far bin Muzaffar bin Ja’far bin Muhammad bin Abdullah bin Muhammad bin Umar bin Ali Ibne Abi Talib (a.s.): Narrated to us Ja’far bin Muhammad bin Masud: Narrated to us Abu Nadhr Muhammad bin Masud: Narrated to us Adam bin Muhammad Balkhi: Narrated to us Ali bin Hasan Daqqaq: Narrated to me Ibrahim bin Muhammad Alawi: Narrated to me Naseem, the maidservant of Abi Muhammad (a.s.):

“A night after the birth of the Master of the Time (a.s.) I came to him. I sneezed and he said to me: ‘May Allah have mercy on you.’” Naseem says: “I became very pleased at this.” His Eminence said: “Shall I not give you glad tidings about your sneeze?” I asked: “What is it?” He said: “You are secure from death for three days.”

12 –And through the same chain of narrators from Ibrahim bin Muhammad Alawi: Narrated to me Tareef Abu Nasr:

“I came to the Master of the time (a.s.) and he told me to bring red sandalwood which I did. Then he asked: Do you know me? I said: Yes. He said: Who am I? I said: My master, and the son of my master. He said: I did not ask you this. Tareef said: I said: May I be sacrificed on you, tell me. He said: I am the seal of the successors. And through me will Allah, the Mighty and Sublime ward off calamities from my

family and my Shias."

13 – 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 Ja'far bin Maroof that he said: Abu Abdullah Balkhi wrote to me: narrated to me Abdullah Suri that:

"When I went to the orchard of Banu Aamir I saw boys playing in the pond and a youth was sitting on the prayer carpet with his sleeve on his mouth. I asked: Who is that? The boys replied: M.H.M.D. Ibne Hasan. He resembled his father."

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 Himyari that:

"I was with Ahmad bin Ishaq in the presence of al-Amri (r.a.). I said to al-Amri: I ask you about a subject, as Allah, the Mighty and the High has said in the story of Ibrahim (a.s.): So you not believe? He said: Yes, but in order to satisfy my heart. Have you seen my Master? He said: Yes, and he has a neck like this, pointing with both of his hands to his own neck. I asked: And the name? He replied: I warn you not to seek that, because the people believe that his progeny has been cut off."

15 – Narrated to us Muzaffar bin Ja'far bin Muzaffar Alawi Amari (r.a.): Narrated to us Ja'far bin Muhammad bin Masud from his father: Narrated to us Ja'far bin Maroof from Abi Abdullah Balkhi from Muhammad bin Salih bin Ali bin Muhammad bin Qamber, the elder, slave of ar-Reza (a.s.) that he said:

"The Master of the Age came to Ja'far Kazzab from an unknown place when the latter was claiming inheritance after the passing away of Abu Muhammad (a.s.). The Imam said to him: O Ja'far, why are you claiming that which is our right? Ja'far was absolutely confounded. After that the Imam disappeared from his sight. Ja'far searched for him among the people but could not find him. When his grandmother, the mother of al-Hasan passed away after having willed that she must be interred in the house, Ja'far argued: This is my house and no one will be buried here. So the Imam (a.s.) came to Ja'far and said: O Ja'far, is it your house? After that he disappeared from his sight and he never saw him again."

16 – Narrated to us Muhammad bin Muhammad Khuzai (r.a.): Narrated to us Abu Ali Asadi from his father from Muhammad bin Abi Abdullah Kufi that he mentioned the names of those who were familiar with the miracles of the Master of the Age (a.s.) and who have met the Imam. They were as follows:

"Among the representatives were: Al-Amari and his son, Hajiz, Bilali and Attar from Baghdad. From Kufa, Al-Asimi. From Ahwaz, Muslim bin Ibrahim bin Mahziyar. From Qom, Ahmad bin Ishaq. From Hamadan, Muhammad bin Salih. From Rayy, Bassami, that is he himself – From Azerbaijan, Qasim bin Alaa. From Nishapur, Muhammad bin Shazan.

Among the non-representatives were: from Baghdad, Abul Qasim bin Abi Hulais, Abu Abdullah Kindi, Abi Abdullah Juniadi, Harun Qazzaz, Neeli, Abul Qasim bin Dubais, Abi Abdullah bin Furookh, Masroor

Tabbakh, slave of Abil Hasan (a.s.), Ahmad and Muhammad, sons of al-Hasan, Ishaq al-Katib from Bani Naibakht, Sahib-e-Nawa and Sahib-e-Surratil Makhtooma.

From Hamadan was Muhammad bin Kashmard, Ja'far bin Hamadan and Muhammad bin Harun bin Imran. From Dainawar was Hasan bin Harun, Ahmad bin Ukhiyya and Abul Hasan. From Isfahan, Ibne Bazshala. From Saimara, Zaidan. From Qom, Hasan bin Nasr, Muhammad bin Muhammad, Ali bin Muhammad bin Ishaq and his father and Hasan bin Yaqoob. From the people of Rayy were: Qasim bin Musa and his son, Abu Muhammad bin Harun, Sahib-e-Hisaar, Ali bin Muhammad, Muhammad bin Muhammad Kulaini and Abu Ja'far Rafa.

From Qazwin, Murdas and Ali bin Ahmad. From Faqtar, two persons. From the city of Roza, Ibne Khal. From Faris, al-Mahrooj. From Merv, owner of a thousand dinars, owner of money and the white letter, and Abu Thabit. From Nishapur, Muhammad bin Shuaib bin Salih. From Yemen, Fadl bin Yazid, al-Hasan and his son, Ja'fari, Ibne Ajami and Shamshati. From Misr, father of two newborns, owner of wealth in Mecca and Abu Rajaa. From Nasibeen, Abu Muhammad bin al-Wajna and from Ahwaz, al-Khusaini."

17 -Narrated to us Muhammad bin Ibrahim bin Ishaq Taliqani (r.a.): Narrated to us Ali bin Ahmad Kufi, alias Abil Qasim Khadiji: Narrated to us Sulaiman bin Ibrahim Riqqi that he said: Narrated to us Abu Muhammad Hasan bin Wajna Naseebi that:

"I was in my fifty-fourth Hajj and in supplicating in prostration under the drain-pipe of the Kaaba after Isha prayer. I was lamenting and beseeching when all of a sudden somebody shook me and said: "O Hasan bin Wajna, get up." He said: I got up and saw a slave girl of pale complexion and thin stature. I thought she was more than forty years of age. She began to walk before me. And without asking any questions I began to follow her till she reached the house of Her Eminence, Khadija. There was a room in that house with an open door in the center of the wall. The slave girl went above.

I heard a voice calling out: O Hasan, come up. So I went up and stood at the door of the room when His Eminence, the Master of the Time (a.s.) said: "O Hasan, you thought that you were hidden from me? By Allah, I had been with you every time you came for Hajj." Then he described my circumstances. I fell down unconscious on the face. Then I felt a hand touching me; I got up. He said to me: "Stay in Medina at the house of Ja'far bin Muhammad (a.s.) and do not worry about food, water and clothes."

Then he gave me a paper on which were written Dua Faraj and recitations of benedictions on His Eminence. And he said: "Recite this supplication and send benedictions upon me in this manner. And do not show this paper to anyone except deserving ones among our Shias. As Allah, the Mighty and Sublime will give you Taufeeq." I said: "O my master, Would I never see you after this?" He replied: "O Hasan, whenever Allah wills, (you will see me)."

Hasan says: After concluding my hajj I went to Medina and stayed at the house of Ja'far bin Muhammad (a.s.). I always went to the Masjid and except for three things I did not return to the house. For making

ablution, rest and sleep, and at mealtime. When I entered my room at the time of breaking the fast I found a bowl one-fourth filled with water and upon it was kept a loaf of bread and food that I felt like having that day. I consumed it till satiation.

Winter clothes arrived in winter and summer clothes in summer. During the day I used to enter the water for bathing and sprinkle the water in the house also. I used to take the empty cup and fill it with food and whatever exceeded my needs I gave it away to the poor so that those with me may not come to know of my circumstances."

18 - Narrated to us Muhammad bin Ibrahim bin Ishaq Taliqani (r.a.): Narrated to us Abul Qasim Ali bin Ahmad Khadiji Kufi: Narrated to us Azdi that:

"I was performing the Tawaf of the Kaaba. I had completed six rounds and was starting on the seventh when I saw a young man on the right side of the Kaaba and fragrance was coming from him. His awe had affected the people and they had surrounded him so that they may speak to him. I have not heard anyone speak in a more pleasant way nor seen anyone with a better demeanor. I also went there so that I may also get a chance to speak to him, but the crowd pushed me back. I asked the people who he was.

People said he is son of Allah's Messenger, who comes here for one day every year to meet his special followers and speak to them. I called out: My chief, I also want to speak to you so that you may guide me. When he heard this he threw some pebbles towards me which I picked up. People asked: What did he throw towards you? I said: Pebbles. And I opened my fist but saw that they were pieces of gold. I began to follow him till I joined him.

He said: Now my proof is complete on you, the truth has become manifest and your blindness is gone. Do you know who I am? I said: No. He said: I am the Mahdi. I am the Qaim of the Age. Its I, who would fill the earth with justice and equity as it would be fraught with injustice and tyranny. The earth is never without Divine Proof. This is a trust with you. Convey it to your brothers who are steadfast on the true faith."

19 - Narrated to us Muhammad bin Musa bin Mutawakkil (r.a.): Narrated to us Abdullah bin Ja'far Himyari from Ibrahim bin Mahziyar that:

"I reached the city of the Prophet (Medina) with the purpose to investigate the traditional reports of Abu Muhammad Hasan bin Ali, the second (a.s.) but I could not get any lead. I was finally compelled to move to Mecca. Once while circling the Kaaba I saw a wheat complexioned, handsome and cultured young man. I moved towards him to consult him about my present problem. I caught him up and greeted him.

He responded to my greeting in the most cheerful way and asked me where I was from. I said that I was a resident of Iraq. Then he asked me from which city I hailed. I said that I was from Ahwaz. He was pleased with this and he exclaimed a nice welcome and said: May Allah bless for my meeting with you.

Do you know a person in Ahwaz called Ja'far Hamadan Husaini? I replied in the positive. I said I knew him well but he was deceased. He said: May Allah's mercy be on him. He spent all his time in worship and lived a pious life.

Due to those good deeds Allah, the Mighty and Sublime gave him the best rewards. After he asked: Do you know Ibrahim bin Mahziyar? I said I was him. He embraced me at once and said: Welcome, O Abu Ishaq, where is the sign through which there was connection between you and Abu Muhammad (a.s.)? I said: Perhaps you mean the finger ring by which Allah, the Mighty and Sublime graced me through Abu Muhammad Hasan bin Ali (a.s.).

I don't desire any other thing. So I took out the ring and the youth took it up very eagerly and lovingly touched it to his eyes and kissed it. Then he read all that was written on the edge of this ring. The holy names of Allah, Muhammad and Ali were engraved upon it. After that he said: May my life be sacrificed on them. I presented my question to him and he gave satisfactory replies. I also discussed the various aspects of relating traditional reports.

Finally he said: O Abu Ishaq, tell me about the great aim that you intend to achieve after completing your Hajj. I said I would not conceal anything from him. He said that was only proper. Right now you can ask me whatever you want and I will, Insha Allah, explain to you everything in detail. I asked him what he knew about the children of Imam Hasan Askari (a.s.). He replied: By Allah, he has two sons, Muhammad and Musa and I have seen both of them. I have been sent by them only. They have called you. If you want to meet them and gain from them you can come with me to Taif, but don't let your companions know anything about it.

Ibrahim says: I immediately set out with this young man towards Taif. After crossing the vast expanses of the desert we reached a spot where the desert ended. I saw there a magnificent tent made of hair pitched on raised ground due to which the surrounding area looked fresh and inhabited.

When we halted there, my companion youth went inside the tent and announced my arrival. The elder of the two gentleman emerged from the tent. He was M-H-M-D, Ibnul Hasan (a.s.). He had a clear and youthful countenance. The color of his purified body was absolutely clear, eyebrows joined, soft cheeks, high nose. There was a mole on his right cheek which shone like a star and seemed to be a particle of musk on a mirror. The hair reached to the ear lobe and I saw such signs as I had never seen before and I had never before been familiar with such elegance and modesty.

I rushed to him, fell at his feet and began to kiss them. He said: O Abu Ishaq, congratulations to you. I was eager to meet you since a long time. Even though you lived far away, your face was always there in my imagination. As if no moment was without the best conversation and meeting. I thank my Lord who is the owner of praise that He saved me from meetings and discord. And that he bestowed me the opportunity to remain successful in the coming circumstances.

After this discourse he inquired about the other believers of Ahwaz. I said: Master, as soon as Imam

Hasan Askari (a.s.) passed away I set out in search of you, leaving my home and people and I have been roaming about till date, therefore I cannot tell you anything about those people. But today Allah, the Mighty and Sublime has fulfilled my aim.

After that he took me in private, made me sit down comfortably and then said: The fact is that my respected father – may Allah bless him – took oath from me that I would not reside in one place but in hidden and far off lands. So that I may protect myself from the deceit and plots of deviated and rejected people that are present in wayward communities. Thus I was sent to the highlands and I considered the barren areas necessary for myself. I was shown the causes through which problems are solved and calamities dispelled.

His Eminence (a.s.) also made me familiar about the treasures of wisdom and the fine points of sciences that I was unaware of or had superficial knowledge of. My father gave me from the treasures of unseen secrets and wisdom, such that if I taught even a part of it to you, O Abu Ishaq, you will not be in need to ask anyone in the world.

My father said: Allah, the Mighty and Sublime had at no time left any part of the world in no circumstances without His Proof, who may help them in religious and worldly affairs, and who is their leader in the world and the hereafter. That is why I can tell you that I am certain that my son, after me you are from those who are sent by Allah, the Mighty and Sublime till today, one after the other, to distinguish truth and falsehood. These Imams distinguish truth from falsehood and destroy the basis of recognition of falsehood.

They douse the fire of disbelief and apostasy. In order to be safe from the calamities of the time it is necessary for you to live in far off hidden places because in every age every representative of God also has an enemy who is always ready for confrontation with the divine appointees. It is so because the latter considers it his religious duty to fight the enemies of Allah. So the exceeding number of your enemies should not frighten you.

You must also be assured that the hearts of the sincere believers are as eager to meet you as the birds are eager to reach their nests. And the people with the perfect faith and absolute sincerity are those who apparently live ordinary lives and in difficult circumstances in the world. But in the view of Allah these people have an exalted status and much value even though in the view of the people they are helpless and needy. They have contentment and they keep away from sins. It is they who nurture the religion of God and are prepared to fight the enemies of faith. Allah, the Mighty and Sublime has secured them through patience and forbearance. They shall remain in the world with the same qualities till the Almighty Allah conveys them to their eternal abode in Paradise.

They have been endowed with patience so that in times of distress they may display the jewels of their patience and bear all the calamities of the world without any reaction, and crossing each stage reach to the stages of the hereafter. So gain from knowledge. O son, dispel the darkness of calamites and

humility with the light of patience so that the Almighty Allah may remove that calamity from you and be assured that all the calamities and problems that befall you, all of them increase your honor because you are famous in the world as a righteous one.

That is why your excellences are spoken of in all the areas. O son, as I can see that you have been defended verbally that is why you have been able to gain an upper hand over your enemies. As if I can see the yellow and white flag in the vicinity of the Kaaba. Your followers are very loyal and sincere to you. They gather around you like pearls and they glance at your house in hope of refuge like people stretch their hands towards the Hajar al-Aswad. Allah, the Mighty and Sublime has created their hearts with pure love and blessed essence and has kept it purified of every contamination and impurity of hypocrisy.

They readily accept the ways of religion and its dos and don'ts and they are away from mischief and corruption. Due their acceptance of divine laws their countenances are always shining. Due to excellence their bodies are strong and active. They the ones who bring faith on the religion of truth and it is these who will rush to pay allegiance to you. Allah, the Mighty and Sublime has strengthened their bodies and increased their lifespans. They would pay allegiance to you under a tree with thick branches near the Tiberius Sea and as result of their allegiance the people of innovation and deviation will be scattered.

The rise of reality will begin at this time and the darkness of ignorance and misguidance will come to an end, through which the Almighty Allah will remove all the corruption from the earth and after being erased completely the ways of faith and religion will be established afresh. All this would happen through you. People will be involved in spiritual maladies at this time but your followers and helpers will not be affected with these maladies. Your acceptance will be so widespread that even an infant in the cradle will be desirous of coming to you to pay the allegiance. But those who are away from the straight path and like beasts, they will not be inclined to you.

The rest of the world will through serving you obtain salvation and eternal joy. Due to you the branches of honor will become green once more and the edifice of respectability will remain firm in its location. Due to you the lost pages of religious law and divine commandments will be restored. The clouds of success and help will rain for you.

At that time you will strangle your enemies and help your followers. At that time on the whole of earth there will not remain any oppressor that deviates from truth and neither will there be any denier that considers the true commands debased. No enemy of yours will remain and neither will be anyone that points out defects. No opponent will be left to oppose you. Thus Allah, the Mighty and Sublime helps one who relies on Him because Allah does what He resolves to do.

Then he said: O Abu Ishaq, keep this location and this meeting secret except from those who are reliable from among your brothers in faith. And when the signs of reappearance and advent become

apparent to you do not lag behind your brothers in reaching me, and make haste to obtain the effulgence of certainty and religion so that you may obtain guidance, if Allah wills. Ibrahim bin Mahziyar says: I stayed with His Eminence for sometime to gain points of wisdom and clarification of many problems and obtained the revival of faith in my heart.

After that I became nostalgic for my people and with regret of separation from the Imam asked him to allow me to leave. The Imam accorded me permission and also gave me a supplication which carries untold spiritual benefits and which will be a source of blessing for my children and relatives.

I had with me an amount of 50000 dirhams which I presented to the Imam who smiled and said that I should use it for my expenditure in the return journey. He said that I must not think that the Imam has not accepted it. He said: May Allah increase your wealth and make it last for you ever. May He give you the rewards of the righteous and grant you the traits of the obedient ones. All the excellence belongs only to Him. And I pray that Allah makes you reach home safely without any problem. I entrust you to Allah. You will never be deprived of His mercy and blessings, if Allah wills.

O Abu Ishaq, we have adopted contentment due to His great favors and benefits of thankfulness. And we have protected our selves through the company of divine saints, purity of intention and unadulterated advice. And we have guarded that which is absolutely clean and whose mention is very lofty.

Abu Ishaq said: I thank Allah, the Mighty and Sublime that He showed me the right path. I returned after meeting the Imam with a certainty that the Almighty Allah will not allow His earth to decay and nor would He keep it devoid of His clear proof.

I publicized this report in order to increase the insight of the people of faith and to increase the recognition of the purified progeny of the Messenger of Allah (S). It was a kind of returning the trust that I held. So I decided to submit to that which had become clear to me so that Allah, the Mighty and Sublime grants me the strength of determination, helps my intention and increases the belief in infallibility. And Allah guides whomsoever He likes to the straight path."

20 – And we have heard that a Shaykh of Hadith named Ahmad bin Faris Adeeb said:

"I heard the following incident from my brothers in Hamadan and no one has ever falsified this story:

There is a tribe in Hamadan which is called Banu Rashid. All of its members are Shia Imamiyah, when I asked them the reason for their Shiaism an elder of their community whom I found righteous and honest, told me: It is narrated from our forefather, Rashid Hamadani that he said:

When I was returning from Hajj and covering the distances through the desert I was experiencing delight in halting and moving on. I covered a long distance on foot till I was tired and needed some rest. So I decided to sleep for some time to regain strength.

I said to myself: When the last part of the caravan passes by me I will get up and join them. I was finally

awakened by the intense sun and I could not see anyone there. I was terrified because I didn't know the way. So I relied on Allah, the Mighty and Sublime and decided to move in the direction I was facing. After sometime I reached greenery that had recently received rainfall. The earth was fragrant. In the middle of that I saw a palace that was glittering like the sword. I said to myself: If only could know about this palace which I have never seen before and neither have I heard anything about it. When I came to the gate I saw fair complexioned servants.

I greeted them and they replied to me in a cheerful manner. They said: Sit down, Allah has wished you well. A servant went into the palace and then returned to say: Come inside. I entered the palace and saw that its foundations were the best type of foundations and its construction was also the best. The servant stood at the curtain of an entrance. Then he lifted the curtain and told me to go in. I entered the room and saw a young man sitting there in such a way that a long sword was hanging above his head and he seemed to be a full moon shining in the dark. I saluted him and he responded in a kind manner.

Then he asked: Who am I? I said: By Allah, I don't know. He said: I am that Qaim of Aale Muhammad who would appear in the last period of time and through this sword fill the earth with justice and equity as it would be fraught with injustice and tyranny.

I fell down on my face. He said: Don't. Get up. You are a resident of Hamadan and your name is Rashid. I said: My lord and master, you are right. He said: Would you like to return to your family? I said: Yes, my lord and master, and I would tell them of that with which I have been blessed. He gave me a pouch and gestured to the servant who walked a few steps with me. I decried mounds, trees and minarets of the mosque.

The servant asked me: Do you recognize this town? I said: It seems to be like my town, Asadabad. The servant said: O Rashid, this is Asadabad, you may proceed now. When I turned back I could see him no more.

I entered Asadabad. There were forty or fifty dinars in the pouch. I went to Hamadan. I gathered my family members and conveyed the good news to them. Till the time these dinars lasted, we remained in peace and security."

21 – Narrated to us Muhammad bin Ali bin Muhammad bin Hatim Naufali alias Kermani: Narrated to us Abul Abbas Ahmad bin Isa Washsha Baghdadi: Ahmad bin Tahir Qummi: Narrated to us Muhammad bin Najr bin Sahl Shaibani: Narrated to us Ahmad bin Masroor from Saad bin Abdullah Qummi:

"I was very fond of collecting books on intricate and difficult subjects so that I may learn the reality. I used to consider it my duty to speak up about the reality and had the habit of learning by heart complicated matters. I always desired to obtain success over the deviations and difficulties of the books.

I had firm belief in the religion of the Imamiyah and often took part in debates against the opponents. I used to expose their defects and explained the weaknesses of their Imams. I exposed scandals of their

religious guides till one day I was subjected to a fight with severe Nasibis. Enmity with them continued for a long time and there were terrible fights between us. I used to ridicule them through questions and proved that they were obstinate on a false stand.

Once I faced a debate with a deeply bigoted Nasibi. During the debate he said: 'Death be on you and all your co-religionists. You Rafidis lay curse on the Emigrants and Helpers and deny their love for the Holy Prophet while the Siddiq was the most exalted persons among the companions and he had precedence in accepting Islam. Don't you know that the Messenger of Allah took him along to the cave on the night of migration due to the risk to his life, just as he was concerned for his own safety.

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

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

Here I did not give any reply, because if I said it was under duress it would not be correct as Islam at that time was not dominant and if I said they accepted willingly it would negate their hypocrisy. I returned from this debate with a heavy heart, took a paper and wrote down forty odd questions that were difficult for me and said to myself that I must hand it over to the representative of Maula Abu Muhammad Hasan bin Ali Askari (a.s.) (that is Ahmad bin Ishaq who resided in Qom).

But when I went to him I learnt that he had left on a journey. I departed in his pursuit and when I reached him I told him all that had happened. Ahmad bin Ishaq said to me: Come let us go together to Surre man Raa (Samarrah) and ask our master, Hasan bin Ali (a.s.) about this. So I accompanied him to Surre man Raa till we reached the house of our master and asked for permission to enter, which was given and we went inside.

Ahmad bin Ishaq had a leather bag that he had concealed inside his Tiberian cloak. The bag contained one hundred and sixty purses containing gold and silver coins. Each purse was sealed with the seal of the sender. When our eyes fell on the elegant face of His Eminence, Abu Muhammad al-Hasan bin Ali (a.s.) we saw that his face was like a full moon and a child was sitting in his lap. He was very beautiful, like a Jupiter star having nice locks of hair. In front of the Imam was placed a golden pomegranate decorated with jewels and precious stones; it was presented by an affluent gentleman from Basra.

The Imam was holding a pen and writing something on paper. Whenever the child caught his hand he tossed the pomegranate and the little one chased it and brought it back. In the meanwhile he wrote

whatever he wanted. So Ahmad bin Ishaq opened the cloak and the leather bag before Imam Hadi (a.s.) [a title of Imam Hasan Askari (a.s.)]. His Eminence threw a glance at the child and said: Remove the seals from the gifts of your Shias and friends. It was asked: O my master, is it lawful that a pure hand should extend towards impure gifts and filthy monies?"

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

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

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

Imam Hasan Askari (a.s.) said: "You are right my son." Then he said: "O Ibne Ishaq, take that purse and return it to the sender and tell him to give the money to its actual owner, that is those farmers, as we are not in need of this money." At that moment he said: "Give me the garment sent by the old lady." Ahmad bin Ishaq said: "I have forgotten it." He went out to look for it. At that moment my master, His Eminence, Abu Muhammad Hadi (a.s.) looked at me and asked: "What a surprise that you came here?"

I said: "Ahmad bin Ishaq encouraged me to come and meet you." He asked: "What happened to those questions that you wanted to ask?" I said: "They are yet unanswered, my master." He said: "Ask whatever you want from my dearest son." And he gestured to the child. I asked: "O our master and master's son, it is narrated to us that the Holy Prophet (S) had given Amirul Momineen (a.s.) the right to divorce his wives.

Therefore on the day of Jamal he sent message to Ayesha that she had wreaked havoc with Islam and Muslims (and taken wrong advantage of her position). That she has in an ignorant way condemned her children to perdition. 'Thus if you do not refrain from your act I will divorce you.' Tell me, my master, that what is the meaning of divorce here? That the Messenger of Allah (S) left it at the discretion of Amirul

Momineen (a.s.)?"

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

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

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

Then I asked: "O son of the Prophet, Tell me about the statement of the Almighty Allah to His Prophet Musa (a.s.) that:

فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى

"Therefore put off your shoes; surely you are in the sacred valley, Tuwa."1

Scholars of the two sects are of the view that the shoes of Musa (a.s.) were made of skin of dead animal?"

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

I said: "So, my master, tell me the exegesis of this verse." He replied: "His Eminence, was in the sacred valley when he said: 'O my Lord, I have made my love sincere to You and washed my heart of everything other than You. But Musa was very much attached to his family. So the Almighty Allah told him: ***"Therefore put off your shoes..."***

If your love for Me is sincere and your heart is devoid of inclination for anyone except Me, remove the love of your family from your heart." "Please tell me what is the interpretation of the verse Kaaf Ha Ya Ain Saad?" He replied: "These letters are from the unseen informations that the Almighty Allah conveyed to His servant, Zakariya. Then He related the story to Muhammad (S). It was that when Zakariya implored his Lord to teach him the names of Panjetan (the holy five) the Almighty Allah sent Jibraeel to him and he taught him their names.

Thus whenever Zakariya mentioned (remembered) the names of Muhammad, Ali, Fatima or Hasan (a.s.) his sorrow and grief used to go away, but whenever he thought of Husain (a.s.) a terrible grief used to beset him and he was very much astonished why it was so. Thus one day he prayed to the Almighty: O my God, how is it so that when I remember the four names I obtain peace, but when I think of Husain, tears flow from my eyes and I begin to wail?

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

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

Then I asked: "O my master, why is it so that people cannot select the Imam for themselves?" He replied: "Righteous or a corrupt Imam?" I said: "Righteous." He said: "Is there a possibility that they may choose a transgressor while they are not aware what goes on in his mind, whether he is righteous or corrupt?" "Yes," I said. He said: "That is the reason that I shall explain to you with logical argument." I said: "Please do."

He said: "Let us consider the prophets that the Almighty Allah has appointed, on whom He revealed heavenly scriptures and supported them with revelation and infallibility. They were the leaders of nations, like Musa and Isa. Inspite of having knowledge and sharp insight were they not prone to select hypocrites considering them believers?" "No," said I. The Imam said: "Then how did it happen that His Eminence, Musa Kalimullah, inspite of having that same knowledge and receiving revelations he chose seventy persons from the senior ones of the community and those who were in the forefront of his army; about whose sincerity he was sure and about whom he had no doubt, in fact he had selected hypocrites.

Allah, the Mighty and the High says:

وَاخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلاً لِّمِيقَاتِنَا

"And Musa chose out of his people seventy men for Our appointment..."2

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

Then he said: O Saad, your opponents claim that the Holy Prophet (S) took with him the selected one of this Ummah to the cave as he was afraid for his safety in the same way as he was worried about his personal security because he knew that he would be the caliph of the Ummah after him. While the necessity of hiding in the cave only arose because he took him along. As for Ali (a.s.) he made him sleep on his bed as he knew that the vacuum created by the death of Abu Bakr will not be as that due to the death of Ali because there were others who could fill that vacuum.

You can reply by asking him that are you not having the belief that the Holy Prophet (S) said: After me the caliphate shall be for thirty years. And they apply it to the tenures of the four persons, Abu Bakr, Umar, Uthman and Ali (a.s.). The opponent will have to agree. Tell him if this is correct, why did he take only one caliph, Abu Bakr, to the cave, leaving the other three. This shows that the Prophet considered them unimportant since it was necessary that he acts with them all like he did with Abu Bakr. Since he did not do it, he considered their rights unimportant and he discriminated between them in his kindness to them while it was necessary for him to have the same concern for all of them.

As for your opponent's question that: Did those two accept Islam willingly or unwillingly? Why don't you say: It was due to greed. Because they used to sit in the company of Jews and they were knowing about the proclamation and victory of Muhammad (S) on the Arabs. The Jews had told them all about the prophecies in the Old Testament and ancient scriptures. They had said that his domination over the Arabs would resemble that of Nebuchadnezzar in Bani Israel except that he would be claiming to be a prophet while in fact he would not be one.

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

throw him down, killing him.

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

When the conversation reached this point, our master, Imam Hasan bin Ali (a.s.) arose to pray. Qaim (a.s.) also arose with him and I returned from their company and came out looking for Ahmad bin Ishaq. I saw him coming to me weeping. I asked: "Why were you delayed? And why are you crying?" He replied: "I don't have the garment that my master has asked for." I said: "Don't be upset, go and tell the Imam about it."

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

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

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

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

Saad continues: "On the return journey when three farsangs remained from Halwan, Ahmad bin Ishaq developed fever and became seriously ill and was on the verge of death. When we arrived at Halwan and lodged at one of the caravanserai, Ahmad bin Ishaq summoned one of his townsmen who lived in that place, and after that he said to us: 'Tonight, you all leave me alone.' Each of us retired to our bedrooms, and near dawn a thought came to my mind. When I opened my eyes I saw Kafoor, servant of

my master, Abu Muhammad (a.s.) who said to me: 'May Allah increase your reward in this calamity and may He compensate you for this tragedy.

We have finished the funeral bath and shrouding of your friend. You may please get up for his burial, because his status in the view of your master is more exalted than that of you all.' After that he went out of my sight and we participated in the funeral of Ahmad bin Ishaq, weeping and wailing. We fulfilled his rights and completed his last rituals, may Allah have mercy on him."

[No 22 is missing in Arabic-Persian edition also.]

23 - Narrated to us Abul Hasan Ali bin Musa bin Ahmad bin Ibrahim bin Muhammad bin Abdullah bin Musa bin Ja'far bin Muhammad bin Ali bin Husain bin Ali Ibne Abi Talib (a.s.): I found in the book of my father (r.a.): Narrated to us Muhammad bin Ahmad Tawal from his father from Hasan bin Ali Tabari from Abi Ja'far Muhammad bin Hasan bin Ali bin Ibrahim bin Mahziyar that he heard his father say: I heard my grandfather Ali bin Ibrahim bin Mahziyar say:

"One night I dreamt that someone is telling me: O Ali bin Ibrahim, go for Hajj and there you shall meet the Master of the Age (a.s.). I was very happy at this dream and after performing the Morning Prayer went out to inquire about the people who were going for Hajj. I came to know that a caravan was just about to set out for Hajj. I hurriedly prepared for the journey and set out with the first group of people.

After traveling for some time we reached Kufa. I alighted from my beast and entrusting my luggage to a reliable person and set out in search for the children of Imam Hasan Askari (a.s.). I asked each and everyone but no one had any knowledge about it. At last we departed for Medina but when we reached there I was so tired that I did even feel capable of dismounting. But I got down at last and keeping my belongings with a reliable person set out in search of information about the progeny of Abu Muhammad.

I continued my search without success till a group set out for Mecca and I accompanied them. On reaching Mecca, again I put aside my belongings and set out in search of the progeny of Abu Muhammad but again met failure. One night I was sitting in despair when I thought to myself that I should go and perform the Tawaf of Kaaba and pray to the Almighty Allah regarding my desire. He would surely give me the recognition of my hope. When I set out, I was facing the direction of the Kaaba. At that moment I saw an elegant young man. He was wearing a pleasing fragrance and covered with a sheet and trying for another sheet. He put one sheet over his shoulder and shook it. He looked at me and said: Where are you from? I said that I was from Ahwaz.

He asked: Do you know Ibne Khaseeb? I said: May Allah have mercy on him. He has passed away. He said: May Allah's mercy be on him. He fasted during the days and prayed during the nights. He recited the Quran and had love and regard for us. After that he asked: Do you know Ibrahim bin Mahziyar? I said I was him. He said: Welcome, O Abul Hasan, do you know the two sons of the Imam?

I said: Yes. He asked: Who are they? I replied: They are Muhammad and Musa. He said: Where is the

sign that Imam Hasan Askari (a.s.) had given you? I said: It is with me. He said: Show it to me. I took out the ring on which the names of Muhammad and Ali were engraved. On seeing the ring he began to weep and said: Abu Muhammad, may Allah have mercy on you. You are a just Imam, the son of an Imam and the father of Imam. May Allah admit you to the Paradise of Firdaus with your holy forefathers.

Then he said: O Abul Hasan go back to your quarters and be ready to depart with me after three of the six parts of the night have passed. I returned to my quarters and remained in deep thought for a long time. When it was time to go I prepared my mount and reached the designated place at the appointed time. I found the young man waiting for me there. He said: Welcome, O Abul Hasan, congratulations, you have gained the permission to meet the Imam.

Both of us mounted and crossing the Arafat and Mina neared the foothills of Taif. The youth told me to alight there. We got down and recited the Midnight Prayer. Then the youth told me to pray the Morning Prayer also but in brief. So I prayed the Morning Prayer in brief. The young man applied dust to his face, mounted his beast and also told me to mount. I mounted and both of us set out again.

When we reached the desert he asked me if I could see anything. I said: Yes, my chief, I can see a green area. He asked: Can you see something on it? I said: I can see a tent of hair pitched on a sand dune. And that light is coming out from this tent. He asked me: Can you see anything else? I said: I can see such and such thing. He said: O Ibne Mahziyar may Allah purify your soul, and cool your eyes, we have reached our destination. Dismount!

When I dismounted he said: Ibne Mahziyar, leave the reins of your beast. I said: How can I leave it just like that? There is no one here to take care of it. He said: This is a sanctuary and no one apart from the saints of Allah can enter this place. So I left the beast alone and we moved to the tent. When we reached there, he said: Wait here. Let me get permission for you. He went inside and came back almost immediately and said: Congratulations, you have got the permission.

I entered and saw the Imam of the Age (a.s.) seated on a leather rug. I saluted him and he replied. I saw that his face was luminous as the moon and there was no sort of wrinkle in it. Neither was his face too long nor too broad or flat. He was of a tall stature. He had a very holy appearance. The color of his skin was fair. He had a broad forehead and his eyebrows were joined with each other. His cheeks were soft and eyes large. His nose was raised. On his right cheek was a mole. When I saw him for the first time I was completely amazed at his personality. The Imam said to me: O Mahziyar, how are your brothers in Iraq? I said: Master they are following wrong views about you and the progeny of the satan is dominating them. Imam (a.s.) said:

قَاتَلَهُمُ اللّهُ أَنَّ يُؤْفَكُونَ

May Allah destroy them; how they are turned away!3

I can see that a community will come which will slay them in their city. The divine command shall apprehend them at any time of the day. I said: O son of Allah's Messenger, when will this happen? He replied: It would be when between you and the route of the Kaaba a people will come who are such that Allah and His messenger are immune from them. Redness will be visible in the skies for three days continuously.

A pillar will be seen in this, like a pillar of silver from which light would emanate. Then Saruwi will rise from Armenia and Azerbaijan who try to reach the black mountains at the rear of Rayy. These mountains are facing the red mountains and just next to the Taliqan district. After that there will be a fierce battle between him and Maruzi, in which children will grow old and the old will become weak. There will be terrible bloodshed between them. At that time you must await the reappearance of the Master of the Age who will first head for Zaura.

From there he would move to Mahan and from there to Wasit in Iraq. He will stay for around a year. From there he will march forward and reach Kufa, from there to Najaf and from there to Haira and Gharra. At this place there will be a fierce battle between the two groups. As result of which both the armies will be destroyed. Those who survive this battle will be cut into pieces by the Almighty Allah. Then he recited the following verse:

أَتَاهَا أَمْرُنَا لَيْلاً أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَن لَّمْ تَغْنَ بِالأَمْسِ

Our command comes to it, by night or by day, so We render it as reaped seed- produce, as though it had not been in existence yesterday.4

I said: O son of Allah's Messenger, what does 'Amr' أَمْ ر denote? He replied:

We are the Amr of Allah and His army. Then I asked: Sir, has that time arrived? He recited the following verse:

اقْتَرَبَتِ السَّاعَةُ وَانشَقَّ الْقَمَرُ

The hour drew nigh and the moon did rend asunder.5

24 – Narrated to us Ahmad bin Ziyad bin Ja'far Hamadani: Narrated to us Abul Qasim Ja'far bin Ahmad Alawi Riqqi Uruzi: Narrated to me Abul Hasan Ali bin Ahmad Aqiqi: Narrated to me Abu Nuaim Ansari Zaidi that:

“We were in Mecca sitting near the spout with a small group of Umrah pilgrims among whom were Mahmoodi, Allaan Kulaini, Abu Haitham, Abu Ja’far Ahwaal Hamadani, Muhammad bin Qasim Alawi comprising 30 persons. Except for Muhammad bin Qasim Alawi Aqiqi none of them was sincere. It was the 6th of Zilhajj of the year 293 A.H. a young man approached us wearing Ihraam dress and carrying his slippers in his hands. He came among us and due to his awe and majesty we stood up and greeted him with Salaam. He glanced to the left and right and sat down among us. He asked: ‘Do you know what His Eminence, Imam Ja’far Sadiq (a.s.) used to say in his supplication?’ We asked: ‘What did he recite?’ He said: ‘He used to say:

O Allah, indeed I ask You by Your name due to which the sky and the earth stand, and by which it is possible to distinguish between right and wrong. Due to which different and separated people come together and by which there develops differences and dispersion in cohesive groups; and through which are calculated the number of sand particles in the desert, the weight of the mountains and the measure of water in the oceans. Bless Muhammad and the Progeny of Muhammad and widen and ease all my affairs for me.’

Then the handsome youth stood up and we also followed by way of respect. He began to perform the circumambulation (Tawaf). As a result of his awe we forgot to ask him who he was. The next day at the same time he completed the Tawaf and came to us and sat down among us in the same way. Then he glanced to the right and left and asked: ‘Do you what supplication Amirul Momineen used to recite after the obligatory prayers?’ We asked: ‘What did he recite?’ He said: ‘He used to recite as follows:

O Allah, it is towards You that voices are raised. Supplications are addressed to You alone. Before You only are cheeks placed in submission. Humility and lowliness is shown to You. Your command is honored in all the matters. O the best of those who are beseeched and One Who is better than all those who bestow. O the true one, O the forgiving one. O one who never breaks His promise. O one who also commands to ask from Him and also promises the fulfillment of supplications.

O one who has said: ‘Call upon Me, I will answer you.’ O one who said: ‘And when My servants ask you concerning Me, then surely I am very near; I answer the prayer of the suppliant when he calls on Me, so they should answer My call and believe in Me that they may walk in the right way.’ O one who said: Say: ‘O my servants! Who have acted extravagantly against their own souls, do not despair of the mercy of Allah; surely Allah forgives the faults altogether; surely He is the Forgiving the Merciful.’

Then he looked to the right and the left and asked: ‘Do you know what Amirul Momineen used to recite in the prostration of thankfulness (Sajdah Shukr)? ‘Please tell us what he used to say,’ we replied. He said: ‘He used to say:

The weeping of those who weep does not increase anything except Your generosity and kindness. O one who has the treasures of the heavens and the earth. O one whose mercy is widespread. My sins cannot restrain Your favors from reaching me for which I pray to You. Regarding my affairs, do what

befits You.

You are powerful over every type of punishment and You have complete right upon all of them. I have no argument to support my case in Your court and neither have I an opportunity to present excuse. I present my sins to You and I confess of having committed them so that You may forgive them and You are the best of those who know.

I dissociate myself of all the sins that I have committed and all the mistakes I made and all the evils deeds I have performed. O my Lord, forgive me and have mercy on me and overlook all that You know for You are the most powerful and kind.'

After that the young man arose and began to circle the Kaaba. We all also rose up to pay respect. The next day he again came to us at the same time and like the previous day we welcomed and greeted him. He sat down in our company and glanced at the right and left. Then he said: 'Ali bin al-Husain, Chief of those who prostrate (Sayyid us-Saajideen) used to recite this at this place in prostration (so saying he pointed to the Black Stone):

'Your slave is at Your threshold, Your destitute is at Your door, You are asked for those things over which none except You have power.'

Then he looked to the right and the left and glanced at Muhammad bin al-Qasim Alawi from among us and said: 'O Muhammad bin al-Qasim, you are, Insha Allah on the right path.'

Then he arose and entered the circling of the Kaaba. There was none among us that had not learnt by heart the supplications he had recited, but we forgot to ask him about himself every day.

Mahmoodi asked us: 'Do you know this man?' 'No,' we replied. He said: 'By Allah, he is the Master of your time.' We asked: 'How do you know, O Abu Ali?' He said: 'I prayed to my Lord for seven years to let me have the glimpse of the Master of the Age.'

Then he said: 'Seven years ago that same gentleman was reciting the supplication of Isha in Arafat. I asked him: 'Who are you?' He replied: 'I am a human being.' I asked: 'From which race of human beings?' He said: 'From the Arabs.'

Then I asked: 'From which Arab clan?' He said: 'From the most noble and high clan.' I asked: 'Which is that?' He replied: 'Banu Hashim.' I asked: 'From which branch of Banu Hashim?' He said: 'That which is the highest in giving counsel and worthy of praise in its loftiness.' I asked: 'From which of these persons?' He said: 'From those who split the heads, fed the poor and prayed in the dead of the night when the people slept.'

I said to myself that he was an Alawite and I was inclined to the Alawites. Then he disappeared. I don't know whether he went to the sky or into the earth. I asked those who were around him whether they knew that Alawite gentleman. 'Yes,' they replied, 'He comes with us every year on foot to perform the

Hajj.' I told them that I didn't see their footprints. Then I went towards Muzdalifah in a condition of grief and sorrow. That same night I saw the Holy Prophet (S) in dream. He said: 'O Mahmoodi, you have seen what you desired.' I said: 'My master, who was he?' He replied: 'The one you saw during Isha was the Master of the Time.'

Thus when we heard this from him we became angry at him, why he did not inform us about it. He said that during the conversation he had forgotten about it."

And this traditions is narrated to us by Ammar bin Husain bin Ishaq Usrushani (r.a.) at the Butik hill in Farghana. He said: Narrated to me Abul Abbas Ahmad bin Khizr that he said: Narrated to me Abul Hasan Muhammad bin Abdullah Iskafi that he said: Narrated to me Sulaym from Abu Nauim Ansari that he said:

I was near the Mustijar in Mecca with a small group of people including Mahmoodi, Allaan Kulaini and then he narrated the same report.

And narrated to us Abu Bakr Muhammad bin Muhammad bin Ali bin Muhammad bin Hatim that: Narrated to us Abul Husain Ubaidullah bin Muhammad bin Ja'far Qasbani Baghdadi that: Narrated to me Abu Muhammad Ali bin Muhammad bin Ahmad bin Husain Mazarai that: Narrated to us Abu Ja'far Muhammad bin Ali Munqazi Hasani in Mecca that:

We were sitting at the Mustijar with a small group of people including Mahmoodi, Abu Haitham Dinari, Abu Ja'far Ahwal, Allaan Kulaini and Hasan bin Wajna. We were all together thirty persons. Then he narrated the same narration.

25 – Narrated to us Abul Hasan Ali bin Hasan bin [Ali bin] Muhammad bin Ali bin Husain bin Ali Ibne Abi Talib (a.s.) that: I heard Abul Husain Hasan bin Wajna say:

"Narrated to us my father from his grandfather that he was in the house of Hasan bin Ali (a.s.), when some people attacked. Among them was Ja'far Kazzab bin Ali also. They began to plunder the house. Just then I saw the Imam of the time (a.s.) coming out of a door. At that time he was six years old. After that no one saw him.

I have seen in some books of history and Muhammad bin Hasan Ubbad has also narrated that Imam Hasan Askari (a.s.) passed away on Friday at the time of the Morning Prayer. The preceding night he wrote a number of letters to Medina. The day was 8th Rabi I, 260 A.H. At the time of his demise were present, his maid, Saqeel, his servant, Aqeed and the one whom Allah knows. Aqeed says: Imam Hasan Askari (a.s.) asked for water and I brought it to him. The water was heated in the Samovar.

Then we brought it. The Imam said: Prepare for the ritual prayer. We spread out a sheet in his room. The Imam took the water from Saqeel and washed his face, then washed both his hands from the elbows to the finger tips. Then he wiped his head and feet. After that he performed the ritual prayer on

his bed. Then he asked for drinking water. As he was drinking the water his hand was shaking so badly that Saqeel took the bowl from him. At that moment he passed away. He was buried in Surra Man Raa in his house besides the grave of his mother. At that time was twenty-nine years of age."

And Ibne Ubbad narrated the following tradition to me: "The mother of Imam Hasan Askari (a.s.) who was named Hadith, arrived from Medina and got the news of Imam's demise when she had reached Surra Man Raa. She was also told about the demands of Imam Askari's brother Ja'far regarding inheritance and the fact that he had gone to the ruler and revealed to him all those things that were supposed to be kept confidential. Mutamid arrested Saqeel, the Imam's slave wife and detained her in his palace. Saqeel claimed that she was pregnant. Mutamid appointed his women, female slaves and the wife of Qadi Shurai to keep an eye on Saqeel.

But this was soon followed by events like the death of Ubaidullah bin Yahya Khaqan, revolt in Surra Man Raa and the rule of Sahib Zanj in Basra, due to which their attention was diverted away from Saqeel."

Abul Hasan Ali bin Muhammad bin Habbab said: Narrated to me Abul Adyan that: Aqeed the servant, Abu Muhammad Ibne Khairawayh and Hajiz Washsha all narrate from Aqeed the servant, and Abu Sahl bin Naubakht said: Aqeed the servant said:

"The close friend of Allah, al-Hujja Ibn al-Hasan bin Ali bin Muhammad bin Ali bin Musa bin Ja'far bin Muhammad bin Ali bin Husain bin Ali bin Abi Talib, bliss of Allah be for them all, was born on the Friday eve in the month of Ramadhan of the year two hundred and fifty four after Hijra. His patronym is Abul Qasim and it is also said that it is Abu Ja'far. His title is al-Mahdi and he is the proof of Allah on His earth.

People have split many ways on the subject of his birth: Of them are those who have let it be known, of them are those who have concealed it, of them are those who have been forbidden from mentioning him, and of them are those who have made his name public. And Allah knows the best."

Abul Adyan says: "I was a servant of Imam Hasan al-Askari (a.s.), and carried his letters to different cities and environs. I had the honor to attend to his service in his last illness. He gave the letters to me and said, 'Go to Madayn. Your journey will last for fifteen days. On the fifteenth day, you will return to Samarrah. Here, wails and cries from my house will greet you.

You will see me in the room where corpses are given the ritual bath." I asked, 'Master! In such a case, who will be the Imam after you?' Imam Hasan al-Askari (a.s.) responded, 'One who will ask you about the replies to my letters will be my successor.' I requested, 'Please provide me more details.' Imam (a.s.) replied, 'He will lead my funeral prayers.'

I pleaded again, 'Please furnish more information.' He retorted, 'He will inform you about what is there in the bag.' The awe-inspiring personality of Imam Hasan al-Askari (a.s.) prevented me from further inquiry about the bag.

I took the letters to Madayn and procured the ripostes. On the 15th day, just as Imam Hasan al-Askari (a.s.) had predicted, I entered Samarrah. Loud voices of wailing and crying echoed from the house of Imam Hasan al-Askari (a.s.). I saw Ja'far, the brother of Imam Hasan al-Askari (a.s.), standing on the door and receiving condolences and consolation from the local Shias. I said to myself, 'If this man is the Imam, then it will be clear that the position of Imamate has undergone a change.

For, I have seen him drink wine, gamble and play musical instruments.' I went near him and offered my condolences. He did not ask me anything. Afterwards Aqeed emerged from the house and said, 'Master! Your brother has been shrouded. Come and lead his funeral prayers.' Ja'far went ahead to lead the prayers. Around him were some Shias including as-Samman and Hasan bin Ali alias Salma, whom Mutamid killed.

When I entered the Imam's house I saw that his corpse had been shrouded and Ja'far bin Ali went forward to pray the funeral prayer. As he was about to announce the Takbeer, a young boy with a wheatish complexion, curly hair, broad teeth, shining like a brilliant moon, came out of the house. He caught hold of Ja'far's robe and pushed him aside, saying, 'Uncle! Move aside. I am more worthy of leading the funeral prayers of my father.' Ja'far withdrew in a corner and his face went colorless.

The child went ahead to recite the prayers on his father's dead body and buried him next to his father's (10th Imam's) grave. Thereafter, he turned towards me and said, 'O Basri! Give me the replies of the letters that are with you.' I handed the letters to him and said to myself, 'Two prophecies are already fulfilled. Now only the third one about the contents of the bag, remains.' I went to Ja'far bin Ali and saw him sighing.

Hajiz Washsha said to him: O master, who is that lad? So that I can establish the proof on him. He said: By Allah I had never seen him and I don't know who he is. We were sitting when some residents of Qom arrived and asked about the condition of Imam Hasan al-Askari (a.s.). When they were informed about his demise, they inquired about the Imam after him. People guided them towards Ja'far Ibn Ali.

They saluted him and offered their condolences. They wanted to know from him about the money that they had brought along with themselves, to whom did it belong and how much? Ja'far stood up from his place, and while gathering his clothes, he said, 'They expect me to know the unseen.' Afterwards, a servant emerged from the house of Imam Hasan al-Askari (a.s.) and announced, 'The letters of so and so are in your possession. You also have a bag containing a thousand dinars.

Of which, only ten dinars are pure. They gave the letters and money to this servant saying, 'The one who has sent you must be an Imam.' Ja'far bin Ali came to Mutamid and narrated everything. Mutamid sent his soldiers to the Imam's house who arrested and brought Saqeel.

Mutamid told her to surrender the child but she denied having given birth to any child and she claimed that she was pregnant so that Mutamid would give the pursuit of the child. So he gave her in custody of Ibne Abi Shawarib the Qadi, till Ubaidullah bin Yahya bin Khaqan died all of a sudden. The owner of

Zanj revolted in Basra. All these circumstances made him unconcerned with Saqeel and she was released. And praise be to Allah the Lord of the worlds."

26 – Narrated to us Abul Abbas Ahmad bin Husain bin Abdullah bin Muhammad bin Mehran Aabi Aruzi (r.a.) in Merv: Narrated to us [Abu] Husain [Ibne] Zaid bin Abdullah Baghdadi: Narrated to us Abul Hasan Ali bin Sinan Musili: Narrated to me my father that:

"After Imam Hasan Askari (a.s.) had been martyred, a delegation from Qom departed for Samarrah carrying some monies as trusts and religious payments of Shias to visit His Eminence, Imam Hasan Askari and to deliver him the monies. But when they reached Samarrah they learnt that Imam Hasan Askari (a.s.) has passed away. Some servants of Ja'far told them that after him the Imam was Ja'far.

At that same time Ja'far has gone out with his singers and musicians to entertain himself on the banks of Tigris River. That is why the delegation of Qom did not believe that Ja'far could be the Imam because they knew that an Imam and a Divine Proof is aloof from sinful acts and disobedience. Thus they decided to see him and learn the truth about him.

So they arrived when Ja'far returned home and met him saying: We are a group of Shias from Qom and we bring some monies for our master, Imam Hasan Askari (a.s.). Ja'far did not let them complete the sentence and asked in haste:

Where are the monies? "With us", they replied but they requested Ja'far to tell them about the amount of money they had brought and who had given it to them. Because previously whenever they came to Imam Hasan Askari (a.s.) he used to inform them all these things. Ja'far was dumbfounded and did not know what to do. Ja'far protested that they were lying and the knowledge of the unseen was only for Allah and his brother was not having such knowledge. The delegation of Qom was further perplexed and they looked at each other.

But Ja'far told them in an angry and harsh tone to hand him the money. The group said that they were representatives of the people of Qom and that they would hand him the monies only if he could furnish some signs like Imam Hasan Askari (a.s.) used to do.

Therefore if he were their Imam he should prove that he is the Imam otherwise they would return the monies to their respective owners. On hearing this reply Ja'far hurried to the Abbaside Caliph and informed him about the matter concerning the group from Qom. Ja'far sought his help in taking hold of the monies from the Qummi group. The Caliph also pressured the Qummis and said to them, "Give this money to Ja'far."

The Qom delegation said that they were representatives and agents of people of Qom. "They have requested us not to give these monies to anyone without getting a proof of Imamate. And this same procedure was prevalent during the time of Imam Hasan Askari (a.s.)."

“What was that sign that Imam Hasan Askari (a.s.) presented?” The group said, “Without us saying anything, His Eminence used to inform us the details of whatever we had brought. And when we used to be reassured that the Imam is perfectly knowing those things we used to hand them over to him.

Now if this man is the owner of Guardianship (Wilayat) like his brother he should inform us about these things and explain their quantity and condition so that we can hand it over to him. Otherwise we would take it back to the owners.”

Ja’far was infuriated and he turned to the Caliph and said, “O Master of believers! These people attribute falsehood to my brother because this is knowledge of the unseen and my brother had no such knowledge.”

The Caliph paid no attention to the statement of Ja’far but said, “They are agents and they are not the owners so they could not be held responsible for their decision.”

The delegation implored the Caliph to help them leave the city in safety and security. The Caliph ordered they be taken out of the city under police protection and none should obstruct their passage.

The Qom delegation left the boundaries of the city and all of a sudden they decried a handsome young man who mentioned each of their names and said, “Accept your Master!” The group said, “Are you the master of Guardianship?” The youth replied, “Refuge of Allah (No)! Rather I am the slave and the obedient one of your Master, so come with me to be in the presence of our Master.”

The Qom group happily followed the young man. When they reached the house of Imam (a.s.) they saw that the Imam was sitting on a platform wearing a green dress. His face shone like a full moon. They saluted the Holy Imam (a.s.) and after they had made themselves comfortable the Imam informed them about the amount of monies with them and the details of other items as well.

The Qom group fell into prostration of thanks for Almighty Allah for having given them the recognition of their Imam and the Divine Proof. After that they posed some religious queries to His Eminence and His Eminence provided the replies. Then they handed over the monies and goods to the Imam. His Eminence instructed them that in future they must not bring anything to Samarrah but that it should be handed over to the Imam’s representative in Baghdad.

The Imam’s written communications must also be taken from this representative. In that same gathering Imam (a.s.) gave a shroud and camphor to Abu Abbas Muhammad Ibne Ja’far Qummi Himyari and said, “May Allah magnify your rewards...”

After having received these favors the group bid farewell to His Eminence and departed for Iran and Qom and during the journey when they reached between Uqbah and the area of Hamadan, the above-mentioned gentleman, Abu Abbas died. After that we used to send our religious payments to Baghdad to the representative of the Imam and from there the Imam’s epistles were issued.”

The author says: This report proves that the caliph of that time was aware of the existence of the Imam of the Age (a.s.) and that is why he did not oppose the delegation that had brought the monies and he did not pay attention to Ja'far's claims so that this matter is not publicized, lest the common people become attentive towards the Imam.

After the passing away of Imam Hasan Askari (a.s.) when Ja'far brought 20000 dinars for the caliph and in exchange of that asked him to allow him to keep the position of his deceased brother [Imam Ali Naqi (a.s.)], the caliph said: Your brother's position was not granted by us.

It was a divine appointment. You can see that I exhausted all my capabilities to bring down the status of your brother but all my efforts had been in vain. On the contrary his respect and piety went on increasing. If in the view of the followers of your brother you also had those qualities you would not have needed any help from us. And if in their view you don't have the qualities your brother had, even if I appoint you on the post of Imamate, it would be of no use to you.

1. Surah Taha 22:12
2. Surah Araaf 7:155
3. Surah Taubah 9:30
4. Surah Yunus 10:24
5. Surah Qamar 54:1

1 – Narrated to us Muhammad bin Musa bin Mutawakkil: Narrated to us Muhammad bin Yahya al-Attar [from Muhammad bin Husain] from Muhammad bin Isa bin Ubaid from Muhammad bin Abi Umair from Saeed bin Ghazwan from Abi Baseer from Abi Abdullah (a.s.) that he said:

"The birth of the Master of this affair has been concealed from the people so that when he emerges, he would not be having anyone's allegiance upon him."

2 – 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 Ubaid and Muhammad bin Husain bin Abil Khattab from Muhammad bin Abi Umair from Jameel Ibne Salih from Abi Abdullah (a.s.) that he said:

"The Qaim will arise without having anyone's allegiance on his neck."

3 – Narrated to us my father (r.a.): Narrated to us Saad bin Abdullah from Yaqoob bin Yazid and Hasan bin Zareef, all of them from Muhammad bin Abi Umair from Hisham bin Saalim from Abi Abdullah (a.s.) that he said:

"The Qaim (a.s.) will arise and there will not be anyone's allegiance on his neck."

4 – Narrated to us Muhammad bin Ibrahim bin Ishaq (r.a.): Narrated to us Ahmad bin Muhammad Hamadani: Narrated to us Ali bin Hasan bin Ali bin Faddal from his father from Abil Hasan Ali bin Musa

ar–Reza (a.s.) that he said:

“As if I can see the Shias after the passing away of my third descendant, that they are roving about like cattle in search of pasture but unable to find it. I asked: Why would it be so, O son of Allah’s Messenger? He replied: Because that Imam will be hidden from them. I asked: Why? He replied: So that when he rises up with the sword he would not be having anyone’s allegiance on his neck.”

5 – Narrated to us Abdul Wahid bin Muhammad al–Attar (r.a.): Narrated to us Abu Amr Kashshi from Muhammad bin Masud: Narrated to us Jibraeel bin Ahmad: Narrated to us Muhammad bin Isa from Muhammad bin Abi Umair from Saeed bin Ghazwan from Abi Baseer from Abi Abdullah (a.s.) that he said:

“The master of this affair will be one whose birth shall be concealed from the people so that when he rises up he would not be having anyone’s allegiance on his neck. And Allah, the Mighty and Sublime will improve his circumstances overnight.”

6 – Narrated to us Muzaffar bin Ja’far bin Muzaffar Alawi Samarqandi (r.a.): Narrated to us Ja’far bin Muhammad bin Masud and Haider bin Muhammad Samarqandi, all of them said: Narrated to us Muhammad bin Masud: 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 from Abi Abdullah (a.s.) that he said:

“There is an occultation for our Qaim, which shall be prolonged.” I asked: “Why, O son of Allah’s Messenger?” He replied: “Because the Almighty Allah wants that the practices of His prophets in their occultation should also occur on him. And O Sudair, his occultation must come to an end. The Almighty Allah says:

لَتَرْكَبُنَّ طَبَقًا عَن طَبَقٍ

“That you shall most certainly enter one state after another.”1

It means: The Sunnats of those who have gone before you.”

7 – And through the same chain of narrators from Muhammad bin Masud: Narrated to me Abdullah bin Muhammad bin Khalid: Narrated to me Ahmad bin Hilal from Uthman bin Isa Rawasi from Khalid bin Najih Jawwaz from Zurarah that he said: Abi Abdullah (a.s.) said:

“O Zurarah, occultation is inevitable for the Qaim. I said: Why? He said: He will fear for his life – and he pointed to his stomach with his hand.”

8 – And through the same chain of narrators from Muhammad bin Masud: Narrated to me Muhammad

bin Ibrahim Warraq: Narrated to us Hamdan bin Ahmad Qalanisi from Ayyub bin Nuh from Safwan bin Yahya from Ibne Bukair from Zurarah that he said: I heard Aba Ja'far (a.s.) say:

"There is occultation for the Qaim before his advent. I said: Why? He said: He will fear – and he pointed to his stomach with his hand."

9 – Narrated to me Abdul Wahid bin Muhammad bin Ubdus al-Attar (r.a.): Narrated to us Ali bin Muhammad bin Qutaibah from Hamdan bin Sulaiman from Muhammad bin Husain from Ibne Mahboob from Ali bin Riyab from Zurarah that he said: I heard Aba Ja'far (a.s.) say:

"The Qaim (a.s.) will have an occultation before he rises up. I said: Why? He said: He will fear – and he pointed to his stomach with his hand." – Zurarah says: That is [he will fear] being killed.

10 –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 Ayyub bin Nuh from Safwan bin Yahya from Ibne Bukair from Zurarah from Abi Abdullah (a.s.) that he said:

"The Qaim (a.s.) will have an occultation before he rises up. I said: Why? He said: He will be afraid that he would be killed."

11 –Narrated to us Abdul Wahid bin Muhammad bin Ubdus al-Attar (r.a.): Narrated to me Ali bin Muhammad Ibne Qutaibah Nishapuri: Narrated to us Hamdan bin Sulaiman Nishapuri: Narrated to me Ahmad bin Abdullah bin Ja'far Madayni from Abdullah bin Fadl Hashimi that he said: I heard As-Sadiq Ja'far bin Muhammad (a.s.) say:

"Certainly, there is a long occultation for the master of this affair which cannot be avoided, as during the period of occultation every falsehood seeking person shall fall into doubt.

I asked: Why, may I be sacrificed on you? He replied: For the reason we have not been permitted to reveal.

I said: Then what is the wisdom behind his occultation? He replied: The same wisdom that was behind the occultation of divine proofs before him. Indeed the wisdom behind the occultation of His Eminence will not be known except after his reappearance just as the wisdom behind the actions of Khizr (a.s.) of making a hole in the boat, killing the boy and repairing the wall were not clear to Prophet Musa till the time of the parting of their ways.

O son of Fadl, this matter (of occultation) is a matter of Allah the Almighty and is one of the divine secrets from the unseen of God. And since we know that the Almighty Allah is All-Wise, we testify that all His actions and words are based on wisdom even though their causes may not be clear for us."

1. Surah Inshiqaq 84:19

1 – Narrated to us Muzaffar bin Ja'far bin Muzaffar Alawi (r.a.): Narrated to me Ja'far bin Muhammad bin Masud and Haider bin Muhammad bin? Samarqandi that they said: Narrated to us Abi Nadhr Muhammad bin Masud: Narrated to us Adam bin Muhammad Balkhi: Narrated to us Ali bin Hasan Daqqaq and Ibrahim bin Muhammad that they said: We heard Ali bin Asim Kufi say:

"It has come in the epistles of the Master of the Age: Accurse, accursed is the one who utters my name in the gathering of people."

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 Abdullah bin Ja'far Himyari: Narrated to me Muhammad bin Salih Hamadani that: I wrote to the Master of the Time (a.s.):

"The people of my family harass me about the tradition that is narrated from your forefathers that: 'Our people and our Shias are the worst creatures of Allah'? The Imam replied as follows: Woe be and you, have not seen that Allah, the Mighty and Sublime has said:

وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقُرَى الَّتِي بَارَكْنَا فِيهَا قُرًى ظَاهِرَةً

And We made between them and the towns which We had blessed (***other***) ***towns to be easily seen.*** 1

And by Allah we are that 'town' which Allah has blessed and you are the 'towns to be easily seen'."

Abdullah bin Ja'far says that this tradition was narrated to us by Ali bin Muhammad Kulaini from Muhammad bin Salih from the Imam of the Age (a.s.).

3 – Narrated to us Muhammad bin Ibrahim bin Ishaq Taliqani (r.a.): I heard Aba Ali Muhammad bin Hammam say: I heard Muhammad bin Uthman Amari (q.s.) say:

"An epistle was issued in a familiar handwriting that said: Curse of Allah on the one who utters my name in the gathering of people. Abu Ali Muhammad bin Hammam says: I wrote asking him when the reappearance will be? He replied: Those who fix the time of reappearance are liars."

4 – Narrated to us Muhammad bin Muhammad bin Isaam Kulaini (r.a.): Narrated to us Muhammad bin Yaqoob Kulaini from Ishaq bin Yaqoob:

"I asked Muhammad bin Uthman Amari (r.a.) to write to the Imam a letter containing questions that were difficult for me. The Imam sent the following reply:

May Allah guide you, make you steadfast and keep you safe. As for what you asked me regarding some of your family and cousins and their denial about me, you should know that there is no proximity and

relationship between Allah and anyone, and anyone who denies me is not from me and his path is like the path of Prophet Nuh's son. And as for the path of my Uncle, Ja'far, it is like the path of Prophet Yusuf's brothers.

As for "Fuqaa" (A drink prepared from barley extract) it is unlawful to drink it. And as for "Shilmaab" (A non-intoxicant drink and its use in the present age is common); it is not doubtful. And as for your property, till you do not purify it, do not use it. Then anyone who wants to send it to me and anyone who does not want to be separated from it, then what Allah has bestowed to us is better than what Allah has given you.

As for the reappearance and advent, it solely depends on the will of Allah and those who fix a time for it are liars.

As for the saying of those who think that Imam Husain (a.s.) has not been slain is a kind of disbelief, denial, deviation and misguidance.

But as for the problems which will occur in the future, you should refer to the narrators of our traditions for their verdicts as they are my proofs to you, and I am Allah's proof to them.

As for Muhammad bin Uthman Amri, may Allah be pleased with him and his father, he is trustworthy and reliable one of mine and his writing is my writing.

As for Muhammad bin Ali bin Mahziyar Ahwazi, then very soon, Allah would reform his heart and remove his doubt.

As for the money that you sent for me is not acceptable to me, except that money which is pure. And the compensation for a singing girl is unlawful.

As for Muhammad bin Shazan bin Naeem, he is from the Shias of us, Ahlul Bayt (a.s.).

As for Abul Khattab Muhammad bin Ali Zainab Ajdaa, then he and all his associates are accursed and you do not cultivate the company of those who harbor their beliefs. And my forefathers and I are aloof from them.

As for those who are in possession of our funds, in a way that they consider it lawful for themselves and spend it, have in fact devoured (Hell) Fire.

As for Khums, it is lawful for our Shias till the time of reappearance, so far as their children are pure and not involved in sinful activities.

As for the funds that are sent to us and after which they fell into doubts and became regretful of having paid it to us, then anyone who wants we would return to him and we are not needful of the money of those who harbor doubt with regard to Allah.

As for the cause of occultation, the Almighty Allah has said:

يَا أَيُّهَا الَّذِينَ آمَنُواْ لاَ تَسْأَلُو اْ عَنْ أَشْيَاء إِن تُبْدَ لَكُمْ تَسُؤْكُمْ

"O you who believe! Do not put questions about things which if declared to you may trouble you…"2

Each of my forefathers in his time was compelled by the oath of allegiance to the tyrant ruler and when I reappear I would not be having the allegiance of any tyrant on my neck.

As for how people would benefit from me during my occultation, it is like getting benefits from the sun, which is concealed by the clouds. And I am the security for the people on the face of the earth just as stars are security for the inhabitants of the heavens. Therefore do not ask what you are not in need of and do not put yourself into undue trouble. And pray more for an early reappearance as in it lies your success. Peace be on you, O Ishaq Ibne Yaqoob and peace be on all those who follow the guidance…"

5 –Narrated to us Muhammad bin Hasan bin Ahmad bin Walid (r.a.) from Saad bin Abdullah from Ali Ibne Muhammad ar–Raazi, famous as Kulaini that he said: Narrated to me Muhammad bin Shazan bin Nuaim Nishapuri that he said:

"An amount of 480 dirhams collected with me from the money that was supposed to be paid to His Eminence, Qaim (a.t.f.s.). So I did not like sending it without rounding off the amount (to 500). Therefore I added 20 dirhams of my

own and sent 500 dirhams to Muhammad bin Ja'far but I did not mention that 20 dirhams were from my side. Thus Muhammad bin Ja'far received acknowledgment from the Holy Hidden Imam (a.s.) that he sent to me in turn. It was written on the receipt: Received 500 dirhams of which 20 were your own."

6 – Narrated to me my father: Narrated to us Saad bin Abdullah from Ishaq bin Yaqoob that he said: I heard Shaykh Amari (r.a.) say:

"I knew a man from the city with whom was an amount of money from the Imam's share. When this amount was sent to the Imam, he returned it and stated: Take out the share of your cousins from this, which comes to 400 dirhams. The man was amazed on reading this. When calculations were made it was indeed found that the person was having some property of his cousins in his charge. He returned some of the property and retained some. '

Then he gave it away as Sadaqah. It was an amount of 400 dirhams as the Imam had mentioned. When that amount was removed and again the funds were sent to the Imam, he accepted them."

7 – Narrated to me my father from Saad bin Abdullah from Ali bin Muhammad ar–Raazi: Narrated to me

a group of our associates that:

“Once the Imam sent a slave to Abu Abdullah bin Junaid in Wasit and instructed him to sell him. He sold him and obtained the payment. But when he weighed the money he found that 18 Qirat3 was less. So he added 18 Qirat and some Ratti4 from his own money and sent it to the Imam. The Imam returned those 18 Qirat and some odd Ratti.”

8 – Narrated to us Muhammad bin Hasan (r.a.) from Saad bin Abdullah from Ali bin Muhammad ar–Raazi famous as Kulaini: Narrated to me Muhammad bin Jibraeel Ahwazi from Ibrahim and Muhammad Abnal Faraj from Muhammad bin Ibrahim bin Mahziyar that he reached Iraq in doubt and confusion and the following epistle was issued from the Imam:

“Tell Mahziyari that we have heard the things that you mentioned about your Master. Ask him, has he never heard the statement of Allah, the Mighty and Sublime:

يَا أَيُّهَا الَّذِينَ آمَنُواْ أَطِيعُواْ اللّهَ وَأَطِيعُواْ الرَّسُولَ وَأُوْلِي الأَمْرِ مِنكُمْ

O you who believe! obey Allah and obey the Apostle and those in authority from among you. 5

Is this authority till the Judgment Day for anyone else other than him who is concealed from your view? Allah, the Mighty and Sublime has endowed you with intellect so that you may contemplate and He has appointed signs so that you may obtain guidance from them from Adam to Imam Hasan Askari (a.s.).

When one sign disappeared another appeared like one star sets and another rises. Do you think that after Imam Hasan Askari (a.s.) Allah, the Mighty and Sublime has not maintained any connection between Himself and the people? It is not so. The command of Allah shall continue to be effective till the Judgment Day and they shall continue to guide.

O Muhammad bin Ibrahim, don’t let doubt to enter your mind. Allah, the Mighty and Sublime never leaves His earth without His proof. Did not your father say before his demise: It is time for someone to calculate these dinars that I am having. When this matter was delayed and the Shaykh feared that he would die sooner, he told you to calculate the dinars and said that he would give you a bag. You had thirty bags and some pouches in front of you containing various amounts of dinars.

Then you calculated them and the Shaykh put his seal on it. You were also told to seal it with his ring. The Shaykh said: If I remain alive I would be more rightful for them and if I die you must fear the Almighty regarding myself and yourself. And after my separation you must mould yourself according to my desire.

May Allah have mercy on you. From the dinars I have given you from my account separate them and

they are ten dinars, and repay the amount you have taken as more terrible times are going to come. And Allah is sufficient for us and the best of the helpers.

Muhammad bin Ibrahim says: I went to Askar to meet the Imam. I met a woman who said: Are you Muhammad bin Ibrahim? I said: Yes. She said: Go back now and come at night. The door will remain open for you. You enter and go to the room in which a lamp will be lighted. I did as directed. The door was open. I entered and moved to the room in which a lamp shone. I found myself between two graves. I began to weep. A voice said: O Muhammad, fear Allah and fulfill the duty of Wakala (Imam's representation) as it is an important matter."

9 – And narrated to us Muhammad bin Hasan bin Ahmad Walid (r.a.) from Saad bin Abdullah from Ali bin Muhammad ar-Raazi from Nasr bin Sabbah Balkhi that he said:

"There was a transcriber in Merv that al-Khuzistani had introduced him to me as Nasr. Gradually, one thousand dinars belonging to al-Nahiyya (for Imam) were deposited with him. He sought my advice. I said, "Send them to Hajiz." He said, "You will be held responsible if Allah asks me about him on the Judgment Day."

I said, "Yes." I separated from him and then returned after two years. I saw him and asked him about the money. He said that he sent two hundred dinars to Hajiz, the receipt of which came to him along with a Dua for him. It had been written to him, "The asset was one thousand dinars, and you sent me two hundred dinars. If you would like to transact through anyone, do so through al-Asadi in Rayy."

Nasr says: "After some time the news of al-Hajiz's death came, which made me so very grievous and mournful. I said to him: He informed you of the receipt of the money and news of Hajiz's death was relayed to you already."

10 – Narrated to me my father: Narrated to us Saad bin Abdullah from Ali bin Muhammad ar-Raazi: Narrated to me Nasr bin Sabbah that he said:

"A man from Balkh sent five dinars to al-Hajiz and wrote a slip with his name on it. The receipt came with his name and the name of his forefathers and a Dua for him."

11 – Narrated to me my father: Narrated to us Saad bin Abdullah from Abi Haamid Marghi from Muhammad bin Shazan bin Nuaim that he said:

"A man from the people of Balkh sent some funds as religious dues and a slip, which had a mark made with his finger saying, "As you go around"; but it had no writing. He said to the messenger, "Take these funds and whoever informs you of its story and gives an answer to the slip, give him these." The man went to al-Askar and went to Ja'far and told him his story. Ja'far said to him, "Do you profess that a man may change his mind?"

The man said, "Yes." Ja'far said, "Well, your friend has just changed his mind and orders you to give

these funds to me." The messenger said, "This does not satisfy me," and left. He then went to visit our scholars. A letter came to him stating, "These are funds that have been the subject of a mishap. They were over a box. Thieves entered the house and took all that were in the box and these funds remained safe. A slip was put over them that had written in it, 'as you go around'. You asked me for a Dua that Allah may do that to you and He did that to you."

12 – Narrated to me my father: Narrated to us Saad bin Abdullah from Muhammad bin Sabbah that he said:

"I wrote a letter asking for Dua for Badashala, who had been imprisoned by Ibne Abdul Aziz. I also asked for permission to have a son from a concubine of mine. The answer came, "Sire from her and Allah will do what He desires and Allah will emancipate the prisoner." I fathered an offspring from the concubine. She gave birth and then she died. The prisoner was released the same day the letter came.

Abu Ja'far said: A child was born for me. I wrote a letter and sought permission to cleanse him on the seventh or eighth day. He did not write anything back to me. The child died on the eighth day. Then I wrote a letter and informed him of his death. A letter came that said, "He will be replaced for you by another child and then another child.

Name him Ahmad and the one after Ahmad, Ja'far." It happened as he had said. Another time, I married a woman in secret and when I copulated with her, she became pregnant, and gave birth to a daughter. That made me sorrowful and uneasy. I wrote a letter to him and complained. A letter came back that I should not grieve. My daughter lived for four years and then she died. Then a letter came that stated, "Allah has patience, while you were hasty."

When the news of the death of Ibne Hilal, the accursed came, the Shaykh came to me and said, "Take out the bag you have." I brought out the bag. He took out a letter for me that said, "As for the fake Sufi (that is Hilali), which I mentioned, may Allah cut his life short." After his death, a letter came, "He targeted us and we bore patience on him. And Allah cut short his life because of our Dua."

13 – Narrated to me my father: Narrated to us Saad bin Abdullah from Allan Kulaini from Hasan Ibne Fadl Yamani that he said:

"I set out to go to Surra Man Raa. A bag was sent to me, which had dinars and two garments in it. I returned them and said to myself, "Am I before them of this position?" Honor overwhelmed me. Then later I regretted and wrote a letter, apologizing and seeking forgiveness.

I went to a lone corner as I was talking to myself and was saying, "By Allah, if the bag is returned to me, I will not open it and will not spend it until I take it to my father, because he is more knowledgeable than me."

The messenger who took it back from me and did not say anything and did not forbid me from doing so.

A letter came to him, “You made a mistake by not telling him that many a time, we do this to our devotees, and many a time, they ask us for it with the purpose of seeking blessing from it.”

A letter came to me also, “You made a mistake by turning down our favor. When you sought forgiveness from Allah, Allah forgave you. And as it was your intention and determination not to do anything with it or to spend it in your way, we spent it on your behalf. As for the two garments, you must take them so you may do Ihram in them.”

I wrote with regard to the two matters and desired to write about a third, and then said to myself, perhaps he dislikes that. The answer came to me about the two matters, and the third matter, which I had concealed and had not written about it. He wrote, “You had asked for a fragrance.” He sent me a fragrance in a white wrap.

It was with me in the carriage. My camel ran away with it at Asfan and my carriage fell and all that I had with me scattered. I gathered the goods but lost the sac. I took much labor looking for it, so much so that one of our companions asked, “What are you looking for?”

A sac that was with me.” “What was in it?” “My expenses.” He said, “I saw the one who took it.” I kept looking for it until I lost hope. When I reached Mecca, I opened my luggage, and the first thing that appeared before me was the sac. It had been outside the carriage and had fallen down when everything had been scattered.

My heart became very anxious in Baghdad for my stay. I said to myself, “I fear I may not perform Hajj this year and do not return to my house.” I set to go to Abu Ja’far and ask him for the reply of my slip I had written.

He told me to go to a certain mosque. “A man who will inform you of what you need will come to you.” I went to that mosque and as I was there, suddenly a man came. As he looked at me, he greeted me and smiled and said, “Rejoice, you will go to Hajj this year and will return to your family, if Allah wills.”

I went to Ibne Wajna to ask him to rent a ride for me and find a colleague for me. I found him to be hesitant. Then I saw him after some days. He said, “I have been looking for you for some days. A letter has come to me to rent a ride for you and to find you a colleague.” Al-Hasan said that he encountered on that year ten signs, and All Praise belongs to Allah, the Lord of the worlds.

14 - Narrated to me my father: Narrated to us Saad bin Abdullah from Ali bin Muhammad Shamashati, messenger of Ja’far bin Ibrahim Yamani that he said:

“I was at Baghdad as the caravan of the Yemenis prepared to leave. I wrote to seek permission to leave with them. The answer came, “Do not go with them. There is no benefit for you in leaving. Stay at Kufa.” The caravan left and the tribe of the Handalas raided and looted them. I wrote and sought permission to go by the sea. The answer came, “Do not do that.” No ship sailed that year but that it was raided by the

pirates.

I went to perform Ziarat of al-Askar. I was at the mosque when a servant came to me and said, “Come.” I asked, “Who am I and where am I going to?” He said, “You are Ali Ibn Muhammad the messenger of Ja’far Ibn Ibrahim al-Yamani. Come to the house.” This was while none of our friends knew about my arrival. I went to the house and sought permission to perform Ziarat from inside. I was granted permission.”

15 - Narrated to me my father: Narrated to us Saad bin Abdullah from Allan Kulaini from Aalam Misri from Abi Rajaa Misri that he said:

“Two years after the demise of Abi Muhammad (a.s.) I undertook a journey to search for his successor but I failed in my mission. In the third year while I was still seeking Abi Muhammad’s son in Medina, Abu Ghanim invited me to his house one evening. At that time, a thought crossed my mind that if at all there was any son of Imam (a.s.) then after three years he would definitely have made himself known.

Suddenly a voice reached my ears, ‘O Nasr bin Abde Rabb ask the people of Egypt whether they have seen the prophets (a.s.) in whom they believe?’ Nasr says: ‘Till then I was unaware of my father’s name as I was born in Madayn and Naufali had brought me to Egypt. Listening to this I got up. Instead of going to Abu Ghanim’s place I took the road to Egypt.”

He says: Two men from Egypt wrote about two sons of theirs. The answer same to one of them: O so-and-so Allah has rewarded you. And for the other there was a prayer as his son was dead.

16 - He said: And narrated to me Abu Muhammad Wajnai that he said:

“The order of the land became chaotic and mischief arose. I decided to stay in Baghdad for eighty days. The Shaykh came to me and said, “Return to your lands.” I left Baghdad while I disliked my departure.

As I reached Surra Man Raa, I desired to stay there, since I was hearing the news of anarchy in my lands. I set out and as I had not reached the house that the Shaykh saw me. He had a letter from my family with him; they were informing me of the calm of the lands and were asking me to come back.”

17 - Narrated to me my father: Narrated to us Saad bin Abdullah from Muhammad bin Harun that he said:

“I owed five hundred dinars to the Gharim (a.s.). One night I was in Baghdad and mighty winds were blowing and it was very dark. I felt extreme terror and thought about myself and said to myself, “I have these stores I have bought for five hundred and thirteen dinars. I set them aside for the Gharim (a.s.) for his five hundred dinars.” Later someone came to me and took the stores from me. I had not written anything about it before nor had I spoken to anyone.”

18 -Narrated to me my father: Narrated to us Saad bin Abdullah: Narrated to me Abul Qasim Ibne Abi

Hulais that he said:

“I went to visit the tomb of al-Husain (a.s.) in the mid-Shaban. On one of the years, I went to al-Askar before Shaban and thought about not visiting the tomb in Shaban. When Shaban arrived, I said, “I will not abandon the Ziarat I have always been performing.” I went for the pilgrimage.

When I used to come to al-Askar, I would inform them through a letter or a slip. This time I said to Abul Qasim al-Hasan Ibn Abi Ahmad, the Representative, “Do not inform them of my arrival. I want it to be a sincere Ziarat.” Abul Qasim came to me smiling and said, “These two dinars have been sent to me and I have been told to give them to al-Hulaisi and to say to him, Whoever fulfills the order of Allah, Allah fulfills his need.” I became much sick in Surra Man Raa. My malady was so severe that I was worried and readied myself for dying. A medicine that was made of violet oil was sent to me. I was ordered to take it. I had not finished it that I had already recovered. Praise belongs to Allah, the Lord of the worlds.

“Someone who owed money to me died. I wrote a letter and sought permission to go to his heirs in Wasit. I said that I would go to them in the beginning of his days of demise, so perchance I will get my right. However, I was not given permission. When it was after two years, a letter came to me with my inquiry and ordered me to go to them. I went to them and they paid me my money.”

Abul Qasim says: Ibne Ramees sent ten dinars to Hajiz, which Hajiz forgot to deliver. A letter came to him, “You shall send the dinars of Ibne Ramees.”

Ibne Harun Ibne Musa Ibne Furat wrote a letter about a number of things. He inscribed with a pen that did not have ink, asking for Dua for two of his nephews who were in prison. The answer of his letter came and it included a Dua for the prisoners, mentioning them by their names.”

A man from the bondmen of Humaid wrote and asked for Dua for the baby his wife had conceived from him. The Dua came about the conception four months before the delivery, saying, “She will deliver a girl.” It happened as written in the letter.

Muhammad bin Muhammad Basri wrote and asked for a Dua for the sufficiency of his means for his daughters and that he may go to Hajj and that his funds be returned to him. His answer for what he asked came. He performed Hajj that year and four of his daughters died – he had a total of six – and his funds were returned to him.

Muhammad bin Yazdaz wrote, asking for Dua for his parents. The answer came, “May Allah forgive you and your parents and your deceased sister, Kalki.” She was a virtuous woman and had been married off in the neighborhood.

She had written that fifty dinars be sent for a group of believers, ten for my cousin, who was not a believer at all. She had put his name at the end of the letter, hinting her lack of desire for a prayer for him. The answer with respect to the believers came, “May Allah accept from them and may He do favors

to them and reward you." He had not prayed for my cousin.

He said: I also sent some dinars for a group of believers. A man who was called Muhammad bin Saeed also sent me some dinars, which I sent on the name of his father on purpose, because he himself did not have anything from the religion of Allah. The receipt came by the name "of the person whose name is Muhammad."

He said: I carried on this year, in which I saw this sign, one thousand dinars, which Abu Ja'far had sent. Abul Husain Muhammad bin Muhammad bin Khalaf and Ishaq bin Ibne Junaid were with me. Abul Husain took on to carry the saddlebags to the houses. We rented three donkeys and when we reached al-Qatul, we did not find any donkey. I said to Abul Husain, "Take the saddlebags in which the money is and go with the caravan.

I will stay behind and look for a donkey for Ishaq bin Junaid to ride because he is an old man." I rented a donkey and joined Abul Hasan at al-Hiyar, which is at the outskirts of Surra Man Raa. I was talking to him in the night and saying, "I praise Allah for what you are doing." He said, "I would love if I remained with this task." I reached Surra Man Raa and delivered what we were carrying.

The representative took it from me in my presence and placed it in a scarf and sent it with a black slave. When it was the afternoon, he brought me a light package. In the morning, Abul Qasim took a private moment with me and Abul Husain and Ishaq went ahead. Abul Qasim said, "The slave who carried the package brought me these dirhams and asked me to give them to the messenger who carried the package."

I took the money from him and as I went out of the door of the house, before I speak and before he discovered there is something with me, Abul Husain said to me, "When I was with you at Hiyar, I wished that he sends me some dirhams for the sake of blessings.

Likewise, it was the first year when I was with you at Askar." I said to him, "Take these, Allah has granted them to you. All praise belongs to Allah the Lord of the Worlds."

He said: Muhammad bin Kashmard wrote a letter, seeking a Dua to have his son Ahmad from his concubine forgiven. The answer came, "As for the Saqari, may Allah have that forgiven for him." The Imam let him know that his patronym was Abu Saqar.

And narrated to me Ali bin Qais from Ghanim Abi Saeed Hindi and group from Muhammad bin Muhammad Ashari from Ghanim that he said:

"I lived in a city of India called Kashmir and I was among the forty advisors of the king. I was one of the forty persons who sat around him in his court. We were scholars of Taurat, Injeel and Zaboor. Once there was a discussion among us with regard to Prophet Muhammad and we said that we have found him mentioned in our books. Thus it was decided that I should go and find him and ask him about the

correct religion.

So I set out with some money. On the way I was robbed and I somehow managed to reach Kabul. From Kabul I moved to Balkh which was ruled by Ibne Abu Shoor. I went to him and told him about myself.

He summoned the scholars to have a discussion with me on Islam. So I asked them about Prophet Muhammad. They said that he was their Prophet and that he has passed away. So I asked them who his successor was.

They said: Abu Bakr. I told them to mention his lineage. They took his lineage upto the Quraish. I said: Then the person whose successor is Abu Bakr, was not a prophet because we have found in our books that his successor would be his cousin, the husband of his daughter and the father of his sons. All of them went to the king and said: This person has come out of polytheism and gone into disbelief. Therefore he must be executed. I said: I am following one religion and my aim is only to spread my knowledge.

So the king sent for Husain bin Askib and said: O Husain have a discussion with this man. Husain said: He has been surrounded by the scholars and jurists, how can I have a discussion with him? Take him aside and have a discussion with his as I have told you, and be lenient him. Thus Husain bin Askib took me aside and I asked him about Prophet Muhammad. He said: As the scholars have informed you, he was our Prophet. But his successor is his cousin, Ali Ibne Abi Talib (a.s.), the husband of his daughter, Fatima and the father of his sons, Hasan and Husain (a.s.).

I said: I testify that there is no god, except Allah and that Muhammad is the Messenger of Allah. He took me to the king and I declared my acceptance of Islam. Then I came with Husain bin Askib to his house.

He explained the teachings of Islam. I said: We have read in our books that there is a successor for every caliph. So who is the successor of Ali? He replied: Hasan, then Husain and then he mentioned each of the names till he reached the name of Imam Hasan Askari (a.s.) and then he said: Now you yourself search for the successor of Imam Hasan Askari (a.s.). So I set out to search for him.

Muhammad bin Muhammad said: And he came upto Baghdad with us. He told us that he had a friend who was helping him in this matter, but during the same time I became fed up with some of his habits and I separated from him.

He said: One day I was walking on the bridge in Baghdad in a contemplative mood when a man approached and said to me: Come to your master. He walked with me till he brought me to a house which had a garden. Suddenly I saw my master sitting there. When he saw me he spoke to me in Hindi and he greeted me. He addressed me by my name and asked about each of the forty persons separately.

Then he said: You are planning to go for Hajj this year with the people of Qom. Don’t go for Hajj this

year. Go to Khurasan and perform the Hajj next year. Throwing a small pouch to me he said: You may use it for your expenses and don't stay in anyone's house in Baghdad. And don't tell anyone what you have seen. We set out from Uqbah and our Hajj was not complete and Ghanim went to Khurasan and he performed the Hajj the following year.

Then he came to us kindly and did not enter Qom and neither did he go for Hajj. He went to Khurasan instead and died there. May Allah have mercy on him.

Muhammad bin Shazan from Kabuli that: I saw him with Abu Saeed, who remembered that I was in search of the true religion that I had found in Injeel and for which I had left Kabul. Muhammad bin Shazan said: I have received news that he has reached till here.

I continued to search for him till I found him and asked him about his story. He said that he was still in search. He settled down in Medina. Whomever he mentioned this ridiculed him. Till he met a Shaykh of Bani Hashim named Yahya bin Muhammad Areezi.

He said: The person you are looking for is in Sariya. He said: I came to Sariya and I went to a threshold that was sprayed with water. I felled myself at the place. A black servant emerged from the house and told me to go away from there. I said I would not go anywhere. At last he told me to come inside. When I entered I saw my master seated at the center of the house. He addressed me by name which no one knew except my people in Kabul. Then he informed me about a few things.

I said: My master, my livelihood is lost, please give me something. He said: It is lost because of your falsehood. Then he gave me rations and even though I had lost everything previously the rations Imam gave me lasted for me. Then I returned. But when I went there the next year I could not find anyone in the house."

19 –Narrated to me my father: Narrated to us Saad bin Abdullah: Narrated to me Ali bin Muhammad bin Ishaq Ashari that he said:

"I had a wife from the Mawali (emancipated slaves) whom I had deserted a long time ago. She came to me and said, "If you have divorced me, let me know." I said, "I have not divorced you," and I copulated with her on that day. She wrote to me after a year claiming that she had been impregnated.

I wrote about her and about a house my son–in–law had left behind for The Gharim (a.s.). I was asking that the house should be sold to me and I should be allowed to pay its price in payments. The answer came about the house, "You have been granted what you asked. However, the woman and her pregnancy had not been mentioned. I wrote to the woman after that; she told me that she had written falsely and that she had never been pregnant. And praise belongs to Allah, the Lord of the worlds."

20 – Narrated to me my father: Narrated to us Saad bin Abdullah: Narrated to me Abu Ali Matteeli that he said:

“Abu Ja’far came to me and took me to al-Abbasiya and led me to a ruin and took out a book and read it to me. It bore the narrative of all that happened in the house. It spoke of the female, who was Umm Abdullah, who would clip her hair and leave the house and would throw it in Baghdad and would sit in front of the ruler. It had other similar stories. Then he said to me, “Remember.” Then he threw the book. This happened long before the incidents that ensued.”

21 - He said: and narrated to me Abu Ja’far Marwazi from Ja’far bin Amr that he said:

“I went to al-Askar; this was while the mother of Abu Muhammad was alive. I was with a group of men. When we reached al-Askar, my friends wrote a letter, seeking permission for a visit to the inside, recounting the name of each man. I said to them, “Do not write my name and my lineage. I am not seeking permission.” They left out my name. The permission came, “All of you enter and the one who did not seek permission.”

22 - He said: and narrated to me Abul Hasan Ja’far bin Ahmad that he said:

“Ibrahim bin Muhammad bin Faraj al-Rukhaji wrote a number of things and about a newly born baby and requested a name for him. The answer came to him about the things he had asked, but there was no mention about the baby. The fact was that the baby died. All praise belongs of Allah, the Lord of the worlds.”

He said: There had been a discussion amongst some men of our congregation. A letter came to one of them, explaining what had taken place in the gathering.

23 - He said: and narrated to me Asimi that:

“A man was thinking about someone who would deliver the religious dues he owed to the Gharim (a.s.) and became much ill at ease for this. He heard a caller call, “Deliver what you have to Hajiz.”

He said: Abu Muhammad al-Sarawi went to Surra Man Raa carrying money. A message came to him without his own initiation saying, “There is no doubt in us, nor in the one sitting in our place. Return what you have to Hajiz.”

24 - He said: and narrated to me Abu Ja’far that:

“We sent some religious dues with a very reliable brother of ours to the Askar. This brother left for his destination and inserted a letter without telling us amongst the things he was carrying from us. His letter was returned to him without any answer.”

25 - Abu Abdillah Husain bin Ismail Kindi that: Said to me Abu Tahir Bilali that:

“The letter that came to me from Abu Muhammad (a.s.) and later on after his demise they sent it as a trust, is at your house.” I said to him, “I like that you write for me the words of the letter.” Abu Abdullah

told Tahir what I had said and he said to him, “Bring him to me, so he may narrate this from me without any narrator between us. ‘A letter came to me from Abu Muhammad (a.s.) two years before his demise, foretelling me about the successor after him.

Then another letter came to me from him three days before his demise, informing me of the same. So may Allah curse whoever denies the proximate friends of Allah their rights and leads the people to their challengers and may excessive praises be for Allah.”

26 – He said: And Ja’far bin Hamdan wrote a letter to the Imam as follows:

“I made a slave girl lawful for myself but before that I laid a condition on her that I don’t want a child and neither would I give her the status of mother of my children. After sometime she came to me and said that she was pregnant. I told her how this could be possible when I had told her that I don’t want a child? Then she disappeared for sometime and when she returned to me she had a child with her.

Neither I refused to accept the child nor stopped paying the expenses of that woman. Before her arrival with the child I had made a bequest regarding my property in favor of my children. Now when she came to me with a child I did not change my will. I just made an addition that when that child reaches maturity he should be given 200 dinars as one time payment. After that he or his children will not have any share in my property. Now my master, tell me whether I made the right decision regarding that child? And pray for my well being in the world as well as the hereafter.

The reply was as follows: Your making the slave girl lawful for yourself and then laying a condition that you don’t want a child is strange matter! It is not something that befits a man of faith. Whenever he is in doubt and does not know when he went to that woman, he cannot disown his child. But is right to give him 200 dinars and nothing from endowed property because it belongs to one he has intended. Abul Hasan says: I calculated the time before the birth of the child and concluded that he was born at the expected time.

And he says: It is mentioned in the copy of Abul Hamadani: May Allah give you health. I received your letter and the letter sent to you. And this epistle is narrated by Hasan bin Ali bin Ibrahim from Sayyari.

27 – And Ali bin Muhammad Saymoori (r.a.) wrote asking for a shroud cloth and received the following reply:

“You will need it in the year two hundred and eighty or two hundred and eighty-one.” He died in the year prophesied by the Holy Imam and he sent him the burial shroud two months before his death.

28 – [Narrated to us Ali bin Ahmad bin Mahziyar] that: Narrated to me Abul Husain Muhammad bin Ja’far Asadi that: Narrated to us Ahmad bin Ibrahim:

“I went to Lady Hakima, the daughter of Muhammad Ibne Ali as-Reza (a.s.) and the sister of Abul Hasan of Al-Askar (a.s.) in the year two hundred and sixty two in Medina. I conversed with her from

behind the curtain and asked her about her religion. She named to me the Imams she followed and then she said, “And al-Hujja Ibn al-Hasan Ibn Ali,” and mentioned his name. I said to her, “May I be sacrificed on you, do you say this on the basis of observation or on the basis of the word of the Infallible?”

She said, “Words of Abu Muhammad, which he wrote to his mother.” I asked, “Where is then the son?” She said, “He is in hiding,” “To who are the Shias to turn for guidance?” “To the grandmother, the mother of Abu Muhammad (a.s.).” “Who has he emulated in assigning a woman as his deputy?” “He has emulated al-Husain Ibn Ali (a.s.). Al-Husain Ibn Ali (a.s.) assigned his sister, Zainab binte Ali in the superficies.

The learning and knowledge coming from Ali Ibn al-Husain (a.s.) were attributed to Zainab Ibn Ali in order to maintain secrecy over Ali Ibn al-Husain (a.s.).” Then she said, “You are scholars of narrations. Have you not narrated that the inheritance of the ninth from the sons of Husain Ibn Ali will be divided in his lifetime?”

29 - And narrated to us Abu Ja’far Muhammad bin Ali Aswad (r.a.) that he said:

“I handed over to Abu Ja’far Muhammad bin Uthman Amri cash/kind that was supposed to be paid to the Imam so that he may convey the same to the Holy Imam (a.s.). He accepted the things from me. Then two or three years before his demise once again I took some payments of the Imam to him (Amri). This time he told me to take the same to Abul Qasim Husain bin Rauh. I complained to Abu Ja’far but was told not demand that and he said: Whatever has reached Abul Qasim has reached me. Finally I took the monies to Abul Qasim and did not demand that which was in his possession.”

The author says: This report proves that the representatives of the Imam had knowledge through Imam regarding the duties of each of them. This is only possible when all this is done under divine commands.

30 - And narrated to us Abu Ja’far Muhammad bin Ali Aswad (r.a.):

“Abu Ja’far Muhammad bin Uthman Amri dug a grave for himself, then he got it filled and asked the Imam about it. The reply came: There are causes for man. He sent the inquiry for the second time. The reply was: I command you to gather my affairs. After that he (Amri) passed away in two months.”

31 - And narrated to us Abu Ja’far Muhammad bin Ali Aswad (r.a.) that:

“A woman gave me a garment in one of the years and asked me to take it to Al-Amri (r.a.). I took that with many other garments and when I reached Baghdad, he ordered me to submit all of them to Muhammad bin al-Abbas Qummi. I gave all of them to him except for the garment of the woman. Al-Amri (r.a.) sent for me and said, ‘The woman’s garment, give it to him.’ I remembered that a woman had given me a garment; I looked for it but did not find it. He said, ‘Do not grieve, for you will find it.’ Then I found it. This was while al-Amri (r.a.) did not have a list of the things I was carrying.”

32 – And narrated to us Abu Ja'far Muhammad bin Ali Aswad (r.a.):

"Ali bin al-Husain Ibn Musa Ibn Babawahy asked me after the death of Muhammad Ibne Uthman al-Amri to ask Abul Qasim al-Rauh to ask the Master of Age to pray that Allah gives him a son. I asked him that and he delivered the request. Then he informed me after three days that the Imam has prayed for Ali Ibn al-Husain and that he will father a blessed son that Allah will benefit him through this son and then there will be other sons after him."

Abu Ja'far Muhammad bin Ali al-Aswad says: I requested him for myself to pray that may Allah give me a son. He did not give me a reply and said, "This cannot happen." Ali Ibn al-Husain had his son Muhammad that year and after him other sons and no son was born for me.

The author says: Abu Ja'far Muhammad Ibn Ali al-Aswad would often say to me when he saw me coming to the sessions of our Shaykh Muhammad Ibn al-Hasan Ibn Ahmad Ibn al-Walid and my love for books of knowledge and learning: It is not surprising that you are fond of knowledge, since you are born through the Dua of the Imam (a.s.).

33 – Narrated to us Abul Husain Salih bin Shuaib Taliqani (r.a.) in the month Zilqad in the year 339 A.H. that he said: Narrated to us Abi Abdullah Ahmad bin Ibrahim bin Makhlad that: I was in Baghdad in the company of Mashayakh (r.a.) when Shaykh Abul Hasan Ali bin Muhammad Samuri (q.s.) said to me in the beginning:

"May Allah have mercy on Ali bin Husain bin Musa bin Babawahy Qummi. The Mashayakh noted down that date. Then news arrived that he had died that same day. And Abul Hasan Samuri (r.a.) passed away after that on the 15th of Shaban in the year 328 A.H."

34 – Informed us Muhammad bin Ali bin Mitteel from his uncle Ja'far bin Muhammad bin Mitteel that he said:

"When Abu Ja'far Muhammad bin Uthman Amari as-Samman (r.a.) was in his last moments I was sitting near his head and asking him questions and talking to him. And Abul Qasim Husain bin Rauh was sitting at his feet. Amari turned to me and said: I have been commanded to make a bequest in favor of Abul Qasim Husain bin Rauh." The narrator says: I got up from the head side, took the hand of Abul Qasim and seated him where I was sitting, and I myself sat down near the feet."

35 – And informed us Muhammad bin Ali bin Mitteel that he said:

"There was a woman called Zainab from the people of Aba. She was married to Muhammad Ibne Abdul al-Abi. She had three hundred dinars. She came to my uncle Ja'far Ibne Muhammad Ibne Matil and said, "I want you to give this money from me to Abul Qasim Ibn Rauh." My uncle sent me with her to translate for her. When I entered upon Abul Qasim, he addressed her with an eloquent tongue and said, "Zainab, how are you and and what is the news of your children?" She did not need my translation. She

gave him the money and came back.

36 –And informed us Muhammad bin Ali bin Mitteel that he said: My uncle Ja'far bin Muhammad bin Mitteel said:

"Abu Ja'far Muhammad bin Uthman al–Samman known as al–Amri, called me and gave me small embroidered garments and a sac of dirhams and said, "You need to go by yourself to Wasit at this time and give what I gave you to the first man who meets you after you climb over your courser to the waterway in Wasit." A tremendous shock overwhelmed me and I said to myself, "A man of my stature is sent for something like this and is assigned to carry insignificant items.

I went to Wasit, dismounted from the courser, and the first man who encountered me, I asked him about al–Hasan bin Muhammad bin Qatat, the pharmacist and the representative of the endowment in Wasit. He said, "I am him. And who are you?" I said, "I am Ja'far bin Muhammad bin Mateel." He recognized me through my name and gave me greetings. I gave him greetings and we hugged each other.

I said to him, "Abu Ja'far al–Amri sends you his greetings and gave me these little garments and this sac to give them to you." He said "Praise belongs to Allah, Muhammad bin Abdullah al–Amri has just died and I had come out to procure a burial shroud for him." He opened the garments and there was all he needed, a Yemeni cloak, shrouds and camphor. There was money in the sac for the porters and the diggers. We attended the procession of his burial and then I returned."

37 – And informed us Abu Muhammad Hasan bin Muhammad bin Yahya Alawi the nephew of Tahir in Baghdad, on the side of the cotton market in his house that:

"Abul Hasan Ali bin Ahmad bin Ali Aqiqi in the year 298 A.H. came to meet Ali bin Isa bin Jarrah who was the vizier at that time, so that he could advise him regarding his government and to advance his needs to him.

The vizier replied, 'You have many relatives in this city and if all of them start asking their needs and if we decide to entertain all of them, it will become a huge task and we will never be able to resolve the matter.' Aqiqi replied, 'Therefore I am asking my need from the one through whom difficulties are solved.' Ali bin Isa inquired, 'Who is he?' He replied, 'Allah, the Almighty.' With this he went out of the room angrily. Aqiqi used to say, 'I came out angrily and was saying, 'Allah, the lord of the Universe, gives patience on every calamity and solves every difficulty.'

Uttering this statement I left from there. Then a messenger from Husain bin Rauh came to me with a message from him. I complained to him about the vizier and he in turn narrated my complaint about the vizier to Husain bin Rauh (r.a.). That messenger returned and gave me one hundred dirhams. I counted all of them and weighed them. He also gave me a handkerchief and some quantity of Hunoot (camphor) and a few shrouds and declared, 'Your master has conveyed salutations to you and said that whenever any difficulty or sorrow befalls you, at that time wipe your face with this handkerchief. It is your master's

handkerchief.

Take this money, camphor and shroud along with you and know that tonight your wishes will be fulfilled.' He also said, 'When you reach Egypt, Muhammad bin Ismail will die 10 days before you and then after 10 days, even you will leave the world. This shroud and camphor are for you.' I took it from the messenger and he left.

I was busy at home when there was a knock. I asked my servant, 'Is everything all right? Go and see who is there.' He went to see and replied, 'Everything is fine. The vizier's paternal cousin Hamid bin Muhammad Kaatib's servant has come.' He brought him to me. The servant said to me, 'The vizier and my master Hamid have called you.'

I mounted my horse and went ahead till I reached the lane of Wazzaneen and saw that Hamid was sitting and waiting for me. When he saw me, he advanced towards me and shook hands with me and both of us headed for the vizier's house. The Vizier said to me, 'O old man, Allah has fulfilled your wish.' Then he apologized to me (of his past behavior) and gave me some official papers bearing his seal. I took them and came out."

Abu Muhammad al-Hasan bin Muhammad says: Abul Hasan Ali bin Ahmad al-Aqiqi narrated this to us in Nasibain and said to me, "These scents have not come but from my aunt." He did not mention her name. I really wished the scents for myself. Al-Husain bin Rauh had told me, "I have the lost commodity." He had written to me about what I wanted.

So I went to him and kissed his forehead and his eyes and said, "O my master, show me the burial shrouds and the scents and the dirhams." He took out the shrouds for me. There was a cloak in them which was embroidered and was woven at Yemen, three garments from Khurasan, and a turban. The scents were in a sac.

He took out the dirhams. I counted them. They were one hundred. I said, O my master, give me one dirham from them, I will make a ring out of it." He said, "How can that be? Take anything else from me." I begged and entreated that I wanted a dirham from those dirhams. I kissed his head and his eyes.

He gave me a dirham, which I fastened in my handkerchief and then put it in my sleeve. When I went to the inn, I opened the long sack which I had and put the handkerchief, in which the dirham was tied, in it. I put my books and notebooks over it. I stayed some days and then came back to get the dirham. The sack was tied as it had been, but nothing was in it. Different thoughts were ravaging through my head. I went to the door of al-Aqiqi and said to his servant, Khair, "I want to see the Shaykh."

He took me inside. Al-Aqiqi said, "What is happening?" I said, "My master, the dirham which you gave me, I did not put it back." He called for his sack and took out the dirhams and counted them; they were one hundred by number and weight. There was no one with me who I would suspect of wrongdoing. I asked him to give it back to me. He turned me down.

And then he went to Egypt and took his lost commodity. Muhammad bin Ismail had died ten days before him and then he died and was shrouded in the burial shrouds he was given."

38 – Narrated to us Ali bin Husain bin Shaazaway Muaddab (r.a.) that he said: Narrated to us Muhammad bin Abdullah from his father Abdullah bin Ja'far Himyari: Narrated to me Muhammad bin Ja'far: Narrated to me Ahmad bin Ibrahim that he said:

"I went to Lady Hakima, the daughter of Muhammad Ibne Ali as-Reza (a.s.) and the sister of Abul Hasan of Al-Askar (a.s.) in the year two hundred and sixty two. I conversed with her from behind the curtain and asked her about her religion. She named to me the Imams she followed and then she said, "And al-Hujja Ibn al-Hasan Ibn Ali," and mentioned his name. I said to her, "May I be sacrificed on you, do you say this on the basis of observation or on the basis of the word of the Infallible?"

She said, "Words of Abu Muhammad, which he wrote to his mother." I asked, "Where is then the son?" She said, "He is in hiding," "To who are the Shias to turn for guidance?" "To the grandmother, the mother of Abu Muhammad (a.s.)." "Who has he emulated in assigning a woman as his deputy?" "He has emulated al-Husain Ibn Ali (a.s.). Al-Husain Ibn Ali (a.s.) assigned his sister, Zainab binte Ali in the superficies.

The learning and knowledge coming from Ali Ibn al-Husain (a.s.) were attributed to Zainab Ibn Ali in order to maintain secrecy over Ali Ibn al-Husain (a.s.)." Then she said, "You are scholars of narrations. Have you not narrated that the inheritance of the ninth from the sons of Husain Ibn Ali will be divided in his lifetime?"

39 – Narrated to us Muhammad bin Ibrahim bin Ishaq Taliqani (r.a.) that:

"I was in the company of Shaykh Abul Qasim Husain Ibne Rauh (q.s.) with a group of people including Ali bin Isa Qasri when a man stood up and said:

'I wish to pose some questions to you.' He (Ibne Rauh) replied, 'You may ask.' He asked, 'Please tell me if Husain (a.s.) is the Wali (saint) of Allah?' He replied at once, 'Yes.' He asked, 'Is it possible for Allah to give power to His enemy over this friend?' Husain bin Rauh said, "Pay attention to what I am saying and remember it.

You should know that the Almighty Allah does not speak to the people directly. But He sends some prophets of His to them. If He had sent non-humans as prophets they would not have gathered near him, they would have shunned him.

That's why the prophets were from the people (human). They used to eat like humans and walked in the streets and bazaars. People used to say to him: You are like us and we are like you. We do not accept that you are a prophet but that you present some miracle. If you show a miracle we would know that you have a special distinction from Allah, which we do not have.

Thus the miracles of the prophets are the greatest proof of the veracity of their claims. Therefore some of them after warnings and completion of proof presented the miracle of the flood and storm and the arrogants were drowned.

Some were such that when thrown into the fire, it became cool and comfort for them. For some of them the sea split and the enemies drowned in it. The Almighty Allah turned the dry staff into a python. Of them were such through whose hands the Almighty enlivened the dead and for some split the moon and in the same way gave speech to animals like camel and wolf, etc.

In other words the divine prophets presented such miracles that people were not capable of performing them. The wisdom of the Almighty was such that the prophets, though they possessed the miracles sometimes they achieved victories and sometimes they suffered defeat. If they had always been victorious and had never suffered defeat and calamities the people would have mistaken them for being God and considered them all-powerful.

Thus the prophets, despite their miracles were sometimes victorious and successful and sometimes vanquished, therefore the people did not perceive them to be omnipotent and realized that there was a power above the prophets Who is the creator and Nourisher of the Universe? They were compelled to confess to Him and obey His prophets, who are the proofs of Allah over the people.

Anyone who saw their propagation, warnings and signs decided and confessed that it was truth and worth obedience. In this way they secured their salvation and those who deviated from this and became inimical to the divine messengers fell into everlasting chastisement. So: that he who would perish might perish by clear proof, and he who would live might live by clear proof.'"

Muhammad bin Ibrahim bin Ishaq says that the reply of Husain bin Rauh was so astonishing that the next day he went to him to ask him whether it was his own reply or he had learnt it from the Infallible Imam (a.s.). Husain bin Rauh told him: "O Muhammad bin Ibrahim! I never say anything on my own even in the most difficult circumstances. Rather the source of all the things is from the favors I have received from the Proof of Allah and heard from him..."

40 - Narrated to us Ahmad bin Muhammad Yahya al-Attar (r.a.): Narrated to us my father: Narrated to us Muhammad bin Shazan bin Nuaim Shazani that:

"Four hundred and eighty dirhams were given to me as religious dues. I added another twenty from myself and sent them to Abul Husain al-Asadi and did not tell him about the twenty from my own. The answer came, "The five hundred dirhams, of which twenty were yours, was received."

Muhammad bin Shazan says: After that I sent some money and did not specify who the senders were. The receipt that came specified the name of each individual and the amount he had sent.

Abul Abbas al-Kufi said: A certain man took some money to deliver to the Imam. He desired to see a

proof. The Master of the Age (a.s.) wrote to him, “If you should desire guidance, you will be guided, and if you seek, you will find. Your master is saying to you, “Bring what is with you.”

The man says, “I kept dinars out from the money that was with me. I did not weigh those six coins and passed on the rest. A letter came, “Return the six, which you took out without weighing. Their weight is six dinars and five dawaniq and one and a half grain.” I weighed the dinars and they were as the Imam (a.s.) had said.”

41 – Narrated to us Abu Muhammad Ammar bin Husain bin Ishaq Usrooshini (r.a.) that: Narrated to us Abul Abbas Ahmad bin Khizr bin Abi Salih Khujandi (r.a.) that:

“After he had been fascinated with the search and investigation into the matter of Imamate after the Eleventh Imam and had left his homeland to find out what to do, a letter came to him from the Master of the Time (a.s.) as follows:

‘Whoever searches, he seeks; and whoever seeks, he leads on; and whoever leads on, he destroys; and whoever destroys, he worships a deity other than Allah.’ At that, he gave up the search and returned.

It is narrated about Abul Qasim bin Rauh that with regard to the tradition that His Eminence, Abu Talib brought faith Islam on the basis of the numeric values of Arabic letters’, Ibne Rauh tied sixty–three knots with his hand. And then he said: It means that Allah is Wahid (One) and Jawad (generous).

42 –Narrated to us Ahmad bin Harun Faami (r.a.): Narrated to us Muhammad bin Abdullah bin Ja’far Himyari from his father from Ishaq bin Haamid Katib that he said:

“There was in Qom a faithful cloth seller. One of his partners in business was from the Murjiah sect. Once they received a very fine piece of cloth. The believer said: I will send this cloth to the Master (Imam). His partner said: I don’t know your Master, but you can do what you like. So the believer sent that cloth to the Imam. The Imam cut the cloth into half, kept one piece and returned the other and said: We don’t need anything from Murjiah.”

43 – Abdullah bin Ja’far Himyari said:

An epistle came to Shaykh Abu Ja’far Muhammad bin Uthman Amri from the Imam, expressing condolence at the passing away of his father. One part of the epistle said:

“Indeed we are from Allah and to Him we shall return...We submit to His command and are satisfied with His decree. Your father has lived in good fortune and has passed away with dignity. May Allah’s mercy be upon him, he has joined his friends and masters. Your father was always in the affair of the Imams (a.s.) and whatever would bring him near to Allah. May Allah brighten his countenance forgive his mistakes!

May Allah give you more reward...and from the success of that departed one it is sufficient that he had a

son like you, who would succeed him in his place and invoke mercy for him. And I also say that thanks be to my Lord because the hearts of the Shias are happy because of what Allah had made in you. May Allah help you and make you succeed. May He be your guardian and protector."

Epistles from the Master of the Age

Issued to Amari and his son (r.a.) narrated by Saad bin Abdullah.

44 – Shaykh Abu Ja'far (r.a.) said: Saad bin Abdullah has narrated as follows:

"May Allah make you successful in His obedience and steadfast in his religion and may He make you fortunate by His pleasure. I have learnt of what you have mentioned about Mithami and what he has stated about Mukhtar. And the one who met Mukhtar and spoke to him and concluded that the sole successor of Imam Hasan Askari (a.s.) is only Ja'far, the son of Imam Hadi (a.s.), and that he considered his Imamate to be valid. We have taken note of the whole matter that you had received from the friends and companions (Shias). And I seek refuge of Allah from blindness after light and vision, and from deviation after guidance and from evil deeds and dangerous mischiefs, while the Almighty Allah says:

أَحَسِبَ النَّاسُ أَن يُتْرَكُوا أَن يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ

"Do men think that they will be left alone on saying: We believe, and not be tried?"6

And it is indeed surprising! How people fall into mischief and step into bewilderment and lean towards left and right and separate from their religion. Are they victims of doubt? Are they inimical to truth? Are they ignorant of the message and import of authentic traditions and correct reports? Or is it that they are aware of it but they have made themselves forget it?

Indeed the earth is never devoid of the proof, whether apparent or hidden. They have not seen and do not know that the Imams have arrived one after the other after their Prophet till the position reached Imam Hasan Askari (a.s.) and he sat on the seat of his respected father by the leave of Allah and guided towards the true path. He was the luminous star and the brilliant moon. Then the Almighty Allah summoned him to His presence and took him in His mercy. He, like his respected forefathers, made a bequest and entrusted his successorship and the covenant and last Imamate to his successor and his legatee.

The Almighty Allah, by His predetermined will, concealed his location and His elevated rank is with us, Ahlul Bayt and His favor is for us. If the Almighty Allah permits me to reappear, I would present truth in the best form and the most illuminated argument and sign, and I would have made myself apparent and

established the proof. But the will of Allah is more dominant and cannot be subverted and His decision does not change.

And the time decided by Him does not become apparent. On the basis of this they should keep aloof from their sensual desires and remain steadfast on the path they were on before this. And they must not try to search out needlessly that, which Allah has kept concealed as they would become sinful and they must not try to expose the divine secret, as they would regret it.

Although they should know that the truth is by us and with us and no one except us would claim thus, but that he or she would be a liar and fabricator. None except us can claim thus, except that he or she be deviated. Therefore, what we have stated here should suffice for them, rather than seeking further clarifications. Rather than desiring more explanation and details, they should rest content with this much, if Allah wills."

Supplication during the Occultation of the Qaim

45 – Narrated to us Abu Muhammad Husain bin Ahmad Mukattib: Narrated to us Abu Ali bin Hammam the following supplication and mentioned that Shaykh Amri (q.s.) had dictated it to him and commanded him to recite it and it is the supplication of the occultation of al-Qaim (a.s.).

م معرين .نك ك،فك كن نملتعرين .ك كملأعف فنبي، ،م معرين .نبك كفك كن
ن .تعرفيننبك كملأعف فحجك ك،ام معرين .حجك كفك كن ن .تعرين .ك
كضلت تن ندين .،الم مالمتين .ة ةة ة ،ال .تغ غيب .بد دذ ذهدين .،الم مفا
اهديتينبوة ةن نفرضتطاعه هي ين نوة ةأمك كد درسوك كصلوت تهلل .عله
هوآه هنت .والت توالةأمركأمرياملؤمني .واحلن نواحلسنيوا اوا اوجعفا اوموى
نوا اوحمما اوعلا اواحلن نوة ةم ماي يصلوت تهلل .عليهمني . ،م مفثبتينعى
نك كواستعمين .بطاك ك،وني .قليبليل .أمك ك،وعاين .مماامتحت تبهك ك،وين
عى نطاة ةيل .أمك كي يسرته هن نخك ك،فك كب بن نبرك.
ك،وأمركينتظروأنتالعمل .ري .معم مبالوت تي يه هح حر روك كيفاالن نه
هبإظهارأمه هوكف فسه ه،فصين .عى نك كنت . .ب بتعل لماأخت تال .تأخريا
اعجت ت،ال .أكش فا اسرتته،ال .أث ثا اكتمه ه ،ال .انازك كيفتدبك ك
،والأقول : ملوف ف؟وا ابل لويلاالمال .ر ر؟وقدامتالتاالض ضمناجلر ر؟ .
وأفوضاموريكا إليك . م مين .ك كن نترين .يل .أمك كظاها اا االمك كع ععلي
ين نلكالسلن نوالقدة ةوالربن نواحلجةواملشة ةواالرادةواحلل لوالقوة ،ل لذك
كيبوجبميعاملؤمني .نت .ننر ربل .وك كصلواتكعله هوه هظر رة ة،واح حالدة ة

،ا ان نالضالة ة،شافا ان ناجلهاة ة،أبز زا اب بمشاهده،وت تقوه ه،واجعا ان نر رعيه هبرؤه ه،وأقمن اخبدمته،وتوا اعى بمه ه،واحشرنايفزمرته . م مه هن نر رع عا ات توبرت توذرت توأت توصوت توه هن نني .ه هون نخلفهون نميه هون نه هون نفوقهون نحتتهحبفك كالي ي .ع عن نحفه هبه،وظ ظفيهرسولكووي يرسوك ك. م مود ديفعمره،وزديفأه هوه هى با اأوليتهواسرته ه،وزد .كرك كه هفانهاهلاديواملي يوالقائماملي ي ،الطر رالتي يي يالزي يوالرضياملري ي ،الصابرا.تهدالشكور .

م مال .ا اني .لطل لاالد د .غيبه هوانقطع عخه ها ا ،والتا اذكه هوانتظاه هواالميانوقة ةالني . .ظهورهوالدعاءلهوة ةعه هحتتاليقنطناطولغيه همنظهورهوه ه،ويكن نيقيننا .ك كا ايفقيم مرسوك كصلوك كه هوه ه،وا اجء ءه هن نوك كوتنزيك ك،وو وقلوا اعلباالمين نه هحتتسك كا اعليه همنها جى بواحلجةالعظى ى ،والطرة ةالوسى ى ،وقوا اعلبه ه ،وثبا اى بمتابعتهواجعلا ا .حزه هوأعواه هوأنصاه ه ،والرني .بفعلهال .تسلبا اك كيفحياتا اال .د دوفاتا احتتتوفاناون نعى بذك كري .شاني .والناني .ال .مرني .ال .مكذبني . اللم معل لفره هوأيه هبالنر ر،ور رناصريه،ول لخاذله ه،ودر رعى بن نب به هوكب به ه،وأظر ره هق ق،وت تبهالباطل،واسذ ذه هك كاملؤني .ن نالل ل،وانش شبهالبالد،وال لبهجبابرةالكر ر،واقص مه هرؤوسالضة ة،وذل له هاجلبارن نوالكافرن ن،وأبره هاملنافني .والناكثنيومجع عاملخالني .واملحدن نيفمشاق قاالض ضومغارا ا،وبرا اوحبرا ا،وا اوجا ابت .التدعمم مديا اوالتبي يم مآثارا،ور رمم مك ك،واف فمنم مصدر رعباك ك، ود ده هماامتى بن ند، ،وأح حه ها ال لن نحكك ك،وري .ن نسك كحتيعد ددبك كه هوعى بيديها اا اصحيا االعج جفه هال .بدة ةه هحتتطئ ئبعده هنريانالكافرن ن ،فإه هعبك كالذياه هك كوارتضيتهلنصة ةنبك ك ،واصطفيتهبعلك ك ،وعصمه همنالذنب بوبره همنالعيوب ،وأطلعه هعلبالغيب ب ،وأنعت ته هوطهره همنالرس سوه هن نالدنس . م مل لعله هوعى به هاالة ةالطاهرن ن،وعى بشيعتم مني .،وبم من نآمام مأفل لمايأملن ن،واجل لذك كما اخاا ان نل لك كوشة ةورء ءوة ةيت .النرد ده هغك كال .نب ببهال .وجهك . الم مإنانشو وك كد دا ا ،وغية ةولا ا ،وشدةالزن نعليا ا ،ووقوعالفنت] بنا [،وتظر راالعداء] علينا [،وكثة ةعدوا

ا،وقة ةعددنا . م مفافج جك كح حمنكتعجه ه،ور رك كتعز، ،وإم معدلتظهرهإه
هق قب بالعاملني . م مإنانسك كن نتأذنلوك ك .ر رعدك كيفعك ك،ول لك
كيفبالك كنت .التدعللجورياب بة ةال .قصما اوالبنيةإالأفا
ا،والقوةإالأوهنتها،والركناال .هددتهوالحا اال .فللته،والسالحاإالأكللتهوالرة
ةإالنكسا ا،والشجاعاإالقتلته،ال .ا اإالخذلته،وارم ما اب بحبجركاغ
غ،واضر.مبسيك كالقاع ع،وببأسكاي يالتره هعنالقوما.رمني ،وعذبأعداك كوء
ءديك كوأعء ءرسولكبد دولك كوأيي يعباك كاملؤمنني .

اللهماف فولك كوك كيفأرك كهل لعدوهود دن نكاده،وامر رن نر ربه،ول
لدائرةالسء ءعى بن نأرد ده هسوا ا،واع ععه همادم م،وارب به هقلوم م،وزلل
للهأقدم م،وخذهمجهرةوبغتة،وشددعليم معقاك ك،واخزهميفعك ك،والعم
ميفبالدك،وأسكم مأسفلنارك،وط طم مأد دعذك كو،وأصلهمناراوش شقبر
رموتاهمنارا،وم محرناك ك ،فإ.مأضاعوا

ة ةواتبعواالشهوت توأذلا اعبادك

م موأحيبوك كالقرن ن،وأرنانوه هسرا ا .ظلة ةفه ه،وي يه هالقلوباملة ة،وف
فبهالصدورالوغر، ،واع عه هاالهوء ءة ةعى بق ق،وأم مبهاحلدوداملعطة
ةواالحكاماة ةبت .اليبقنق قال .ر ر،والعل لإالزهر،واجعا اياب بن نأعوانهومقي
يسلطانهواملؤمترينالمره،والراضنيه ه،واملسلمنيالحكامه،وممن .ة
ةلهبهإبلالتقيةن نك ك،أت تياربالذيتكشفالسء ءوجتيباملضر را اك ك،وتني
يمنالكربالعظم م،فاكف فا اب بالر رن نولك ك،

واجعه هخلة ة .أرضكا اضمت تله

الم مال .جتين .ن نء ءل لد د ،ال .ين .ن نء ءل لد د،ال .ين .ن نأل لاحلنق

والغظ ظى بل لد د ،فإينأعذ ذك كن نذك كين .،وأسري .ك كفأجرين

م مل لى بد دول لد د،وين .م مفائزاعنك كيفالدنياواالخرةون ناملقربني

‘O Allah introduce Yourself to me. For if You don’t introduce Yourself to me I will not recognize Your Prophet. O Allah introduce Your Messenger to me for if You don’t introduce Your Messenger to me I will not recognize Your Proof. O Allah introduce Your proof to me for if You don’t introduce Your proof to me I will deviate in my religion. O Allah don’t let me die the death of ignorance and do not turn my heart after guidance. O Allah when you have guided me to the guardianship of the one whose obedience is incumbent on me who is the master of Your affair after Your Messenger. Peace be on him and his progeny. So I became attached to the master of your affair, Amirul Momineen, Hasan, Husain, Ali, Muhammad, Ja’far, Musa, Ali, Muhammad, Ali, Hasan and Hujjat al-Qaim Mahdi, Your bliss be on them all. O Allah, keep me steadfast on Your religion, keep me prepared for Your obedience all the time and keep my heart soft for the master of Your affair. Save me from those trials in which You involve Your creatures. And keep me steadfast on the obedience of Your Wali whom You have concealed from the view of Your creatures. Who is waiting for Your command and You are the learned without being taught, about the time when the circumstances of Your Wali will be reformed and when he will reappear and the veil of occultation shall be opened. Then give me patience so that I don’t make haste in what You have delayed or that I be inclined to the delay of that which You want to hasten. And that I do not ask of the exposition of what You have concealed. And search for that which You have concealed. Or that I should be dissatisfied with what You have decreed. And I should not say why and how the hidden Imam is not reappearing while the world is fraught with injustice and oppression. I have entrusted all my affairs to You.

O Allah, I ask You to let me see the incomparable elegance of Your Wali when his rules shall be enforced. I know that the proof, argument, evidence, exigency, intention and strength is all for You only. So do this favor on me and the believers that we see Your Wali Amr. Your bliss be on him and his progeny. In this way should His command become apparent and his guidance should become clear. He is one who brings out from misguidance to guidance and one who cures from the malady of ignorance. O Lord, reveal his countenance, make his pillars firm and include us among those who witness his incomparable elegance. And give is the good sense (Taufeeq) to serve him. And that we may die on his faith and are raised in his army.

O Allah, protect the hidden Imam whom You have created from every kind of mischief, whom You brought from nonentity to being, whom You created, raised up and gave a form. And protect the Imam from the evil that comes to him from the front and from behind. From right and the left. From above and from below. Keep him in Your protection. In a protection after which none can harm him. And through him protect the Prophet and the successor of the Prophet. O Allah, give the Imam of the Age a long life. Increase his lifespan. Help him in the Wilayat and rulership that you will grant to him. He is the guided one, one who will establish the truth, the pure, pious, sincere, satisfied, pleasing, patient, one who makes effort in the way of Allah and the thankful one.

O Allah, do not destroy our certainty due to the prolongation of his occultation and due to lack of news about him. Give us perfect faith in his remembrance, in his awaiting and in him. Do not make us careless of our duty of praying for him and for invoking divine blessings on him. Do not make us fall in despair for his reappearance and we should have firm certainty in his advent like we are certain of the advent of Your Messenger. And like we have faith in all that was revealed on the Prophet. Make our faith in these things strong. Till You make me walk the path of guidance by the Great Proof and the middle path. Give us the capability of his obedience and keep us steadfast in following him. Include us among his forces, his friends and his helpers. And make us among those who are satisfied with each of his actions. And don't deprive us of this bounty; neither in the lifetime nor at the time of death. Till we die on the same faith and certainty. Make us not among those who doubt or those who break the covenant or those who fall in sloth or those who deny.

O Allah, hasten his reappearance and help him and help those who help him. Abandon whose who desert him and destroy those who are inimical to him and those who deny him. Through his being make the true religion apparent. Through him destroy falsehood. Through him save the believers from degradation. Inhabit the cities through his blessings. Eliminate the oppressors of disbelief through him. Destroy the strength of the leaders of the misguided ones and humiliate the tyrants and disbelievers through him. Through his destroy all the hypocrites, oath-breakers, irreligious that live in the east and the west of the earth, on land and on water, in plains or hills so that neither their cities should remain nor their vestiges. And that Your cities may be purified from them. And cure the hearts of Your servants from them, and through the Imam of the Age revive all that has been destroyed from Your religion, all the laws that have been changed and all Your practices that have been altered. Through the Imam reform all these things so that Your religion get a new lease of life and becomes perfect. The divine laws should become worthy of being followed without any hesitation and innovation. Due to his just rule the fire of disbelief should be extinguished because he is the one whom You have kept especially for Yourself. Whom You chose for helping Your Prophet. You chose him for Your knowledge and protected him from sins and immune from all defects. And You informed him of the secrets of the Unseen and sent Your bounties upon him. You kept him away from every impurity and clean from every ignorance and disobedience.

O Allah, bless them and their purified forefathers. And on their prominent Shias; and fulfill his hope. And

keep this supplication of us pure from every doubt and show-off. So that we do not intend to please anyone but You.

O Allah, we beseech in Your court that our Prophet is also not among us. And our leader is also hidden from us. We are surrounded by hardships and trials of the world. The enemies have got an upper hand over us. Your opponents are more and our numbers are few.

So, Allah, save us from these calamities at the earliest and give us victory through the just Imam. O the true deity, accept our plea.

O Allah, we beseech You to permit Your Wali to express Your justice among Your servants and that he may slay Your enemies till there does not remain any caller to oppression. O Lord, demolish the pillars of oppression and destroy the foundations of tyranny. Demolish their pillars and blunt their sword. Make their weapons useless. Lower their flags and eliminate their fighters. Put discord into their forces. O Lord, send down hard stones upon them and hit them with Your sharp sword. Do not turn away the severity of Your chastisement from the criminals. Send down chastisement on the enemies of Your Wali and the enemies of Your Messenger through the hands of Your Wali and the hands of Your servants.

O Lord, suffice for Your Hujjat and Your Wali in the earth from the fear of their enemies. And nullify the plots that they devise for him. Imprison in the circle of evil one who intends bad for the Qaim. Remove the mischief of the world through his blessed existence and put awe into the hearts of his enemies. Make the steps of his enemies waver. Leave his enemies confused and send down severe chastisement on them. Degrade them among Your servants. Make them accursed in Your cities. And put them in the lowest level of Hell. And send your worst punishment for them. Fasten them with fire and fill the graves of their dead with fire. And tie them with the fire of Hell. They are the same who considered Prayer unimportant, who followed their base desires and humiliated Your servants.

O Allah, revive the Quran through Your Wali. Show us its effulgence which is permanent and in which there is no darkness. Enliven the dead hearts through him. Cure the hearts which are full of malice. And through him bring together on truth different selfish desires. Through him revive the laws that have been made obsolete so that the truth becomes triumphant and justice is established. O Lord, include us among his helpers. That we may strengthen his rule and be of those who follow his commands and are satisfied with each of his actions. Make us of those who submit to his commands. Make us such that people do not have to resort to dissimulation from us. O Lord, You are the only one who saves from every harm. You answer the prayer of the helpless. You save from great sorrow and pain. Thus O Lord, remove every harm from Your Wali. Appoint him as Your Caliph on the earth as You have decided about him.

O Lord, do make me of those who dispute with the Aale Muhammad and don't make me among their enemies. Don't make me one who is displeased and angry with Aale Muhammad. Thus I seek Your refuge from this; so please give me refuge. And I beseech You to grant me.

O Allah, bless Muhammad and the progeny of Muhammad and make me successful with them in the world and the hereafter and make me from those who are proximate to You.

46 - Narrated to us Abu Muhammad al-Hasan bin Muhammad al-Maktab that: In the year Shaykh Abul Hasan Ali bin Muhammad as-Saymoori (q.s.) passed away when I was in the City of Islam (Baghdad). Thus a few days before his demise I went to him and saw that he was showing a Tawqee to the people which read as follows:

"In the Name of Allah the Beneficent the Merciful. O Ali bin Muhammad as-Saymoori, may Allah give good rewards to your brethren concerning you (i.e. on your death), for indeed you shall die after six days. So prepare your affairs, and do not appoint anyone to take your place after your death. For the second occultation has now occurred, and there can be no appearance until, after a long time when Allah gives His permission, hearts become hardened and the world is full of injustice. And someone shall come to my partisans (Shia) claiming that he has seen me; but beware of anyone claiming to have seen me before the rise of al-Sufyani and the outcry from the sky, for he shall be a slanderous liar.

And there is no strength and might except for Allah, the High and the Mighty."

He says: "We took a copy of the Tawqee and left him and on the sixth day we again went to him to find him in throes of death. So we asked him: Who is your successor? He said in reply:

For Allah is the affair, He would attain it. And he passed away, may Allah be pleased with him and those were the last words that I heard from him."

47 - Narrated to us Abu Ja'far Muhammad bin Ali bin Ahmad bin Buzurg bin Abdullah bin Mansur bin Yunus Ibne Buzurg, a companion of as-Sadiq (a.s.) that: I heard Muhammad bin Hasan Sairafi Dauraqqi, a native of Balkh say:

"I desired to go to Hajj and had some religious dues, some of which were gold and some were silver. I melted the gold and the silver and rendered them into pieces. These funds had been entrusted to me to deliver them to Shaykh Abul Qasim Husain bin Rauh. When I reached Sarakhs, I erected my tent on a sandy spot and began separating the pieces of gold and silver. One of the pieces fell from me and went into the sand and I did not notice.

When I reached Hamadan, I went over the gold and silver once again as a precaution to guard them, and found out that one piece, which weighed a hundred and three metical, or he said, ninety three metical, was missing. I replaced that piece with another piece of the same weight from my own funds and put it with the other pieces of gold and silver. When I reached Baghdad, I went to Shaykh Abul Qasim Husain bin Rauh and gave him all of the gold and silver I was carrying.

He stretched his hand and pulled out the piece I had included from my own funds, from amongst all the pieces, threw it to me and said, 'This piece is not ours. Our piece is the one you lost at Sarakhs, where

you erected your tent over the sands. Return to that place and disembark where you had disembarked and search for the piece there beneath the sands. You will find it there and when you will come back here, you will not see me.'

I went back to Sarakhs and disembarked where I had stayed and found the piece of gold. I went back to my lands and when the next time I went for Hajj, I took the piece and went to Baghdad, and found out that Shaykh Abul Qasim Husain bin Rauh had passed away. I met Abul Hasan al-Samari and gave the piece to him."

48 - Narrated to us Abu Ja'far Muhammad bin Ahmad Buzurgi that:

"I saw in Surre-Man-Raa a young man in the Masjid famous as Masjid Zubaidiya on the Market Road, and he mentioned that he was a Hashimite from the descendants of Musa bin Isa. Abu Ja'far did not mention his name. I was praying; when I completed the prayer, he asked: Are you Qummi or Raazi? I said: I am Qummi but I am caretaker of the masjid of Amirul Momineen (a.s.) in Kufa. He said: Do you know the house of Musa bin Isa in Kufa? I said: Yes. He said: I am his son. And he said: My father had a number of brothers and the eldest of the brothers was very rich but he did not give anything to his younger brothers. One day the younger brother came to the elder brother and stole six dinars from him. The elder brother said to himself: I will go to Imam Hasan bin Ali bin Muhammad bin Reza (a.s.) and request him to tell my younger brother to return it. Perhaps he will return my money as the Imam has a kind way of speaking.

In the morning he thought to himself: Instead of going to the Imam it would be better to complain to the ruler's police officer. So he went to the officer but he was busy in a game. He waited for him to finish the game. Meanwhile a messenger of the Imam came and told the elder brother that the Imam was calling him. When he went to the Imam, the Iman said: In the evening you had made a request to us but in the morning you changed your mind.

Go back home check the box in which you keep your money. Your money has come back so don't suspect your brother. Behave nicely with him and give him something from your funds. If you don't want to give him, send him to us, we will give him. He says: On the way back I met my servant who told me that the money box has been found."

Abu Ja'far Buzurgi says: The next day that young man took me home and played host to me. Then he called out to his bondmaid and said either, "Ghazzal or O Zulal. Suddenly an aged bondmaid came. He said to her, "Bond maid, speak to your master of the narrative of the applicator and the baby."

She said, "We had a child who was sick. My mistress asked me to go to the house of al-Hasan bin Ali (a.s.) and ask Lady Hakima to give us something to bless our child with health. I went to Lady Hakima and asked her that. Lady Hakima said, 'Bring me the applicator by which the baby was born yesterday, has received kuhl." Meaning the son of al-Hasan bin Ali. The servant brought the applicator and she gave it to me and I brought it to my mistress. She applied kuhl to our child and he was healed and he

lived. We used to seek cure through that applicator and then we lost it."

Abu Ja'far Buzurgi says: In the Kufa masjid I met Abul Hasan bin Barhuna Barsi and narrated this tradition to him from that Hashemite youth. He said: That Hashimi has narrated the same story to me without omitting or adding anything.

49 – Narrated to us Husain bin Ali bin Muhammad Qummi, known as Abi Ali Baghdadi that:

"When I was in Bukhara a man known as Ibne Jaushir handed me ten pieces of gold and asked me to give them to Shaykh Abul Qasim Husain bin Rauh in Baghdad. I carried them with me and when I reached Amawaih, I lost one of the pieces. I did not realize this until I reached Baghdad. I took out all of the gold for delivery, but I noticed one was missing.

So I bought another piece of equal weight in its place and put it with the other nine pieces. Then I went to Shaykh Abul Qasim Husain bin Rauh and put the pieces in front of him. He said, "Take it. That piece which you bought is yours," pointing with his hand towards the piece. "The piece which you lost has already reached us, and here it is." Then he pulled out the piece which I had lost at Amawaih. I looked at it and recognized it.

Husain bin Ali bin Muhammad, known as Abu Ali al-Baghdadi said: I saw that year in Baghdad a woman who was asking me about the representative of our Masters (a.s.) who he was. One of the Qummis told her that he is Abul Qasim Husain bin Rauh and led her to me. She came to him when I was there and said, "O Shaykh, what do I have with me?" He said, "Whatever you have with you, throw it at the Tigris river and then come back to me, so I may inform you."

The woman went and carried what was with her and threw it at the Tigris and then returned. Abul Qasim Husain said to a bondmaid of his, "Bring me the case." Then he said to the woman, "This is the case that was with you and you threw it into the Tigris. Should I tell you what is in it or you are going to tell me?"

"You tell me," said the woman. He said, "There is a pair of gold bracelet in this case and a big ring fastened with jewels, and two small rings fastened with jewels and two rings, one of them turquoise and the other cornelian." It was as he had said and he had not left out anything.

Then he opened the case and showed me its contents. The woman also looked at it. She exclaimed, "This is the very case I carried and threw into the Tigris." I and the woman fainted out of happiness of seeing this miraculous proof of the truth of guidance.

After he narrated this tradition to me, Husain said, "I bear witness by Allah, the High, that this tradition is as I told you, neither have I added into it, nor did I omit anything from it." He took solemn oaths by the Twelve Imams, peace be with them all, that he spoke the truth and did not add or omit."

50 – Narrated to us Abul Faraj Muhammad bin Muzaffar bin Nafees Misri Faqih that: Narrated to us Abul

Hasan Muhammad bin Ahmad Dawoodi from his father that he said:

“It is narrated about Abul Qasim bin Rauh that with regard to the tradition that His Eminence, Abu Talib brought faith Islam on the basis of the numeric values of Arabic letters’, Ibne Rauh tied sixty-three knots with his hand. And then he said: It means that Allah is Ahad (One) and Jawad (generous).”

The explanation of this is the sum total of the numeric equivalents of the letters of the sentence: Allah is Ahad (One) and Jawad (generous) is 63. That is A=1, L=30, H=5 + A=1, H’=8, D=4 + J=3,W=6,A=1,D=4. Hence sum total is 63.

51 - Narrated to us Muhammad bin Ahmad Shaibani and Ali bin Ahmad bin Muhammad Daqqaq and Husain bin Ibrahim bin Ahmad bin Hisham Muaddab; and Ali bin Abdullah Warraq - May Allah be pleased with them – they said: Narrated to us Abul Husain Muhammad bin Ja’far Asadi (r.a.):

“The follow epistle was received from the Imam through Shaykh Abu Ja’far Muhammad bin Uthman (q.s.) in reply to my question:

As for a question you asked about the Prayer at the time of sunrise and sunset its reply is as follows: It is so that they say that the sun rises and sets between the two horns of Shaitan, then what is better than prayer that it may rub the nose of Shaitan on the earth? Therefore recite prayer at this time and rub the nose of Shaitan (humiliate him).

As for a question about that which has become endowed about us and that which is fixed for us, but inspite of this if its owner becomes needful of it, its reply is as follows: Till it has not been accepted, a transaction is allowed to be made invalid and one could spend from it. If it has been accepted it cannot be made invalid, whether he is needful of it or not.

As for that which you asked: that if someone is having something from our property and he spends it without our permission as if he is himself the owner and considers it permissible for himself.

The reply to it is as follows: One who does thus is accursed and on the Day of Judgment we would be displeased with him. The Holy Prophet (S) has certainly said: “Anyone who considers a prohibited thing of my progeny as permissible is eligible for my curse and that of all the prophets. One who encroaches upon our rights is among those who are unjust upon us and the curse of Allah is upon him. The Almighty Allah says:

أَن لَّعْنَةُ اللّهِ عَلَى الظَّالِمِينَ

“Know that! The curse of Allah is upon the oppressors.”7

As for your question that if a child is circumcised and the foreskin again grows up is it necessary to cut it

off again; the reply is that yes, it is necessary to cut off that skin again. The earth complains to Allah, the Mighty and Sublime for forty days when an uncircumcised person urinates on it.

As for your question whether it is allowed to pray having a fire, a picture or a lamp in front, the reply is that there is difference of opinion in this matter. You should know that if one is not from the children of idolaters and fire worshippers he can have these before him and pray. But if one is from the children of idolaters and fire worshippers having these things before him in prayers is not allowed.

As for your question regarding our property, whether it is allowed to stay in the building, is it allowed to pay taxes through its income and one who has entered this place to gain our proximity and reward, is it allowed to spend on playing host to him? The reply is that when it is not permissible to use the property of others without their permission, how can it be lawful to use our property when our permission has not been taken?

Thus one who makes use of our property without our leave it is as if he has made lawful what we made unlawful for him and one who consumes anything from our property it is as if he has filled his stomach with fire and very soon he would be cast into the blazing fire.

As for your question whether it is allowed for a person to form an endowment in our name and appoint a person to take care of the property and in lieu of it take a fixed sum of money and send the balance to the Imam. Well, the reply is that this caretaker is allowed to take the sum specified by the creator of endowment. But apart from this none else is allowed to take anything from the endowment.

You asked regarding the fruits on our property, that whether passersby are allowed to eat from them. The reply is that they are allowed to do so but they cannot carry away the fruits from there."

52 – 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 from Ahmad bin Muhammad bin Isa from Muhammad bin Abi Umair from Ali bin Abi Hamza from Abi Baseer that he said:

"I said to Abu Ja'far (a.s.): May Allah do good to you, which is the easiest way to enter the fire of hell? He replied: To usurp a single dirham from the property of an orphan – and we (Aale Muhammad) are orphans."

The author says: The orphan here denotes a person who is abandoned by his people. The Messenger of Allah (S) was called an orphan in the same sense and after him all the Imams are orphans in that same sense. And the verse which prohibits taking unlawfully anything from the property of orphans is in fact with regard to these personalities only. After that the verse is applicable to other orphans. And orphans are called 'Yateem' because they are cut off from normal circumstances.

53 – Narrated to us Abu Ja'far Muhammad bin Muhammad Khuzai (r.a.) that he said: Narrated to us Abi Ali bin Abil Husain Asadi from his father (r.a.) that he said:

“Shaykh Abu Ja’far Muhammad bin Uthman Amri (q.s.) received an epistle from the Imam as follows:

In the Name of Allah the Beneficent the Merciful.

The curse of Allah, all angels and men be on the one who has made lawful a single dirham from our property. Abul Hasan Asadi says: If a person without taking a single dirham from the Imam’s property considers it lawful, it is not lawful for him. I said to myself: It is applicable to all who consider it lawful. Thus it is unlawful for him.

I also was under the impression that what precedence the Imam has over others? Thus by the one who sent Muhammad rightfully as a giver of glad tidings, when I saw another epistle from the Imam all that I was thinking was proved wrong. The second epistle said: In the Name of Allah the Beneficent the Merciful. The curse of Allah, all angels and men be on the one who has unlawfully taken a single dirham from our property.

Abu Ja’far Muhammad bin Muhammad Khuzai says: Abu Ali bin Abil Husain Asadi showed this epistle to us and we read its contents ourselves.

54 - Narrated to us Muhammad bin Muhammad bin Isaam Kulaini (r.a.): Narrated to us Muhammad bin Yaqoob Kulaini from Muhammad bin Yahya Attar from Muhammad bin Isa bin Ubaid Yaqteeni (r.a.) that he said:

“I wrote to Ali bin Muhammad bin Ali (a.s.): A person has set aside something for you from his property – may I be sacrificed on you – but later he becomes needful of it. Should he take from it or send the same to you? The reply came: He has the choice to take from it till the time the things are in his possession, but if they have reached us we shall consider his case favorably depending on his needfulness.”

1. Surah Saba 34:18
2. Surah Maidah 5:101
3. Monetary unit
4. Monetary unit
5. Surah Nisa 4:59
6. Surah Ankaboot 29:2
7. Surah Araaf 7:44

1 - Narrated to us Muhammad bin Hasan bin Ahmad bin Walid (r.a.) that he said: Narrated to us Muhammad bin Hasan Saffar from Ahmad bin Muhammad bin Isa from Ali bin Hakam from Hisham bin Saalim from As-Sadiq Ja’far bin Muhammad (a.s.) that he said:

“Prophet Nuh (a.s.) lived for 2500 years out of which 850 years was before proclaiming his prophethood and he propagated faith to his nation for 950 years. After deluge he disembarked from the Ark and lived for another 700 years during which his children lived on the earth. Then one the day the angel of death

visited him when he was standing in the sun. The angel greeted him: Peace be on you.

He responded to the greeting, then asked: What is the purpose of your visit, O angel of death? The angel said: I have come to capture your soul. Nuh (a.s.) said: Will you allow me to come to the shade? The angel said: All right. Nuh (a.s.) came into the shade and said: O angel of death, I feel the duration of my life was as much as the time it took me to come from the sun into the shade. Now you may do as you are commanded. The narrator says: Then the angel captures the soul of Nuh (a.s.)."

2 – Narrated to us Muhammad bin Ali Majilaway (r.a.): Narrated to us Muhammad bin Yahya al-Attar from Husain bin Hasan bin Aban from Muhammad bin Uramata that: Narrated to me Saeed bin Junah from Ayyub Ibne Rashid from a man from Abi Abdullah (a.s.) that he said:

"The lifespan of each person of the nation of Nuh (a.s.) was of three hundred years."

3 – Narrated to us my father: Narrated to us Ahmad bin Idrees Muhammad bin Yahya al-Attar, all of them said: Narrated to us Muhammad bin Ahmad bin Yahya that: Narrated to us Muhammad bin Yusuf Tamimi from Ja'far bin Muhammad from his father from his grandfather (a.s.) from the Messenger of Allah (S) that he said:

"Father of humanity, Adam, lived for 930 years. Prophet Nuh (a.s.) had a lifespan of 2450 years. Prophet Ibrahim (a.s.) 175 years. Prophet Ismail (a.s.) 120 years. Prophet Ishaq (a.s.) 180 years. Prophet Yaqoob (a.s.) 120 years. Prophet Yusuf (a.s.) 120 years. Prophet Musa (a.s.) 126 years. Prophet Harun (a.s.) 133 years. Prophet Dawood (a.s.) 100 years out which he was the king for 40 years and Prophet Sulaiman (a.s.) lived for 712 years."

4 – Narrated to us Muhammad bin Ali bin Bashshar Qazwini (r.a.): Narrated to us Abul Faraj Muzaffar bin Ahmad: Narrated to us Muhammad bin Ja'far Kufi: Narrated to us Muhammad bin Ismail Barmaki: Narrated to us Hasan bin Muhammad Salih Bazzaz that he said: I heard Hasan bin Ali Askari (a.s.) say:

"After me, my son will be the Qaim through whose long lifespan and occultation the practice of the prophets will be repeated. His occultation will so much prolonged that the hearts of the people will; harden no one will remain steadfast on religion except those on whose hearts Allah, the Mighty and Sublime has inscribed faith and those who would be helped by Ruhul Qudus."

5 – Narrated to us Muhammad bin Ahmad Shaibani (r.a.) that he said: Narrated to us Muhammad bin Abi Abdullah Kufi from Musa bin Imran Nakhai from his uncle Husain bin Yazid Naufali from Hamza bin Humran from his father Humran bin Ayyan from Saeed bin Jubair that he said: I heard the Chief of the Worshippers Ali bin Husain (a.s.) say:

"In the Qaim is resemblance to Prophet Nuh (a.s.) and that is a long lifespan."

6 – Narrated to us my father that: Narrated to us Ali bin Ibrahim bin Hashim from his father from Muhammad bin Abi Umair from Hisham bin Saalim from As-Sadiq Ja'far bin Muhammad (a.s.) that he

said relating the story of Prophet Dawood (a.s.):

“One day Prophet Dawood (a.s.) came out of the house reciting the Zaboor. And when he recited the Zaboor, there was no mountain, no stone and no bird that did not join him in his recitation. Finally he reached a hill on top of which lived a worshipper named Hizqil. When this man heard the mountains, stones and birds reciting the Zaboor he understood that Prophet Dawood (a.s.) was approaching.

Prophet Dawood (a.s.) said: O Hizqil, allow me also to join you on the hill. He replied: No. On being refused the permission Prophet Dawood (a.s.) began to weep. Allah, the Mighty and Sublime revealed to Hizqil to allow Prophet Dawood (a.s.) and to seek His forgiveness. So he held the hand of Prophet Dawood and brought him to the top. Prophet Dawood (a.s.) said: O Hizqil, do you ever feel like committing a sin? He replied: No. He asked: Do you ever feel desirous of worldly pleasures and vices?

He said: Sometimes I feel the urge. He asked: Then what do you do? He said: I go into this cave and by looking at that which is in the cave I obtain lesson from it. So Prophet Dawood (a.s.) entered the cave and saw a throne made of iron on which was a skeleton, and an iron plate was attached to it. Dawood (a.s.) saw the following written on it:

‘I am Urwah bin Salam. I ruled for 1000 years, constructed 1000 cities, married 1000 times and the gist of my whole life is that today I have turned to dust. I am the diet of worms and insects. Thus one who sees me should not desire the world.’”

1 – Narrated to us Muhammad bin Ibrahim bin Ishaq (r.a.) that he said: Narrated to us Abdul Aziz bin Yahya Jaludi in Basra: Narrated to us Husain bin Maaz: Narrated to us Qais bin Hafs: Narrated to us Yunus bin Arqam from Abi Yasar Shaibani from Zahhak bin Muzahim from Nazaal bin Sabra that he said:

“Amirul Momineen Ali Ibne Abi Talib (a.s.) delivered us a sermon; he praised Allah, the Mighty and Sublime, invoked blessings on the Holy Prophet and his progeny (a.s.). Then he said thrice:

‘Ask me, O people, before you lose me.’

Sa’sa bin Sauhan arose and asked with respect, ‘O Amirul Momineen, when will Dajjal appear?’ Imam (a.s.) said, ‘Sit down as the Almighty Allah has heard you and He knows your intention. By Allah, one who is asked is not more knowledgeable than the questioner. But there are some signs and aspects for it, which come one after another, like one step falls after another. If you want I can inform you about it. “Yes, please do, O Amirul Momineen (a.s.),” said the narrator.

The Imam (a.s.) said, “Know that those signs are as follows:

When people would forget the prayers, trusts will be betrayed. Lying would be considered lawful. Usury

will become common. Bribes would be rampant. Tall buildings would be constructed. Religion will be sold in exchange of worldly gains. Fools will be in power. Advice will be sought from women.

Relationships will be broken off. Carnal desires will be widely followed. Bloodshed will be considered a minor matter. Forbearance will be looked upon as weakness and oppression will be considered a matter of pride. Kings and rulers will be sinners and transgressors. Ministers shall be liars.

The general public shall be dishonest. The reciters of Quran will be transgressors. False testimony will be acceptable. Sins would be committed openly. Laying false allegations will be a common thing. Sinfulness and rebellion will be rife. The Quran will be looked down upon. Mosques will be decorated. Minarets will be elevated.

Evil people would be accorded honor. Rows, instead of displaying unity would present a scenario of strife. Hearts of the people will be distant from each other. Oaths and promises will be readily broken.

That which has been promised will come near. Greed for wealth will impel people to take women as partners in business. Voices of the singers will rise up high and they shall find much audience. The lowly people shall become the leaders of the community. Male and female singers shall be procured on payment. The people of this age will curse the people of the past. Women will ride (horses).

Women will resemble men and men will resemble women. Witnesses will testify without being asked to do so and other people without recognizing the truth and in other than religion they will give deep thought and give testimony. World would be given precedence over the hereafter. Apparently they would be like wolves but their hearts will be more rotten than carrion.

They shall be stinking and more bitter than aloe. At that time all would say, ‘Hurry up, hurry up. At that time the Baitul Maqdas will be the best place to live in. And a time will come upon the people that everyone will wish to reside in the Baitul Maqdas.”

Asbagh bin Nubatah stood up and said: O Maula! Who would be the Dajjal? He replied, ‘The name of Dajjal is Saeed bin Saeed. Thus one who supports him is unfortunate. And are fortunate who deny him. He shall emerge from Yahoodiya village of Isfahan. He shall be blind in the right eye. The left would be on the forehead like a bloody piece, which would be glinting like the morning star. On his forehead would be inscribed: ‘Kafir’ (disbeliever) which would readable to the literate as well as the illiterate.

He shall jump into the seas. The Sun will follow him. A mountain of smoke will precede him and a white mountain will follow him, which in times of famine will be mistaken to be a mountain of food (bread). He shall be mounted on a white ass.

One step of that ass will be of one mile. Whichever spring or well he reaches, will dry up forever. He will call out aloud which shall be audible to all in the east and the west from the Jinns, humans and satans. He would tell his friends: I am the one who created then shaped. And I estimated and guided. I am your

High Lord.

That enemy of Allah will be a liar. He shall be a one-eyed man having human needs, who walks about while your Lord is neither one-eyed nor in need of food. He neither walks nor is there decline for him. He is above all things.

Know that the majority of his followers will be persons of illegitimate birth and they shall be wearing green caps. The Almighty Allah will have him eliminated on a Friday after three hours have passed in the evening on the Uqbah Afeeq at the hands of one behind whom Prophet Isa (a.s.) would pray. Know that! After this will come to pass the Great event."

Thus we asked: O Amirul Momineen (a.s.), what would that be? He replied, "Daabbatul Arz will emerge from Mt. Safa. He shall be having the seal ring of Prophet Sulaiman (a.s.). When that ring would be touched on the face of a believer, it would brand him to be a true believer. And when it is touched on the face of an infidel it would clearly mark that he is really a disbeliever. So much so that the believer will say to the infidel, "Hell is ordained for you, O infidel." And the disbeliever will say to the believer, "Tooba is ordained for you, O believer. Alas! If I were also successful and delighted with you this day."

Thus when the Daabba raises his head he would, by the permission of Allah, the Mighty and Sublime be able to see whatever is present between the east and the west. And it would be at a time when the Sun will rise from the west. At that time the time for repentance would be over and no repentance would be accepted from anyone. Neither would any deed rise up to the heavens as mentioned:…its faith shall not profit a soul which did not believe before, or earn good through its faith…"

Then Amirul Momineen (a.s.) said: "Do not ask me about the conditions following this. This is a covenant that I have made with my dearest one that I would not inform about this to anyone except my descendants."

Nazaal 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.

Thus the dearest one of Amirul Momineen (a.s.), the Messenger of Allah (S) had taken an oath from the latter that he must not inform anyone about the events after this except his purified descendants, Allah's blessings be on them all."

And narrated to us Abu Bakr Muhammad bin Umar bin Uthman bin Fadl Uqaili Faqih that: Narrated to us Abu Amr Muhammad bin Ja'far bin Muzaffar; and Abdullah bin Muhammad bin Abdur Rahman ar-Raazi, and Abu Saeed Abdullah bin Muhammad bin Musa bin Kaab Saidani; and Abul Hasan Muhammad bin

Abdullah bin Subaih Jauhari, they said: Narrated to us Abu Yaala bin Ahmad bin Muthanna Mausili from Abdul Aala bin Hammad Narsi from Ayyub from Nafe from Ibne Umar from the Messenger of Allah (S) that he mentioned the same tradition.

2 – Narrated to us Abu Bakr Muhammad bin Umar bin Uthman bin Fadl Uqaili Faqih through this chain of narrators from his Mashayakhs from Abi Yala Musili from Abdul Alaa bin Hammad Narsi from Ayyub from Nafe from Ibne Umar that he said:

“One day the Messenger of Allah (S) prayed the Morning Prayer with his companions. After that he arose and accompanied by his companions reached to a house in Medina and knocked the door. A lady emerged and asked: What do you want, Abul Qasim? The Messenger of Allah (S) said: O Abdullah’s mother allow me to go to Abdullah. She said: O Abul Qasim, what do you want from Abdullah? By Allah, he has lost his mind and he speaks to himself. He is disputing with me in a very important matter. The Holy Prophet (S) said: Let me see him. She said: Are you prepared to meet him at your own risk? He replied in the positive. She said: Come.

So he entered the house to find him covered with a shawl and shivering and muttering to himself. She told him to keep quiet and to sit up. This is Muhammad. He has come to you. So he fell silent and sat up. The Messenger of Allah (S) said: What is wrong with him? May Allah’s curse be upon him. If he leaves me I can tell you if he is that same one. After that the Holy Prophet (S) said: What can you see. He replied: I can see truth and falsehood and I can see a throne on the water. The Messenger of Allah (S) said: Will you testify the oneness of Allah and my messengership? He replied: Rather you testify the oneness of Allah and my messengership! Because Allah has not made you worthier than me for it.

On the next day again the Messenger of Allah (S) prayed the Morning Prayer with his companions. After that he arose and they came to that house and knocked the door. A lady emerged and said: Please come in.

They saw that he was atop a date palm, singing a song. His mother said: Shut up! And come down. This is Muhammad and he has come to meet you. That man fell silent. The Messenger of Allah (S) said: What has happened to him? Allah’s curse be on him! If he leaves me I can tell that he is the same one.

On the third day again the Messenger of Allah (S) prayed the Morning Prayer with his companions. After that he arose and they came to that house and saw that he was baaing with a sheep. His mother said: Keep quiet. This is Muhammad and he has come to meet you. He became quiet and sat down.

On that day some verses of Surah Dukhan had been revealed and the Prophet has recited them in the daily prayer that day. The Prophet again asked him: Do you testify that there is no god except Allah and that I am the messenger of Allah? He said: Rather you should testify to the oneness of Allah and that I am the messenger of Allah because Allah has not made you more rightful than me for it.

The Messenger of Allah (S) said: I have concealed something from you. Tell me what it is? He replied:

Smoke. Smoke. The Holy Prophet (S) said: Keep quiet, and remember that you will not proceed before your appointed period and you will not reach to your aim. And you will get only as much as is decreed for you.

Then he told his companions: O people, Allah, the Mighty and Sublime did not send any prophet but that he warned his nation of Dajjal and Allah, the Mighty and Sublime has kept him alive till your time. When you fall in doubt about him you should remember that your Lord cannot be one-eyed. Indeed the Dajjal would be astride an ass and the distance between the two ears of the ass will be one mile. He will be accompanied with Paradise and Hell and a mountain of bread and a stream of water. Most of his followers will be Jews, women and ignorant ones. He will roam through the whole earth except for the Holy Kaaba in Mecca, and the Prophet's Mosque in Medina."

The author says: People of malice and denial accept all such reports and they consider, correct reports about Dajjal, his occultation, long age and his advent in the last period of time. But they are not prepared to accept that the Qaim is present, that he will remain in occultation for a long time and then finally reappear and fill the earth with justice and equity as it would be fraught with injustice and tyranny.

This is despite the fact that we have traditions from the Prophet and the Imams regarding the Imam's name, lineage and occultation. And there are traditional reports on prolongation of occultation. The aim of their denial is to put out the light of Allah and invalidate the matter of the Wali of Allah. But Allah will perfect His light even though polytheists may find it distasteful. Our opponents say that the reason of their denial is that the traditions regarding the Imam and his occultation that are present in our collections are not in their books of traditional reports.

This is the same argument that apostates, Hindus, Jews, Christians and Zoroastrians give for denying the prophethood of the Holy Prophet (S). They also say that the reports you quote with regard to his miracles and evidences, are not found in our books. Through this we prove the falsity of those reports. If we accept the objection of our opponents to be true, what would be done with the objection of those who deny the Holy Prophet (S) who are more than the deniers of the Imam? In the same way our opponents also object that they also cannot understand how the age of a person can exceed the age of the people of his time like it is thought about our Imam.

Thus we shall tell them: You agree that it is possible for the age of Dajjal in occultation to exceed the age of other people, and in the same way you admit to the longevity of the accursed Iblees; yet you don't accept this could be possible with regard to the Qaim, inspite of the fact that there are traditional reports with regard to his occultation, long lifespan and his reappearance and advent after the divine command. Such traditions have also been presented in this book. This is further supported the tradition of the Holy Prophet (S) that says: Whatever had passed in the previous nations, the same will come to pass in this, exactly.

And it has been mentioned that many prophets and Divine Proofs had long lifespans. Like Prophet Nuh

(a.s.) who lived for 2500 years. And the Quran say that he lived in his nation for 950 years.

We have also presented the tradition whose chain of narrators is mentioned in this book that it says: In the Qaim there is resemblance to Prophet Nuh (a.s.) and that is having a long lifespan. Then what is the reason that you cannot understand this and that you consider it impossible? You should in fact accept it because the existence of the Imam is proved by the traditions of the Holy Prophet (S).

Accepting the existence of the Qaim is necessary just as it is necessary to accept that the People of the Cave slept in their cave for 309 years. If the latter report can be accepted then the former is also worthy of acceptance. How are the reports of Wahhab bin Munabba and Kaab bin Ahbar accepted when there is no statement of the Messenger of Allah (S) vouchsafing their truthfulness? Their traditions do not fit any logic. While people are in doubt and they deny whatever has been related by the Holy Prophet (S) with regard to Qaim, about his occultation and his reappearance, even though it is about a true fact. Is it anything other than a willful denial of truth?

How can the opponents say that a person cannot exceed the age of the people of his time while the statement of the Messenger of Allah (S) is true that all the practices of the past nations will be repeated in this Ummah, especially in well known aspects. Now which aspect is more well known than that of the Qaim? Who is it that is mentioned by the people of the east and the west? Who is it that is mentioned by those who believe in him as well as those who deny him?

Thus if the occultation of the Qaim has been proved invalid even though there are authentic traditions of the Holy Prophet (S) it would in fact prove the invalidity of the prophethood of the Holy Prophet (S) because he has informed about the occultation of the Qaim. Thus in this way the prophethood of the Prophet will be proved false. Although the opponents accept that the Prophet said regarding Ammar Yasir that he would be killed by a rebellious group, and that the beard of Amirul Momineen (a.s.) would be dyed in the blood of his head, he said regarding Imam Hasan (a.s.) that he would be martyred through poison, and that Imam Husain (a.s.) would be martyred through the sword.

Then why don't the opponents deny his sayings stating the occultation of the Qaim and his name and lineage etc? Indeed the Prophet was true in all his statements and held particular views. No one can have perfect faith till one does not accept the decisions of the Prophet and submits to all his commands without there being the slightest doubt. This is what Islam is. Islam means submission and obedience and one who brings a religion other than Islam, it would not be accepted and such a person will be a loser in the hereafter.

The most surprising fact is that our opponents narrate that Prophet Isa (a.s.) passed through Kerbala and saw a herd of deers. When he moved closer he saw that they were weeping. Seeing this Prophet Isa (a.s.) sat down and his disciples sat around him. Thus Isa (a.s.) cried and his disciples also cried even though they did not know why he had sat down and why he was crying. They asked: O spirit of Allah and His word, why did you cry?

He asked: Do you know this land? They said: No, we don't. He said: It is the land where the son of Ahmad, the prophet of the last period of time and son of the Purified Batool (s.a.) who is an image of my respected mother, Maryam will be martyred and buried. The dust of this land is purer than musk because it is the burial ground of this oppressed martyr. And the essence of the prophets and his progeny is such.

These deers talk me to me and they say that they graze on this land in devotion to the oppressed Imam as a result of which they feel secure over here. After that Isa (a.s.) split their droppings and smelt them and said: O Lord, preserve these dropping in this state so that the father of the martyr may smell them and obtain comfort. Thus those droppings remained till the time of Ali (a.s.). When Amirul Momineen (a.s.) passed from there he smelt those droppings, cried and informed about the impending tragedy of Kerbala.

Our opponents accept the veracity of this incident and agree that those droppings remained for more than five hundred years and there was no difference in their freshness and smell. The passage of time did not affect them in any way. But they don't accept that the Qaim of Aale Muhammad, the Imam of the Age is alive. And that he will rise with the sword, eliminate the enemies of Allah make the religion of Allah dominant while there are authentic traditions of the Prophet and Imams in this regard which mention his name, lineage, his long occultation and which also state that the practice of the previous nations with regard to long lifespans has been decreed for this Imam. This denial is only due to malice, bigotry and obstinacy against acceptance of truth. [We seek Allah's refuge from humiliation].

Narrated to us Ahmad bin Hasan Qattan, alias Abu Ali bin Abde Rabb, a tradition scholar from Rayy: Narrated to us Ahmad bin Yahya bin Zakariya Qattan: Narrated to us Bakr bin Abdullah bin Habib: Narrated to us Teem bin Bohlool: Narrated to us Ali bin Asim from Husain bin Abdur Rahman from Mujahid from Ibne Abbas that he said:

"I was with Amirul Momineen (a.s.) during his expedition to Siffeen. When we reached Nainawa at the banks of the Euphrates, Ali (a.s.) called out aloud: O Ibne Abbas, do you recognize this place? I said: I don't recognize it, O Amirul Momineen. He said: If your awareness about it were like mine you would not have passed it without lamenting like I lament. Ibne Abbas says:

Then he wept till his cheeks were wet with tears and his tears flowed onto his chest. Ibne Abbas says: On seeing him cry we also began to weep. After that Amirul Momineen (a.s.) said: Ah! Ah! What do I have to do with the progeny of Abu Sufyan and progeny of Harb which is an army of Satan and a group of disbelief?

Then he said: Have patience, O Abu Abdullah, because your father has also suffered the same cruelties at the hands of such tyrants as you suffer. Then he asked for water, performed the ritual ablution and prayed as long as Allah willed.

Then he continued his discourse after stopping to perform the ritual prayer. He said: O Ibne Abbas! I said: Here I am, my master. He said: If you want I can tell you what I saw in dream which was as clear as wakefulness. I said: Master, your eyes slept, what you saw in the dream must be good. He said: I just saw many persons landing here from the sky. They held white flags and wore glittering swords around their necks.

They drew a line around this area and I saw that the branches of the trees of this area drooped low and suddenly fresh blood began to surge through the desert. I saw my son, Husain thrashing his limbs in the sea of blood and pleading but no one came to help him.

The white and luminous persons who had come from the sky said to Husain in a loud voice: Be patient, O progeny of the Messenger, you shall be killed at the hands of the worst of the creatures. O Abi Abdullah (a.s.), the Paradise is eager for you.

After that those luminous persons came to me and offering me condolence said: O Abul Hasan, congratulations to you that the Almighty Allah will brighten your eyes on the Judgment Day due to the martyrdom of Husain when the people would be standing before the Lord of the worlds. After seeing this I woke up. O Ibne Abbas, I swear by One in whose hands is my life that the truthful Prophet Abul Qasim (S) informed me: You will pass through this land when you would be fighting the tyrants.

This land is Karb-o-bala. My Husain will be buried at this place. And with him would be buried 70 persons from my and Fatima's progeny. This land is famous in all the seven heavens and the folks of heavens talk about the land of Kerbala just as they speak of the Kaaba, Medina and Baitul Maqdas. After that Ali (a.s.) said: O Ibne Abbas, search for deer droppings in this desert. By Allah, neither have I lied nor did the Messenger of Allah (S) lie to me.

The dropping shall be yellow like saffron. Ibne Abbas says: As per the orders of Amirul Momineen (a.s.) I began to search for the droppings and at last found them in a heap. I called out aloud: O Amirul Momineen (a.s.) I have found those same droppings that you told about. Amirul Momineen (a.s.) said: Allah and the Messenger said the truth.

Then he came forward, picked up the droppings and smelt them. Then he said: These are the same droppings that the Messenger of Allah (S) has informed about. Then he said: Know that, O Ibne Abbas, these are the same droppings that Isa bin Maryam (a.s.) had smelt. When Prophet Isa (a.s.) passed through this desert with his disciples, he saw a herd of deers and they were weeping. Seeing this Prophet Isa (a.s.) sat down and his disciples sat around him.

Thus Isa (a.s.) cried and his disciples also cried even though they did not know why he had sat down and why he was crying. They asked: O spirit of Allah and His word, why did you cry? He asked: Do you know this land? They said: No, we don't. He said: It is the land where the son of Ahmad, the prophet of the last period of time and son of the Purified Batool (s.a.) who is an image of my respected mother, Maryam will be martyred and buried.

The dust of this land is purer than must because it is the burial ground of this oppressed martyr. And the essence of the prophets and his progeny is such. These deer talk me to me and they say that they graze on this land in devotion to the oppressed Imam as a result of which they feel secure over here. After that Isa (a.s.) split their droppings and smelt them and said: They smell of grass that grows here. O Lord, preserve these dropping in this state so that the father of the martyr may smell them and obtain comfort.

After that Amirul Momineen (a.s.) said: O Ibne Abbas, these droppings have remained till now and due to such along time they have become yellow. This place is Karb-o-bala. Then he said in a raised voice: O Isa bin Maryam, may Allah not bless the killers of Husain, those who help his enemies and those who did not help Husain.

After saying this Amirul Momineen (a.s.) wept much. I also began to weep. Finally the Imam fell down unconscious. On regaining consciousness he picked up some droppings and tied them in a corner of his shawl and told me also to pick up some. Then he said: O Ibne Abbas, when you see fresh blood flowing in them you should know that my son has been martyred in this land.

Ibne Abbas says: I used to take care of those dropping more than anything else and always carried them tied up in my sleeve. One day I was sleeping at home. When I awoke I saw that my sleeve was smeared with blood and blood was oozing from the droppings. I got up and began to lament.

I said to myself: The son of Allah's Messenger has been martyred and my master, Ali (a.s.) has not lied. He never informed me of something that never materialized because the Messenger of Allah (S) used to tell him many things which he did not tell others. When I emerged from the house I saw a dust storm enveloping the whole of Medina and nothing was visible.

As if it was a solar eclipse. The walls of Medina had turned red. It seemed as if blood had been sprinkled upon them. So I sat down and began to cry. I said: By Allah, Husain is martyred. At that moment I heard a call from unseen which was saying:

O progeny of the Messenger, be patient as the exhausted son of Batool, has been killed. And the trustworthy angel descended in lamentation of this oppressed martyr.

Then I heard him cry and I became very sad. I remembered that day it was the month of Mohurrum and the day of Ashura.

When the news of the martyrdom of Imam Husain (a.s.) reached Medina it was learnt that he had been martyred on that day only and those who were with him used to say: We also heard that same voice. But since we were in the battle we could not make out whose voice it was. We think it was Khizr. Bliss of God be on him and Husain; and may Allah curse those who are pleased at the handiwork of the killers of Husain."

It is mentioned in narrations that Hababa Walbiya met Ali Ibne Abi Talib (a.s.) and also other Imams

after him; and she lived till the time of Imam Ali Reza (a.s.) and no one denies her long lifespan. Then why should the longevity of the Qaim be denied?

It is narrated that Hababa al-Walbiya met Amirul Momineen (a.s.) and the Imams (a.s.) after him, and that she lived till the time of Imam Reza (a.s.) and no one has denied the long age of Hababa. Then how can they deny the long age of the Qaim?

1 - Narrated to us Ali bin Ahmad Daqqaq (r.a.) that he said: Narrated to us Muhammad bin Yaqoob: Narrated to us Ali bin Muhammad from Abi Ali Muhammad bin Ismail bin Musa bin Ja'far from Ahmad bin Qasim Ijli from Ahmad bin Yahya alias Kurd from Muhammad bin Khadai from Abdullah bin Ayyub from Abdullah bin Hisham from Abdul Kareem from Amr Khathami from Hababa Walbiya that she said:

"I saw Amirul Momineen (a.s.), peace be upon him, among [some of] the shurtatu 'l-khamis1, he had a two-pronged horsewhip with which he was tapping [the shoulders] of [some] fishmongers selling al-jarri, al-marmahi, and az-zimmar, saying to them: 'O sellers of [fish like] the monsters [musukh] of Banu Israel and [like] the army of Banu Marwan [Ibn al-Hakam].' Furat Ibn Ahnaf stood up before him, and said: 'O Amirul Momineen (a.s.), what is the army of Banu Marwan?' "[Hababa] said: "He said to him: '[This is a name I give] to groups who shave their beards and curl their moustaches and become monsters (musikhu).'2

I have not seen anyone speak in a more composed way then he [did then]. I followed him, and continued in his steps, till he sat down in the rahbah (open space) [facing] the mosque in Kufa]. Then I said to him: 'O Amirul Momineen (a.s.), what is the evidence of the Imamate, may Allah have mercy upon you?' "

She said: "He said: 'Give me that small stone,' and he pointed to a stone. I gave it to him, and he made an impression on it for me with his seal. Then he said to me: 'O Hababa. When someone claims the Imamate, if he can make an impression like the one you see, know that he is the Imam who must be obeyed. In nothing with the Imam wants [to do], will anything [he needs] be far from him.'"

She said: "Then I went away, and [later] Amirul Momineen (a.s.), peace be upon him, passed away. And I came to al-Hasan, peace be upon him, when he was sitting in the place [in the rahbah] of Amirul Momineen (a.s.), peace be upon him. They were asking him question. He said: 'O Hababa al-Walbiya!' I said: 'Yes, my Master.' He said: 'Give me what you have with you.' "She said: "I gave it to him and he made an impression on it as Amirul Momineen (a.s.), peace be upon him, had done."

She said: "Then I came up to al-Husayn, peace be upon him, who was in the mosque of the Messenger of Allah, may the blessing and peace of Allah be upon him and his descendants. He beckoned [me] to approach and greeted [me]. Then he said: 'With me is the evidence which proves what you want [to know]. Do you want [to know] the evidence for the Imamate?' I said: 'Yes, my master.' He said: 'Give

me what [you have] with you.' and I handed him the stone; he made an impression on it for me."

She said: "Then I came up to Ali Ibn al-Husain, peace be upon him, and I had reached such an old age that I trembled; I was then 113 years old. I saw him in Ruku and sujud, busy with worship. I had no hope [that he would show me] the sign. Then he pointed at me with his forefinger and my youth returned to me."

She said: "I said: 'O my Master, how much of the world has passed away, and how much remains?' He said: 'As for what has passed away, it can be told; but what remains cannot.' "She said: "Then he said to me: 'Give me what [you have] with you,' and I gave him the stone; he made the impression on it for me. Then I came to Abu Ja'far, peace be upon him, and he made the impression on it for me. Then I came to Abul-Hasan Musa, peace be upon him, and he made the impression on it for me. Then I came to ar-Reza, peace be upon him, and he made the impression on it for me."

Hababa lived nine months beyond this, according to what Abdullah Ibn Hisham has mentioned.

2 - Narrated to us Muhammad bin Muhammad bin Isaam (r.a.) that he said: Narrated to us Muhammad bin Yaqoob Kulaini that he said: Narrated to us Ali bin Muhammad that: Narrated to us Muhammad bin Ismail bin Musa bin Ja'far that: Narrated to me my father from his father Musa bin Ja'far from his father Ja'far bin Muhammad from his father Muhammad bin Ali (a.s.) that:

"When Imam Ali Ibne Husain (a.s.) prayed for Hababa Walbiya, Allah returned her youth and when he pointed to her with his finger she began to menstruate although she was 113 years old at that time."

The author says: When it is possible for Hababa Walbiya that Allah returns her youth due to the prayer of Imam Ali Ibne Husain (a.s.) when she was 113 years old and she lived for nine months after meeting Imam Ali Reza (a.s.) why is it not possible for Allah to keep the Qaim young and alive? And that He may keep him alive till he would fill the earth with justice and equity as it would be fraught with injustice and tyranny? In addition to this clear authentic traditions have been recorded from the Messenger of Allah (S) and the Holy Imams (a.s.) regarding the Qaim.

Our opponents also narrate about Abu Duniya Muammar Maghribi that his name was Ali bin Uthman bin Khattab bin Marra bin Muwayyad. At the time of the passing away of the Holy Prophet (S) his age was around three hundred years. After the Messenger of Allah (S) he served Amirul Momineen Ali Ibne Abi Talib (a.s.) and when the rulers of the time asked him the secret of his long age he said that he had drunk the elixir of life. He remained alive till the age of Muqtadar. Our opponents do not even accept his death. Then why do they deny the long lifespan of the Qaim?

1. A group from the companions of Amirul Momineen (a.s.) who pledged to fight with him to the death and not to give up till victory was obtained. It consisted of five or six thousand men, and was formed after the battle of Nahrawan. One of their commanders was Qays Ibn Saad Ibn 'Ubadah al-Ansari. They disbanded after the assassination of Amirul Momineen (a.s.) and the truce arranged by the Imam al-Hasan, peace be upon them both. (See al-Kishshi, pp.5-6, 103,110; al-Ikhtisas, p.2.)]

2. The custom of shaving the beard and curling the moustache belonged to the Persians. In contrast with this, the custom among the Arabs was to grow a long beard and trim the moustache. After the time of Amirul Momineen (a.s.), in the time of the descendants of Marwan Ibn al-Hakam (2/623-reigned 64/684-65/685), it became the custom among the court and the army to adopt the Persian style. Since the Arab style was recommended by the religion, the Persian fashion came to be thought of as a kind of religious monstrosity. Thus the fish are compared, as regards their monstrous form, with the "monsters" (musukh, pl. of mamsukh: turned monster) who adopted shaved beards. The hadith thus contains a prophecy by Amirul Momineen (a.s.), peace be upon him, to the effect that a style will be adopted.]

1 - Narrated to us Abu Saeed Abdullah bin Muhammad bin Abdul Wahab bin Nasr Sijzi that he said: Narrated to us Abu Bakr Muhammad bin Fath Raqqi and Abul Hasan Ali bin Hasan bin Ashki, son-in-law of Abu Bakr said:

"Once we met a person in Mecca who was from Maghrib. We had come to the House of Allah for Hajj along with a group of traditionalists and went to that person. It was three hundred and nine Hijra then. We saw that all the hairs of the head and beard of that person were black. However, he was a skeleton covered with skin like a dry water-bag. He was surrounded by his grandchildren and elderly people of his homeland.

They informed that they lived in the far most region of the north-west Afica near Bahirah Ulya. Those elderly persons testified and said: 'We have heard from our forefathers and they from their ancestors that they are watching this person who is called Abu Duniya Muammar whose name is Ali bin Uthman bin Khattab bin Marra bin Muwayyad from a long time. He is Hamadani and a resident of highland of Yemen.'

We asked that aged person, 'Have you seen Ali (a.s.)?' He pointed with his hand. His eyebrows were hanging in front of his eyes. When his eyes were opened, it appeared as if two lamps were lighted. He told us, 'I have seen him with these eyes of mine. I was his servant. I accompanied him in the Battle of Siffeen and this injury was caused by the leg of his mount.' We saw the mark of injury on his right eyebrow.

All the grandsons and other relatives of that elderly person surrounding him testified for his long life and said, 'We have seen him in the same state since the time we were born and began to understand things and we have heard the same from our forefathers also.'

When we talked to him, we came to know that he was not of unsound of mind and whatever was asked to him, he replied after thinking. We asked him about himself. He related, 'My father used to read ancient books and Sahaifs (scriptures).

Thus, he read about Aab-e-Hayat (Life-giving water) in one of the books that it is in darkness and whoever drinks this water will have a very long life. After reading this, he developed interest in visiting the darkness. We gathered essential items for the journey and took a few servants, milch camels and

camels as beast of burden and departed.

I was thirteen years old then. After continuous traveling, we reached darkness and entered the darkness. We traveled in it continuously for six days. We used to differentiate day and night by a faint light, which slightly reduced the darkness of night. After continuous travel, we descended between some mountains and valleys and my father went around searching for a spring of life everywhere. He had read that the spring of Aab-e-Hayat was at that spot.

We stayed at that place for a few days and the water we had with us was depleted. We lived on the milk of she-camel. If we had not the she-camels with us we would have died of thirst. My father continuously went about here and there in search of Spring of Life and he had ordered us to keep the fire burning so that the way remains visible and he does not have difficulty in reaching us.

We stayed there for five days and my father remained busy continuously searching but the spring was not found. At last, he gave up and intended to return. Our provisions for journey were exhausted. When servants feared for their lives, they insisted my father to move out of the darkness. One day, I came out of my caravan to relieve myself and went a little far away. Incidentally, I saw a spring, which had white and sweet water.

That spring was neither too small nor too big and was of medium size, which was gushing forth slowly. I went near it and drank two or three fistfuls of water, which was very sweet and tasty and cool. I came back running to my caravan and gave the good news to servants that I had found out a spring of water. They took along water-bags and came along with me. I did not realize at that time that my father was searching for a spring.

Instead I was happy that water was exhausted in our caravan and I found a spring. My father was not present at that time and had gone in search of the spring. We searched for that spring a lot but could not find it. The servants falsified me and said, 'You did not speak the truth.' When we returned to our camp, we saw that my father had also returned. I narrated the entire episode to him.

He said, 'My son, I bore all these calamities for the sake of this spring only but I could not find it and you found it. Now your life would be so long that you would become wary of living.' Eventually, we returned to our home. My father remained alive for a few years and passed away after that. May Allah be pleased with him.

When my age reached nearly thirty years, the Messenger of Allah (S) and two of his caliphs had passed away. When I came to Mecca during the last days of third caliphate, my heart was attracted to Ali among all the companions of Holy Prophet (S). Thus, I joined his service and was present along with him in all the battles. This is the mark of the injury caused to me in the Battle of Siffeen by the leg of his horse.

I continued to serve him after that also till he passed away. Then his children and household members insisted that I stay with them but I returned to my homeland. I set out for Hajj again during the time of

Bani Marwan and came back with my fellow countrymen. Whenever I go on a journey, the kings of western countries who know about my long life summon me to their court and ask me about my long life and what I had witnessed and experienced.

I wished that I perform Hajj for last time and as you see my grandsons gathered around me have brought me here."

Muammar Maghribi said: "My teeth fell two or three times and grew once again." We asked him, "Please narrate the traditions heard by you from The Commander of faithful, Ali Ibne Abi Talib (a.s.)." He said, "I had no interest or enthusiasm in seeking knowledge and his companions were seeking a lot of knowledge from him.

As I loved the master very much, I used to remain busy serving him. Then too, whatever I had heard from master, I narrated to knowledge-loving people of western countries, Egypt and Hijaz and all of them have passed away but these grandsons of mine have recorded them all. Then he took out a book and read aloud a few traditions from it (which are narrated below).

Narrated to us Abul Hasan Ali bin Uthman bin Khattab bin Murra bin Mazeed Hamadani famous as Abu Duniya Muammar Maghribi (May Allah be pleased with him in his life as well as after his demise):

Ali Ibne Abi Talib told me that the Messenger of Allah had said: "Whoever loves the people of Yemen loves me and whoever hates the people of Yemen hates me."

And Narrated to us Abu Duniya Muammar Maghribi that Ali Ibne Abi Talib (a.s.) narrated to him that Messenger of Allah (S) said:

"If someone helps a troubled person Allah will grant him ten rewards, forgive ten of his sins and increase his status by ten levels."

Then the Commander of faithful said that Holy Prophet (S) also said:

"If someone fulfills the wish of a brother-in-faith for the sake of Divine pleasure then it is as if he has served Almighty Allah for one thousand years and did not disobey Him even for a moment.

Narrated to us Abu Duniya Muammar Maghribi that he heard Ali Ibne Abi Talib saying:

"One day, the Messenger of Allah (S) was very hungry. He was in the house of Lady Fatima then. He told me, 'O Ali! Please lay the food.' When I laid the food, it comprised of a few loaves of bread and roasted meat."

Narrated to us Abu Duniya Muammar Maghribi that one day he heard the Commander of faithful say:

"I got twenty-five injuries on my body in the Battle of Khaiber. When I came to Holy Prophet (S) in this state, he saw me and started crying and applied his tears to my wounds and those injuries healed

immediately.

Narrated to us Abu Duniya Muammar Maghribi that Ali Ibne Abi Talib said that Holy Prophet (S) said:

“If a person recites Surah Ahad once, it is as if he has recited one-third of Holy Quran. If a person recites it twice, it is as if he has recited two-third of Holy Quran. If a person recites it thrice, it is as if he has recited the entire Holy Quran.”

Narrated to us Abu Duniya Muammar Maghribi that Ali Ibne Abi Talib said that Holy Prophet (S) said:

“One day I had taken my goats for grazing when a wolf came in front of me. I asked it, “What are you doing here?” It said, “What are you doing here?” I said, “I am flock-keeping here.” Then it went away.” Then, he said, “One day I was making my flock of goats drink water. Suddenly, a wolf came and caught hold of a goat and tore it. I caught hold of its neck, slaughtered it and took it in my custody.

Then I took it (slaughtered goat) to market and suddenly, three angels appeared in front of me viz. Jibraeel (a.s.), Mikaeel (a.s.) and the Angel of Death. When they saw me, they said, “He is Muhammad. Whom Allah has granted abundance.” They made me lie down and tore open my chest with a knife they were carrying and removed the heart from my chest, washed it with cool water they were carrying in a bowl so much that all the blood on my heart was cleansed.

Then they kept it back in my chest and moved their hand on it and my chest became normal by the order of Almighty Allah. I did not feel pain or hurt because of that knife. I came back to my foster-mother, Halima. She asked me, “Where are the animals?” When I narrated the entire incident to her, she said, “Very soon you would be given a high rank in Paradise.”

2. Narrated to us Abu Saeed Abdullah bin Muhammad bin Abdul Wahhab that he said: Mentioned Abu Bakr Muhammad bin Fatah Riqqi and Abul Hasan Ali bin Husain Ashki that:

“When the governor of Mecca came to know about Abu Duniya, he objected and told him, ‘You would compulsorily have to come along with me to Muqtadir in Baghdad. If he comes to know then he would be displeased with me for I let you go.’

The people of North-west Africa, Egypt and Syria who had come for Hajj said, ‘Please forgive him and do not take him on a journey because he is an old man and would not remain alive after bearing the difficulties.’ Then, his life was spared. Abu Saeed says, ‘If I would have gone for Hajj that year I would have surely met Abu Duniya.

His fame had spread in all cities and the narrators of Egypt, Syria, Baghdad etc. narrated traditions from him. I too was interested in meeting him and narrating traditions from him.’”

3. Narrated to me Abu Muhammad Hasan bin Muhammad bin Yahya bin Hasan bin Ja’far bin Abdullah bin Hasan bin Ali bin Husain bin Ali Ibne Abi Talib gave me the licensed narrate traditions which were

authentic and according to me, the tradition of Abu Abdillah Muhammad bin Hasan bin Ishaq bin Husain bin Musa bin Ja'far bin Muhammad bin Ali bin Husain bin Ali Ibne Abi Talib is correct.

He said that he performed Hajj in 313 A.H. and the same year the chamberlain of Muqtadir Billah, Nasr Qishwari had also come for Hajj. He was accompanied by Abdullah bin Hamadan whose agnomen is Abul Hijaa. We all reached Medina in the month of Zilqad and found an Egyptian caravan there.

Abu Bakr Muhammad bin Ali Maazrai was also present among them. He was accompanied by a person who was among the inhabitants of west about whom it came to be known that he had seen (one of) the companions of Holy Prophet (S). There was a large crowd of people who had come to see and meet him. People had surrounded him and looked at him with astonishment and touched him. Soon his soul was going to depart from his body because of crowd and pushing and pulling.

My paternal uncle, Abul Qasim Tahir bin Yahya (r.a.) ordered his slaves to disperse the crowd. Thus, slaves did as ordered and Muammar Maghribi was moved to the house of Ibne Abu Sahl Tifli. My uncle came there and permitted people to meet him one by one. Muammar Maghribi was accompanied by five persons who were sons of his sons. One of them was also an old man whose age was more than eighty years, about whom it came to be known that he was the grandson of Muammar Maghribi.

Another one was seventy years old and two more persons were of fifty or sixty years old who were his grandsons. The fifth one was seventeen years old who was his great grandson. There was no one younger than him. Muammar Maghribi did not appear more than thirty or forty years old. All the hairs of his head and beard were black and he was thin and slim, short in height and had small legs and flat cheeks.

Abu Muhammad Alawi says that this person named Ali bin Uthman bin Khattab bin Marrah bin Muwayyad narrated a few traditions to me, which I have written using the same words. When I looked carefully, I saw that the hair present between his lower lip and chin were white. After he had his meals, they used to turn black."

Abu Muhammad Alawi says: If prestigious people of Medina, a congregation of Pilgrims and many such persons would not have heard this tradition I too would not have narrated it. I have heard a few traditions from him in Medina and Mecca in the renowned house of Sahmiyyin, which is famous by the name Mukabbiriyah, which belongs to Ali bin Isa bin Jarrah and also in the tents of Qishwari and Mazrai near Baab-e-Safa.

Nasr Qishwari wanted to take along Muammar Maghribi and his children with him to Muqtadir in Baghdad. However, the people of Mecca came and said, "May Allah keep you safe! Among all the traditions, which have reached us through our ancestors, one of them says that if Muammar Maghribi enters Baghdad it would be destroyed and the kingdom would fall." Hearing this, he dropped the idea of taking him along and turned him towards western countries.

When we asked the chiefs of the people of North-west Africa and Egypt, they said, “We have heard the name of this person and name of his homeland, Tunjah from our ancestors and we have narrated many traditions from him in this book owned by us.

Abu Muhammad Alawi narrates that that elderly person, Ali bin Uthman Muammar Maghribi narrated about his first journey as follows: “My father and my paternal uncle took me along with an intention of performing Hajj and Ziyarat and set out from the Hadhramaut. They forgot the way during journey.

They could not find the way for three days and three nights. After traveling constantly, we got stuck in knolls of sand, which is called Ramal-e-Aalij and which is before Ramal-e-Iram Dhaatul Imad.

We were still involved in this difficulty and we saw large footprints. We followed those marks and reached a village. We saw that two persons were sitting near a well or a spring. As soon as they saw us, one of them got up, filled a bucket of water from the well, came to us and offered it to us.

My father said, “We would stay tonight at this well only and would do Iftar with it only.” Then that person came to my uncle and said, “Drink this water.” He too gave the same reply as my father. Then he offered the bucket to me and said, “Take this and drink water from it.” When I drank water from it, the person said, “Congratulations, you would meet Ali Ibne Abi Talib (a.s.).

When you meet him, say that Khizr and Ilyas have conveyed salutation to him and narrate this event to him. O son! You would remain alive for such a long period that you would meet Imam Qaim (a.t.f.s.) and Prophet Isa (a.s.). When you meet them, convey our salutation to them.” Then they asked me, “What relation do you have with these two persons?”

I said, “My father and my uncle.” They said, “Your uncle would not be able to reach Mecca but you and your father would reach. However, your father would pass away. You will get a long life. You would not be able to meet Holy Prophet (S) because he is going to pass away.”

I swear by God, after saying this, I don’t know where both of them disappeared – towards the heaven or inside the earth. Then we saw that there were neither any marks of footsteps nor a spring or water. We were surprised at this incident a lot. We all returned to Najran. My uncle fell ill and died over there. I and my father performed Hajj and went to Medina.

My father fell ill there and he willed to Ali Ibne Abi Talib (a.s.) about me and passed away. Ali (a.s.) brought me up. I was with the Commander of faithful Ali Ibne Abi Talib during the time of three caliphs and during the apparent caliphate of Ali (a.s.). Then Ibne Muljim martyred him. May Allah curse him.

When the house of Uthman was besieged, he called me and handed over a letter and a mount and asked me to take that letter to Ali (a.s.). Ali (a.s.) was in Medina at that time. He had gone to his lands. I took that letter and departed.

When I reached the wall of Abaya, I heard a voice reciting Holy Quran. I saw that Master Ali Ibne Abi

Talib was coming from Maqam-e-Yambu' reciting the verse of Holy Quran:

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ

"What! did you then think that We had created you in vain and that you shall not be returned to Us?"1

When he saw me, he said, "O Abu Duniya! How did you come here?" I said, "I have brought a letter given to me by Uthman." When Imam (a.s.) opened the letter, he found the following two lines quoted in it: "If I am worthy of being eaten up then please do eat me. Otherwise help me before I am torn apart."

After reading this letter, Imam said, "Lets go." However, when we reached Medina, Uthman was already murdered. He turned towards the walled garden of Bani Najjar. When people came to know about his arrival, they came running towards him. Before that, it appeared that people would pay allegiance to Talha but when they saw Imam (a.s.), they came running to his side like a flock of goats, which runs after being attacked by a wolf. First, Talha and then Zubair and then Muhajireen and Ansar paid allegiance. I was busy serving the Imam. I was present in the Battle of Jamal and Battle of Siffeen.

Once, the whip fell down from Imam's hand in Siffeen. I was standing on his right hand side. When I tried to bend and pick up the whip, I was struck on my eyebrow by the iron bridle and this injury was caused as a result. The Commander of faithful Ali Ibne Abi Talib (a.s.) called me and applied the wetness of his mouth on my injury and put a pinch of dust on it. I swear by God, my pain disappeared immediately because of its blessing.

I continued to serve the Imam (a.s.). Then I served Imam Hasan (a.s.) till he was injured in Hall of Madayn and came to Medina along with him. I remained busy in his service till Joada binte Ashath Ibne Qais Kindi (may Allah curse her) conspired with Muawiyah and martyred Imam Hasan (a.s.) by poisoning him.

Then I reached Kerbala along with Imam Husain (a.s.). When Imam Husain (a.s.) was martyred, I feared Banu Umayyah and escaped to Maghrib and now I am awaiting the reappearance of Imam-e-Qaim (a.t.f.s.) and emergence and descent of Prophet Isa (a.s.)."

Abu Muhammad Alawi narrates: I saw a strange thing that when he was narrating these events in the house of my uncle, Tahir bin Yahya, the hair between his lower lip and chin became red and then turned white. I had seen (earlier) that there was no white hair on his head and beard. When that elderly person saw my amazement, he said, "What are you looking at? It happens

whenever I am hungry; and when my stomach is full, these hair turn black." Eventually, my uncle ordered food and three trays full of food were brought. One of the trays was kept in front of Muammar

Maghribi and I joined him along with a few other persons. The other two trays were kept between rest of the people.

My uncle told people: “I have right upon you then why don’t you eat? Why do you make my food unlawful for yourselves?” Thus, some people ate food and some people did not. My uncle was sitting on the right hand side of Muammar Maghribi. He used to eat himself and forward it to him also. I saw that he ate food as much as a young man eats. I saw that the hair between his lower lip and chin were blackening. When he ate enough that his stomach was full, all his hairs became black.

4. Narrated to us Ali bin Uthman bin Khattab from Ali Ibne Abi Talib (a.s.) that the Messenger of Allah (S) said:

“Whoever loved the people of Yemen has loved me and whoever hates the people of Yemen has hated me.”

1. Surah Mominoon 23:115

Narrated to us Abu Saeed Abdullah bin Muhammad bin Abdul Wahhab Sajzi that he saw a text in a book written by his brother, Abul Hasan:

I have heard a scholar who used to read books narrating that Ubaid bin Sharyah lived for three hundred and fifty years. He had seen the sacred period of Holy Prophet (S) and accepted Islam. Then he remained alive after Holy Prophet’s (S) demise and met Muawiyah during the time he had power and rule. Muawiyah told him, “O Ubaid! Tell me, how was the time? What all did you hear and what all did you see?”

Ubaid said: “The time has not changed much. Day and night exist today as they used to do earlier. As people used to live and die earlier, they do it now also. Yes, people call their time bad. I have seen a person and have met him who lived for one thousand years and he told me that he has met a person who lived for two thousand years.”

“Whatever I have heard is that among kings of Hamiran there was a king who was one of the Shahs of Yemen was well-known by people in all the cities. He was called Dhu Sarah. He was made king in his youth. He used to treat his subjects with good character. He was kind to them. People used to obey him. He ruled for seven hundred years. Often he used to go for stroll or hunting along with his companions.

One day when he went for a stroll, he saw two snakes in the way. One of them was as white as silver and another as black as a coal. Both of them were fighting with each other. Black snake overpowered the white one and very soon white snake was going to die. The king killed the black snake and picked up the white one. He took it to a spring and made it drink water from there and it regained consciousness.

The king set it free and it crawled away. The king returned to his camp and came back to his palace in the evening. He went and sat alone in a room such that no one was allowed to come inside. Suddenly, he saw a youth whose handsomeness cannot be explained who stood there resting his hands on the door frame. The king was frightened and said, “Who are you and why have you come here when no one is permitted to come here?”

That youth answered, “O king! Do not fear. I am not a human being but a Jinn and I have to repay you for your nice behavior towards me.” The king said, “What good have I done to you?” He said, “Actually, I am that snake whose life was saved by you today and the snake you killed was my slave and he was betraying me. He had killed many of my family members.

Whenever he used to find someone alone, he used to kill him and you have killed my enemy and saved me. Thus, I want to give you something in return and want to thank you. O king! We are Jinn and not Al-jinn.” The king asked, “What is the difference between Jinn and Al-jinn?” The text ends here.

Narrated to us Ahmad bin Yahya Mukattib that: Abu Tayyab Ahmad bin Muhammad Warraq from Muhammad bin Hasan bin Duraid Azdi Omani in his narrations and books that we have found in other sources that:

“Rabi bin Zaba Fazari was also present in the delegation that went to Abdul Malik bin Marwan. He was one of the most aged persons. He was accompanied by his grandson, Wahab bin Abdullah bin Rabi who was very weak. His eyebrows hung in front of his eyes and he used to tie them on his forehead. When the chamberlain saw him, he thought that he was the weakest person and said, “First you please come inside.”

He came in with the support of his staff and stood with its support. His beard was so long that it reached his knees. When Abdul Malik saw him, he said, “O elderly person! Please sit down.” He said, “How can I sit when my grandfather is standing at the door.” Abdul Malik said, “Okay, so you are the grandson of Rabi bin Zaba.”

He said, “Yes, I am Wahab bin Abdullah bin Rabi.” Abdul Malik ordered his chamberlain to call Rabi. The chamberlain called out: “Who is Rabi?” Rabi came forward and said, “I am Rabi.” Then, he quickly entered the court and saluted. Abdul Malik told his courtiers, “Fie on you, he is younger than the two men. O Rabi! How did you pass your age and what all did you see?” Rabi said, “I am the one who said:

Know that I am one who hopes to live forever and eternally

My life and birth has seen many ages and understood them

I am Amr al-Qais, you certainly would have heard about it

Alas, alas, his life was prolonged.

Abdul Malik said, “I noticed words ‘and I was a child’ in your verses. He said, “And I had said:

When a person lives for two hundred years

His desires and youth disappears.

Abdul Malik said, “I also noticed words ‘when I was a boy’ in your verses. O Rabi! You have got best luck and now tell me about your life.” Then he said, “I spent two hundred years of my life in Fatara, between Prophet Muhammad (S) and Prophet Isa (a.s.). Then I spent one hundred and twenty years during the time of ignorance and then I lived for sixty years during the time of Islam.”

Abdul Malik said: Tell me about the persons of Quraish who have similar names. He said, “Ask me about anyone.” Abdul Malik said, “What kind of person was Abdullah bin Abbas?” He answered, “He possessed knowledge, understanding and benevolence and was serene and forbearing.”

He then asked, “Tell me about Abdullah bin Umar.” He replied, “He was possessor of knowledge and serenity. He was kind and controlled his anger and kept away from injustice.”

He asked, “Abdullah bin Ja’far?” He said, “He was like light and mild scent and softhearted and Muslims were not hurt by him.”

He was asked about Abdullah bin Zubair. He said, “He was such a mountain, from which rocks used to fall.” Abdul Malik said, “By God, how did you gain so much information?” He said, “Some of it was gained while staying close to them and most from reports I received about them.”

Narrated to us Ahmad bin Yahya Mukattib (r.a.): Narrated to us Abu Tayyab Ahmad bin Muhammad Warraq from Muhammad bin Hasan bin Duraid Azdi Omani from Ahmad bin Isa Abu Bashir Aqili from Abu Hatim from Abu Qubaisah from Ibne Kalbi from his father who heard from the elders of Bajila that:

“They had not seen anyone more courteous, dignified and handsome (than Shaqul Kahin). They have informed that Shaqul Kahin lived for three hundred years. When the time of his death arrived, the people of his community gathered around him and said, “Please give us some advice because now your last moments have arrived.”

He said, “O people! All of you remain united. Do not break relations and remain ahead of one another and do not remain behind. Behave nicely with your relatives. Fulfill your duties. Appoint an intelligent man as your leader. Honor one who is going to provide salvation. Respect elders. Disgrace the wicked. Remain forbearing during the time of seriousness. Do not destroy your good deeds with ostentation.

After you overpower your enemy, forgive him. When you are wary, sign a peace treaty and when you

are deceived, do a favor. Obey elders and be the first to invite towards goodness in case of enmity because reaching the end in enmity is such an injury, which is difficult to be healed. Do not taunt anyone's relation.

Do not point out the faults of others. Do not marry your daughters with one who is not your equal because it is great mistake and a cause of disgrace. Behave softly because oppressiveness leads to disgrace and earns condemnation. Remaining patient is more profitable than taking revenge. Satisfaction is the greatest wealth.

People are slaves of pride and avariciousness. Destruction sits along with them. Their mounts are souls of a being, which would make them cry and ashamed. They are such examples whose sleepy eyes have the hope of gaining wealth and fear (of destruction) of their wealth."

Then he said, "What kind of advice is this? That is full of sweetness and eloquence when it should have been very strict and strong and the mine of advice is not common for all." Then he died.

The author says: Our opponents narrate many such traditions and prove their truthfulness. They also narrate a tradition about Shaddad bin Aad bin Iram that he lived for nine hundred years. Also, they narrate characteristics of his paradise that it is on this earth but hidden from the eyes of people. They reject Qaim of progeny of Muhammad (a.t.f.s.) only because of their hatred towards right and rightful people and they reject the traditions narrated about him.

Shaddad bin Aad bin Iram and his paradise. Like which nothing was ever made on this earth.

1 – Informed us Muhammad bin Harun Zanjani through what he wrote to us that: Narrated to us Maaz Abu Muthanna Anbari: Narrated to us Abdullah bin Muhammad bin Asma: Narrated to us Juwairiya from Sufyan from Mansur from Abi Wael that he said:

"A man called Abdullah bin Qalabah set out in search of his lost camel. He was searching it in the desert and wilderness of Aden. He saw a city in those wildernesses, which was surrounded by a city–wall on all four sides and had many palaces and countless flags. He thought that the city would be inhabited and went there to enquire about his camel but he did not see anyone entering or leaving the city.

He reached near the city, got down from his camel and tied it on one side, unsheathed his sword and entered the city through its gate. He saw two more large gates such that no one would have seen gates as large as and as high as those. The wood of those doors was fragrant and was studded with saffron and red rubies, whose light had illuminated all the houses.

He was surprised on seeing this. Then he opened one of the doors and entered. There was a city inside it, which was matchless and unique. He saw such palaces standing, whose pillars were made of emerald and ruby. There were windows in every palace and every window had another window above it. All of

them were made from gold, silver, pearls, ruby and emerald.

The doors of those palaces were like the gates of city, whose wood was fragrant and were decorated with rubies. The flooring of those palaces was made from the balls of pearls, musk and saffron. When he saw those buildings, he did not find anyone there and became frightened. There were flower-beds on all four sides of those palaces.

Trees were planted in them and fruits were hanging from the trees. Streams were flowing beneath them. He thought that it is the same paradise, which Allah has promised for His virtuous servants. He thanked God for making him enter Paradise in the world itself.

Then he picked up small bottles containing pearls, musk and saffron as much as he could. However, he could not remove even a single emerald or ruby because they were strongly fitted on walls and door and balls containing pearls, musk and saffron were spread in palaces and rooms like sand. He collected as much as he could and then came out, mounted his camel and reached Yemen from the way he had come.

There he showed those balls of pearls, saffron and musk and narrated whatever he had seen. He sold the pearls, which had turned saffron and changed because of ravages of time. This news spread and when it reached Muawiyah bin Abi Sufyan, he sent a messenger to the governor of Sanaa and summoned that person. Thus, the person went to Muawiyah. He enquired about that city in private and asked what he had seen in it. He narrated the entire incident to him and showed him the pearls, musk and saffron he had picked up from there and said, “By God, even Sulaiman bin Dawood did not have such a city.”

Muawiyah called Kaabul Ahbar and said, “O Abu Ishaq! Have you received the information about a city in this world, which is made of gold and silver? Its pillars are made of rubies and emerald and its palaces and windows are made of pearls. Its flower-beds have trees and streams flow beneath them?”

Kaab said, “Yes, such a city was built by Shaddad bin Aad. It is Iram Dhatul Imad, which was praised by Almighty Allah and He says in the book revealed on His Messenger (S) that nothing was created like that.”

Muawiyah said, “Tell me about it.” Kaab said, “There was a person called Aad-e-Ula and he was not from Aad, the community of Prophet Hud (a.s.). He had two sons – Shadeed and Shaddad. When Aad died, both of his sons became kings and came to power so much that everyone in the east and west started obeying them. Shadeed died first and Shaddad became the king undisputedly.

He loved books very much. When he used to hear about Paradise that there would be buildings made of rubies, emerald and pearls, he wished that he too would make such a paradise like that in this world against God. He appointed one hundred persons for his work and appointed one thousand people to help each one of them and ordered: “Look for the best and wide ground and make a city of gold, silver,

rubies, emerald and pearls for me in it and make the pillars from emerald.

Make its pillars from emerald. Construct palaces in it and make windows in them and construct more windows above the existing ones. Plant trees of different fruits below those palaces and make streams flow beneath the trees as I have read in books about the features of Paradise. I want to construct a city like that in this world.

Those people said, “From where will we get so many jewels and gold and silver to make a city with them as wished by you? Shaddad said, “Maybe you people don’t know that all the countries of world are under my control.” The people said, “Yes, we know that.” He said, “Go and appoint a group on every mine of gold, silver and jewels so that they collect as much as you want. Also, get the gold and silver from people as much as they have.”

Thus, letters were written to the sovereigns of the east and west and they collected jewels for ten years. Then the city was constructed in three hundred years. Shaddad lived for nine hundred years. People informed him that they had completed the construction of Paradise. He ordered, “Construct a boundary on all four sides of it and build a thousand palaces around that boundary and fix a thousand flags near each palace because each palace would be occupied by one of my viziers. Hence, go back and complete this work.”

Hearing this, those people came back and constructed as they were ordered and informed him. Now, when he ordered people to make preparations to go to Iram Dhatul Imad, people collected belongings for the journey for ten years.

Then, the king departed with an intention of visiting Iram. When he reached near that paradise and the journey of only a day and night was left, Lord of worlds sent a voice on him and his companions and all of them died after hearing it. Neither he could enter Iram nor could any of his companions do so. It is a characteristic of that Iram that a city could not be created like that one.

Also, I have noted this fact in books that a person would go to that Iram. He would see it and narrate it to the people but the people would not believe him. However, faithful people would enter it during the last age.”

The author says: If it is permissible for a paradise made on earth to remain hidden from the eyes of people and no one can find it out and even though its location is unknown, people believe in it on the basis of traditions then why don’t they accept the occultation of Qaim (a.t.f.s.) on the basis of traditions? Also if it is acceptable that Shaddad bin Aad lived for nine hundred years then why is the long life of Imam Qaim (a.t.f.s.) objected to?

The narration about Shaddad bin Aad is reported by Abu Wael and reports about the Qaim (a.t.f.s.) are narrated from Prophets (a.s.) and Imams (a.s.). Thus, it is mere rejection of truth.

I have seen in Kitab Muammareen, in which it is narrated from Hisham bin Saeed Rihal: I saw a stone in Alexandria, on which it was inscribed “I am Shaddad bin Aad” who constructed Iram Dhatul Imad such that no city was constructed like it.

I trained many armies and leveled many battlefields with the power of my arms and constructed Palaces of Iram when there was no old age and death and stones were as soft as flowers. Also, I threw a lot of wealth whose quantity reached twelve storeys in sea and no one would be able to remove it but the Ummah of (Prophet) Muhammad (S) will bring it out.

Aus bin Rabiah bin Kaab bin Umayyah al-Astami lived for two hundred years and composed the following verses:

I lived so much that my family members became wary Of my living with them and my long life And it is justice that apart from two hundred years The fourteen years, which were spent Making one wary of life and every morning Is followed by night My bones had left the flesh like Rahib (his bones) And my heart accepted it.

Abu Zubaida whose name was Badr bin Hurmula was a Christian and he lived for one hundred and fifty years.

Nasr bin Duhman bin (Basar bin Bakr bin) Sulaiman bin Ashja’ bin Reeth bin Ghatfan lived for one hundred and ninety years and all his teeth fell and all his hair turned white and he became unsound of mind. When his community needed his advice in one of the matters, they prayed to Allah to restore his mind and youth. Allah accepted their supplication and granted him mind and youth and all of his hairs turned black.

Thus, Musallama bin Kharshab Anmari told Anmar bin Bagheez (about this) and it is said that Ayaz Mardas Salami said:

Nasr bin Duhman’s life was like a hundred year old camel, which he lived His posture was straightened and his body accepted it And the whiteness of his hair was changed to black for ninety more years And his youth began once again after he had lost it His also regained his sense Even though he had lost it but he died in spite of all these things.

Suwaid bin Hadhdhaq Abadi lived for two hundred years.

Ja’sham bin Auf bin Hudhaimah lived for a long period and composed the following verses:

Till when would Ja’tham have lived among alive? Who neither had anyone to support him and nor was he rich Alas, there is not medicine for death.

Thalaba bin Kaab bin Zaid bin Abdul Ash-hal Ausi lived for two hundred years and composed the following verses:

I spent life with many groups But all of them went away. They became so silent That when I call them, they don't respond Thus, my life was lengthened too much for me after them Hence, I used to sit in a corner of my house whole day And spent those days wishing for death.

Rida-ah bin Kaab bin Dhahl bin Qais Nakh-I' lived for three hundred years and composed the following verses:

And it did not remain, alas, what an infamy I am neither the father of sons nor of daughters Nor am I a barren woman for whom there is no sleep But the dead are counted daily Is there anyone who would buy my life and I would sell it to him?

Adi bin Hatim Tai lived for one hundred and twenty years.

Ammabaat bin Qais bin Harith bin Shaiban Kindi lived for a hundred and sixty years.

Umair bin Hajir bin Umair bin Abdul Azza bin Qumair lived for one hundred and seventy years and composed the following verses:

I got involved and the time destroyed me and I received Hundred more years of life and ten more years after that And I have become like a chick that I am neither included among dead, Which would have ended my problems nor am I included among alive to give order I spent a long period of my life with the people of my tribe Now I am like a dead for them who is heading to his grave.

A'rraam bin Mundhar bin Zubaid bin Qais bin Haritha bin Laam lived for a long period during the time of ignorance and saw the time of Umar bin Abdul Aziz and met him. When his cloak used to fall, his ribs were visible one above the other. Hence, he asked, "What did you get?" He recited the following lines in reply:

And I swear by Allah that I don't know whether I Have seen the people of the time of Dhulqarnain and thought that I am older than them When you will remove my shirt so that You would see the chest, which neither has flesh nor blood.

Saif bin Wahab bin Judhaimah Taai lived for two hundred years and composed the following verses:

Know that very soon I am going away And don't think I am a liar Whichever cloak I wore was thus, destroyed And the controlling power saw me And warded off the enemy and benefited his friend so that someone may live with him.

Irtaah bin Dush-habah Muzni lived for one hundred and twenty years. His agnomen was Abu Waleed. Abdul Malik bin Marwan told him, "O Irtah! Is something left from your verses? He replied, "O Amirul Momineen! I do not drink wine nor do I sing nor get angry while the poets who come to me do not have these characteristics. Then I said:

I showed man that nights eat him up Like earth eats up the fragments of iron And when death arrived The life of Adam's son did not remain even for a moment And know it that it would come back again in order to Complete the offering of Abu Waleed.

Abdul Malik was taken aback. He said, "O Irtah!" Then Irtah said, "O Amirul Momineen! My agnomen is Abu Waleed."

Also Ubaid bin Abras lived for three hundred years and composed the following verses:

I was destroyed and the time destroyed me And my example is like Banu Naa'th and like the polestar.

Then Numan bin Mundhir arrested him and killed him on the day he was angry.

Also Shuraih bin Hani lived for one hundred and twenty years till he was killed during the time of Hajjaj bin Yusuf. He composed the following verses about his weakness and old age:

I became aged and continued to bear the sufferings of old age And I spent a long period among polytheists Then I saw the time of prophet who was a warner And after that I saw Siddique and Farooq also And I also saw the day of Mehran and Shushtar And the gatherings of Siffeen and Nahrawan

Alas, I am sad about this long life.

Also, a person from Bani Z'abbah who was called Majaah' bin Sabaa' Z'abbi lived for a long time and composed the following verses:

I went around the earth many times

I became weak and wished that I should have died

And I was destroyed and if day

And night are destroyed then they come back

And a month comes after a month

And a year comes after every year.

Luqman1 Aadi, the elder lived for five hundred years. Umar lived for seven Unsurs; and every Unsur consists of eighty years. He was included in the delegation of the community of Aad, which had gone to Haram to pray for rain. He used to keep a female young one of a vulture on the mountain, which was his actual home till the vulture remained alive. After that he used to catch another one and bring it up till nothing remained of it and his life was very long. Thus, it is said about him that he lived till now without having anything.

Also, many famous poems are quoted from him. He was granted strength and sharp hearing sense and

sight, which was necessary for him and he has narrated a number of traditions.

Zuhair bin Junaab bin Hubal bin Abdullah bin Kunana bin Bakr bin Auf bin Uzrah bin Zaidullah bin Rufaidah bin Thaur bin Kalb Kalbi lived for three hundred years.

Maziqiyyah whose name was Umar bin Aamir was like water from the sky. He used to spread life wherever he went. He was called Maziqiyyah because he lived for eight hundred years. He was a common man for four hundred years and ruled for four hundred years. He used to wear two suits everyday and then tear them so that no one reuses it.

Hubal bin Abdullah bin Kananah lived for six hundred years.

Abu Tahaman lived for one hundred and fifty years.

Mutasawwaghar bin Rabia'h bin Ka'ab bin Zaid Munah bin Tameem lived for three hundred years. He saw the time of Islam but did not accept Islam. The verses quoted from him are famous.

Duwaid bin Zaid bin Nahd lived for four hundred and fifty years. He said:

The time surrounded me

And the time is such that if someone makes something then it destroys it

Whoever is corrected today, it defaces him tomorrow.

When the time of his death arrived, he called all his children and willed them: "Do bad to people and do not accept their apology and do not accept their revenge."

Rabi bin Zaba bin Wahab bin Bagheez bin Malik bin Saad bin Adi bin Fuzara lived for two hundred and forty years. He saw the time of Islam but did not accept Islam.

Maadi Karb Hameeri from the progeny of Dhi Yazn lived for two hundred and fifty years.

Also Sharyah bin Abdullah Jofi lived for three hundred years. Thus, he came to Umar bin Khattab in Medina and said, "I have seen in this desert, in which you are that the people of my community read your testimony i.e. Laa ilaaha illallaah. He was accompanied by his son at that time who stumbled as he walked. He had become very old.

He was told, "O Sharyah! Your son has become old and you are still alive." He replied, "I swear by God, I had married his mother when I was seventy years old. However, this wife of mine was very chaste and loyal. Whenever I was happy, she used to treat me so that my eyes used to become cool and if I was upset she used to coax and make me happy.

However, this son of mine has married a woman who is very immodest and evil-doer. Whenever he is

happy, she troubles him so much that he becomes unhappy and if he is sad she abuses so much that he approaches his death.

Narrated to us Abu Saeed Abdullah bin Muhammad bin Abdul Wahhab bin Nasr Sajzi from Abul Hasan bin Muhammad bin Abdullah bin Hamza bin Zaid She'rani who was from the progeny of Ammar bin Yasir that Abul Qasim Muhammad bin Qasim Misri narrated that:

"The treasures of Egypt opened for Abu al-Jaish Hamaduyah bin Ahmad bin Tuloon so much that they had not opened for anyone else. When he intended to raze the pyramids of Egypt, his trustworthy advisers advised him not to do so but he did not listen and appointed one hundred laborers for this work who continued to dig the area around it for one year but could not find a way and when they intended to return without any hope, they saw a hole.

Hence, they estimated that it was the same door and opened it through its mechanism. (Muhammad bin Muzaffar says that they saw a foundation behind that, which was very strong. They removed and cleansed it.) It contained an inscription in Greek. All the wise and people from all the religions of Egypt were called to read that inscription but no one was successful in reading it.

There was a person called Abu Abdullah Madini who was one of the great scholars of the world. He told Abu al-Jaish Hamaduyah bin Ahmad, "I know an Ethiopian Bishop whose age is three hundred and sixty years now and he knows this writing. He had tried to teach this writing to me also but I loved Arabic more and hence, I could not learn it.

That person is alive even today." Eventually, Abu al-Jaish Hamaduyah wrote a letter to the Shah of Ethiopia to send that Bishop to him. The Shah of Ethiopia wrote a letter in reply: the Bishop has grown very old and has become used to the environment of this place. If he leaves this environment and goes to another place then there is a risk that the environment will not be suitable for him there and he would die. Also, he can no longer bear long journeys.

His presence is a cause of honor, joy and tranquility for us. Therefore, if you want him to read something or explain or to answer your questions then write and send them here." Hence, that marble slab was kept in a tray and sent to the city of Aswan. Then it was sent to Ethiopia from Aswan, which was near it. When that piece reached Ethiopia, the Bishop read it and translated it into Ethiopian language. It was then translated into Arabic from Ethiopian. It was written as follows in it:

"I am Rayyan bin Dumagh." Abdullah Madini asked the Bishop who that person was. He replied, "He was the father of king Aziz of Egypt during the time of Prophet Yusuf (a.s.) whose name was Waleed bin Rayyan bin Dumagh. The Aziz of Egypt lived for seven hundred years. His father Rayyan lived for one thousand and a hundred years and Dumagh lived for three hundred years. In short, it was inscribed as follows:

"I am Rayyan bin Dumagh who had set out to know where river Nile originated from because I was not

aware of its origin. I was accompanied by four thousand people and I continued to travel for eighty months and I reached darkness and the ocean. I saw that river Nile cut that encircling ocean and crossed it. There was no way for me to cross the river and only one person was left with me out of four thousand. I feared that my rule would come to an end and hence, I returned to Egypt. Then I constructed many pyramids and cellars. I also constructed two such pyramids, in which I kept all my treasures safely and I have composed the following verses about it:

My knowledge consists of that which exists And my I don't have knowledge of unseen and Allah knows better And provided firmness in creation of a thing, which required it I strengthened and Allah is the Most Powerful and Wisest Thus, I tried to find out the origin of River Nile, I became wary and man is wary I spent eighty months in journey Even though I was surrounded by the people Bani Hajar and a very huge army Till the point we had left behind all men and Jinn And I came face to face with a dark river Thus, I accepted that there is no stage after this For any person who dares before or after me.

Then I returned to my country and stayed there Sometimes in calamities and sometimes with bounties I am the owner of all pyramids of Egypt And of all the earthen utensils and I am one who initiated I have left in it signs of my craftsmanship and wisdom And handed over to the time which would neither get torn or destroyed And it has many treasures and strange things And this act is a cause of bitterness and disappointment for the time.

My locks will be opened and my strange things will come out In the hands of a friend of Lord, which would shine like a star during the last age His actions will be seen around the House of Allah And he will reach the peak and then it would be a time of peace and harmony Eight and nine and two and four And other ninety or nine will be killed or taken captives.

Then there would be clashes for ninety-nine years And all signs of mine would come into their hands and will be destroyed All my treasures will come out However I see that blood would be shed because of this I have written my words on rocks They would remain and would then be destroyed and will then become extinct.

After looking at this inscription, Abu Jaish Hamaduya bin Ahmad said, "This is a thing, which would be used by Qaim of progeny of Muhammad (S). Then that marble slab was kept back in its place.

A year later, Abu Jaish was killed in the state of intoxication on his bed by his slaves. It was known after this incident when pyramids were constructed and by whom and it is one of the most authentic narrations about Nile and pyramids.

Zabira bin (Saeed bin) Saad bin Sahm Qarshi lived for a hundred and eighty years. He lived during the time of Islam also. His death was accidental.

Lubaid bin Rabia Ja'fari lived for a hundred and forty years and lived during the time of Islam and accepted it. When he was of seventy years, he composed the following verses:

As if I have spent seventy years And took the cloak off my shoulders This soul is crying and complaining to me That I lifted you for seven years more than seventy years If you complete three more years then you would get a wish And eighty years will be completed after those three years

When he was ninety, he composed the following verses:

As if I have completed ninety years now Thus, I have taken off the bridle of life along with it The daughters of the time attack me from unknown place However, I am injured with something other than arrows When he completed one hundred and ten years, he wrote: A person who lived for a hundred years and completed ten more years after that Then what is missing in his age?

When he completed one hundred and twenty years, he wrote:

I spent a long life before I fell ill But there is no place for this adamant soul

When he was a hundred and forty, he composed the following verses:

Now I am fed up with life and its length And with the question of people, “Lubaid, how are you?” Men were overcome but you did not lose That lengthy period, which will be forever and elongated

If a day comes for me and a night after that

Then both of them come once again after they have passed.

When he was in his final moments, he willed to his son, “Your father will not only die but will be destroyed. Thus, when your father’s soul is captured, close his eyes, make him face Qibla and wrap him in his clothes and tell everyone strictly that they should not cry or shout. Then prepare nice food in the large vessel, in which I used to feast and send it to those people in mosque who have mourned for me. Make the people eat it after the Imam completes prayer with salutation. When they have finished eating, tell them that their brother Lubaid has died and request them to attend my funeral and that Almighty Allah has captured my soul.” Then he recited following verses:

“When you bury your father, put some wood and wet sand on him And use such strong planks that uninvited guests do not manage to make nests inside And it is certain that the face would become like fine sand although it is unbelievable.”

There is another tradition that Lubaid had taken oath that when northern wind blows, he would slaughter some camels and fill them in a large vessel and invite everyone for feast.

When Walid bin Uqbah bin Abi Muit became the governor of Kufa, he delivered a sermon and said after praising and glorifying Allah, “O people! You know about Lubaid bin Rabia Ja’fari and his courtesy and helpfulness and you also know that he had taken oath that whenever northern wind blows, he would slaughter a few camels. Hence it is your duty that to help him for his courtesy.” Saying this, he got down

from the pulpit and sent five camels and wrote the following verses to Lubaid:

I see that when Abi Aqeel Lubaid's northern wind blows

The butchers sharpen their knives

He is a Ja'fari who is very tall and has broad chest He is generous like his lineage and like a sharp sword And these virtues are present in Ja'fari sons also As if there is dearth of wealth for him.

It is said that Walid had send twenty camels. When Lubaid read those verses, he said, "May Allah give ten rewards to Amir for this. Probably, he does not know that I have stopped composing verses." Then, Lubaid called his five year old daughter and said, "Reply these verses of Amir." The girl thought for a while and then recited the following verses:

Now, whenever Abu Aqeel's northern wind blows We would remember Walid A tall one with broad chest And one who is related to Abdush Shams He helped Lubaid like long ropes, like a caravan of camels On which the people of Bani Haam are mounted O Abu Wahab (Walid)! May God reward you for it We have slaughtered the camels gifted by you and Please be generous another time also because a generous is one who Is generous again and again and our oath is fulfilled again and again.

Lubaid (after hearing these verses) said, "O daughter! You have quoted very nice verses but you should not have asked for anything in them." She replied, "A king never gets angry when asked for something." Lubaid said, "Then you are a very good poet."

Dhul Asba Adwani whose name was Harthan bin al-Harith bin Muharrith bin Rabia bin Hubairah bin Thalaba bin Zarb bin Uthman lived for three hundred years.

Ja'far bin Qabt lived for three hundred years and lived during the time of Islam.

Aamir bin Zarb Adwani lived for three hundred years

Muhassin bin Utbaan bin Zaalim bin Amr bin Qatiah bin Harith bin Salama bin Mazin Zubaidi lived for two hundred and fifty years and composed the following verses:

Beware, O Muslim (community)! I am not from you

I am such a man whose strength is hungry

When I was challenged by two persons, I told them to come

They said, "Every person who is challenged, displays his strengths

Beware, O (Bani) Muslim! My life has made me wary

And trade and traveling for it has made me weak

I have become a burden for my house because of illness and weakness

And every stranger and relative has become wary of me

This time and days are like a table with food laid on it

Which has a part for every hungry person.

Auf bin Kunana bin Auf bin Uzrah bin Zaid bin Thaur bin Kalb lived for three hundred years. When his final moments arrived, he gathered his children and willed:

“Fear Allah, do not mourn or grieve (for loss of wealth). Keep away from distrust. Do not disturb wild animals otherwise all of them will come out of their shelters and you will be disgraced. Do not hurt people and live with peace and harmony. Do not ask excessive questions so that people do not consider you a burden. Do not speak except truth so that people praise you. Treat people with love so that their hearts become spacious for you. Do not deprive people of benefiting from you.

Otherwise, their hearts will become full of complaints for you and include yourselves among those who give gifts to their children secretly. Do not spend much time with people lest you would be considered lowly. Be patient during the time of difficulty and make the time wear its clothes. Certainly speaking nice with difficulty is better than speaking bad with ease.

Bow in front of the person who bows in front of you, for people come closer because of love. If someone expresses hatred and dislike do not move away from promise and commitment. If someone seeks excuse from you, accept his excuse. Keep your promises and do not break them. Lift your status by keeping away from falsehood because human misfortune is in falsehood and speaking against the will. Do not express your helplessness to people. Otherwise, you will lose respect in their eyes. Fear poverty because it is a disgrace.

Treat your equals honorably and wish that you are uplifted. The beauty of women should not separate you from healthy lineage and involve you in worry because marriage with virtuous women is a cause of respect and honor. Bow down while meeting your community. Do not betray them and do not show indifference in a matter, in which they are united because opposition is against obedience of a leader. First do good to your people and then to others and do not fear the wishes of your near and dear ones because it is a cause of extinguishment of fire of hard work and non-fulfillment of duties.

And leave the one who sleeps and become their helpers during the time of their difficulties and pains so that you will conquer and fear from asking that, whose benefits did not reach them. Treat your neighbors with respect who comes to you with freshness. Give preference to the right of weak over your right. Tolerate fools so that your sorrow and grief is reduced. Keep away from groupism because it is a disgrace.

Do not trouble yourself more than your capacity except during the time of difficulty so that your are not

condemned for inspite of your helplessness; and you should have such a strength, which is better than supporting them through apologies in the state of helplessness (i.e. you should assist them before it is time to seek forgiveness) and make effort and do not be sluggish because effort keeps away from poverty and helplessness.

You all should shout one slogan because it is a cause of respect and keep your edges sharpened. Do not pay attention to disrespectful people nor bring them near you and do not meet wicked people because you will be hurt by them. Do not be jealous among yourselves else you will be destroyed. Miserliness is a disease. Keep away from it.

Elevate your status through generosity, kindness and by respecting the purity of excellent people. Spend and gain love. Take care of knowledge and respect of knowledgeable and excellent persons. Benefit from the experience of the experienced persons. They would not stop you even from a smallest deed, which contains reward and do not consider people lowly.

Otherwise the same would be returned to you because a person is judged by the purity of his heart and purity of his tongue and when you are involved in fear of something then it is necessary for you to be steadfast instead of hurrying up.

Also, see to it that you make your place near rulers through love because whoever tried to disrespect them was disrespected himself and whoever elevated them was elevated. Show courtesy because eyes are pointing you out. Show humility with dignity to people so that your Lord likes you." Then he said:

"And every intelligent and shrewd will not advise you

Nor every advisor is intelligent

However, if both things are collected in one person Then it is necessary for you to obey him."

Saifi bin Riyah bin Aktham who was from the progeny of Asad bin Amr bin Tameem, lived for two hundred and seventy years. He used to say, "Your brother is under your control in all circumstances except during the time of war because when a man picks up a weapon, he cannot be controlled by anyone. Sword is the best advisor.

Avoiding pride keeps praises alive. The greatest punishment is that given to a traitor. The mischief of help is injustice. The worst character is one, which is troublesome and bad manners are cause of increasing displeasure." Then he hit his staff on ground and recited the following verses:

It is necessary for a destroyed person that he realizes his faults before his death comes

And human beings got knowledge so that they understand everything.

Imad bin Shaddad Yarbui' lived for a hundred and fifty years.

Aktham bin Saifi from the progeny of Asad bin Amr bin Tameem lived for three hundred and sixty years. Some say that he lived for one hundred and ninety years. He saw the time of Islam. There is difference of opinion whether he accepted Islam or not. Most people say that he did not accept Islam. He said about this:

Certainly, a man should spend ninety years of life

If it is extended by hundred more years then an ignorant (person) does not become wary of life

If six and four are subtracted from two hundred then one hundred and ninety would remain

It is when nights are also counted.

Muhammad bin Salama says, "When Aktham wanted to accept Islam, his son made him die out of thirst. Also, I have heard that this verse was revealed for him:

وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرَاغَمًا كَثِيرًا وَسَعَةً ۚ وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ

"***And whoever flies in Allah's way, he will find in the earth many a place of refuge and abundant resources, and whoever goes forth from his house flying to Allah and His Apostle, and then death overtakes him, his reward is indeed with Allah."***

There was no one wiser than him among the people of Arabia. When he got the news of annunciation of apostleship of the Messenger of Allah (S), he sent his son Halees to Prophet (S) and said, "O son! I want to give you some advices. You should follow after you depart till your return to me.

Try your luck in the month of Rajab. Then try to make it lawful so that it becomes lawful because of you because unlawful is illegal for oneself but also for one's acquaintances. During this journey, you should stay with the person who is most respectful, in whichever tribe you happen to pass by.

Maintain your relations with noble persons. Keep away from disgraced ones because if they would not have been disgraced then they would have been respected in their community and when you approach that person then first of all, I am aware of him and his family as he belongs to one of the most honored households of Quraish. You should keep two things in mind. Even if he desires kingdom, you should honor him and stand in front of him.

Do not sit unless he asks you to do so. In this way, you would not be hurt by him and you will be benefited by him and if he is really a prophet then Allah would not like misbehaving with him. You would find that all his matters are right and you would find humility in him. He would be an obedient one of his

Lord. Bow down when you meet him and do not say anything except what I have ordered you. Remember whatever I have told you and follow it.

Then he handed over a letter addressed to the Holy Prophet (S) to his son, which contained the following text: In the name of Allah, this letter is from a servant to another servant. I got the news of you apostleship but I don't know the truth. If you have seen something then show me and if you have received knowledge then give it to me also and include me in your treasury. Wassalaam.

Holy Prophet (S) replied this letter as follows: From Muhammad, the Messenger of Allah (S) to Aktham bin Saifi. I thank Allah that he ordered me to say 'There is no God except Allah' and order others to do so. All creatures are created by Allah and every order belongs to Allah. Only He gives life and only He gives death.

Only He will assemble people and we have to return only to Him. I have been sent to teach you people the manners of messengers and you would certainly be asked about the great news and that great news would be known soon."

When Aktham bin Saifi read the letter of Holy Prophet (S), he asked his son, "How was he according to you?" He said, "I saw that he orders good things and stops from doing bad deeds."

Thus, he told his son, "O son! Gather Banu Tameem but do not bring any fool because every person has an opinion and a fool's opinion is weak however physically strong he might be. Whoever does not have intelligence, does not have goodness (When Banu Tameem gathered, he delivered a sermon following:)

"O Banu Tameem! Now, I have become aged and I have entered the disgrace of old age. If I say a right thing, you must accept it. Otherwise, inform me about a right thing so that I become steadfast on it. My son had gone to meet a person. He informed that that person orders to do good things and stops from evil. He narrates benefits of good character and restrains one from having bad character. He orders worship of One Allah. He prevents from worshiping idols and fire. He says that he is the messenger of Allah and that messengers had come before him also who had books and ordered worship of One Allah.

Hence it is the duty of you all that you help Muhammad (S) in his mission. If the orders given by him are rightful, you will benefit and if it is not rightful, it is your duty to hide him and do not become angry with him."

"Earlier Asqaf Najran had also narrated his characteristics. Before that, Sufyan bin Majashi' had also talked about him and hence, he named his son Muhammad. Those among you who possess opinion know it well that the matter, towards which he is inviting is a good thing. Hence, you should be the first to accept him and do not delay this matter. If you obey him, it would be a cause of your honor and you would be manifested.

Make haste in obeying him before you are compelled to do so because I see that he would not leave any high or low position and would not live without uprooting fixed thing and would reach everywhere. Even if it is supposed that whatever he is inviting towards is not a religion then too it is merciful character. Accept whatever I say and follow it. I am asking for a thing from you, which can never be snatched from you.

Your population is a majority in Arabia and your cities are largest. I think that even if a disgraced one will follow him, he would become respectful and even if a respectful person opposes him, he would be disgraced. You people are respectful. Hence, your respect will be doubled. Then there would be no one to compete with you.

Remember that those who go ahead do not leave anything for those who are left behind. Leadership is for those who come first and those who are left behind have to obey. Thus, hasten in your work because determination is strength and precaution is helplessness.

Malik bin Nuwairah said, “O people! This old man has become unsound of mind.” Aktham said, “Curse be upon the person who is aggrieved and extremely sorrowful. You people kept quiet over my words. The worst thing for an advice is that people turn their faces away from it.”

“Woe unto you, O Malik! You would be destroyed. When truth becomes manifest, it manifests its followers also and backward people also come in the level of those who have progressed. Thus, you should make it obligatory for yourself to be among those who stand up for establishing truth.

Now, when you have considered me elder to you, bring my camel so that I mount on it.” Saying this, he mounted on his camel and his son and nephew walked behind him. Then he said: “I am sad about the work, which I could not accomplish and which did not take me ahead.”

Banu Tai wrote a letter to Aktham. They were his maternal uncles. Some narrators say that Bani Marrah wrote a letter to him. They were also his maternal uncles. They sought advice from him. Aktham wrote to them in reply:

“So to say: I advise you to fear Allah and maintain relations because its roots are strong and branches are spread out. Keep away from sins and breaking relations because its roots are weak and branches do not spread. Do not marry foolish women because it is abominable to have sexual intercourse with them and the children born are useless.

Consider the worth of camels. They are like a strong fort for Arabia. Do not load them more than their capacity. They are fixed as dower and accepted in expiation for killing. Their milk is a gift for elders and food to children. They can also be used for operating grinding mill. A person who considers his worth will never be destroyed. Poverty of intelligence is the real poverty. A virtuous man would never allow his wealth to be destroyed.

Sometimes, a single man happens to be better than a hundred men and sometimes a single group happens to be better than two groups together. A person, who complains about time, bears pain. A person, who is thankful for his fortune lives a good life. Lust and greed are barriers in the way of (a person with) opinion and habit should be in accordance with good manners. A needy, who has love in his heart is better than a rich who has hatred in his heart. World is a temporary abode, which will be destroyed.

Whatever is bound to come, will come in spite of your weakness even if you fail to seek it and whatever is bound to go, will go in spite of all the force and attempts made by you. The defect of poverty and hunger wastes honor. Jealousy is such a disease, for which there is no medicine; rejoicing at another's distress comes after that. If a person treats others with goodness, he too would be treated with goodness.

Foolishness is accompanied by shame. Forbearance is the pillar of mind. The collection of all (good) deeds is patience; and forgiveness is the best act. Keeping promises maintains friendship and the love for a person who shows inclination increases."

Aktham bin Saifi gathered his children at the time of his death and told them: "O my sons! I lived for a long period and want to make some wills to you before I die.

I will you that you should fear Allah and to maintain relations. Continue to do good deeds so that your number increases. Neither its roots nor its branches deplete. Keep away from disobedience of Allah and breaking relations because neither roots nor branches of a person who breaks relations are strong.

Control your tongue because it is your enemy. Even a friend would not like to hear a true thing and look at the necks of camels and load them according to their capacity because they are given in dowers and also accepted as blood-money. You must not marry foolish girls because it would be nothing but trouble for you and children from them would be nothing but trouble.

To have proper food during a journey guarantees comfort and strength and a person who does not become hopeless after losing a thing will get peace and if a person remained satisfied with whatever he has, his eyes will be cooled. Leave that (wrong) deed before you are embarrassed and according to me, it is better to do a good deed than committing a sin.

No man dies without knowing his value and status. Helplessness during distress is a barrier for dignity. Pity on that scholar who is fearless about his foolishness; and fear takes insight away. Whenever some issue is brought to him, he becomes confused and when the work is taken back, he is recognized by clever as well as foolish.

Extravagancy during happy times is stupidity. Attaining heights give respect. Do not be sad if you get a little because you will get more. Do not answer a thing, which is not asked to you. Do not laugh at a thing, which is not worthy of laughing. Express your aloofness from this world and do not have hatred.

Jealousy resides among relatives and when everyone gathers in one place, their weapons start cackling.

You get near because of love but do not depend on proximity. Also, it is obligatory that you reform through wealth because the reformation of wealth and property cannot take place without your reformation. Pay attention to your diet. Do not rely on your brother's wealth to fulfill your needs.

It is like that one who tries to enclose water in the fist. If a person wants to become rich, he should spend on his family members. Respect your leaders. The game of a respectful woman is to play with spindle (i.e. she remains busy in her work). When there is no way out, patience is the last policy."

Qirdah bin Thalaba bin Nafasha Sulooli lived for one hundred and thirty years during the time of ignorance. Then he saw the period of Islam and accepted it.

Masaad bin Junaab bin Maraarah was from the progeny of Amr bin Yarboo' bin Hanzala bin Zaid bin Munaah and he lived for a hundred and forty years.

Qus bin Saada Ayaadi lived for six hundred years and he was one who composed the following verses:

Does a raining cloud take peace away from a person who is in a bad condition?

Or it showers favor on him?

Whatever has passed away and lost from the hands then

There is no use of lamenting and saying, "Only if, it would have been such".

Similarly, Lubaid says:

And Qus said "Only if" and "If I would have been such" He left Luqman the wise behind by saying that.

Harith bin Kaab Madhh'aji lived for one hundred and sixty years.

The author says: All traditions narrated by us are also related by our opponents from Muhammad bin Saaeb Kalbi, Muhammad bin Ishaq Bashaar, Awaana bin al-Hakam, Isa bin Zaid bin Aab and Haitham bin Adi Tai. And the Holy Prophet (S) said, "Whatever has happened in the previous Ummahs will happen in this Ummah also, in the same order."

Thus, if it is appropriate that long life was prevalent among previous Ummahs and the incidents of occultation of proofs of Allah (a.s.) took place in previous centuries, why should the occultation of Imam Qaim (a.t.f.s.) and his long life be rejected in spite of the fact that there are traditions from the Messenger of Allah (S) and holy imams (a.s.) about his, which are narrated in this book?

Narrated to us Ali bin Ahmad Daqaaq from Muhammad bin Abi Abdullah Kufi from Musa bin Imran Nakhai from his uncle, Husain bin Yazid Naufili from Ghiyath bin Ibrahim from Imam Ja'far Sadiq from

his holy father from his holy ancestors that Holy Prophet (S) said:

“Whatever has happened in previous Ummahs will happen exactly in the same way in this Ummah also, in the same order.”

Narrated to us Ahmad bin Hasan Qittan from Hasan bin Ali Askari from Muhammad bin Zakariya from Ja’far bin Muhammad bin Imarah from Imam Ja’far Sadiq from his father from his holy ancestors that Holy Prophet (S) said;

“I swear by Him, Who made me rightful Prophet and harbinger of good news that all those things are going to occur in my Ummah in the same order, which had occurred during previous Ummahs. So much so that if a snake entered a hole in Banu Israel, it would happen in my Ummah also.”

Narrated to us Shareef Abul Hasan Ali bin Musa bin Ahmad bin Ibrahim bin Muhammad bin Abdullah from Abu Ali Hasan bin Rakaam from Ahmad bin Muhammad Naufili from Ahmad bin Hilal from Uthman bin Isa Kilaabi from Khalid bin Najeeh from Hamza bin Hamraan from his father from Saeed bin Jabeer that he heard Syed al-Aabideen Ali bin Husain bin Ali bin Abi Talib (a.s.) saying:

“Our Qaim (a.t.f.s.) has Sunnah of prophets. The Sunnah of Prophet Nuh, Prophet Ibrahim, Prophet Musa, Prophet Isa, Prophet Ayyub and Prophet Muhammad (S) is included in it.” The Sunnah of Prophet Nuh is a long life, secret birth and remaining hidden from people is the Sunnah of Prophet Ibrahim.

The Sunnah of Prophet Musa is fear and occultation. The Sunnah of Prophet Isa is that people have difference of opinion about him. The Sunnah of Prophet Ayyub is happiness after bearing calamities and Sunnah of Prophet Muhammad is that he will come out carrying a sword.

Thus, if it is correct that the incidents of long life were prevalent during previous ages, it is appropriate that this Sunnah is true for Imam Qaim (a.t.f.s.) also, who is the twelfth Imam. It is not possible that nothing will be left in the occultation of Imam (a.t.f.s.) and as Holy Prophet (S) said, “Even if one day is left before this world perishes then Allah will prolong that day enough so that Imam Qaim (a.t.f.s.) will reappear and fill the world with justice as much as it would have been filled with injustice and oppression and we would get Islam only when we bow in front of the commandments of Holy Prophet (S) and holy imams (a.s.). There is no power and might except by Allah, the High and the Mighty.”

During the previous ages, the people who were religious, worshippers and abstinent used to hide such a person and their matters and this custom is followed from the beginning of the world till our time. Then how is it possible to deny the occultation of Imam Qaim (a.t.f.s.)? Only those people will reject this, whose hearts are filled with infidelity and misguidance and hatred of Prophet (S) and Imams (a.s.).

Incident of Bilohar and Yuzasif

Narrated to me Ahmad bin Hasan Qattaan from Hasan bin Ali Askari from Muhammad bin Zakariya that:

A king who had a huge army and ruled a vast region in the kingdom of India whom the subjects feared in an uncommon manner, was very lustful. He loved every indecent act and loved to be flattered a lot. He liked those who considered his opinion right and behaved well with them.

However, he hated and ruined those who neglected his orders and had faith on someone else. He had reached his prime youth and his advices were firm, his speech was eloquent and was famous for his statesmanship and maintaining law and order. Thus, because these facts became famous, common people became obedient to him. Strong and weak everyone bowed in front of him. The intoxication of strength, fame and pride was collected in him.

He was granted extra strength because he conquered his enemies, showered anger on the people of his kingdom and obedience of people. Thus, he used to disdain people because of his inebriation. The praises and flatters had made him even more unconscious. Then his view and heart became full of pride so much because people praised him a lot and appreciated his moves in front of him. He desired this world only and world was giving him everything and there was no desire, which remained unfulfilled.

He used to fulfill his lust through women as well as men and was deprived of a male offspring. Religion prevailed before his kingdom and majority people followed the former. Shaitan decorated the enmity of religion and religious people in his eyes and he harmed religious people, broke their strength and terrorized them and he had brought the idol-worshippers near him before and made idols of silver and gold for them. He favored and honored them and prostrated in front of their idols.

Thus, when the subjects saw this, they too got attracted towards idol-worship and the religious people were dishonored.

One day, he enquired about a person, who had good reputation and high status in the country so that he could take his help in some activities and treat him with love and honor him.

People said: “Sir, he has left off this world and whatever is there in it and he has attached himself to the dervishes. The king did not like this and ordered that he should be brought to him. When this person was brought to the king and the king saw him dressed like a dervish and expressing humility like them, he scolded him saying: You were from among our servants and among the nobles of our country.

Then why did you disgrace yourself and destroy your property and family members? Why did you follow those who suffer loss? So much so that you became a butt of ridicule and exemplar for the people. You were our ally in the most important matters and you helped me in whatever I wanted you to help.

That person replied: O king, if I don’t have any right upon you, your intellect definitely has a right upon you. So do not be angry at what I say, and decide the matter after understanding it properly because anger is the enemy of reason, and it puts a veil between man and his understanding. The king said: What are you trying to say? The dervish replied: O king, I ask you, have you punished me due to my personal sins? Or my sin is affecting you?

The king replied: Your sins are very serious in my view and if anyone from my subjects causes the destruction of his self I shall come between him and his self. Because his destroying his self is same as destroying another person. I am his guardian and I am having authority on him as well as you. Thus I am having more authority on you and I am going to punish you since you have destroyed yourself in this manner.

The dervish said: O king, Do not condemn me without proof and do not establish proof except that you have a judge with you. You are having many judges from the men and it is their rulings that you enforce. I approve of some of them and I am fearful of some.

The king said: Who are those judges? The person said: The judge I approve is your reasoning faculty and that which I dread is your selfish desire. The king said: What are you trying to say? Since when has this thought appeared in your mind? Who has deviated you? I came to know that I was told something in my childhood which took root in my heart like a seed that germinates in the earth. It continued to grow and became a tree as you can see.

I have heard from a wise man that one who is a fool considers a useless thing as very important and he considers useless that which is really useful. And he does not leave the matter which is having no reality and does not achieve the aim that is having reality and he does not see that which is real. Thus he is not satisfied at leaving that which has no reality and the reality is the life after and that which is not real is the world.

Since I heard this I left off this temporal world which is having no reality and I became attached to that which is real, that is the permanent abode. Now, in my view, life is death and wealth is poverty.

The happiness of the world is sorrow, health is sickness, the strength in the world is weakness and helplessness, the worldly honor is degradation and how the worldly life should not be death because the one who lives, lives for death and he is certain of death and also of the end of life. And why should not its prosperity not be considered penury, as nothing is achieved except that due to this he becomes needful of something else which makes him inclined to that which is necessary for him.

Like man is sometimes needful of an animal that when he rears it, he considers necessary its feed and care. In the same way, for everything he becomes needful of something else, that may be useful and necessary for him. Thus when can the need be fulfilled of one who is needful of this procedure?

And how his happiness should not turn into sorrow that whoever receives some joy is in fact such that sorrow and pain lies in ambush for him? And he himself sees his sorrow being doubled. If he is gladdened through his child, the child's sickness and death brings him utmost grief which surpasses his joy.

If he becomes happy due to his wealth, is he not fearful of its destruction and loss? That the joy of wealth is the greatest joy. If it is so, people have a right that they must not become attached to that

about which they know previously. And how cannot his health change into sickness as his health depends upon various factors and the nearest element of life is blood. And the most obvious fact is that the man who is created through blood, can very soon get involved in a sudden death, slaying, plague, cheek injury and pleurisy and perish.

And how cannot his strength not change into weakness while in him are present those powers that can harm and even destroy him. And how cannot the position of these factors change into degradation while honor is not made permanent for man and his family has to suffer disgrace. Except that the days of honor are very few and the days of disgrace are long.

Thus the best option for the people is that they should condemn this world for which they have extended their hands. After the fulfillment of the need he should hope and expect every hour and every moment and every day he should calculate his wealth that he is in need of and in obtaining which he dazzles the eyes of his relatives and they fight each other over the wealth that he has amassed.

They demolish the foundations of his building and death attacks his family members and uproots them completely. And everyone that is having brotherly relations to him is subjected to torture. Thus, O king, I condemn all that the world is giving and the dress with which it is dressing; inherited property that would ultimately make one naked. Sometimes it brings honor to a person but later it brings grief.

And one who is involved in its love, he is going to leave it ultimately. After receiving wealth in inheritance a person becomes hard-hearted. One who obeys this wealth is defrauded and one who relied on it, is betrayed. Inherited wealth is like that beast of burden that throws down its rider, it is like a companion who misappropriates.

It is a way that makes you astray. It is a place of descent that destroys and it is a greatness that does not honor anyone but it degrades all. It is a beloved that does not love anyone and it is a necessary thing but it does not remain with anyone forever. Sometimes this inherited wealth is loyal and at other times it is disloyal. Sometimes it denies and sometimes it verifies. Sometimes it supports and sometimes it goes against.

One who wants to progress with this inherited wealth, it created crookedness in him. It plays with one who has taken possession of it. At the same moment it gives a morsel to one who has decided to eat it. When it makes a person its servant it serves him well. It makes fun of one who laughs upon it. It condemns one who criticizes it. It weeps for one who cries on it.

It extends the hand of charity to one who asks for help and gives respect while he is disgraced. It honors the one who is dishonored. In the same way if one is lowly, it makes him great and makes the lowly one lofty. Sometimes the inherited wealth is obedient even if it is disobeyed. In the same way one feels happy in this inherited wealth while one is caused grief. Similarly the satiated ones by it are those that are hungry. And some people are dead due to this inherited wealth while in fact they are alive.

Thus woe be to the abode that has such qualities that it places the crown of glory on a person in the morning and in the evening assigns him to the pit of destruction. It makes one wear ornaments of gold in the evening and next day puts him in the chains of slavery. Sometimes this world makes one sit on the throne in the morning and throws him to some prison at night. Sometimes it spreads the sheets of silk at night and in the morning forces him to sleep on dust. In the morning it may gather those who have fun and games and at night it gathers those who weep and wail. On some nights it endears to him the proximity of his family members and on some mornings it makes him like aloofness from them.

On some mornings it makes his smell pleasing to him and on some nights it makes the same smell detestable. So, one who is not going to be saved from its evils is the one who relies on his glory. This man's heart benefits from the worldly things and his eyes relishes its strange things. His hand is full of the worldly bounties but later it also becomes empty.

The spring of wealth remains calm. Whatever is gone is gone and whoever is destroyed is destroyed. Whatever became apparent became apparent. After each one it keeps one in force and it is satisfied with all by way of recompense. It brings peace to all centuries one after the other. It feeds the leaders depending upon their communities.

It makes the lowly ones reach to the position of the superior ones. It makes the helpless ones take the place of those who are cautious. It brings the communities from dryness into freshness. It makes the walkers ride, rings the hungry into prosperity, changes adversity into opulence, humiliation into respect.

So much so that if he is immersed in it, it brings changes in circumstances and then again removes freshness and prosperity from them and takes away the strength from them. And once again they return to the worst destruction, the worst needfulness and the worst drought.

O king, you say that by renouncing the world I have subjected myself and my family to destruction is not true. Rather I have become more attentive towards them and I have maintained a special relationship with them. But I was seeing them with an enchanted eye through which I could not distinguish my relatives from the strangers and the enemies from friends.

Thus when the enchantment ended the enchanted eye changed into the normal eye and the friends were distinguished from the enemies and the relatives stood out from among the strangers. Thus at that moment I began to count my relatives, friends, brethren and the kindred. All of them were like hunting dogs ready to devour me except that they were different in strength and daring.

Some of them were like lions due to their hot temper. Some were like hyenas that tear up its prey and are notorious for snatching and fighting. Some were like flattering dogs that wag their tails and some were deceptive and cheating like foxes. Though their methods differed their aim was one and the same.

O king, even though you are having a lofty position due to the greatness of your kingdom and because of your armies, supporters and servants I have pondered about you a great deal. And I concluded that

no one from this world is on your side.

You are alone. And I have also learnt that the common people are hostile to you and the people you rule are very greedy and inimical. They are great hypocrites. These people are more dangerous to you than the hunting dogs. All the strangers bear enmity towards you. When I look at your servants and aides I find that they are a group that acts for vested interests.

And despite this they are involved in greed and selfishness, so that they may work less for you and take more recompense. And when I look at your close confidants and your relatives I find them busy in working for you and increasing your wealth, whereas you always subject them to hardships and not all of them are like that.

They are happy in working hard for you. Thus if you stop from them this they would not be pleased. So, O king, can you not see that you are alone? You neither have a relative nor any wealth.

Whereas I have family members, wealth, friends and siblings who are neither eating me up nor being fed through me. They love me and there is no discord between us. They testify for me and I testify for them and we do not falsify each other.

They are having concern for me and I have concern for them and there is no animosity between us. They help me and I help them and we are in contact of each other. They like the goodness that I like. They do not fear that I shall influence them.

There is neither corruption nor greed between us. We perform for each other such rewarding acts that are not temporal. And this practise is always established between us. If I become deviated they are my guides. If I become blind they are my eyesight. If I come to them they become my refuge. If I am attacked they become a shield for me.

When I fall into a hardship they become my helpers. And we have kept ourselves safe from houses, shops and eating places and neither have we any desire for them. We have renounced all the wealth and pelf due to which we have no desire for worldly riches. We do not rebel against each other and do not harbor enmity towards each other. Neither we resort to corruption nor have any jealousy. We do not cut off relations.

Thus, O king, these are my family members. They are my brethren and the near kindred and my friend. It is them I love and to them I turn. I have deserted whom I had recognized with my enchanted eye and from whom I wished to be safe.

Thus, O king, this world is like I told you. It has no reality. This is its genealogy and this is its revolution that I had heard of. After knowing this I have renounced it. I have seen the matter which is true reality. Thus, O king, if you like, I will talk to you about the hereafter which I know is the only reality. So you be prepared to hear about it.

Listen with all your attention; not like you listen to other things. Thus the king did not do any injustice upon him except that he told him: You have lied and nothing that you have said is correct. You have remained successful in evil and hatred. Thus you get out of here and do not stay in any part of my kingdom as you are of those who create mischief.

During that time a son was born to the king while he had lost hope of having a male issue. This newborn child was so beautiful and attractive that no one had ever seen such a handsome boy. The king was so much enjoyed that he almost died of happiness. In his view this was a gift from the idols that he worshipped.

Thus the people donated all the wealth they had to the temples that housed the idols. People were ordered to continue the celebrations for a year. The king named his son as Yuzasif and he summoned all the scholars and astrologists of the country to prepare the child's horoscope. After much contemplation the astrologers informed that the boy shall have the highest position among all his contemporaries in India.

But one of them said: Not only the highest position in the world; what I see is that this child will also have an exalted status in the hereafter and that he would be a leader of religion and the religious people. He shall have an honorable position in the hereafter because the greatness I see in him does not resemble any worldly greatness; rather it is akin to the greatness of the hereafter.

These words killed all the joy that the king had experienced with regard to the newborn child. It was so because the person who had given this prophecy was the most reliable astrologer and the most learned and truthful in the king's view.

So the king arranged a house for the child and appointed the most trusted nurses and servants there commanding them that death, hereafter, sorrow, disease and annihilation should not be mentioned in the presence of the child.

So much so that they become accustomed to that and their hearts forget the reality. They were told that when the child grows up nothing should be mentioned in his presence that may create fear in him and lead him to religion. And that they must take care of him and protect him and become so much absorbed in it that they should forget each other.

Due to the fear that his son will adopt the right way, the king was extremely angry at the dervishes.

He had a minister who neither misappropriated his wealth, nor lied or concealed anything from him. He neither tried to influence his decisions and there was no one who shared his actions and the king didn't want to lose him.

In addition to this the minister was kind hearted and well known for his charitable deeds. The common people loved him and he was pleased with them. However the king's aides and relatives were jealous of

him. They used to oppress him and tried to lower his status.

One day this king went out for the hunt accompanied with this minister. In the hilly path he found a person with injured legs. He was clinging to the trunk of a tree and it was impossible for him to go away from there. When the vizier inquired he said that the wild beasts have rendered him in that condition.

The vizier was moved by his circumstances and the man pleaded for help and implored the vizier to take him to his house saying perhaps he would benefit him in the future. The vizier said: Even if you don't give me anything in return, it is still my duty to help you; but tell me how you intend to recompense me?

Can you do some work or repair something? The man said that he was capable of changing adverse circumstances. "How can you do this?" asked the minister. He replied: as soon as discord appears I bring about unity as a result of which there is no mischief. The minister did not pay much attention to his statement but brought him along and got him treated to health.

At last it so happened that the king's aides together decided to accuse the honest minister of something and bring him down in the king's estimation.

So they told the king that this minister was aspiring for the throne and in order to seize power after him he was always behaving nicely with the people. If you want to confirm this you call him and say that you want his advice about giving up the kingdom to become a dervish. His elation at this decision of yours will tell you what the truth is.

Since they all knew that the minister had a soft corner for religion and he was inclined to the hereafter, he would definitely be elated by the king's plan and they would succeed in exposing him to the ruler. The king said that he would ask him about it when he met him next time. Thus when the king met the minister he said: You know well how much I am inclined to worldly things and wealth and I have told you before that in the past I did not possess anything.

And I have realized that one day I will have to revert to the same condition. So I have decided to do something for the hereafter which is better than what I have done to get material wealth. I begin with the realization that the truth is with the religious and first of all I shall leave the kingdom to whose who are deserving of it.

So what is your opinion about it? On hearing this, the minister cried intensely and the king understood what the minister's view was. The vizier said: Your majesty, even if something is difficult to obtain, it is worth trying to obtain it if it is going to be permanent. And if something is temporal, it is not worth trying to obtain it even though obtaining it may be easy. Your decision is good and I pray to God that He gives you the best of the world and the hereafter.

The king was extremely annoyed at the minister's opinion and he realized that what he had been told about the latter was true. The minister also felt that the king was displeased with him and he returned

home in dismay to discuss with the family members what was the solution to this problem. He lay awake at night thinking of a way out of these circumstances when he remembered of the man he had saved, who had told him that he was capable of changing adverse circumstances.

He summoned him at once and told him: You told me that you can change adverse circumstances to the good. He replied: Yes I had told you that. What is your problem? The vizier said: I will tell you about it. I was a companion of the king before he gained this kingdom and since he became a king I don't remember any instance when he has been displeased with me. But today he called me and said that he was renouncing the world to become a hermit. When I expressed my approval he was dismayed.

The man said: I have understood the problem. Actually the king thinks that you want to oust him and take over his kingdom. I have a plan which would surely save you from undesirable consequences. In the morning you change into the dress of a hermit, shave your head and rub your head at the king's threshold.

When he sees you he will ask what you are upto. You say: Since I gave you advice I thought that first I must act upon it. The king will then know that you are not after his kingdom. So the vizier did the same and finally the king realized that the former had no evil intentions.

The very next day, the king issued commands that all religious people should be thrown out of his territory. All those who were inclined to religion went into hiding. One day the king was on an excursion when he saw two dervishes.

He summoned them and said: Why have you not left my kingdom? They said: We were leaving but your agents brought us here. "Why are you on foot?" They said, "We are aged, we neither have a vehicle nor any means of travel. Thus we cannot travel any faster." The king said, "When a person is frightened of death he does not need a vehicle to move faster."

They said, "We are not scared of death; rather we don't find pleasure in anything." The king said, "Why are you not scared of death? Because when my agents brought you here why are you trying to flee?" They said, "We are fleeing from death not because we are scared of it. You must not think that we are frightened of death.

We flee in order to help you against our desire." The king was angry with their reply and he ordered that they be cast into the fire. He also issued the edict that any devout person found anywhere be also consigned to the flames. The idol worshippers immediately searched out all religious people in every nook and corner of their country and burnt them alive. From that time the custom of burning the dead started in India.

Most devout and religious people were exterminated from the country. Only a few dared to conceal themselves so that one day they may show the right path to one who came out in search of it.

Yuzasif, the prince reached the age of understanding. He was a very intelligent youth. His wisdom compelled him to ask himself why he was kept with a few person in solitude. He thought of asking his father about it but later realized that it was he only, who has arranged all this so why would he tell him what the matter was?

Among those who were appointed to train the prince in the royal customs and administrative affairs there was a man who due to his wisdom had endeared himself most to the young prince. One day the prince told him: I like you very much. You are like a father to me. After the king I will inherit the kingdom. At that time your position will either be too high or too lowly.

The man said, “Why are you threatening me?” Yuzasif replied, “Because until now you have concealed from me the fact that I will learn in the future. At that time I will take a dreadful revenge from you.” The man was terrified and he told Yuzasif all the secrets, the prediction of the astrologers, the reason why he was kept in seclusion etc.

The prince thanked him and told him to keep it confidential. One day when the king came to see his son, the son said: “Father, I am indeed yet a child. So I thought about myself and also observed my controversial circumstances. Thus I will mention what I remember and inspite of knowing what I don’t mention; it is something that I also know well.

I also know that I am not like that neither you are in that condition. Neither you shall remain like this forever; and the time will change your condition very soon. Thus if you wanted to conceal the matter of death from me, it has not been so.

And if you restricted my movements and kept a barrier between me and the people so that I don’t become capable to know that which is not in my favor, you have keep me out of your circle. I am anxious and restless because of the barrier between me and the people. So much so, I am not aggrieved of anything.

And I have no intention till I am not satisfied with the condition I am in, from which neither I get any benefit not am I interested in it. Thus you release me and tell me about that which you dislike and are fearful of so that I may keep away from it and that your satisfaction and pleasure may dominate me. So far I am unable to fathom why I have been kept in this seclusion?

Why I am not allowed to go out? Is it the punishment for some mistake of mine? If it is to ensure that I remain ignorant of death and eternity, how long will this go on? One day this world will itself inform. Now allow me to go out otherwise I will die thinking on it.

When the king heard this he realized that the prince has come to know what was concealed from him. And that these restrictions will only increase inquisitiveness. So he said: My son, I didn’t keep you here except that you remain safe from hardships and discomfort.

Thus you see only that which is favorable and hear only that which pleases you. So when your desire is against this, I will indeed dominate the things with myself over that which you are pleased with and that which you desire.

Then he ordered his men to mount him with all majesty and remove all detestable views from his path.

After this excursion he undertook a number of outings.

One day he was on an unfamiliar route when he saw two beggars. One of them was terribly diseased having yellow complexion and the other was blind. He was shocked at their sight and inquired about them. The people told him that it was due to a terrible disease and that the blind man was like that since a long time.

The prince asked if others were inflicted with this disease. When they replied in the positive the young prince asked if it was not possible to save oneself from these diseases? When they said that it was not possible the prince became aggrieved and was shocked and terrified of that which existed in his father's kingdom. And he remained in this manner for many days.

One day during an excursion he saw an old man. Grey hair, waist bent, unable to walk properly; his complexion had darkened and skin was wrinkled. The prince was amazed at his condition and he asked the people regarding it. They told him that he is an old man. He asked: How much time does it take for man to reach this stage?

They said: Around a hundred years. He asked: Then what happens after that? "After that he dies," they told him. The prince asked, "Does anything remain after the man and his age?" "No, nothing," said the people, "And this happens within a short time." The prince said: There are thirty days in a month and there are twelve months to a year.

Now if the age of man is a hundred years which day of the month passes by fastest? And which month of the year passes soonest? Which year of life goes away in the shortest time? After that the prince returned repeating these sentences. Then he began to remain awake in the nights, his conscience awoke and he gained insight and wisdom. No error or forgetfulness remained in him and he developed seriousness of purpose. His heart turned away from the world and worldly desires. In any case, he accorded respect to his father and behaved with him kindly.

In spite of that he was always waiting to hear anyone speak against the path he himself followed so that he may guide him.

The prince summoned the man who had revealed the truth to him and asked: Do you know anyone who is different from us? "Yes," he said, "There is a group of people called dervishes. They have renounced the world and are in search of the hereafter. Their speech and knowledge is such that I know nothing of it, except that people are inimical to them and they burn them alive; and the king has thrown them out of

his kingdom.

Thus these days no one in our towns is aware of them as the surviving ones have gone into hiding waiting for deliverance. And the system of these divine saints has come since the ancient age and they live in tyrant rules concealed from each other." All this made the prince very sad and he became like a man who was in search of something that was important to him. His contemplation, elegance, excellence and wisdom became famous in every nook and corner of the land.

This information also reached to a dervish, Munsh Bilohar of Sirandeep, who in addition to being a dervish was also a physician. So he boarded a ship and landed at Saulabath and planned to meet the prince and join his order. He took off his dervish clothes and put on the attire of traders. After that he obtained detailed information about the courtiers, associates and people of that place.

Therefore he also learnt about the excellent manners of the prince through his aides and also that the prince had great regard for him. So Bilohar began to frequent the house of this aide till one day he found him alone and said: I am a trader from Sirandeep. I am here since some days. I am having a priceless thing with me which is highly beneficial.

Since I found you reliable I am telling about it. The thing I have is more precious than red sulphur. It can give sight to the blind and hearing to the deaf. It cures weakness and turns weakness into strength. It protects you from the jinns and helps against enemies and I don't find anyone more worthy of this medicine than this young man.

Thus if you feel appropriate you may mention it to the prince. If he is inclined you may then take me to him because the excellence of this elixir should not remain unknown to him. The aide replied: You have mentioned something that we have never heard before. And I don't think there is any problem in informing the prince about something he is unaware of. But first you let me see this medicine; if I find any reality in what you say I will mention it to the prince.

Bilohar said: I am a physician, I know that you have a weak eyesight and I fear that that if you glance at the medicine you may lose your remaining sight. However the prince has good eyesight and he is also young in age so there is no risk if he looks at it. If he sees it, it would prove beneficial for him. On hearing this, the man went to the prince and mentioned what Bilohar had said. The prince realized that it would be good to meet this person.

So he said: Bring him tonight itself but keep it a secret as such a man is not caused disrespect. The prince's aide informed Bilohar of the appointment. He took a basket containing books. The aide asked: What is there in the basket? Bilohar said: Medicine. Now if you like you may take me to the prince. So they set out to meet the prince. When they arrived the prince greeted Bilohar, prayed for him and welcomed him in the best manner. After that the aide went away.

The Hakim sat down with the prince and asked him first of all: O prince I feel that you have accorded

more respect to me than your servants and the nobles of your country. The prince said: It is due to that great hope that I repose in you. Bilohar said: You have done like the king of a country who was well known for his good deeds and people had good hopes in him. One day he was on an excursion with his army when he saw two poor men in tattered clothes. They seemed helpless and deprived.

The king alighted, greeted them and shook hands. His ministers felt very bad on seeing this. So they came to his brother who had influence upon him and said: The king has disgraced himself and the people of the country. He got down to meet two lowly men. So you must scold him so that he doesn't repeat it again. And also ask him why he acted in this manner. The brother did that and in reply the king said something which did not reveal whether the king was angry or he had accepted the critique. The brother returned home after that.

After some days the king ordered the announcer of deaths to go the door of his brother and announce his death. And this was the method the king followed when he intended to eliminate anyone. When they heard the news there was wailing in the brother's house and he himself rushed out dressed in clothes of death to the royal residence wailing and tearing at his hair.

When the king came to know this, he summoned him. On entering the court the brother threw himself down and began to cry of perdition and plead for mercy. The king said: Come here, you are crying because the caller had conveyed the message of the creature and not the creator. And I am your brother.

You know that you have not done anything for which I may kill you, but condemn me of what I do in the land. While I can see the caller of my Lord and I am more aware of my sins than you. So go back as I have understood that the ministers have fooled you and they will also realize their folly soon.

After that the king ordered them to make four wooden caskets. Tar was applied to two of the caskets and filled them with gold, rubies and emeralds. The other two caskets were gilded with gold sheets but filled with excreta, blood and carrion. Then he summoned the viziers who had blamed him for according respect to the two poor men, and asked them: Which of these caskets are more valuable? They said: As far as we can see and on the basis of what we know the two caskets covered with gold are more valuable, while the caskets covered with tar are worthless.

The king said: So this is your knowledge about things and the reality of your opinions. Then he ordered his men to open the tarred caskets and soon the court was filled with the brilliance of the jewels. The king said: The simile of these caskets is like that of those two who were apparently poor but endowed with knowledge, wisdom and all the good qualities which are more precious than these jewels. Then he ordered them to open the golden caskets.

The people recoiled in horror. The terrible scene made them nauseous and they were tortured by the dirty stench. The king said: The simile of these caskets is like those who are outwardly dressed in good clothes but they have ignorance in the inside, they have blindness, lies, oppression and all kinds of evils

which are more horrid than carrion and more detestable.

The people said: We have understood what you intend to say and we have gained lesson from this.

Then Bilohar said: O prince, your meeting me and according honor to me is also similar to that. Prince Yuzasif stood up and said: Narrate to me some more edifying incidents. The Hakim said: Every farmer sows the seeds. Some grains fall at the edge of the field, some fall on stones and dry up ultimately. Some fall in thorny bushes and are unable to take root.

Some fall on clean earth and grow up properly. O prince, except for these all the seeds are wasted. In the same way good counsels are effective only on clean consciences. The prince said: Hakim, your discourse has given me a tranquility that I cannot describe. Please give me an example through which the love of the world can be said to be a fraud.

Bilohar said: It is said that an excited elephant pursued a man who fled in horror. The elephant followed him. On the way there was a well and a tree grew at its edge. The man caught hold of its branch and dangled from it. Then he saw four serpents at the roots of this tree. Below he saw a python with its mouth open. He also saw white and black rats gnawing at the branch. He saw honey applied on the branches of the tree. This man began to lick the honey completely oblivious of the approaching dangers.

O prince, the world is like a well full of calamities and evils and the branch signifies the life of man. The rats stand for day and night that hasten death. The four serpents stand for the four humors that are killing poison. That is: blood, phlegm, yellow bile and black bile and its owner does not know when they may become excited.

The open-mouthed python below is death which is waiting for him. Honey stands for deception that the one who is proud, is fooled by worldly pleasures, fame, bounties, wealth and good food and aromatics. The prince said: It is a strange simile but nevertheless very much true. Please tell me more about the world, the man of the world, one who is proud of it and gains from it.

Bilohar said: It is said that a man had three friends. He loved one of them very much and through him he used to dominate the most terrible and frightening things. That is why he had become proud. Day and night he used to fulfill his needs. He loved the second friend also, but somewhat lesser. He obeyed this friend and behaved with him kindly and never became careless about him.

However the third friend was a tyrant and a degraded man. He did not like this friend. He was also poor.

Finally a time came upon this man when he needed all the three. The royal police came to take him to the king. So he went to the first friend and said: You are aware of my loyalty towards you and that I had surrendered myself to you. Now today I am in need of you. What can you do for me? He replied: I am not your friend. I have other friends with whom I am busy after you. Today they are better than you. But I can give you clothes that you may need.

Then he went to the second friend who was very kind and loving and said: You are aware of my love and kindness towards you and how much I endeavored to make you happy. Now today I am in need of you. What can you do for me?

He replied: My conscience tells me that I should forget you and what you did. So you must rely only on your own self. You should know that the relationship between us stands broken because our ways are diverse. I can walk with you few steps but it will not be of any use to you. Then I will head for that which is more important than you.

He turned in despair and went to the third friend whom he previously considered lowly, never listed to his advice and never paid any attention to him in his bad times. He said to him: I am ashamed before you but need has brought me here.

What can you do for me? He replied: I have equality and brotherhood for you and the responsibility to protect you even though there was some carelessness on your part. Good news for you, may your eyes become cool with happiness. I will offer you a company that shall neither harm you nor entrust you to someone else.

Thus I will not make you ashamed for that little good that you have done to me. Bilohar said: The first friend was wealth. The second was children and the third was good deed.

The prince said: Indeed this is manifest truth. Tell me something more about the world, pride in it, and one who becomes proud upon it and one who is satisfied with it. Bilohar said: The people of a city used to appoint any poor man that happened to arrive there as their ruler for a year. This stupid man used to rule them thinking that it would go on forever.

But at the end of the year they used to turn him out of the territory empty-handed. So he used to fall in troubles and deprivation and could not even tell anyone what had befallen him. As result of all this he used to be completely broken. Once those people caught hold of a man and appointed him as their ruler.

The man found himself an alien at that place. He also did not have any friend there. When he learnt about the custom of these people he called a man from his native place and informed him about the strange custom of these people. He also showed him the wealth that was at his disposal at that time and instructed him to transfer it little by little to another place where the deposed king would have to move one day so that when he is forced to go there he would find the wealth he had sent ahead of himself.

The man from the native place did as he was told and in this matter he did not do anything on the contrary.

Bilohar said: Prince, I understand that you are that person who has no inclination to the poor and neither are you proud due to power and I am that person whom you called; I have for you the proof, divine recognition and a useful thing. The prince said: O Hakim, you have said the truth. I am that same person

and you are my wish that I desired.

Now please explain to me the matter of the hereafter in detail. But as for the world, I swear by my life, I have testified it and I saw all that from the world that guides me on its annihilation and which makes me inclined not have any attachment to it. The world has always been a worthless thing for me.

Bilohar said: O prince, doubtlessly, renunciation of the world is the key to the hereafter and one who yearned for the hereafter, reached to its door and entered its limits. Why should you not renounce this world as the Almighty Allah has endowed you with reason and you saw that even though the worldly people are more in number they shall be seen in that same temporal bodies the physical bodies are not imperishable?

And bodies are also necessary for them that melt in its heat and freeze in its cold and its wind hits like poisonous spears. Its water drowns, its sun scorches and its wind makes them fall sick. The beasts of the world tear them up and devour them and the birds peck at them. Iron cuts it down and the headache breaks it up completely.

Thus from the aspect of essence it is a compound of various diseases, pains and maladies and it is always involved in them. He experiences discomfort in it and is not even interested in escaping from the world. There he is involved in seven such calamities that it is impossible to escape from them. They are hunger, thirst, heat, cold, pain, fear and death. Regarding what you have asked about the hereafter, I hope you will find near what you think is far and find easy what you feel is difficult and find more what you think is less.

The prince said: O Hakim, You have seen the community that my father burnt alive and kept us away from them. Bilohar said: Yes. The prince said: I have received information that people had unified on his enmity and used to narrate his defects. Bilohar said: It was so. The prince asked: Why is it like that? Bilohar replied: But your statement with regard to their defects; they almost said that one who tells the truth does not lie.

And he knows and is not ignorant. And he stops and does not give trouble. He recites the ritual prayer and does not sleep. He fasts and does not break the fast. When he is in trouble he remains patient. When he contemplates he gains lesson from it. He does not care for the wealth of the wealthy and people do not fear him with regard to their wealth and family members. The prince said: How did the people gather upon his enmity while there was conflict among themselves?

Bilohar said: It is like the case of the dogs that gather on the rotten corpse and tear it apart with their fangs, while at the same time barking upon each other. They are of different kinds and colors but they immediately pounce on this dead body. Meanwhile a man arrives there.

They forget each other and turn towards this man and start barking on him because they are scared of him even though he does not want any part in the decayed dead body neither he wants to have any

confrontation with them. But since he is a stranger they are terrified of him and they forget each other even though before his arrival they were fearful of each other.

Bilohar said: The rotten corpse is like the worldly wealth and the dogs are equivalent to those men who resort to killing and plunder for the sake of this world. And the example of the man who comes to the dogs is like that of the religious man who has renounced the world. Thus he does not fight the people of the world regarding it and does not mind if they are inimical to him because he is a stranger.

Therefore if you are surprised you must be surprised on human beings as their aim is only the worldly things, more wealth, pride and dominance etc. so much so that when they see someone renouncing the world they are angry at him in comparison to the one who is clutching it. So, prince, what is the proof which can work by the union of two things on one who is immune from all arguments? The prince asked him to explain in detail.

Bilohar said: Without any doubt when a kind doctor sees a body subjected to destruction by corrupted humors, he intends to make it strong. Thus he does not prescribe in his diet foods based on flesh and blood and that which strengthens him because he knows that when this food enters the corrupted humors it will harm the body.

It would weaken the body instead of strengthening it. The doctor prescribes for him medicines as well as diet to cure his condition. Once the poisonous substances are removed from the body he would start giving him nutritious foods. Now the patient will have more appetite and he will now gain weight in a natural way and also become stronger.

The prince said: O Hakim, tell me what is achieved through eating and drinking?

The Hakim replied: It is well known among the people that a great king used to rule over a big country. He possessed a huge army and exceeding wealth. He started a battle with another king so that he may annex his territory and increase his wealth by adding to it the wealth of that king. Thus he took his armies, weapons, ladies, children and treasures and set out to fight.

When the confrontation took place he was badly defeated and had to flee with his women and children. In the evening they reached the banks of a river. They tied up the mouths of their beasts so that their neighing may not reveal their location to the enemy. They spent the night at the river bank and continued to hear the enemies go here and there on their horses.

Neither could they reach open land nor cross the river. It was impossible to leave that place since they were surrounded by the enemies. They were troubled by the cold and they were very frightened. Hunger had made them weak and they had neither food nor rations etc. The young children of the king were crying of hunger.

Two days passed in this condition. Then one of his sons died and they had to throw his body into the

river. The next day he said to his wife: All of us are going to die in a short time. In my opinion we should slaughter one of our children to feed ourselves, till the time Allah opens up a way for us. If we delay in this matter we shall all perish one by one. There is no other option.

His wife supported him in this and they slaughtered one of the children and they fed on the flesh. So, prince, what is your opinion about this helplessness? What is the difference between these people who are compelled to do this and the dogs that devour carrion?

The prince said: Those that eat lesser are better.

The Hakim said: O prince, my eating and drinking in the world is like this only; as I eat and drink under compulsion.

The prince said: O Hakim, that towards which you invite me, is it something that is according to the intellect of the people in their view? That they have renounced the world and accepted it? Or it was that Allah called them towards it and they accepted? More interesting is the fact that it is decreed by the people and by their opinion and if this matter is from the side of the people they have invited towards its work, its embellishment, its protection and its gifts, its bounties, its pleasures, its pastimes and its joys. But this is a strange matter.

And it is a manifest invitation from Allah, the Mighty and Sublime and it is the straight path which is against the acts of the people of the world. It points out their defects, it criticizes them, it changes their joys and it invites them to the worship of their Lord and it is clear for the one who takes lesson from it and those who are useless, this matter is concealed from them. So much so that Allah will reveal the truth after its occultation and exalt the word about which the evil people are ignorant.

The prince said: You have said the truth.

Then the Hakim said: There are some among the people who contemplate before the arrival of the prophets (a.s.). Thus they are on the right path. There are some who are invited by the prophets and they harken to their call. You, O prince is one who has contemplated on the basis of your intellect, therefore you are also on the right path.

The prince said: Do you know anyone else, other than you who also invites people to renounce the world? The Hakim said: Not in this country. However there is a community among all the communities that verbally claims to profess religion but does not fulfill its rights. Our and their ways are different.

The prince said: How is that? Do you truly consider yourself better than them? And without any doubt this strange matter has reached you from the same source that has supplied to them also. The Hakim said: All the truth is from Allah, the Mighty and Sublime and indeed Allah, the Mighty and the High has invited His servants to Himself.

Thus the people accepted it as truth subject to certain conditions. Till it was returned to those who were

qualified for it as was commanded. Neither they committed injustice nor any mistake; and they did not waste it. While others accepted it in such a way that they neither rose up for its truth and conditions nor returned it to one who deserved it. Neither they had determination nor their action was a hidden secret. Thus they wasted it and considered it a burden. Hence the one who has wasted is not like one who protects, neither one who retracts is like the reformer. Neither is the patient like one who is impatient.

Thus in comparison to them we are closer to the truth and we are better than them. And some communities are such that they followed the religion of their prophet after he had passed away for some time and they did not make any changes in it. After that people fell into various accidents and began following the selfish desires, continued to waste knowledge.

Thus the reliable scholar used to conceal his identity and did not reveal his knowledge. People knew his name but not his location. Only those remained with them who were insincere among the learned and they continued to dominate the ignorant people. They were making knowledge anonymous and openly expressed ignorance.

Centuries passed but they did not realize their ignorance and falsehood. The ignorant were dominant and in majority. The learned were in hiding and in few numbers. They had changed the divine signs and given up the aim to tread its path. Along with this they confessed of its decline and followed their interpretations. They were according to its quality and were of those who left its reality. They were against its laws.

Thus prophets of every quality arrived who invited towards it. Thus in this quality we were in agreement with them and we were in opposition of the law of those prophets and their manners. And we did not oppose them in any matter till we did not have a manifest evidence or argument based on the information contained in the present divine scriptures.

Thus each of them (prophets) spoke some words of wisdom and he became a witness for us and a witness between us that our quality, appearance and command is in agreement with them and he also used to testify that he is an opponent of their practice and their deeds. So they did not know the book except its introduction and neither were they familiar with the name of religion. In fact they were not from the people of the book that they may rise up on its basis.

The prince asked: What is the condition of the messengers and the prophets that arrived from one period to another? The Hakim said: Its example is that of a king whose lands are barren and where there is no habitation. Thus when he decided to populate these places he sent a strong, honest reformer to that country. Then he ordered him to inhabit that place and plant various kinds of trees and irrigate different types of farmlands.

He made it a country filled with various hues of crops and became famous because of myriad kinds of agricultural lands. Then he ordered that strong, honest reformer not have enmity with the nation and must not do anything in it that its chief has not ordered. And he ordered him to make a canal through it

and construct the boundary walls so that it may not be destroyed by any mischief-maker.

Thus the messenger who was deputed to this place, in spite of the fact that it was barren land he gave it a new life and changed its desolation into habitation. He irrigated it and cultivated different kinds of crops that he was ordered. Then he transported water to this place to irrigate the farms and grow crops. Then he stayed there for sometime. Finally the one who had developed this land met his death. After him his successors arrived.

They acted in contravention of all that he had established and they gained more dominance. They destroyed the population, made the stream dry up and all the freshness was changed into dryness and the crops were wiped out.

When after the death of the messenger the people destroyed the place, the king sent another caretaker so that he may look after its upkeep, bring it back to its previous condition and work for reform. In this way divine prophets and messengers were sent by Allah, the Mighty and Sublime one after the other to correct the affairs of the people and to reform them.

The prince said: Are the prophets and messengers specialized in such a way that whatever they bring is for the common people? Bilohar said: Certainly, when the prophets and messengers arrive they invite the people.

Thus those who obey them are included with them and those who do not obey them are excluded. And the earth had never been devoid of a divine prophet, messenger or their successor; who is obedient. Its example is like that of Qudam, a bird that lives at the sea shore. It lays many eggs and desires to have a large number of chicks. But a time comes when he becomes completely helpless as he is compelled to shift to another place. Fearing that his eggs will spoil due to neglect he places each of them in nests of different birds.

So the different birds warm this egg along with their own eggs and its chick also hatches with their chicks. After sometime the chicks of Qudam become friendly with the chicks of the other birds and when Qudam returns to his place he goes to the nests of the other birds at night and hears the sounds of his chicks as well as of the chicks of other birds.

When his chick hears its sound it begins to talk as do the chicks of other birds also. Although it is not necessary that the chick of Qudam should harken to its call as it is now attached to the chicks of the other bird. In the same way when the prophets call the people to religion, those endowed with wisdom and recognition, answer their call.

The example of the bird that raised its voice is like that of the prophet whose call is common for all the people. And the example of the eggs placed in different nests is like that of wisdom and the companionship of the chicks of other birds with the chick of Qudam is like that of the man who accepted the statements of the wise people before the arrival of the prophets.

Because Allah, the Mighty and Sublime has endowed His prophets with such excellence and views that He has not given to anyone else. And gifted them with such effulgence and evidences that He has not given to anyone else.

This happens only at the time when He intends to spread the message and send down the proofs. When the prophets arrive and their call becomes dominant some people who had not accepted the statements of the wise also accept them because the Almighty Allah has placed a manifest proof in their call.

The prince said: You say that whatever the prophets and the messengers bring is not from the words of humans and it is only the words of Allah, the Mighty and Sublime and the words of His angels are also words?

The Hakim replied: Have you not seen people who in order to control animals and birds whistle and produce strange sounds and the animals do as they order. They also know that they are not eligible to understand their talks. In the same way there are people who are incapable of understanding the words of Allah, the Mighty and Sublime and His angels with all its subtlety and quality, the common people harken to the calls like sounds made for the animals and birds.

This sound is in the place of that wisdom which shows that these voices are clear and strong among the common people. And wisdom does not restrain them from understanding it in different occasions and it also does not stop them from spreading that through which Allah, the Mighty and Sublime has established His proof on the people.

For wisdom, the voice is like a body and a house and for the voice, wisdom is like a spirit and a soul and people cannot reach to the depths of the words of wisdom.

Neither can they encompass it through their intellects. And before this the learned have attained excellence in their knowledge. Thus one learned always obtains knowledge from another. Till the final point of reference is the being of Allah, the Mighty and Sublime from Whom that knowledge has arrived. In the same way there are the scholars who gain something from knowledge that saves them from ignorance.

But the excellence of every excellence owner is sufficient like people benefit from the light of the sun which is necessary for the needs of their life and bodies. But they are not capable to look at the sun with their eyes which are like the natural eyes which though apparently its status is that of an executive but its element is hidden. Thus people accept what is obtained through its wetness and do not reach to its depth. And the example of this eye is like those stars through which people get guidance but they are not aware of their true position.

Thus whatever I have mentioned; wisdom is loftier and greater than it. It is the key to all the doors of good and a means of deliverance from all evil. It is the elixir of life. One who drinks it never dies. It is such a cure that one who has taken it would never fall ill. It is the straight path that if one takes he will

never go astray. It is the strong rope of the God Who is never exhausted by forgiving and bestowing. It saves one from blindness if he takes hold of it. One that caught it became successful and received guidance.

The prince said: The wisdom that you have explained in such a beautiful manner if it is something that cannot benefit all the people, what is the use of it? Bilohar replied: The example knowledge and wisdom is like that of the sun which throws its light on all, whether dark or fair, small or big. One who wants to benefit from it, does not stop it from reaching him. But one who doesn't like to benefit from the sun the sun is not to blame.

Neither does the sun restrain people from this, nor does it act as an obstacle between the people and its benefit. In the same way is the wisdom which shall remain among the people till the Judgment Day. Wisdom is common among the people but people have precedence among each other regarding it. When the sun appears before the seeing eyes it is divided among three types of people.

Those who have the right view gain benefit from it and his sight becomes stronger. Some of them are blind; hence even if a number of suns shine upon them it would not do them any good. There are also some who have weak eyesight that are neither counted as blind nor those who have correct sight. In the same way is wisdom which is the sun of the hearts.

When it arises it is also divided into three stages. The first stage is of the people of insight who understand wisdom and they are counted among the wise. And they also make this act manifest. The second stage is of the blind ones whose heart become indolent due to their denial of wisdom.

They do not accept wisdom just as the blind cannot see the light of the sun. And the third stage is that of those with a sickened heart who have very little knowledge and whose deeds are very weak and in their view the good and the evil and the right and the wrong, all are equal. And without any doubt those upon whom the sun shines the most, it is that same wisdom about which the people are blind.

The prince said: Does anyone possess the capability of rejecting wisdom for some time and then accept it after that? Bilohar said: Yes, this is how most of the people react to wisdom.

The prince said: Has my father heard all this? Bilohar said: No, I never found him listening in the right way, which would have reached to the depths of his heart neither has any kind advisor spoken to him.

The prince said: Why did those wise man omit this; inspite of the fact that they were senior in age?

Bilohar said: They left it due to exigency and lack of opportunity. Rather they left to a thing that is better for your father for justice, which is softer for the self and better in form. So much so that when people live together a kind of love and attachment develops between them and nothing except religion and wisdom creates disunity among them. He bewails for it and is pained for it, yet the effects of wisdom do not become apparent as he did not find any opportunity for it.

And it has reached us that a wise king who was close to the people and who reformed their affairs, who had a good view and was very just; he also had a vizier who very righteous and truthful. He helped the king in public reforms and advised him in the affairs of people. This vizier was cultured and intelligent. He was religious, pious and unattached to material wealth. He used to mix with religious persons, heard their discourses, recognized their merits, obeyed them and had brotherly relations with them. For the sake of the king he was also accorded great respect and honor.

The king did not keep anything confidential from him and the vizier was also at this stage. But he did not inform the king about the religious matters and neither did he expose the secrets of wisdom. They continued in this manner for a long time. When the vizier came into the presence of the king, he bowed to the idols and accorded respect to them and enacted many rituals to show that he was following the religion of the king, although it was very hard upon him. But he did all this for the sake of dissimulation.

At last he sought the advice of his friends and brothers. They told him be on the lookout of an opportunity and convey the word of truth to the king. Otherwise you are helping him against your being and you are making him infuriated against the people of your faith. Because you must not deceive the king like this and neither must you be frightened of his glory. Thus the vizier prepared himself for this and in this hope he remained his friend so that whenever he got an opportunity, he would dispense advice to him and convey the truth.

Inspite of his deviation, the king was very humble and kind. He behaved very nicely with the subjects and was always keen for public welfare. He also tried to reach to the root of their problems. Thus after a long time the vizier got an opportunity to be alone with the king. One night when all the town slept the king asked the vizier:

Will you come with me to tour the city so that we may learn what is the condition of the people and what ill afflicts them? The vizier agreed and the two of them set out on the nocturnal excursion. On their way they came across a garbage lot that looked like a hill. When the king saw a fire around the garbage he said to the vizier: Alight here so that we may walk and see what is going on there.

When they went there they saw a hole like a cave in which there was a poor man. When they looked around in the cave they could not see anyone else. The poor man was in a terrible condition. He was wearing tattered clothes of the garbage and he was resting on a pillow of dirt. He had a canvas huge bag full of wine before him and he held a tambourine that he was playing. His woman was also dressed in rags and she was serving wine to him. When he hit out her she responded by dancing for him.

By serving wine to him she was according him the honor that is usually reserved for kings. The man addressed the woman as the chief of ladies and they considered each other as extremely handsome and attractive. There was such a joy and merriment among them that it can hardly be expressed in words. The king stood motionless and the vizier also watched this scene in amazement. They were astonished at the pleasure and attraction that was obvious between the two gypsies.

After that the king and the vizier returned and the king said: How do you feel about the pleasure that time showed us tonight? I think those two must be enacting this every night. The vizier found this moment right and after sometime he said: O king I fear that we are also living in the same kind of deception and that your kingdom and all the things we are pleased with and that which is before our eyes; who knows that this everlasting kingdom is also like the garbage lot and that we are like those two people.

Who can understand it like the man who has hope in deliverance and the rewards of the hereafter that our kingdom is like the cave that we have just seen? Perhaps our bodies that are recognized through purity, freshness and health are actually like the body of that gypsy and our bewilderment may astonish the people like we were amazed at those two.

The king said: Do you find anyone worthy of this quality? The vizier replied: Yes. The king asked: Who are they? The vizier said: They are the people of faith who have recognized the kingdom of the hereafter and its bounties and then sought them too. The king said: What is the kingdom of the hereafter?

The vizier said: It is a bounty after which there is no destruction. It is a prosperity after which there is no poverty. It is a happiness more than which there is no comfort and it is such a health that after that there is no illness. It is a satisfaction after which there is no dissatisfaction and it is a peace after which there is no fear. It is a life after which there is no death and it is a kingdom that has no decline.

It is an abode of eternity and it is such an abode of life that one would never be separated from it and which will never change. Allah, the Mighty and Sublime has neither decreed old age for the residents of the house of the hereafter nor illness or hardship, tiredness, hunger, thirst or death. This is the description of the kingdom of the hereafter, O king.

The king said: Can one desire for this abode; and is there any way to enter this place? The vizier said: Yes, the abode of the hereafter comes to the lot of one who desires it and one who reaches to its door becomes successful. The king said: What stopped you from telling me all this before? The vizier said: Your awe and glory stopped me from it.

The king said: If what you have mentioned is true we must not ignore it and we must try our best to reach it. However we must assure that the information we have received about the hereafter is correct. The vizier said: O king, are you asking me to mention this to you again and again?

The king said: Rather I want you to talk to me about it day and night and stop never, because it is a strange matter which should not be regarded easy. One must not be careless about something like this.

Thus was the path of the deliverance of the king and the vizier.

The prince said: I do not have any interest in the royal affairs and the way of the king. What I want is to accompany you this night itself to the place from where you have obtained this knowledge. Bilohar said:

How can you accompany me and how can you remain patient in my companionship when I have nothing that could protect me.

Neither do I have any means of travel not am I a kingdom of gold. I don't have anything to eat for supper. I don't have clothes to wear and I don't stay permanently in any place; I leave every place in a short time. Neither have I rations to travel from one place to another.

The prince said: That which has strengthened you will also make me strong. Bilohar said: But if you give up the thought of my companionship you shall have very good morals and manners and you would be like that rich man who is related to a beggar.

Yuzasif said: How is it possible? Bilohar said: Take for example that there was a young man among the children of the rich. His father wanted him to marry the rich and beautiful daughter of his paternal uncle. Though the young man did not agree to this he did not tell his father about his unwillingness. Instead of that he went to some other place.

On the way he met a slave girl who was dressed in rags and begging from people in a pitiable condition from her doorway. This boy was attracted to that slave girl. So he asked her: Who are you? She said that she was a daughter of an old man who lived in that house. The boy announced his arrival to the old man and went into the house.

He said: Will you give the hand of your daughter in marriage to me? The old man said: You will not marry the daughter of a beggar as you belong to a wealthy family. The youth said: I have found this girl attractive and I am running away from a wealthy and noble lady whom I was supposed to marry as I don't like her. So you marry your daughter to me and you will find me a good husband for her.

How can I marry my daughter to you because you will take her away from us and I also think that your people will not like her living with you. The youth said that he was willing to stay with them at their house. The old man said: If what you say is true, you take off this dress and ornaments. Bilohar said: The youth did the same. He took an old dress from their belongings, put it on and sat with them.

The old man wanted know about his antecedents and gauge his wisdom so he spoke to him for sometime and at last concluded that he was in his right state of mind. Thus he said: Since you have taken a liking to us and agreed to stay with us, enter this hole. There were many houses behind that house. They were extremely grand and palatial and they contained all that anyone could ever need.

The old man then gave him the keys to these houses and said: Whatever is there is all yours and you can do whatever you like with it because you are the finest young man. In this way the youth got all that he wanted.

Yuzasif said: Just as the old man tested the intelligence of the youth so that he may trust him, I also want to be like him. Thus you try to increase my intelligence and tell me whatever you know about it.

The Hakim said: If you want to entrust this matter to me I can solve the issue with ordinary conversation. But I have another idea which is the method of the Imams of guidance to reach to the ultimate end of good sense. It is a knowledge that is treasured in the breasts. But I fear that if you oppose this method I may be responsible of starting an innovation. I will take your leave tonight but pay you a visit every night.

So you think upon it and gain lesson from this. Employ your understanding and intelligence and be steadfast. And do not make haste in acknowledging the responsibility that falls on your shoulders so that you may know about it after you have fulfilled it. You must also take care to avoid selfish desires and suspicion. Then you must clarify your doubts after discussing them in detail with me and then tell me what you conclude. They parted at this point that night.

When the Hakim paid the second visit he saluted and blessed him and sat down with him. And in his supplication he said: I pray to that Allah Who is the first and before Whom there was nothing and Who is such a last one that after Him there will be nothing. He is such everlasting that He has no end.

He is so unique and needless that there is nothing like Him. He is so powerful that He has no partner and such a Creator that there is no maker with Him. He is so competent that He has no opponent and He is so self-sufficient that there is nothing like Him. He is such a ruler that He makes you a just king, whereas no one else can do this. He shows the way to guidance. He calls you to piety and changes blindness into sight.

He endows abstemiousness and indifference to the material world. He likes the people of reason and is hateful to those who head for destruction. He conveys complete benefit to us all and takes us to Paradise and His pleasure that He has promised through His prophets and saints. Thus our inclination to Allah bestows us with effulgence and we are internally fearful of Him due to which we become humble and sincere and all our affairs return to Him.

This supplication had a profound effect on the prince and he became more inclined towards righteousness. His surprise was evident from this when he asked: O Hakim, tell me what your age is? The Hakim said: Twelve. The prince was astonished. He said: A twelve year old is a child whereas I thought you were at least sixty!

The Hakim said: From the aspect of birth I am indeed sixty years old but you asked me about age and age is in fact life and life is gained through religion and acting according to it and being away from the world. This is not more than twelve years for me, because before that I was dead and I don't include the days of death in my age.

The prince said: Why did you eat and drink if you were dead? The Hakim said: I was like the dead in blindness, deafness and dumbness. My life was very weak and I depended on others. As if in this quality I was a partner of them. Thus I was like them in name.

The prince said: If you cannot calculate your age and neither of that happiness which is necessary for

you, you should take into consideration death that is going to occur and which you do not dislike.

Hakim said: My being will guide you inspite of knowing that your father's absolute deviation will be the cause of destruction for the people of religion. It is so because I neither consider death as death nor consider life as life and neither do I expect something hateful from death. Thus what inclination that person would have for life who has renounced it all altogether?

And why would he flee from death when he has killed himself with his own hands? O prince, don't you see that the religious person had renounced the people and wealth of the world and also forsaken the things that he possessed but he did not become inclined to them. He took up the burden of worship which cannot separate from him except by death. Thus one who cannot be excited by the pleasures of life why he should need such a life? And why should he run after that comfort which he can get through death?

The prince said: O Hakim, you have said the truth. Would you be happy if death comes to you tomorrow? The Hakim replied: I would be happier if instead of tomorrow it came tonight. Because one who has recognized good and evil and understood the enforcement from Allah, the Mighty and Sublime which is there for forsaking evil and in the fear of its recompense.

And one who performs good deeds in hope of its rewards and one who is certain of the oneness of God and one who testifies for His promise; he is actually fond of death because only he is eager for death who is hopeful of comfort that is to come after that and who is terrified of worldly desires and disobedience of the Almighty. The prince said: This is very strange that one should wish for an early death in order to gain salvation! Anyway, tell me about this community of mine.

Why does it rely on idols? The Hakim said: A man planted an orchard through great efforts. Staying in it gave him comfort. One day he saw a bird in his garden which was feeding at a fruit that grew on a tree. So he shot hurled stone upon it. When he decided to slaughter the bird, Allah, the Mighty and Sublime gave it the power of speech and it said to the garden owner: You want to slaughter me while you cannot satisfy your hunger through me and neither can you gain any strength from this.

Thus can there be found a good angle in what you have decided? "What is that good?" asked the man. The bird replied: If you release me I will tell you three things. If you remember them it will be better for you than having your family and wealth. The man said: I have decided to perform the good deed. Now tell me those things. The bird said: Remember what I say. Do not be sad at what you lose; do not testify for that which does not exist and do not desire that for which you don't have the capability.

When the conversation came to an end the man released the bird. It flew up and sat upon a tree and said to the man: If you only knew what has been wasted by you. Let me tell you that a great matter has been destroyed by you. "What is that?" he asked. The bird said: If you had slaughtered me you would have found in my stomach a pearl as big as a duck's egg. You would have become its owner and financially independent.

When the man learnt what he had lost he became full of regret. He said: Let bygone be bygone. Come down so that we can go home as I want to gain goodness from your companionship and greatness through your favors.

The bird said: You fool, you did not remember what I taught you and did not gain benefit from my statements. Did I not take oath from you that you must not be sad on that which you lose, you must not believe that which does not exist and do not vie for that which you cannot obtain?

Are you not regretful of that which you have lost and asking me to come back to you and that you seek something which you cannot get? You think it is true that there is a duck-egg sized pearl in my stomach, whereas my whole body is smaller than the egg of a duck. I had made you take oath that you will not believe that which does not exist.

In the same way your people made idols with their own hands and thought that it was them who have created you and tried to save you from fear and dangers. And you also were of the view that these idols protect you, therefore you spend your money upon them. And your people thought that it is the same idols who give them sustenance and they sought from them that which they cannot get from them and they thought true that which did not exist. Thus they also considered necessary what the owner of the garden thought was important.

The prince said: You have said the truth, but I don't know anything about the idols. I have never been inclined to them and neither have I gifted them anything. Now you tell me about that being towards which you invite me, and also tell me about that which you have preferred for your self.

Bilohar said: Religion is based on two things. One is the recognition of Allah, the Mighty and Sublime and the other is His satisfaction. The prince said: How is recognition of Allah obtained? The Hakim said: I invite you to know that Allah is one and He has no associate. He is one since eternity and everything other than Him are created by Him. He is the Creator and all else is creation. He is eternal and all else is temporal. He is the Maker and all else is made.

He is the controller and all else is controlled by Him. He is permanent and all else is destructible. He is the one with honor and all else is lowly. He neither sleeps nor becomes oblivious. He neither eats nor drinks. He is neither weak nor can He be dominated. He can neither be made a target of displeasure nor anything makes Him helpless.

The sky, the earth, the atmosphere, the land and the sea cannot disregard His command. He has created everything from nothing. He is from ever and will remain forever. There are no changes in Him and circumstances have no effect upon Him. Neither can time bring changes in Him. He does not change from one condition to another. No place is devoid of Him, and neither is He confined in a place.

No place is nearer than Him and nothing is hidden from Him. He is the knower from Whom nothing is hidden. He is such a powerful one that nothing is beyond His reach. You can recognize Him through His

kindness, mercy and justice. He has decreed reward for one who obeys Him and appointed punishment for one who disobeyed Him. Therefore you must act according to the pleasure of Allah and refrain from His dissatisfaction.

The prince said: Is this One Creator satisfied with good deeds? The Hakim said: O prince, His satisfaction lies in that you obey Him and do not disobey His commands. And that you must prefer to give to others what you have been given. You must try to restrain from others what is kept away from you. Thus this is justice and the satisfaction of Allah lies in justice and in following the heritage of the prophets messengers you must not forget their practice.

The prince said: O Hakim, tell me about the piety of the world and its conditions.

The Hakim said: When I found the world an abode of disposal and decline and saw it changing from one condition to another, and when I saw the people of the world becoming targets of calamities and found them afflicted with different maladies, and sometimes I saw them in sickness after health and in old age after youth, in poverty after affluence, in sorrow after happiness, in disgrace after honor, in deprivation after prosperity, in fear after security, in death after life, and I saw the short lives, I witnessed sudden deaths without any murder or killing; and I saw the arrows that were to hit the target, and I saw bodies that were frail.

Whose joints were shattered, who were not safe; I understood that the world is something that would separate and that it is temporal. And I also recognized that whatever I have seen from the world is much less than what has escaped my view. I have seen the inside and outside of the world and recognized it to its depths. I saw its hidden aspects in a manifest way.

When I saw it from its arrival unto its laws I became fearful of this death of mine and I fled from that which I had seen. In the meantime you will also see people who are extremely proud and rebellious. You will see rulers who are at the pinnacle of prosperity, who are proud of their kingdom. They are intoxicated with the joy of their power and physical health. When a revolution appears in the world, man is reduced to be its prisoner.

One who has seen it himself, he testifies for it. So you should come out of this worldly kingdom, its pride and its prosperity. Replace degradation with honor, sorrow with joy, destruction with bounties, poverty with affluence, deprivation with prosperity, old age with youth, infamy with nobility and life with death.

Thus it is a narrow grave in which there is extreme horror in which man is alone like a traveler who has separated from his companions who have deserted him. And his brothers have also abandoned him and there is no impediment from their side. And his enemies have deceived him. Now he has no defender. After him his wealth and property and everything he owns is open to plunder. As if he has never lived in the world.

He is not even mentioned occasionally and no one even remembers him. As if he never had received

any share from the world. Thus, O prince, do not take up such an abode. And neither should you keep you wealth and animals in it. Thus there is regret for it as well as fie.

The prince said: Fie on the world and one who is proud upon it while it is such. Saying this, the prince began to cry and he told the Hakim: Please elaborate what you have said as it is a cure for my heart.

The Hakim said: Life is very short and the days and the nights are changing with speed. Departure from the world is soon. No matter how much you live, death is imminent and the one who departs will have to leave and whatever is there in this world, has to disintegrate and whatever acts he has committed in the world, these acts are fed up with him. And even his most solid constructions are going to be ruined.

People will become unfamiliar with his name and his memory will be forgotten. His genealogy will become unknown and his body will decay. His nobility will change into disgrace. His boons will turn into banes. His profit will change into loss. Someone else will become the owner of his property and those who remain behind will be disgraced. His women will become permissible for others. His oaths and vows will be broken.

His responsibilities will be ignored. His heirlooms will become old. His property shall be divided. His personal effects shall be bundled up. His enemies shall be pleased, his kingdom shall be destroyed. Inheritors will appear for his crown and they shall occupy his throne. Everything shall be taken away from him and he will be made to leave the house and taken to the grave. They would leave him alone and terrified in the darkness of the grave. Friends will consign him to the dust and then go away. He will never become attached to his loneliness and he will never come out of the condition of alienation.

You should also know that an intelligent man has the right to crucify his selfish desires especially like the policy of the just Imam and the cautious man who teaches manner to the public and who reforms the people. He orders what is right for them and stops them from that which corrupts them. Then he punishes those of them who disobey and honors those who obey him. In the same way it is necessary for a man of intellect that he should teach himself all the good morals and manners and control his selfish desires. And he must bear it even though he may like their necessary benefit. He must protect his self from its harms.

When he does something good and is pleased by it, he must prepare himself for its reward and punishment. In the same way when he is aggrieved, the man of reason has the right to look objectively at the circumstances that befall him. He must obtain their correct matters and restrain his self from making his affairs wrong. He must consider himself and his deeds lowly and he must never be proud, because Allah, the Mighty and Sublime has praised the one who has intellect and condemned the proud.

He has also condemned those who have no sense. Through intellect and by the permission of Allah one can understand every goodness, whereas souls are destroyed through ignorance. Doubtlessly the most authentic matter for the people of sense is that we must derive benefits from that which their senses have understood and which has reached us through their experiences.

And it is not appropriate for the sensible man that inspite of being capable of protecting his deeds, he should consider it unimportant and leave it while he not capable of performing the act which is more important than that. And it is one of the secret weapons of Satan that only one who ponders upon it, sees. And no one is safe from it except one that Allah has protected. The weaponry of Satan consists of two weapons.

One of them is denial of intellect that appears in the heart of the man of intellect and it is that he has neither intellect nor opinion. And neither there is any benefit in his intellect and opinion. It wants to stop him from love and acquisition of knowledge.

It presents to him some worldly past times in good light. If man begins to follow this way, it is the success of Satan. But if he disobeys the Satan, the latter uses another weapon to defeat him. It is that when a person does something and thinks upon it, Satan puts such things before him that he cannot understand that they will put him into some trouble and that about which he has no knowledge; it will cause such harms to him.

So much so that those things become the cause of the weakening of his intellect and he develops hared and suspicion and the Satan says: Don't you know that you cannot complete this job and you never had the capability to do it? You have put in so much effort for nothing. Thus the Satan subdues many through this weapon. Thus you must keep away from the acquisition of that knowledge that teaches you this and what you have obtained from it is deception.

You are in such a place where most of the people have been subdued through the various machinations of Satan. Among them are also those who have killed their ears, intellects and hearts and the Satan has abandoned such people as like animals they do not ask what they don't know. There are various religions among the common people. In this some have gone so much ahead in deviation that consider it permissible to kill and loot others.

Their deviation takes them away from the true things so that this religion may continue to dominate them. And that it may embellish this weakness and stop them from the upright faith. Satan and his army is always busy in trying to destroy the people and they never despair from taking them astray, and neither do they flee from the scene. Their number cannot be calculated by anyone except Allah. No one can save himself from the deception of Satan except with the help of Allah and by holding firmly His religion. Thus we pray from Allah for the good sense of obeying Him and for gaining an upper hand over our enemies, because no one has any power except Allah.

The prince said: Describe the Almighty Allah in such a way as I am seeing Him with my own eyes. The Hakim said: One Whose remembrance is so pure, cannot be described through narrations. And through intellects you cannot reach to the depths of His realities. Neither can the tongues reach to His true position.

The people cannot encompass Him through their knowledge except through the knowledge that the

Almighty Allah has taught to His prophets (a.s.). Only they can truly describe His qualities. And our power of imagination and understanding cannot perceive His lordship. He is much higher than this. He is the most beneficent and the most merciful.

Thus He endowed whatever He liked from His knowledge and He made apparent to them whichever of His quality He liked. And He made them recognize His lordship and guided them by creating that which was not present and by turning into nothing those things that existed.

The prince said: What is the absolute evidence for His existence? The Hakim said: When you see a created thing and its creator is not there before you, you understand through your intellect that it has a creator. In the same way the heavens and the earth and whatever is there between them is also having a creator. What proof can be stronger than this?

The prince said: O Hakim, tell me whether the maladies, pains and poverty that afflict the people are from the power of Allah or without it. Bilohar said: No, rather they are related to power. The prince said: Then tell me about the bad deeds of the people. Bilohar said: The Almighty Allah is immune from the bad deeds of those people but He has kept a great reward for those who obey Him and there is terrible chastisement for those who disobey Him.

The prince said: Now tell me about the most equitable person, the greatest oppressor, the most hardworking, the greatest fool, most evil and the most righteous people.

Bilohar said: The most equitable are those who have done justice with their souls. The greatest oppressors are those who consider their injustice as justice and in whose view the justice practiced by the just is injustice. And the most hardworking is one who has achieved more for the hereafter and the biggest fool is one whose aim is material world whose mistakes are deeds. And the most righteous is one who ends his life in goodness. And the most unfortunate is one who end his work on the dissatisfaction of Allah.

Then he said: One who considers his religion at par with his selfish desires, he was destroyed. Thus he is the one who has angered Allah and he is an opponent of that which he should have liked. And one who believed that religion is like peace, he is the one who has obeyed Allah and this will save him from divine anger.

Then he said: If there is goodness in doers of bad deeds do not consider it bad. If something bad is found in righteous people do not consider it good.

Then the prince said: Tell me who are worthy of success and who are worth to be called unfortunate? Bilohar replied: The ones eligible for success are those who obey the commands of Allah and who refrain from what He has prohibited. And unfortunate are those who disobey the Almighty and leave aside His obedience. They have followed their base desires in contravention of his selfish desires.

The prince said: Who are the ones that are best in obeying the Almighty?

The Hakim said: Those who follow His command, are firm on His religion and keep away from bad deeds.

The prince said: What are good and bad deeds? The Hakim replied: Good deeds consist of intention, action, good word, good deed and truthfulness. Bad deeds consist of bad intention, bad action and bad words.

The prince said: What is the sincerity of intention? The Hakim replied: Moderation in intention.

The prince asked: What is foul mouthing? The Hakim said: To lie. He asked: What is bad action? Bilohar said: Disobedience of the Almighty Allah.

The prince said: Tell me how one can be moderate in intention? Bilohar said: By talking frequently about the decline of the world and dissociating from the worldly affairs and by keeping away from the matters in which lies the destruction of the hereafter.

The prince said: What is charity? Bilohar replied: Charity is to give up wealth for the sake of Allah. He asked: What is good deed? Bilohar said: Piety is the name of good deed. He asked: What is miserliness? Bilohar said: Not paying the rights to the rightful owners and taking away their rights without any reason.

The prince said: What is greed? Bilohar said: To be always inclined to the material world and to be attentive to those matters that have nothing but corruption and whose recompense is the chastisement of the hereafter.

The prince said: What is truthfulness? Bilohar said: In the path of religion it is necessary that man should neither deceive himself nor deny this path of religion.

The prince said: What is foolishness? Bilohar said: To be satisfied with the world and to leave those having permanence.

The prince asked: What is lying? Bilohar said: It is that man falsifies himself and he follows his selfish desires and is stubborn on his stance.

The prince asked: Who are the most perfect for taking advice?

Bilohar said: Those who are perfect in intellect and who have more insight about the consequences of matters. Those who have complete knowledge about their enemies and who are earnest in escaping from them.

The prince asked: What is consequence and who are those enemies that a sensible man should recognize and keep himself safe from them? Bilohar said: Consequence is the name of the hereafter

and the annihilation of the world.

The prince asked: Who are the enemies? Bilohar said: Greed, anger, jealousy, selfishness, sensuality, show off and haste are enemies.

The prince said: Who are those that you consider stronger and more important that one should save oneself from them? Bilohar said: Greed, in which there is no satisfaction and which is worse than anger and anger in dominance does more injustice and reduces thankfulness and it is the greatest recompense of those who harbor malice.

And greed is that which shows the anonymity of intention in more unfavorable light. And suspicion follows it. And restlessness is worse than entreaty and it is more troubling than disobedience. The fire of malice burns for a long time and it is the opposite of mercy and is very severe. Show off is worse than deception and it hides further that which is hidden and it is against chance and opportunity. And entreaty increases enmity and cuts off making of excuses.

The prince asked: What ruses of Satan are more effective in deviating the people?

The Hakim said: The Satan makes people blind in following the selfish desires, in good deeds, sins, reward and punishment.

The prince said: Tell me about this power through which Allah has empowered the people to gain dominance over these evil matters and the destructive desires.

The Hakim said: It is knowledge that is accompanied by intelligence and deeds and to restrain oneself from the selfish desires. And to be hopeful of getting rewarded in religion. To mention more about the annihilation of the world and proximity of death. To refrain from that which is the opposite of that which will remain after the end of the world. Thus the estimation of the past matters depends upon their consequences.

And to keep them safe in the mind. Except for the people of intelligence no one else stop himself from bad habits and keeps it on good manners. The persons of wisdom will reach to a correct stage in their lives. It is this, which is called contentment and consider the imminent result must for himself. And one who undergoes the most hardships and who works hard to gain something, he is not aggrieved at what he has lost, who is pleased with the self, and one who leaves the cure which cannot be complete, one who is patient on that which befalls him, one who chooses the right path instead of the way of misguidance, one who convinces himself that he if does good he will be rewarded and if he does bad he will be punished.

Thus one should be aware of all these things, and the rights and the limits of piety and to act on good advice, one who restrains himself from following the selfish desires, one who dominates over the selfish desires and one who looks at every matter based on his opinion. And one should have the recognition to

be firm upon it with certainty. Thus if he is faced with a trial he considers it excused without any aversion.

The prince said: Which morals are the best and worth respect? The Hakim said: To behave with people in a nice way.

The prince asked: Which worship is better? The Hakim said: It is the worship of dignity and love. He asked: Tell which of the worship acts are superior? Bilohar said: To love the good people.

The prince inquired: Which remembrance is superior? The Hakim said: It is the mention that encourages one to do good and restrains him from evil.

The prince asked: Which enemy is the most disliked one? The Hakim said: There is no enemy greater than sins.

The prince asked: Tell me which excellence is the best? Bilohar said: To be content with what one has in life.

The prince said: Which respect is best? The Hakim said: The respect of religion.

He asked: What is that, which does the most injustice? He replied: Rebellious king and hard-heartedness.

The prince asked: What is that which is most remote? The Hakim said: The eye of that greedy one which is not satisfied with the world.

The prince said: What are the affairs which are bad from the aspect of consequences? The Hakim said: To seek the pleasure of the people in the displeasure of the Almighty Allah.

The prince asked: What is that which changes sooner? Bilohar said: The hearts of the kings who work for the material world.

The prince said: Tell me which sins are worse? The Hakim said: To accept the covenant of Allah and then to be unfaithful to it.

The prince said: What is that which is going to end soon? The Hakim said: The love of a transgressor ends soon.

The prince asked: What is the most dishonest thing? Bilohar said: The tongue of a liar is the most dishonest.

The prince said: What is it that remains more concealed? Bilohar said: The evil of the fraudsters.

The prince asked: What is it that is more resembling to the circumstances of the world? The Hakim said:

The false dreams of a person who sleeps.

The prince asked: Who is the most superior from the aspect of satisfaction? Bilohar said: Those who expect good from Allah, who are more pious, who are not careless of the remembrance of Allah, who remember death and have certainty in the end of the tenure of life.

The prince asked: What is the most pleasing thing of the world? Bilohar said: A well-mannered son, a supportive wife who is an associate for the matters concerned with the hereafter.

The prince said: Which is the disease that is stuck to the world? Bilohar said: One who has a bad mannered son and a irritating wife and he could not get rid of them.

The prince said: Which prosperity is the best? Bilohar said: When man is content with what he has and to have regard for the people.

Then the prince said to the Hakim: You may rest your mind for a while as I am going to ask you about the most important things. While the Almighty Allah has bestowed me the insight about those things regarding which I was ignorant. And He gave me the sustenance of religion about which I was in despair. The Hakim said: Ask me about whatever is exposed to you.

The prince said: In your view the child who is given a kingdom in childhood and whose religion is idol worship and who is gaining benefits from the pleasures of the world and is being reared and shaped on it, so much so that he becomes an adult and also enters old age and due to ignorance he does not have his condition changed by Allah and who entrusts his soul to the selfish desires due to which he fails to achieve his objective.

It is so because desires have become embellishments for him and they affect him and he has daring for them and he finds guidance in them alone and he remains involved in the love and deception of these desires. For his people and persons of opinion he is a cause of pride and love and his insight has deserted him. So much so that he is also ignorant and careless about the affairs of his hereafter and he considered it light and corruption developed in his self. He became evil intentioned and narrow-minded.

His enmity to the religious people and those who were hiding from him, assumed severity. Can he hope to leave the fears in which his life will be prolonged? Can his coming out be proper to the mercy that is light and to the proof that is manifest? And the greatest part of religion will be that he should ask for the forgiveness of his past sins and hope for good rewards in this religion. Can he achieve this?

The Hakim said: You have understood this; now what do you want in this matter?

The prince said: I am not the denier of the excellence that is endowed to you through intelligence and understanding and neither do they deny the knowledge which is given to you specially.

The Hakim said: It is the king who has these qualities and the person whose generosity has invited you;

from whom you have inquired and one who has arranged this. Allah had promised chastisement but He dealt with affection as this man wished.

Along with this you intended to fulfill the rights of the Almighty that He made incumbent upon you. And I think that you want to reach to the depths of the excuse in kindness. So that you may remove yourself from a great peril and save yourself from this perennial trouble, because it is not possible to escape the chastisement of Allah except with His help.

The prince said: Do not deprive me from whatever you wish. Tell me about your opinion regarding the fear that a king has about his death due to which he is in regret and nothing can make up for it. You give me assurance about it and remove my sorrow because I have no other solution to it.

The Hakim said: It is my opinion that we cannot make the creatures despair of the mercy of their Creator, Allah, the Mighty and Sublime till the soul remains in his body even though he may be a profligate and a rebel because we have described the Almighty to be kind, affectionate and merciful and have proved faith through it and in that which you are commanded to seek forgiveness, in that if Allah wills, there is favor of your choice according to your need.

And people think that once upon a time there was a king who was well known for his knowledge. He was a kind protector who was always trying to bring about welfare among his subjects. He lived in this way for a long time and after that he died. So his people mourned for his death. His wife was pregnant; so the astrologers and soothsayers said that she would give birth to a son who will rule the kingdom with competence. One who lives in his time will witness this.

Thus on the basis of the predictions it was decided to make him the king. When the child was born the people celebrated the whole of the first year by music and wine and food. After that the wise men of the community said that this child is the gift of God but you have thanked someone else. If he is the gift of someone other than God you have fulfilled the rights of the one who has bestowed him to you.

But have you tried to fulfill the thanks of the one who gave you sustenance? So the people told these people that this newborn child is given to us by Allah and no one other than Him has done a favor to us. The scholars said: If only Allah has bestowed you this child, you have pleased someone other than Allah who has not bestowed the child and you have displeased Allah Who has bestowed him to you.

The people said to the scholars: O wise men, please give us good counsel; and O scholars, inform us so that we may follow what you say and accept your advice and act according to your instructions. The scholars said: In our opinion music, wine and vain pastimes are things liked by Satan , so you give up all this and instead of that pay thanks to Allah, the Mighty and Sublime so that God may forgive you for what you have committed. The people said: We cannot carry the burden of whatever you have said.

The scholars said: O ignorant people, how you have become obedient to one who has no right upon you and you are disobeying one whose right is incumbent on you? How you have become strong in an

appropriate thing and weakened in that which is proper? The people said: O leaders of wise men, our sensualities have increased and we have become much involved in worldly pleasures so whatever we found great in resemblance they strengthened us and our intentions became weak.

Thus we are unable to lift a heavy burden. So let us return to those things and do not compel us to lift the heavy burden. The wise men said: You fools, are you not the sons of ignorance and brothers of misguidance when you find hardship easy and righteousness difficult? So the people said: O leaders of wise and chiefs of scholars, we seek refuge with the forgiveness of Allah from this hardship. And we beseech you not to associate us with disgrace. So do not condemn us and neither should you call our weakness as disgrace nor blame us for ignorance.

Because if we obey Allah with the same forgiveness and weakness of good deeds; and we worship like the one who has adjudged our desires unlawful we shall fulfill our need and Allah will achieve make us our purpose. And He would be merciful upon us like He has created us. Thus when they said this, their scholars made them confess and they accepted their statements and they prayed, fasted, gave charity and worshipped for a whole year.

When they had done that the soothsayers said: The one who favored the people by the birth of this child, he has informed that he would be a sinful ruler and might also be righteous or rebellious or humble. Sometimes he would commit evil and sometimes perform good deeds. The astrologers also gave the same prediction. So the soothsayers and astrologer were asked how they have concluded this.

The soothsayers said: We have said this because first the birth of this child was celebrated with music and unlawful acts and later they did the opposite of all this. The astrologers said: We have said this because of the balance of the Venus and Jupiter because this child was born with nobility whose greatness cannot be sufficiently praised. And he was born in such joy that it cannot be described fully.

And he was born with such oppression that no one has the strength to bear it. Thus he will enact repressive and unjust laws, usurp rights and his most favorite people will be those who support him and the one he will hate most will be ones that oppose him. He shall remain oblivious due to youth, health, power and success. And he will remain in the same joy. He will see on that which he likes and hear only that which he desires.

Thus when he was thirty-two years old he told his women, children, friends, servants and riders to put on the best clothes and decorate themselves. He ordered them to organize a gathering at the place of the rising of the sun and instructed them to make the floor of gold inlaid with jewels. Its length should be 120 yards and breadth 60 yards.

Its roof and walls should be decorated with gold and decorated with precious items. And he ordered all types of costly items to be piled on both the sides of the road. Then he ordered all his armies, associates, scribes and nobles of the town to be present there. They all arrived decked in their best uniforms and decorations.

They stood there depending upon their ranks. The king had thought that it would be a pleasing spectacle and he would be glad to see it. Then he walked to the stage and sat down on the royal throne and all of them prostrated to him. He told his attendant: I have seen a good spectacle of my subjects, now I want to see my face. So they brought a mirror and he looked at his face. He was looking at his face from all sides when he saw some grey hair in his beard. This terrified him so much that his mood changed completely and all his happiness turned into sorrow.

Then he said to himself that this time in his prime youth was informing him about his death and it is telling me that my kingdom and power is to go away and that I shall be removed from the throne and disgraced. Then he said: This time is the prelude of death and the messenger of calamity which cannot be stopped by any bodyguard.

It is informing me about death and predicting the decline of my kingdom. How much haste it is making in changing my elegance, in killing my joy and in reducing my strength. That which could not be stopped by the forts and from which the armies could not save me. This time is going to take away youth and strength. It will destroy respect and wealth. It will create discord among the people. It will distribute inheritance among the friends and enemies. It will destroy the crop of life, spoil the taste of pleasures, make buildings into ruins, disintegrate the society, make the lofty one base and humiliate the powerful. It has laid burdens upon me and it has taken me in its clutches.

Then he descended from his seat in fear and gathered his armies, summoned his reliable men and said: O leader of the people, since the time I became a king and took over affairs of governance, what have I done for you? They said: O nice king, your trouble is great for us and our lives are spent in your obedience. So you may tell us about this matter. The king said: A dangerous enemy came in the night.

You did not stop him from me while you are my reliable men. They said: Your majesty, where is that enemy? Is he visible or invisible? The king said: It is seen through its effect and eyes cannot see it. The important people said: Your majesty, you can see our congregation and we have blessings and tranquility and there are persons of intellect and understanding among us. You show us that enemy and we shall stop him from you.

The king said: I was wrongly proud upon you and I reposed reliance in a wrong place when I made you as a shield for myself. I gave you wealth and money and increased your status and made your my special associates so that you may defend me against the enemies. After that I took your help in building cities and in procuring weapons. I solved your problems and kept you free so that you may perform in the best way.

So that you should not have any worry that may affect your functioning. I never feared any danger to befall my mansion because you lived in it and you were obedient. When I walked you surrounded me and when I came you were with me. Thus if this happened as a result of your weakness I would not have feared to rely on you in my affairs.

If it is due to your carelessness you don't deserve advice and are neither eligible for my affection and kindness. They said: Your majesty, as long as we live we shall not let any danger against which our armies can defend to reach you. But we don't know about that which we cannot see and our power is ineffective against it.

The king said: Did you not take oath that you will protect me from my enemies? They said: Yes. The king said: Will you defend me from the enemy which can harm me or the enemy that does not cause harm? They replied: We shall defend you from the enemy who cause harm to you. The king said: From all harmful people of from someone in particular? They said: From all harmful ones.

The king said: The messenger of trials has reached to me who is informing me about my kingdom that he will destroy all I have built and that he will disperse all that I have gathered; spoil all that I have improved; spend all that I have saved; change whatever I have done; to weaken whatever I have strengthened; and in it lies the satisfaction of the enemy who are pleased in my trouble.

And he also wants to gladden my enemies; he has also said that he would soon defeat my armies; he would change my company into isolation; destroy my dignity and orphan my children. He would also disperse my congregation. My brothers, family members and relatives will have to undergo hardships because of me. He will cut me into pieces. He will settle my enemies in my localities.

The people said: Your majesty, we can defend you from people, beasts, poisonous insects and crawling creatures, but we cannot save you from this trial. So the king asked: Is there anyway I can be saved from this? They replied: No. The king said: But you can at least save me from another enemy? They asked: What is that? The king said: They are diseases and sorrow. The people said: Your majesty, these are having subtle power and they attack the body and soul; they reach you without being identified.

They cannot be concealed from you even though they may be hidden. The king said: There is one more problem. They asked: What is that? He said: What is it that has taken precedence on fate? They said: Your majesty, who is it that can dominate fate and not be defeated by it? Who is it that has opposed it and was not defeated by it? The king said: What is your solution regarding it?

They said: We cannot defend you from fate. We are remote from good sense and reform. So what do you want? The king said: I want companions who may take a permanent covenant and remain loyal to me. And that their brotherly love for me should endure forever. And that death should not keep them veiled from me; trials and tribulations must be able to stop them from my company.

They should not be able to live without me and they should not leave me alone even if they were to die for it. If I am alive they should not entrust me to anyone else. They should protect me from death. Which you cannot do. They said: Who are those that you have described? The king said: It is the same who have spoilt your well being.

They said: Your majesty, can you not do a favor on them and on us? Because your morals are perfect and you are very kind. The king said: Now your neighborhood is fatal poison for me; there is deafness and blindness in your obedience and dumbness in your approval. They said: Your majesty, how is it possible?

The king said: Your neighborhood is because of affluence and wealth; your approval is because of gathering and your obedience is due to anticipation of carelessness. You restrained me from resurrection and showed me the world in favorable light. If you had given me good counsel and had told me about death and reminded me about it; had behaved in sincere manner you would have mentioned this trial and had collected for me that which will endure, and had not made efforts to gather wealth for me that is going to perish. Thus the benefit that you have mentioned is in fact, harm. And this love is enmity. I have returned them to you. I have no need of any of them.

The people said: O wise and well mannered king, we have understood what you want to say and accepted it in earnest. We cannot present any argument against you as the proof is exhausted for us. Thus if we remain silent from our conviction it will result in the destruction of the country, in the death of our world and in the rejoicing of our enemy.

We are facing an important issue which has changed us from your opinion. The king said: Tell me everything without any fear and hesitation, because till now I was subdued by obstinacy and arrogance but today I have conquered them. So far I was under their influence but now I have got over them. I was your ruler till today and I had enslaved you, but now I am free and you are the freed people of my country.

They said: Your majesty, why were you a slave inspite of being our ruler? The king said: I was slave of my desires, a bondmen of my ignorance and helpless of my selfish desires. I have myself freed myself from these attachments and thrown them behind. They said: Your majesty, What have you decided? The king said: I have decided to become a hermit for the sake of the hereafter. I have given up arrogance and removed the burden from my back.

I have prepared myself for death and to defend myself from calamities because its emissary has informed me that it has been ordered to remain with me till my death. They said: Your majesty, who is that emissary that came to you and that we did not see; which is the prelude of death that we did not recognize? The king said in reply: Its messenger is this whiteness that is shining in blackness and which is screaming decline in everything. The people believed him and became certain that the prelude of death is the calamity of the white path.

They said: Your majesty, will you abdicate? And make your subjects weep? Will you commit the sin of leaving your people without a successor? Don't you know that the greatest reward lies in welfare of the people? And the best reform is the reform of community? Are you not fearful about this sin? You must be more concerned about public welfare than the well being of the noble class. Don't you know that the

best worship act is doing good to others?

And the most difficult deed is ruling a kingdom and administering the nation. So, your majesty, as far as possible you must pay attention to the well being of the people, because as much you work in this regard as much you would be rewarded. Your majesty, is it not true that if you leave the throne and keep away from the affairs of the people they will fall into perdition? Thus in this regard you will be more sinful than you hope for the reward of your special class.

Your majesty, don't you know that scholars say that one who has destroyed his soul he has become a cause of the corruption of his self. One has maintained it in order, has maintained the well being of his body. And what evil can be greater than deserting ones subjects? Your majesty, will you leave it and take off the black dress which is the medium of the world and the hereafter? The king said: I have understood what you said.

If I want to rule you for doing justice and in anticipation of divine rewards I cannot reach this stage alone regarding you. Are you all not obsessed with the world and worldly desires and pleasures? And neither I am certain that I will remain in this condition that I want to come out of. Thus if I do that, I will die in the condition of ignorance which will take me down from the throne and make me kiss the ground and it will make me wear the dress of mud instead of the clothes of silk, gold and brocade and precious jewels.

And after a spacious place make me enter; after this honor and glory subject me to disgrace. I will then become alone and none of you will accompany me in this loneliness. You will take out from the inhabited area and consign me to a deserted place and leave my flesh to the beasts, birds and worms. And I will be eaten up by the ants and more than that by the lions. My body will be filled with worms and become like a decayed corpse. Degradation will be my companion and honor will become a stranger.

You will try to bury me as soon as possible as an expression of your affection and leave me alone among my past deeds and sins. I will get regret by way of inheritance and as the final consequence. And you people have promised me that you will defend me from the harmful enemy. Right now you neither have the capability of preventing him nor any solution to this problem. O people, I am deceiving myself or you are deceiving? And you have laid out a deceptive trap.

So the people told their popular ruler: We are not what we were before and you are also not what you were previously. Whatever has changed you has also transformed us so do not reject our repentance and give us a beneficial advice. The king said: I will do as you say for the time being but when you go against your word I will leave you.

After that he continued to rule the kingdom and all his army emulated his behavior. They remained engrossed in worship. Their country became green and fresh; their enemies were defeated and their dominion expanded. This continued for thirty years till the death of the king who lived for a total of sixty-four years.

Yuzasif said: I am very happy to hear this story. Relate some more things like this so that it may increase my joy and thankfulness to the Lord.

The Hakim said: It is known among the people that there was a righteous king who had soldiers in his army who feared the Almighty and worshipped Him. The kingdom of his father used to be attacked and there was discord among them but the prince used to reduce the number of enemies from his cities and encourage them to become religious, god-fearing and seekers of divine help and refuge. When he came to the throne he defeated his enemies, united his people and brought reforms in the cities and set up administration of the country.

When he was bestowed with so many blessings he became rebellious and arrogant. He went so astray that he even abandoned the worship of the Almighty and became thankless of His favors. He went to the extent of eliminating those who worshipped God. His kingdom lasted for quite a long time and people forgot the path of rightfulness that they had previously followed in his initial stage.

They remained drunk and only followed his dictates. They hastened towards deviation and remained on the crooked way. Their children grew up in this atmosphere. None of them worshipped God or even uttered His name. Other than the king, they had no other god. Although the prince, during the lifetime of his father, had vowed that if he became a king he will do those things with regard to divine obedience that none of his predecessors have ever done and neither were they capable of it.

But when he became the king, he forgot his previous opinion and intention and was always seen in intoxicated condition from which he never came out again. Among those who were thankful to the king for his favors there was a righteous man who commanded more respect among his associates. He was saddened by the deviation of the king and the fact that he had broken the covenant he had made to God. Whenever he tried to advise the king the latter used to warn him not exceed the limits of his position even though there was no other person in the kingdom having such status. All the people of the kingdom knew him by name.

One day he came to the king with a skull wrapped up in a piece of cloth and sat down on the right hand side or the ruler. Then he removed the skull from the cloth and placed it before the king. Then he trampled it with his feet and continued to rub it on the floor till the seating area of the king was full of the particles of this skull.

The king was enraged at this and the king and his associates stared at him. With their swords drawn the guards were just waiting for the command of his execution. The king was trying to control his anger. The kings of that time used to contain their anger despite their power and inspite of their disobedience for the sake of the well being of their subjects and for the welfare of their nations. So that this helps them for their benefit and in the collection of land tax.

So the king controlled his anger and finally the man wrapped up the skull and arose from there. He repeated this procedure on the second and the third day also, but when he saw that the king never

asked him about the skull, once day he brought a weigh scale and some mud along with this skull. In one pan of the balance he placed a silver coin and in the other he kept mud equal to its weight.

Then he placed that mud in the eye socket of that skull and some of it in the skull's mouth. When the king saw him doing this he could not remain patient any more and wanted to know why he was doing this. He said: I know you are indulging in such antics only because of the post I have given you and you want to guide me. Although you have a very lofty position in my view you have done this to invite my attention.

The man bowed to the king, kissed his feet and said: Your majesty, you have become attentive with your intellect because the example of a statement is like that of an arrow which if thrown on soft ground gets embedded in it. But if it is shot at a hard surface it remains ineffective. And the example of a word is like that of rain; when it falls on fertile ground it produces vegetation; but when it drops on barren earth, nothing grows from it. And indeed the desires of the people are different and intellect and desires both affect the heart.

And if the desires dominate intellect a man acts in anger and foolishness and if the desire is defeated no deviation is seen in what he does. I had liking for knowledge since my childhood and I considered it effective in all my affairs. Thus I did not forsake knowledge and I reached a lofty stage due to it. Meanwhile once I was roaming through the graves I took out this skull from the graves of kings. It was detached from its body. In view of the awe of kings I found this very regretful. So I picked it up and brought it home. I dressed it in brocade, washed it with fragrance and rose water and placed it on the floor.

I said to myself: If it is from the skulls of kings it deserves respect from my side and that I must keep it decorated. However if it be a skull of a poor man such respect will not be a cruelty upon it. So I continued the same behavior with it for a number of days, but I was not able to learn anything about its life. When I realized this I called my servant who was very helpful to me. Then I insulted this skull. But its condition remained same. When I saw this I went to the men of wisdom and asked them about it.

They also could not enlighten my on the subject. I also knew that the king was very wise and knowledgeable so I came to you fearing all the time, but it was not possible for me to ask you anything till you don't tell me about it yourself. And I also wanted you tell me, your majesty, whether it is a skull of a king or a poor man? Because when I thought about it and looked into its eyes I could not see anything except emptiness. If I could find out what is behind the skies I would have come to know what lies above it. So I continued to contemplate what it is that holds the eyes in the sockets.

At last I took mud equal in weight to a silver coin as the weight of an eyeball is also almost that much, and placed that mud in the socket. But I found that there was nothing which could hold the mud. If you say that it is a skull of poor man, what will you say when I tell you that I found it in graves of kings? I request you to gather the skulls of kings and poor people together. Thus if it is from the skulls of you

kings, who have excellence, then what I have said is true and if you can tell me that it is not from the skull of kings I tell you that it belongs to the king who was the beauty of his kingdom and its honor like you are today.

Thus, may Allah protect you from this same condition of getting trampled and gets mixed up in the soil. On which worms feed; and that you feel shortage after excess, and experience degradation after honor and placed in a ditch which is around four yards in length. And that there is no inheritor of your kingdom. That your remembrance is finished and your affairs spoil and those whom you have accorded greatness be degraded and those that you considered debased should be exalted.

And that your enemies may rejoice and your helpers be destroyed. That mud may come in between you. Thus if we call you, you will not answer and if we accord you honor you will not accept it. And if we insult you, you will not be infuriated. Thus your children will be orphaned and your wives will be widowed and it is possible that your relatives may get your widows remarried.

When the king heard this he became aggrieved and he began to weep. He began to utter the word of 'woe'. When the man saw this he understood that his discourse had the desired effect and that it has pained the king.

Thus his audacity increased and he repeated what he had said. He said: May Allah give you a good reward and may He keep you safe from the evil of great people. The king said: I swear by my life I have understood what you said and I have realized the truth.

When the people heard this news, the excellent persons and others like them prayed for him and the king remained in this manner till his last moments.

The prince said: Tell some more stories like this.

The Hakim said: There was a king in the days gone by who wanted to have a male issue. For this end he did not leave any cure. After a long time passed one of his wives became pregnant and she gave birth to a male child. When he grew up into a young man one day he said: Your return (to the hereafter) restrains you from evils.

And the next thing he said: You will become old. And the third thing he said was: After that you will die. Then his condition became like children. After his birth the king had summoned the scholars and astrologers and asked them about the fortune of his son. When they tried to conclude his destiny they were stumped and could not reach any conclusion.

When the king saw that they could not say anything he entrusted the child to the nurses for nursing him. But one astrologer said that very soon he will become an Imam and such helpers will be appointed on him who would never leave him. When this child reached adulthood he left his nurses and guards secretly and came out in the open.

He reached a bazaar from where a bier was being carried. He asked the people: What is it? They replied: A man is dead. He inquired: What has made him dead? People said: Old age and the passage of time destroyed him. Thus his death came near and he died.

He asked: Was he healthy, alive and active? Did he eat and drink?

“Yes,” said the people.

Then he moved ahead and saw a very old man. He was highly astounded on seeing him. So he asked a youth: What is it? People explained that he was an old man whose youth had departed and old age has come upon him. The youth asked: Did he grow up from childhood to youth?

“Yes,” said the people.

When he moved ahead he saw a man suffering from disease lying on his back. He stood there and stared at him in amazement. Then he asked the people: What is it? They said: It is a sick man. He asked: Was he previously healthy and then he fell sick? “Yes,” said the people.

The young man said: By Allah, if what you say is right, people are insane.

At that moment a slave found him in the bazaar and he took him back to his house. When he entered the house he looked at a wooden beam of the roof and asked: What type of a thing is it? He was told: It was previously a tree. After that it became a wooden piece. When this house was constructed it was placed there.

Meanwhile the king sent to him some persons to find what the young prince is talking about. They reported back: The things he says make us conclude that it is kind of suspicion. When the king heard this he summoned the scholars and asked them about it but none of them could enlighten him about this except the one who had initially predicted but the king had refused to believe him.

Then some scholars said: If you get him married all this will come to an end. He will accept that condition and become intelligent and develop insight. So the king sent his men in the country to search for a suitable girl for his son. They found a very beautiful girl and the king married his son to her. During the marriage feast performers began to display dances and musicians played music.

When the prince heard these combined sounds he asked: What is it? He was told: These are performers, dancers and musicians who have come to entertain on the occasion of your wedding. The prince fell silent. When the guests departed after the program the king called his daughter-in-law and said: I have no other son. When you go to him, behave with him kindly and gain his proximity.

You must express your love for him. When the bride came to him and tried to come near him the boy said: Give me sometime because the night is long. May Allah bless me about you. Be patient so that we may eat something.

Thus dinner arrived and they began to eat. After they finished he took wine from this woman and she also drank wine and went to sleep.

The young man escaped the surveillance of the guards and left the house. But when he reached the city he hesitated and he found among the citizens a young man of his own built. He went to him and changed his clothes with him. In this way his appearance changed. Then the two of them came out of the town and continued to walk the whole night but in the morning they hid themselves for the fear of being caught.

On the other hand, in the morning when the people asked his drowsy wife about him she said that he was with her a moment ago.

The two young men used to travel at night and hide somewhere during the day, till they came out of the territory of his father and entered the kingdom of another king. The king of this area had a daughter about whom it was decided that she will marry the boy she likes. Hence a tower was constructed for her on the main road in which she sat to watch the passers by. One day her eyes fell on a young man roaming in the market and his companion was wearing old clothes.

The princess sent a message to the king that she has selected a boy and that if he wished he could marry her to this youth. This information reached the queen and she was overjoyed. At once she came to her daughter to look at her choice. She pointed out the young man to her mother. The queen was pleased. She came down from the tower, came to the king and said: Your daughter has fallen in love with a young man. So the king also expressed his desire to see the boy.

He was also shown the young man. The king descended from the tower and ordered the youth to change his clothes and asked him who he was and where he lived. The boy said: Why are you asking me all this? I am a poor man. The king said: You are a foreigner. Your appearance is not like that of the people of this country. The young man said: I am not a foreigner. The king asked him to prove it. The boy refused to offer the proof.

So the king appointed some spies on him to find where he lived without his knowledge. Then he returned home and said: I think he is a prince and he is not interested in marriage.

Finally the king sent a messenger to summon him. The young man said: I have no worth, yet the king is calling me and I have no need from him; and he also doesn't know who I am. Yet he came to the king unwillingly and the ruler made him sit on a chair. He called his wife and daughter who sat behind a curtain.

The king said: I have called you for a nice thing. I have a daughter who has taken a liking for you and I want to give her hand in marriage to you. If you are poor I shall make you rich and increase your status. The boy said: I don't need what you are offering me, but if you like I can narrate an example for you. "Tell me," said the king.

The youth said: There is story among the people about a prince who was invited by his friends for dinner. So he went and they all ate well and went to sleep in a satiated condition. The prince awoke in the middle of the night and became restless for his family. So he set out for home at once. None of his friends were awake.

As he walked in a sleepy condition, on the way he came across a grave. Thinking that it was an entrance to his house he entered the grave. In his intoxication when he smelt the stink of the corpse he thought it was fragrance. When he saw the bones he thought it was a bed that was laid for him. When he saw the fresh corpse and felt its bad smell he thought that it was his wife. So he placed his arms around the body and kissed it and continued to play with it all night.

When he regained his senses and saw that he was lying on a corpse and in order to hide the stink and dirt of the corpse that had contaminated his clothes, he headed for the city gates which stood open. So he reached to his clansmen thinking himself lucky that he met no one in this condition. He took off his clothes, performed the ritual bath, put on fresh clothes and applied perfume.

O king, may Allah give you a long age, tell me if in your opinion can that man return to the condition he was in? “No,” replied the king. He said: I am that same person. The king turned to his wife a daughter and said: I told that he is not interested in marriage. The queen said: You have not fully praised and described my daughter.

So I want to talk to him directly. So the king said to the young man: My wife wants to come out and speak to you although before this she has never talked to a stranger. The boy said: She may come. She came out and said to the boy: Come to the matter that Allah has given you as a blessing and sustenance, then I will marry my daughter to you. If you see what beauty Allah has given her you shall be amazed. The boy looked at the king and said: Shall I not tell you a story? “Do,” replied the king.

The boy said: Some thieves decided to enter the royal treasury and steal from there. So they dug a hole in the wall and went in. They saw such treasures as they had never seen anything like it. Their eyes fell on a pot of gold which sealed with a seal of gold. They said: There is nothing better than this pot of gold and whatever is inside the pot is better than all we have seen. So they took the pot and walked away till they entered a forest. They did not trust each other so they opened the pot at once. The pot was full of snakes that rose up and stung them all, killing them.

O king, may Allah give you a long age, have you ever heard of such an incident when a man put his hand in a pot containing snakes? “No,” said the king. The boy said: I am such a man. The princess sought the permission of her father to come out and speak to the youth directly. She said: If he sees my beauty that Allah has given me he will not refuse to marry me.

The king said to the boy: My daughter wants to come out and speak to you although she has never come out for anyone else. The boy said: Let her come out if she likes. So she came out to him. She was extremely beautiful and had a shapely body. After greeting the young man she said: Have you seen

such a pretty girl? I have fallen in love with you. The young man turned to the king and asked: Shall I relate to you a famous story? “Do it,” replied the king.

The man said: A king had two sons, one of whom left for another country where he was arrested and imprisoned in a house. The ruler of that place issued a command that whosoever passed from there, should stone him. A long time passed in this manner. His brother sought the permission of his father to go and find him and try to rescue him.

The king said: Prepare for the journey and take whatever rations and weapons you may need. So he set out fully equipped. He was also accompanied with singing girls and those females who cried and wailed on payment. When he reached the capital of that king, the king was informed of his arrival. The king ordered the people to go out for his welcome and he ordered the young man to camp outside the town. So the prince (disguised as a trader) camped at that place and after settling down told his men to unpack their goods and instructed them to be generous while selling the wares to those people.

So they followed these directions and when the prince saw that the people were busy in shopping he entered the town stealthily. He knew about the prison where his brother was held. He entered the prison and cast a pebble to him so that he may know that his brother was alive. When this prisoner was hit by the pebble he screamed and said: You have killed me. The royal guards became alert. They came and asked him what was wrong.

They said: Why did you scream, while we never heard you say a word? Even though we were hard on you and whoever passed from here stoned you? Now when this man threw a pebble on you, you screamed? The prisoner said: People had no information about me but this man hit me even though he knows who I am.

The brother returned to his entourage and said: Come to me tomorrow and I will show such clothes, weapons and goods as you have never seen before. So the people returned home. When they came back the next day he ordered his men to unpack and display the clothes. He ordered his performers to begin the show and the people became engrossed in them. Meanwhile he came to the prison, cut off the chains from his brother and said: I will get you treated. Then he somehow brought him out of the town and applied ointment to his wounds. When his pain decreased he was told about directions of the way: Go now, you will see a boat in the sea. So he headed towards that direction hiding and in secret.

Suddenly he fell in a deep ditch in which there was a python. Above the ditch was a huge tree. When his eyes fell on the tree he saw twelve horrible faces upon it. On its lower portion were twelve swords that hung out of the scabbards. He continued to struggle to save himself. A branch of the tree came into his hold, hanging from which he saved himself. Then he walked on till he reached the sea. There he saw a boat at the shore. He boarded it and went to his country and then to his family.

O king, may Allah give you a long life, have you seen a person suffer such calamities and then again return to them? “No,” replied the king. The young man said: I am that man. At last the king, the queen

and the princess, all despaired but the man who accompanied the prince spoke to the prince in ear: Give them proposal to marry the princess to me. So the prince told the king: This is my companion, he would like to marry the princess. The king said: I will not. The prince said: Can I relate to you another famous story?

The king said: Yes, why not? The prince said: A man was traveling with some people in a boat. They traveled for some days, then their boat was wrecked near an island and all were drowned except that man whom the waves threw upon that island. This island was inhabited by wild ghouls and these ghosts used to watch the sea.

That man became enamored with a female ghost and married her. In the morning the witch killed the man and distributed the parts of his body among her companions. The same thing occurred for another man whom they took for the daughter of the king of ghosts. This man spent the night with the witch but since this man was aware of what had happened to the man before him, he could not sleep the whole night. Finally it was morning and the witch went to sleep. So the man came out quietly and reached the sea shore. Suddenly he decried a boat and he began to shout to the boatmen to save him.

They took him aboard and he was able to reach home. In the morning when the ghosts came to the witch who had spent the night with the man they asked her: Where is that man who spent the night with you? She said: He ran away from me. They refused to believe her and said: You have eaten him all by yourself and preferred yourself over us. If you don't bring him to us we would kill you. So she traveled over the sea and reached the home of this man. She entered the house and sat besides the man.

She asked him: What all happened to you during your journey? The man replied: I was caught in a trouble from which Allah saved me. And he related the whole story to her. The witch asked: Have you got free of the trouble? "Yes," replied the man. She said: I am that same witch and I have come to take you back. The man said: I put you under oath not to harm me and I will tell you the whereabouts of a man with whom your purpose will be solved. The witch said: I feel sorry for you. Then the two of them went to the king.

She said to the king: Your majesty, may God bless you. Please listen to our problem. I had married this man and I liked him very much, but he dislikes me and doesn't like my company. Please tell what we should do. When the king saw her beauty he became infatuated by her. He took the man aside and said: I want you to leave her so that I can marry her.

The man said: May Allah make better what the king intends to do. So the king married the witch, they spent the night together and at dawn she killed the king, cut him into pieces and picking up the pieces headed for her companions.

O king, have you seen anyone, who being aware of all circumstances may again go to that island? "No," said the king. The companion who wanted to marry the princess said to the prince: I don't want to leave you and I don't want to marry her. So they took leave of the king and continued to worship and tour the

lands. The Almighty Allah showed many people the right path through them.

The prince earned a lot of respect and he became famous everywhere. Then he remembered his father and he said to himself: If I am sent towards him, it is my duty that to save him from whichever condition he is. So he sent a messenger to his father who told the king: Your son has sent you his greetings. Then he described all that has passed on him. The king and his family members came to the prince and he saved them from the circumstances they were involved in.

After that Bilohar returned to his lodging and continued to visit Yuzasif for many days till he became sure that he has opened a door of knowledge for him and has guided him to the path of rightfulness. After that Bilohar departed from those areas and traveled to other countries. As a result of which Yuzasif was sad for some days, but finally he went to the pious and religious people in order to convey to them the voice of truth and call them towards it.

The Almighty Allah sent an angel to him who came to him when he was alone and stood before him. The angel said: May God bless you. You are a human being among the ignorant beasts and oppressors. I bring you greetings from God and the deity of the creatures has sent me to you so that I may give you glad tidings and remind you of the affairs of the world and the hereafter that are hidden from you.

So you much accept my glad tidings and advice and you must not disregard my statements. You must get rid of the world and free yourself from worldly desires. You must become disinclined to this hateful country and rulership. You must leave this temporal rulership whose end result will be regret and seek the kingdom which will never decline and try for the joy that never ends, a comfort that will never change. You must be truthful and just because you are the leader of the people whom you are calling towards Paradise.

When Yuzasif heard the angel's discourse he fell down to prostrate before the Almighty and he said: I am obedient to the commands of God and His command is His favor so command me about your matter as I am thankful to you and to that being Who has sent you to me because he has done a favor to me and He did not leave me among the enemies.

Thus I will make efforts for that being from Who you have brought this. The angel said: I will come back after some days and take you out of here, so you be prepared and take care. Thus Yuzasif made a firm determination to leave that place without telling anyone about it. When the time of his departure arrived the angel came to him in the middle of the night and said to Yuzasif: Get up, lets go immediately.

Yuzasif arose and departed with the angel and no one knew about it except his vizier because when he was mounting, this handsome young man, whom Yuzasif has appointed over the administration of the towns, came to him and after paying due respects, asked: Where are you going, prince? O our reformer with perfect wisdom, we are in dire circumstances at this time. Are you leaving us because of these problems?

Please stay with us; because after coming into this world we grew up in comfort and prosperity and we never faced any hardship. Yuzasif remained silent for some time, then he said: You stay in your houses in the city with your families because I have to go where I am being sent. Thus if you help me in this you will share the reward. After that he mounted and left according to divine commands.

But after riding for some time he had to dismount because his vizier was holding the reins of his beast, protesting and wailing and saying: How will I face your parents and what explanation will give to him? They would kill me! How can you bear such hardships when you are not even used to them? How can you bear loneliness when you have not remained alone even for a single day? Can your body tolerate hunger, thirst and change of atmosphere?

The prince comforted him and showed him his concern. He also gave him the horse and equipments. So the vizier kissed his feet and said: O my chief, don't leave me here. I will come with you wherever you go as there is nothing here after you. And if you don't take me along I will go out in the desert and never meet any human being. Yuzasif again comforted him and said: O vizier do not think of anything except goodness because I am sending you to the king and advising you about him that he should behave with you in a nice way.

Then he took off the royal dress and gave it to the vizier and said: You wear my clothes. And he also gave him that ruby which he wore in his crown. He told him: Take this with my horse, and when you reach the king give him the ruby after paying respects to him and also convey my greetings to him.

Tell him that when I contemplated on things that are permanent and those which are temporal I became inclined to that which is permanent and became disinclined with the temporal matters. And when I learnt about my reality and genealogy I became aloof from them and the enemies and relatives. Thus I left the enemies and relatives and cut off myself from my reality and genealogy.

When my father sees the ruby he would be happy and when he sees you wearing my clothes he will remember me and mention the love I have for you. After that through you only I forbid my father to act with you in any unacceptable manner. Thus the vizier returned and Yuzasif moved on. He continued to walk till he came to a wide place.

When he raised up his head he saw a huge tree over a spring of water. It was a very beautiful tree having many branches and very sweet fruits. So many birds had flocked on the tree that one cannot count them. This scene elated him and he moved forward to reach near it. He was trying to understand what it all signified. He took it to be a glad tiding towards which he was called. And the spring of water he compared with wisdom and knowledge. The numerous birds stood for people who would gather upon it and accept religion from him.

As he stood there he saw four angels walking in front of him. He followed them till they lifted him up in the atmosphere and took him away and bestowed him that knowledge and wisdom which he used to get from middle and last things and he was also given the knowledge that was to come at the last.

Then they brought him back to the earth and the four angels stayed with him and he stayed in that area for a long time. Then he reached the land of Saulabath and his father learnt of his arrival. Thus he and all the dignitaries of the kingdom came and paid respects to him. The people of his country also arrived with their relatives, greeted him and sat own before him. Yuzasif laid out the carpet for them and spoke to them about many things.

He told them to pay attention to him and prepare themselves to contemplate on divine wisdom which is the light of souls, and that they must rely on knowledge which is the guide to the right path. They must awaken their intellects and understand the difference between right and wrong and between guidance and deviation. And also know that it is the religion of truth that the Almighty Allah revealed on the prophets, messengers and the people of the previous centuries.

And that the Almighty Allah has again bestowed us this blessing. He has done a favor upon us and in this way saved us from the fire of Hell. Except that man was able to reach the heavens and enter there without being perfect in faith and who performs the good deeds. So you must struggle in this regard so that you may achieve eternal comfort and a life that will never leave you. Those of you who bring faith they should not do so in hope of material wealth and worldly benefits. Your religion should be in anticipation of the heavenly kingdom and salvation.

It should be in hope of salvation from deviations and prosperity in the hereafter because the worldly kingdom is going to end sometime or the other. Its pleasures will be over. Thus one who is deceived by it shall be destroyed and degraded. If you believe what the religious people have faith in you will realize that death is attached to your bodies and along with your bodies it also subdues your soul.

You must also know that just as birds are incapable of defending themselves against the predators except through the strength of their wings and legs in the same way you also cannot get salvation except through your good deeds. Your majesty, you and your officials must think deeply on what I am saying and take lesson from it.

They must cross the sea in which a boat is always present. They must cross the deserts in which the facilities of transportation are always available. You must continue to travel on your way till the time you have the lamp and along with the pious continue to increase the treasure of good deeds. You must become their associates in their good works. You must follow them properly. You must become their helpers.

You must go on with your deeds in such a way that along with you they must also enter the illuminated kingdom. You must accept the effulgence and remember your duties. You must beware of worldly desires, liquor and sensual wants. You must keep away from every evil that may cause the destruction of the body. You must refrain from anger, haste, malice and back biting. If you are given something that you don’t like, don’t pass it on to someone else. Keep your selves pure and clean, keep your intentions pure so that when you die you may be on the right path.

After that he departed from the land of Saulabath and traveled to many areas propagating religion and reached the land of Kashmir. He toured the place and gave a new life to the dead hearts of the people of this country and he died during this period. Leaving the mortal body his soul flew up to the ethereal world. Before his death he summoned his disciple named, Ayabad who was serving him in sincerity and was a perfect man in all regards.

He made a bequest to him in which he stated that it was time for him to depart from the world. You must fulfill all your duties. You must never give up truth and continue to remain on piety and worship. Then he ordered Ayabad to prepare a place for him to lie. Then he stretched out his legs and turned his head to the west and his face to the east. He died in this position.

The author says that narrations like the above and similar reports about people with long lives are not relied upon by us to prove occultation and its occurrence because occultation is proved authentic on the basis of the traditions of the Holy Prophet (S) and the Holy Imams (a.s.). But in my view after the divine prophets and messengers (a.s.) a number of rightful guides and righteous people received occultation from the Almighty Allah and our opponents also do not deny this.

All the narrations on this subject are correct. In addition to this, there are traditions of the Holy Prophet (S) and the Holy Imams (a.s.) regarding the twelfth Imam, His Eminence the Qaim (a.s.) and his occultation and that the time of occultation shall prolong and hearts will harden and people shall despair of his reappearance. Then the Almighty Allah will bring him out and the earth shall be filled up with his effulgence.

Through his justice and equity will be destroyed all the injustice and oppression. No one denies this except that they agree to these views and in spite of that intend to put off the divine light and wish to falsify His religion; and Allah does not want except to perfect His light, and exalt His word and reveal the reality of truth, and prove falsehood false even though it may be extremely despicable to the deniers. This is the promise of Allah to the righteous through the tongue of the chief of the prophets (S).

Nothing else is intended from this tradition and other traditional reports like this except that all the opponents and supporters who are inclined to traditions like this. So when they become successful in this journey due to this book they should aspire to become aware of the whole matter. Then they must become familiar with one who denies, one who views and one who is in doubt. Through one who accepts they must increase their insight and one who denies it may have the proof established upon him by Allah.

Those who are in doubt whether they should accept it or not they must be invited for discussion on the unseen and the occurrence of occultation. If it is done it would most probably convince them that discussions about right matters do not increase anything except emphasis and evidence. It is like gold that when heated in the fire becomes purer and more beautiful.

Allah, the Mighty and the High has concealed His great name at the beginning of the chapter of the Holy

Quran.

When you supplicate through them it is accepted and when you ask Allah through it, you are given what you ask for. Allah, the Mighty and Sublime mentioned words like: Alif Laam Meem, Alif Laam Meem Raa, Alif Laam Raa, Alif Laam Meem Saad, Kaaf Haa Yaa Ain Saad, Haa Meem Ain Seen Qaaf, Taa Seen Meem, Taa Seen and Yaaseen etc, for two reasons. One is because of the veil on eyes of infidels and polytheists from remembrance of Allah and the Messenger. The Quran says:

قَدْ أَنزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا رَّسُولًا

Allah has indeed revealed to you a reminder, An Apostle... 2

The infidels and polytheists did not have the capability to hear the Quran, so the Almighty Allah revealed the great name in different letters at the beginning of some chapters. These were letters of their language and they were not familiar with those broken letters. When they heard whose words they were astounded and they said that they would hear that which will come after it with attention. After that they heard the following verses with attention.

Thus the proof was established for the deniers and the insight of those who agreed to it was increased. Some people remained in doubts who only had the courage to argue in a doubtful matter and not reach to the proper conclusion even after that.

The second purpose of revealing the broken letters at the beginning of some chapters was that so that the persons of infallibility and purity maybe specialized with them through which they may establish the proof and by them they may show miracles. If the Almighty Allah had made the knowledge of those letters common for all the people, it would have been against wisdom and would have corrupted the divine plan.

No one from the fallibles could be trustworthy that he should have prayed through these letters against the messenger prophet or the tested believers. It would also not have been proper for Allah to not have accepted the supplication because He has promised it and it would have been going against His word.

Therefore it was only proper for Him to give the knowledge of these letters to few persons who may become an exemplar for the people. And not those who may exceed the limits like Balam Baoor. When he wanted to pray against Prophet Musa (a.s.) he forgot the Great Name and had to flee from there. It is mentioned in the Holy Quran:

وَاتْلُ عَلَيْهِمْ نَبَأَ الَّذِي آتَيْنَاهُ آيَاتِنَا فَانسَلَخَ مِنْهَا فَأَتْبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ الْغَاوِينَ

And recite to them the narrative of him to whom We give Our communications, but he withdraws himself from them, so the Shaitan overtakes him, so he is of those who go astray. 3

Allah, the Mighty and Sublime did this so that people may know excellence is only for one who has knowledge as he is eligible for it. He did not make it free for all as the same thing is expected from common people as was seen from Balam Baoor.

Thus when it is possible for the Almighty Allah to conceal His Great Name in the letters at the beginning of some chapters of His Book which is His Proof, it is also possible for Him to conceal His Proof from the believers and others because Allah, the Mighty and Sublime knows when He would not reveal him till the majority of the people do not act against the divine commands and become eligible for execution. But their killing shall not be permissible if their loins have believers. And if the Proof of Allah does not kill them it was also not be right as they must be deserving death.

In such circumstances occultation becomes a necessity. When they all separate and their loins contain no more believers Allah will reveal His Proof and he will eliminate His enemies. Don't you see that if a married woman commits fornication and becomes pregnant she is not stoned to death till she does not give birth to the child and suckles it for the prescribed period except that a Muslim man may take up the responsibility of its guardianship during the period of suckling.

The came condition applies to the one who has a believer in his loins but at the same time he is eligible for death penalty. In that case also he is not killed till the believer child comes out from him and no one knows this except the Almighty Allah and His Divine Proofs and none else can establish divine penalties. That is why Amirul Momineen (a.s.) did not take up arms against his enemies for 25 years after the passing away of the Messenger of Allah (S).

Narrated to us Ja'far bin Muhammad bin Masroor (r.a.) that: Narrated to us Husain bin Muhammad bin Aamir from his uncle, Abdullah bin Aamir from Muhammad bin Abu Amr from one who mentioned it to Abi Abdullah (a.s.) that he asked Abi Abdullah (a.s.) why Amirul Momineen (a.s.) did not take up arms against his opponents during the initial period of his tenure. The Imam replied:

"Due to the following verse of Quran:

لَوتَزَيَّلُواْلَعَذَّبْنَ االَّذِينَكَفَرُا امِنْهُمْعَذَابًاأَلِيمًا

Had they been widely separated one from another, We would surely have punished those who disbelieved from among them with a painful punishment. 4

The narrator says that he asked what was the meaning of the word ''تَزَيَّلُو. The Imam replied that it implies those believing trusts present in the loins of the infidels."

In the same way the reappearance of Qaim (a.s.) will not take place till the trusts of Allah, the Mighty and Sublime are not born. When those trusts take birth, the Imam will appear to the enemies of Allah and eliminate them all.

Narrated to us Muzaffar bin Ja'far bin Muzaffar Alawi; he said: Narrated to us Ja'far bin Muhammad bin Masud from his father; he from Ali bin Muhammad from Ahmad bin Muhammad from Hasan bin Mahboob from Ibrahim Karkhi that he said:

I asked Abi Abdullah (a.s.) or someone asked him: "May Allah give you good reward, was Ali (a.s.) not firm in the religion of Allah?" He replied: "Yes, he was firm and strong." The narrator asked, "Then how could the people subdue him and he did not defend himself and neither did he stop them?" The Imam said, "There is a verse in the Book of Allah which stopped him from it." "What verse is that," asked the narrator. Imam (a.s.) said:

لَوْتَزَيَّلُوالَعَذَّبْنَاالَّذِينَكَفَرُوامِنْهُمْعَذَابًاأَلِيمًا

Had they been widely separated one from another, We would surely have punished those who disbelieved from among them with a painful punishment. 5

It was so because the believing trusts of Allah, the Mighty and Sublime were present in the loins of the infidels and hypocrites, therefore it was not possible for Ali (a.s.) to kill their ancestors till the trusts do not take birth. When the trusts came out Ali (a.s.) attacked them and eliminated them. In the same way the reappearance of our Qaim (a.s.) will not take place till the trusts of Allah do not take birth. After that he would subdue his opponents and eliminate them."

Narrated to us Muzaffar bin Ja'far bin Muzaffar Samarqandi Alawi: Narrated to us Ja'far bin Muhammad bin Masud from his father that he said: Narrated to us Jibraeel Ibne Ahmad from Muhammad bin Isa bin Ubaid from Yunus bin Abdur Rahman from Mansur bin Hazim that he asked Abi Abdullah (a.s.) about the verse:

لَوْتَزَيَّلُوالَعَذَّبْنَاالَّذِينَكَفَرُوامِنْهُمْعَذَابًاأَلِيمًا

Had they been widely separated one from another, We would surely have punished those who disbelieved from among them with a painful punishment. 6

The Imam said: If the Almighty Allah removes the believers from the loins of the infidels, He would punish the infidels.

The report about people who lived to a long age was mentioned to us by Abul Hasan Ali bin Abdullah bin Ahmad Faqih Aswari in Ilaaq. He said: Narrated to us Makki bin Ahmad Barzai that he said: I heard Ishaq bin Ibrahim Tartoosi say:

“I reached the house of Yahya bin Mansur at the age of 97 years to see the Indian king of Kanauj, Sarbanik. We asked him his age. He said that his age was nine hundred and twenty-five years and that he was a Muslim. He narrated: The Messenger of Allah (S) sent ten of his companions to me, including Huzaifa bin Yaman, Amr bin Aas, Usamah bin Zaid, Abu Musa Ashari, Sahib Rumi and Safinah etc. They invited me to Islam and I accepted it. When he kissed the letters of the Holy Prophet (S) I asked him: In spite of your physical weakness, how do you sit for the ritual prayer? He replied: the Almighty Allah has said:

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ

Those who remember Allah standing and sitting and lying on their sides7.

I asked him: What is your diet? He said: I need a little once a week. I asked him about his teeth and he said: They have changed twenty times. In his stable I saw an animal larger than an elephant which is called Zind Feel. I said: In what way do you make use of it? He replied: He carries the dirty clothes of the servants to the washer man.

The extent of his kingdom was having length and breadth of four years of travel and his capital was fifty farsakhs from all sides. On every gate there were 120000 troops so that if any attack is launched from there they may tackle it effectively without needing enforcements. The king himself stayed at the center of his capital. I heard him say: I reached a western country and saw a desert in which there was no vegetation. After traveling for sometime I reached the people of Musa (a.s.) the roof of their houses were equal in height and the store houses of rations were located outside the town.

They brought home some rations and left the rest in the store houses. The graves of their dead were inside their houses and their orchards were located at a distance of two farsakhs. None of them were old in age and I did not see any of them ill or on the verge of death.

There was a market also where one would go if one wanted anything and weigh and take whatever one liked without the shop owner being present there. When they wanted to pray they would come, pray and then go back. There were no fights among them ever; they spent all the time in prayers and never talked of anything except about God and death.”

The author (r.a.) says: If our opponents consider the life of Sarbanak, the king of India as possible they must not present any excuse with regard to the age of the Proof of Allah and there is no power and strength except by Allah.

1. This is other than the Luqman who lived during the time of Prophet Dawood (a.s.).
2. Surah Talaq 65:10-11
3. Surah Araaf 7:175
4. Surah Fath 48:25
5. Surah Fath 48:25
6. Surah Fath 48:25
7. Surah Aale Imran 3:191

1 -Muzaffar bin Ja'far bin Muzaffar Alawi Samarqandi (r.a.) said: Narrated to us Ja'far bin Muhammad bin Masud: Narrated to us Ja'far bin Muhammad: Narrated to me Amraki bin Ali Bufakki from Hasan bin Ali bin Faddal from Thalaba bin Maimoon from Musa Numyari from Alaa Ibne Sayaba from Abi Abdullah (a.s.) that he said:

"Those of you who die (with belief) on this matter (of reappearance), awaiting it; are like those who are in the tent of the Qaim (a.s.)."

2 - And through the same chain of narrators from Thalaba from Umar bin Aban from Abdul Hameed Wasiti that he said to Abi Ja'far Muhammad bin Ali al-Baqir (a.s.):

"May God bless you, we have stopped going to the markets in anticipation of the reappearance. The Imam said: O Abdul Hamid do you think that Allah will not open the way for one who controls his self for His sake? No, by Allah, Allah will indeed open a way for him. May Allah have mercy on one who controls his self for our sake.

May Allah have mercy on one who keeps our matter alive. I asked: What if I die before the time of Imam Qaim? He replied: If one of you makes an intention that he is present in the time of Qaim of Aale Muhammad, he will render help to him, he is like the one who fights in his company; rather he is like one who is martyred in his company.

3 - And through the same chain of narrators from Muhammad bin Masud from Ja'far bin Maroof that he said: Informed us Muhammad Ibne Husain from Ja'far bin Basheer from Musa bin Bakr Wasiti from Abil Hasan from his ancestors (a.s.): The Messenger of Allah (S) said:

"The best deed of my Ummah is to await for the reappearance from Allah."

4 - And through the same chain of narrators from Muhammad bin Abdul Hameed from Muhammad bin Fudhail that he asked Abil Hasan ar-Reza (a.s.) regarding reappearance and he said:

"Allah, the Mighty and Sublime says:

فَانتَظِرُواْ إِنِّي مَعَكُم مِّنَ الْمُنتَظِرِينَ

Wait then, I too with you will be of those who wait[1].

5 – And through the same chain of narrators from Muhammad bin Masud that he said: Narrated to me Abu Salih Khalaf bin Hammad Kashshi that he said: Narrated to us Sahl bin Ziyad: Narrated to me Muhammad bin Husain from Ahmad bin Muhammad bin Abi Nasr that he said: Ar-Reza (a.s.) said:

"How good is patience and awaiting for the reappearance? Have you not heard Allah, the Mighty and Sublime say?

وَارْتَقِبُواْ إِنِّي مَعَكُمْ رَقِيبٌ

And watch, surely I too am watching with you[2].

فَانتَظِرُواْ إِنِّي مَعَكُم مِّنَ الْمُنتَظِرِينَ

Wait then, I too with you will be of those who wait[3].

Thus you must be patient because there is deliverance after despair and those before you were more patient than you."

6 – Narrated to us Muhammad bin Hasan bin Ahmad bin Walid (r.a.) that he said: Narrated to us Muhammad bin Hasan Saffar from Ahmad bin Isa from Qasim bin Yahya from his grandfather Hasan bin Rashid from Abi Baseer and Muhammad bin Muslim from Abi Abdullah (a.s.) from his ancestors from Amirul Momineen (a.s.) that he said:

"One who awaits for the reappearance of our Qaim is like one who writhes in his blood in the path of Allah."

7 – Narrated to us Muzaffar bin Ja'far bin Muzaffar Alawi Samarqandi (r.a.): Narrated to us Haider bin Muhammad and Ja'far bin Muhammad bin Masud that they said: Narrated to us Muhammad bin Masud: Narrated to us Qasim bin Hisham Luluai: Narrated to us Hasan bin Mahboob from Hisham bin Saalim from Ammar Sabati that he said: I asked Abi Abdullah (a.s.):

"I asked Abu Abdillah, peace be upon him: 'Which is better, worship in secret with a hidden Imam from among you during government by an illegal ruler, or worship in during the manifestation of the Truth and its government with the manifest Imam from among you?' He said: O Ammar, giving sadaqah in secret is better, by Allah, than giving it openly; similarly, by Allah, your worship in secret with your hidden Imam during government by an illegal ruler, and your fear of your enemy during government by an illegal ruler

and in a state of truce with your enemy, is better than that you should worship Allah, may remembrance of Him be made Mighty and Majestic, during the manifestation of the Truth with the Imam of Truth which is manifest during the government of Truth.

Worship while you fear during government by an illegal ruler is not the same as worship and security during the government of Truth. Know that whoever of you now prays a prescribed prayers at its hour in congregation, thereby concealing himself from his enemy, and completes it correctly, Allah will register rewards for having completed fifty prescribed prayers in congregation; and that whoever of you prays a prescribed prayers at its hour by himself, thereby concealing himself from his enemy, and completes it correctly, Allah to Whom belong Might and Majesty, will register thereby reward for having completed twenty-five prescribed prayers recited alone; and that whoever of you prays a supererogatory prayers at its hour and completes it correctly, Allah will register thereby reward for having completed ten supererogatory prayers; and that whoever of you performs a good deed, Allah to Whom belong Mighty and Majesty, will register reward for having performed twenty good deeds; and Allah, to Whom belong Might and Majesty, will handsomely double [the reward] of the good deeds of the believer among you when he does good deeds and practices Taqayyah with regard to his religion, his Imam and himself, and keeps his tongue in check; for Allah , to Whom belong Might and Majesty is Generous.'

"I said: 'May I be made your ransom, by Allah you have encouraged me to do good deeds, and spurred me on to them, but I should like to know how we shall be better in [our] deeds at this time than the companions of the manifest Imam from among you during the government of Truth, since we are of a single religion?'

He said: "Indeed, you outstrip them in involvement in the religion of Allah, to Whom belong Might and Majesty, and in prayers, fasting, hajj and in every good deed and knowledge, and in worshipping Allah, may remembrance of Him be made Mighty and Majestic, secretly from your enemy, while concealing the truth about your Imam, being obedient to him and being patient with him, awaiting the government of the Truth, apprehensive about your Imam and yourselves before oppressive sovereigns.

You see the rights of your Imam and your own rights in the hands of the oppressors: they take them away from you and force you to work hard on the land and struggle to make a livelihood, and be patient about your religion, your worship, obedience to your Imam and fear of your enemy. For this, Allah, to whom belong Might and Majesty, will double the reward for your actions for you, may it be pleasing to you.'

"I said: 'May I be your ransom, what do you think? That we should be companions of al-Qaim and [see] the Truth manifest itself, or that today, in your Imamate, obedient to you, we are better in [our] deeds than the contemporaries of the government of Truth and Justice?' He said: "Glory be to Allah! Do you not wish that Allah the blessed, the sublime, should make the Truth and Justice appear in the lands?

That Allah should cause people's speech to harmonize, and that Allah should unite the diverse hearts of

people? That they should not rebel against Allah, to whom belong Might and Majesty, in His land? That His restriction should apply among His creatures, and that Allah should return the rights to His people so that it may become manifest, so that nothing of the Truth might be concealed through fear of any one of His creatures?

By Allah, O Ammar, indeed no one among you will die in the condition you are in, but he will be more perfect before Allah than many of the martyrs of Badr and Uhud. May you rejoice!' "

8 – Narrated to us Ali bin Ahmad (r.a.): Narrated to us Muhammad bin Abi Abdullah Kufi: Narrated to us Musa bin Imran Nakhai from Husain bin Yazid Naufali from Abi Ibrahim Kufi that he said:

"I went to Abu Abdillah Ja'far Ibn Muhammad Al-Sadiq (a.s.) and was sitting in his presence when Abu Al-Hasan Musa Ibn Ja'far (a.s.) entered while he was a boy. I stood up, kissed him and sat with him. Then Abu Abdillah (a.s.) remarked, 'O Ibrahim! Know that, he is your master after me. Know that, concerning him one group will be destroyed while another will be saved.

Then may Allah curse his killer and multiply His chastisement for the one who fights against him. Know that, certainly Allah will bring out from his progeny the best of the inhabitants of the earth in his time. He will be named after his grandfather, he will be the inheritor of this knowledge and his laws in his judgments, the treasure-chest of Imamate and the fountainhead of wisdom.

The tyrant king of Bani (Abbas) will kill him after his amazing acts, due to envy. But Allah (Mighty and Glorified be He) will convey His affairs even if the polytheists dislike it. And Allah will bring forth from his progeny the completion of twelve Mahdi (guided leaders). Allah has chosen them for His nobility, permitted for them the abode of His Holiness and the twelfth awaited one is from them, as if with an open sword standing in front of the Messenger of Allah (S) in his defense.'

Then a person from the friends of Bani Umayyah entered due to which Imam had to cut short his speech. I returned to Abu Abdillah (a.s.) eleven times that he may complete his talk but was unable to do so. In the coming year, which was the second year, I went to him while he was sitting. He said, 'O Ibrahim! He is the one who will provide salvation to his Shias after intense straitening, lengthy calamities, grief and fear. Then congratulations to him who finds his time. This is enough for you O Ibrahim.' Ibrahim said, 'Then nothing was dearer to my heart or soothed my eyes more than this talk.'"

1. Surah Araaf 7:71
2. Surah Hud 11:93
3. Surah Araaf 7:71

1 –Narrated to us my father: Narrated to me Saad bin Abdullah from Yaqoob bin Yazid from Hasan bin Mahboob from Ali bin Riyab from Abi Abdullah (a.s.) that he said:

“The master of this affair is the man whom none will address be name except the disbeliever.”

2 – Narrated to us my father and Muhammad bin Hasan – May Allah be pleased with them – they said: Narrated to us Saad bin Abdullah from Ja’far bin Muhammad bin Malik from Ali bin Hasan bin Faddal from Riyyan bin Salt that he said: I asked ar-Reza (a.s.) about the Qaim (a.s.); he said:

“Neither his person will be visible nor his name pronounced.”

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 bin Ubaid from Ismail bin Aban from Amr bin Shimr from Jabir bin Yazid Jofi that he said: I heard Aba Ja’far (a.s.) say:

“Umar asked Amirul Momineen (a.s.) about the Mahdi: O Ibne Abi Talib tell me about the Mahdi, what his name is?

He replied: As for his name; I cannot tell you that. Indeed my dearest one and my friend has taken oath from me not to mention his name till Allah, the Mighty and Sublime does not raise him and these are from the matters that Allah, the Mighty and Sublime has given to His Messenger in his knowledge.”

4 – Narrated to us my father: Narrated to us Saad bin Abdullah from Muhammad bin Ahmad Alawi from Abi Hashim Ja’fari that he said: I heard Abul Hasan Askari (a.s.) [Imam Hadi] say:

“The Imam after me is my son, Hasan. How will you behave with his son? I said: May I be sacrificed on you, why did you ask that? He replied: Neither will you be able to see him nor uttering his name will be allowed for you. I asked: Then how do we mention him? He replied: The Proof from Aale Muhammad (S).”

1 – Narrated to us my father: Narrated to us Abdullah bin Ja’far Himyari from Ibrahim bin Mahziyar from his brother Ali from Husain bin Saeed from Safwan bin Yahya from Muhammad bin Hakam from Maimoon Alban from Abi Abdullah as-Sadiq (a.s.):

“Five signs will become manifest before the reappearance of the Qaim: Advent of Yamani and Sufyani, call from the sky, the sinking of Baida land and the killing of the Pure Soul (Nafse Zakiyyah).”

2 – Narrated to us Muhammad bin Hasan bin Ahmad bin Walid (r.a.): Narrated to us Muhammad bin Hasan Saffar from Abbas bin Maroof from Ali bin Mahziyar from Abdullah bin Muhammad Hajjal from Thalaba bin Maimoon from Shuaib Hadhdha from Salih, freed slave of Bani Azra that he said: I heard Abi Abdullah as-Sadiq (a.s.) say:

“There will be only a gap of fifteen days between the rising of the Qaim of Aale Muhammad and the killing of the Pure Soul (Nafse Zakiyyah).”

3 – Narrated to us my father: Narrated to us Abdullah bin Ja'far Himyari from Ahmad bin Hilal from Hasan bin Mahboob from Abi Ayyub Khazzaz and Alaa bin Razeen from Muhammad bin Muslim that he said: I heard Abi Abdullah (a.s.) say:

"Before the rising of the Qaim, Allah will appoint signs for the believers. I asked: What are those, may I be sacrificed on you? He replied: They are mentioned in the saying of Allah, the Mighty and Sublime:

وَلَنَبْلُوَنَّكُمْ

That is before the advent of the Qaim the believers will be tested through fear and hunger and loss of property and lives and fruits; and give good news to the patient.

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ۗ وَبَشِّرِ الصَّابِرِينَ

And We will most certainly try you with somewhat of fear and hunger and loss of property and lives and fruits; and give good news to the patient, 1

He said: The believers will be tested through the fear of the last ruler of Bani so-and-so. Hunger through rise in prices. Loss of property and lives and fruits means loss in business and agriculture. And give good news to the patient means those who await for the reappearance."

4 – Narrated to us Muhammad bin Hasan bin Ahmad bin Walid (r.a.) that he said: Narrated to us Husain bin Hasan Ibne Aban from Husain bin Saeed from Nadhr bin Suwaid from Yahya Halabi from Harith bin Mughaira Basri from Maimoon Alban that he said:

"I was with Imam Muhammad Baqir (a.s.) in his tent. He lifted the opening of the tent and said: 'Our Wilayat is clearer than this sun.' Then he said: 'A caller will call out from the sky that so and so son of so and so is Imam. And he would call out his name. While Iblees, may Allah curse him, would call out from the earth, in the same way as he had called the Holy Prophet (S) on the night of Uqbah.'"

5 – And through the same chain of narrators from Husain bin Saeed from Safwan bin Yahya from Isa bin Ayyan from Mualla bin Khunais from Abi Abdullah (a.s.) that he said:

"Indeed the advent of Sufyani is a certain matter and it shall take place in the month of Rajab."

6 – And through the same chain of narrators from Husain bin Saeed from Hammad bin Isa from Ibrahim bin Umar from Abi Ayyub from Harith bin Mughaira from Abi Abdullah (a.s.) that he said:

“The call from the sky shall be raised on the 23rd night of the month of Ramadhan.”

7 – And through the same chain of narrators from Husain bin Saeed from Muhammad bin Abi Umair from Umar bin Hanzala that he said: I heard Abi Abdullah (a.s.) say:

“Five signs will become manifest before the reappearance of the Qaim: Advent of Yamani and Sufyani, call from the sky, the killing of the Pure Soul (Nafse Zakiyyah) and the sinking of Baida land.”

8 – Narrated to us my father: Narrated to us Saad bin Abdullah: Narrated to us Muhammad bin Husain bin Abil Khattab from Ja’far bin Basheer from Hisham bin Saalim from Zurarah from Abi Abdullah (a.s.) that he said:

“A caller will call out in the name of the Qaim.” I asked: “Will it be for some people or for all?” He replied: “It would be for all. And every community will hear it in its own language.” I asked: “Would the opponents of Qaim be also called in his name?” “No,” he said, “For them Iblees will call out at the end of the night and put suspicion in the hearts of the people.”

9 – Narrated to us Muhammad bin Ali Majilaway (r.a.) that he said: Narrated to us my uncle Muhammad bin Abil Qasim from Muhammad bin Ali Kufi from Muhammad bin Abi Umair from Umar bin Uzaina that he said: Abi Abdullah (a.s.) said to me: Amirul Momineen (a.s.) said:

“The son of the liver-eater will come out from the valley of Yabis. He shall be of medium height. His face will be horrible. He will be fat. His face will be pockmarked. He will be one-eyed. His name will be Uthman and his father’s name will be Anbasa. He will be from the progeny of Abu Sufyan. He will camp in Kufa where he will sit on the pulpit.”

10 – Narrated to us Ahmad bin Ziyad bin Ja’far Hamadani: Narrated to us Ali bin Ibrahim bin Hashim from his father Ibrahim bin Hashim from Muhammad bin Abi Umair from Hammad bin Uthman from Umar Ibne Yazid that he said: Abi Abdullah as-Sadiq (a.s.) said to me:

“If you have seen Sufyani you have seen the most horrible man. He is red, blond and blue. He will say: My Lord, I will take revenge even if I have to go to Hell. The extent of his evil is that he would bury alive his slave mother so that she may not reveal his true ancestry.”

11 – Narrated to us my father and Muhammad bin Hasan – May Allah be pleased with them – they said: Narrated to us Muhammad bin Abil Qasim Majilaway from Muhammad bin Ali Kufi: Narrated to us Husain bin Sufyan from Qutaibah Ibne Muhammad from Abdullah bin Abi Mansur Bajali that he said: I asked Abi Abdullah (a.s.) about the name of Sufyani. He replied:

“Why do you want to know his name? When he conquers the districts of Shaam, Hams, Palestine, Jordan and Qanassireen, you wait for the reappearance.” I asked: “Would he rule for nine months?” He replied: “No, only for eight months and not a day more.”

12 – Narrated to us Muhammad bin Ibrahim bin Ishaq Taliqani (r.a.): Narrated to us Ahmad bin Ali Ansari from Abi Salt Harawi that he said: I asked ar-Reza (a.s.):

"What would be the sign of your Qaim when he reappears?" He replied: "He will be advanced in age but he will seem like a young man. Whoever sees him will say that he is forty or less. The rotation of days and nights does not affect him till his last."

13 – Narrated to us Muhammad bin Ali Majilaway (r.a.) from his uncle Muhammad bin Abil Qasim from Muhammad bin Ali Kufi from his father from Abi Maghra from Mualla bin Khunais from Abi Abdullah (a.s.) that he said:

"The call of Jibraeel will come from the sky and the voice of Iblees will come from the earth. So you must obey the first call and do not pay attention to the second since it would be to spread mischief."

14 – Narrated to us Muhammad bin Musa bin Mutawakkil: Narrated to us Abdullah bin Ja'far Himyari from Ahmad bin Muhammad bin Isa from Hasan bin Mahboob from Abu Hamza Thumali that he said: I asked His Eminence, Abu Abdillah Sadiq (a.s.): Abu Ja'far (Imam Baqir a.s.) says: The advent of Sufyani is inevitable. He replied:

"Yes, and the conflict of Bani Abbas, the killing of the Pure Soul (Nafs-e-Zakiyya), the advent of Qaim (a.s.) are among the inevitable occurrences. I asked: How would the call be? He said: On the first day the caller will call out from the sky: Indeed, the truth is with Ali and his Shias. After that Iblees, may Allah curse him, will call at the end of the day that: Indeed, the truth is with Sufyani and his followers. Thus at that time those who are inclined to falsehood will fall into doubt."

15 –Narrated to us Muhammad bin Hasan (r.a.): Narrated to us Husain bin Hasan bin Aban from Husain bin Saeed from Safwan bin Yahya from Isa bin Ayyan from Mualla bin Khunais from Abi Abdullah (a.s.) that he said:

"Indeed the advent of Sufyani is inevitable and it shall take place in the month of Rajab."

16 – And through the same chain of narrators from Husain bin Saeed from Hammad bin Isa from Ibrahim bin Umar from Abi Ayyub from Harith bin Mughaira from Abi Abdullah (a.s.) that he said:

"There will be a call from the sky on Friday eve on the 23rd of the month of Ramadhan."

17 – Narrated to us Ali bin Ahmad bin Musa (r.a.): Narrated to us Abi Abdullah Kufi: Narrated to us Muhammad bin Ismail Barmaki: Narrated to us Ismail bin Malik from Muhammad bin Sinan from Abil Jarud Ziyad bin Mundhir from Abi Ja'far Muhammad bin Ali Baqir from his father from his grandfather that he said: Amirul Momineen (a.s.) said from the pulpit:

"A man from my descendants would appear in the last period of time. His complexion would be fair with a reddish hue and he would have a broad stomach, his thighs would be big. And his sides would be

broad. He would have two moles, one skin colored and the other like the seal of prophethood of the Holy Prophet (S).

He would have two names, one is confidential and the other, popular. His secret name is Ahmad and his known name is Muhammad. When he hoists and waves his flag he would illuminate the east and the west. He would stroke the heads of the people. Thus there would not remain any believer but that his heart would become as a strong as a mountain of steel and Allah, the Mighty and the High would give each of them the strength of forty men.

And no corpse would remain but that the celebration of his reappearance would reach its grave as the believers in the grave also would see him in their graves and they would greet each other upon the reappearance of Qaim (a.s.)."

18 – And from the same chain of narrators from Muhammad bin Sinan from Amr bin Shimr from Jabir from Abi Ja'far (a.s.) that he said:

"Knowledge of the book of Allah, the Mighty and Sublime, and the Sunnah of His Messenger develops in the heart of our Mahdi, just as a plant grows to perfection. Thus whosoever of you survives till he sees him, when you meet him you must greet him by the words: "Peace be on you, O folks of the house of mercy and prophethood and the mine of knowledge and the abode of messengership."

In another narration the Imam is saluted as follows: Peace be on you O the remnant of Allah on His earth.

19 – Narrated to us Husain bin Ahmad bin Idrees (r.a.): Narrated to us my father from Ahmad bin Muhammad bin Isa from Husain bin Saeed from Ali bin Abi Hamza from Abi Baseer that he said: Abu Ja'far (a.s.) said:

"The advent of the Qaim shall take place on a Saturday, the day of Ashura; that is the day of the martyrdom of Imam Husain (a.s.)."

20 – And through the same chain of narrators from Husain bin Saeed from Ibne Abi Umair from Abi Ayyub from Abi Baseer that he said: A man from Kufa asked Abi Abdullah (a.s.):

"With how many men would the Qaim arise? It is said that he will appear with 313 persons, equal to the martyrs of Badr?" The Imam said: "He will not appear till he has the required number of people and that number is not less than 10000."

21 – Narrated to us Ahmad bin Muhammad bin Yahya al-Attar: Narrated to us my father from Muhammad bin Husain bin Abil Khattab from Muhammad bin Sinan from Abi Khalid Qammat from Dhuraith from Abi Khalid Kabuli from the Chief of the Worshippers, Ali bin Husain (a.s.) that he said:

"The first people to reach the Imam will be 313 persons, equal to the number of the martyrs of Badr.

From wherever they start they shall be in Mecca in the morning. And that is the interpretation of the verse:

أَيْنَ مَا تَكُونُواْ يَأْتِ بِكُمُ اللّهُ جَمِيعًا

Wherever you are, Allah will bring you all together.2

And they are the companions of the Qaim."

22 –Narrated to us Muhammad bin Hasan (r.a.): Narrated to us Muhammad bin Yahya al–Attar from Muhammad bin Husain bin Abil Khattab from Safwan bin Yahya from Mandal from Bakkar bin Abi Bakr from Abdullah bin Ijlan that he said:

We were discussing the advent of the Qaim in the company of Abi Abdullah (a.s.) when I asked him: "How would we know about this?" He replied: "When you get up in the morning, a slip of paper will be found below your head with the following written on it: Obedience with recognition."

And it is narrated that the following shall be written on the banner of Imam Mahdi (a.s.): The Allegiance is for Allah, the Mighty and Sublime.

23 – Narrated to us my father: Narrated to us Ali bin Ibrahim from his father from Muhammad bin Abi Umair from Amr bin Abil Miqdam from his father from Ubaid bin Karb that he said: I heard Ali (a.s.) say:

"There is a flag for us; and one who goes ahead of it is a transgressor and one who lags behind it, is destroyed and one who follows it would achieve the truth."

24 – Narrated to us Ali bin Ahmad bin Abdullah bin Ahmad bin Abi Abdullah Barqi that he said: Narrated to me my father from his grandfather Ahmad bin Abi Abdullah Barqi from his father Muhammad bin Khalid from Ibrahim bin Uqbah from Zakariya from his father from Amr bin Abil Miqdam from Abi Ja'far (a.s.) that he said:

"A fool from the Bani Abbas will be murdered secretly. The cause of his death shall be that he would have married a eunuch who will slay him when he get an opportunity. This murder will remain unreported for forty days before it would be discovered. So the police will go out in search of this eunuch but they will not return before the downfall of their rule."

25 – Narrated to us Muhammad bin Hasan (r.a.): Narrated to us Husain bin Hasan Aban from Husain bin Saeed from Nadhr bin Suwaid from Yahya Halabi from Hakam Hannat from Muhammad bin Hammam from Ward from Abi Ja'far (a.s.) that he said:

"Two signs will be seen before the reappearance: there will be a lunar eclipse for five days and there will

be solar eclipse for fifteen days. Such a phenomenon has not taken place since the arrival of Adam (a.s.) on the earth. At that time the calculations of the astrologers will fail."

26 –And through the same chain of narrators from Husain bin Saeed from Nadhr bin Suwaid from Yahya Halabi from Muammar bin Yahya from Abi Khalid Kabuli from Ali bin Husain (a.s.) that he said:

"The Bani Abbas will establish a city on the banks of the Euphrates. Their kingdom will last for a year after this."

27 – And through the same chain of narrators from Husain bin Saeed from Safwan bin Yahya from Abdur Rahman Ibne Hajjaj from Sulaiman bin Khalid that he said: I heard Abi Abdullah (a.s.) say:

"The reappearance of the Qaim will be preceded by two types of death: the red death and the white death. Five out of seven people will perish through this. The red death is killing by the sword and the white death is plague."

28 – Narrated to us Muhammad bin Musa bin Mutawakkil: Narrated to us Ali bin Husain Sadabadi from Ahmad bin Muhammad bin Khalid from his father from Muhammad bin Abi Umair from Abi Ayyub from Abi Baseer from Abi Abdullah (a.s.) that he said:

"There will be a solar eclipse on the 5th of Ramadhan preceding the reappearance of the Qaim."

29 – And through the same chain of narrators from Abi Ayyub from Abi Baseer and Muhammad bin Muslim that they said: We heard Abi Abdullah (a.s.) say:

"It will not take place till two-third of human population does not perish." He was asked: "If two-third perish, who will remain?" He replied: "Are you not satisfied that one-third will remain?"

Abu Ja'far Muhammad bin Ali Babawahy the author of this book says: I have mentioned the signs of reappearance of Qaim (a.s.), his biography and whatever will occur during his time in the book As Sirrul Maktoom Ilal Waqtul Maaloom. And there is no power and strength except by Allah the High and the Mighty.

1. Surah Baqarah 2:155
2. Surah Baqarah 2:148

1 – Narrated to us Ahmad bin Harun Qadhi and Ja'far bin Masroor and Ali bin Husain bin Shazan Muaddab – May Allah be pleased with them – they said: Narrated to us Muhammad bin Abdullah bin Ja'far Ibne Jame Himyari: Narrated to us my father from Muhammad bin Husain bin Abil Khattab Daqqaq from Muhammad bin Sinan from Mufaddal bin Umar that he said: As-Sadiq Ja'far bin Muhammad (a.s.) was asked regarding the words of Allah, the Mighty and Sublime:

وَالْعَصْرِ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ

I swear by the time, Most surely man is in loss. 1

He replied: The time is the time of the reappearance of the Qaim (a.s.). 'Most surely man is in loss' means our enemies.

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ

Except those who believe and do good, and enjoin on each other truth, and enjoin on each other patience. 2

Means: those who believe (in our signs) and do good (by acting equitably with the brothers), and enjoin on each other truth (of Imamate), and enjoin on each other patience (during the period when no prophet is there)."

The author says: Some people argue with us on the basis of the word of 'Fatara' in the above tradition. They mean to say that just as there is no prophet between the period of two prophets, in the same way there is no Imam during the period of 'Fatara'.

Thus I beseech the Almighty to bestow good sense that such a theory is against most of the traditions that state that the earth cannot remain devoid of the Proof of Allah till the Judgment Day. and it has never remained thus from the time of Adam (a.s.) till now. These are the well known traditions that are mentioned in this book and which are famous among the Shias and other sects and no one had denied them; and neither can any denier falsify them nor can any interpreter interpret them in some other way.

All are unanimous till date that the earth cannot be devoid of an Imam who is alive, whether he is apparent and visible or in occultation. Thus neither Imamate has discontinued nor its discontinuation permissible. It is continuous like the continuation of the days and nights.

Narrated to me my father; he said: narrated to me Saad bin Abdullah from Muhammad bin Isa bin Ubaid from Ali bin Hakam and Ali bin Hasan from Nafe Warraq from Harun bin Kharja from Harun bin Saad Ajali that he said:

"Ismail, about who you thought that he would be the Imam after Imam Ja'far Sadiq (a.s.), died. And Imam Ja'far Sadiq (a.s.) has also reached old age and he will also pass away one of these days. After that you will become without any Imam. I could not give him any reply. So I mentioned his statement to Imam Ja'far Sadiq (a.s.).

He said: “I am surprised at this man. By Allah, if Imamate stops, the days and the nights will come to an end. When you meet him next time tell him that Musa Ibne Ja’far will be the Imam after me. After him, his son will succeed him, if Allah wills.”

In this narration Imam Ja’far Sadiq (a.s.) has stated under oath that the matter of Imamate cannot end till the days and nights continue to follow each other. Hence, the period of Fatara is allowed between messengers because among the duties of the messengers is that they bring a new Shariat, they renew the past Shariat and through some commands they abrogate some laws.

But the period of Fatara is not allowed between prophets and Imams because they neither bring a new Shariat nor is it their responsibility to abrogate or renew. And we know that during the periods between Prophet Nuh and Prophet Ibrahim (a.s.), between Prophet Ibrahim and Prophet Musa (a.s.), between Prophet Musa and Prophet Isa (a.s.) and between Prophet Isa and Prophet Muhammad (S) a large number of prophets and successors were sent and their duty was to remind the people about the divine commands and to protect the bequests, books and sciences that have reached them through the messengers.

And all the messengers from them had propagated the matters that reached them from Allah, the Mighty and Sublime and the successors of those prophets guarded those sciences and wills. When the Almighty Allah ended the prophethood with Prophet Muhammad (S) it was necessary that there should be a guide and a successor who would protect the religion of truth and propagate the faith because the earth cannot remain without Divine Proof.

That is why the Almighty Allah started the institution of Imamate after him; which is systematic and continuous because it cannot be allowed that the heritage of the prophets and messengers, the sciences of Muhammad, his Shariat, duties, practices and commands should be destroyed or be abrogated while no messenger was to follow the Holy Prophet (S).

The Imam is not like a prophet or a messenger, and neither do they call for the Shariat of anyone except Prophet Muhammad (S); that is why it is not allowed that there be a period of Fatara between two Imams. Fatara is allowed only between two messengers and not between two Imams. Hence it is obligatory that there should be an Imam who is presented along with proof.

In the same way it is necessary that if there is a period of Fatara between two messengers during that period it is necessary that there should be an Imam and successor who is the proof on the people so that he may call the people to the teachings of that messenger that has come from the Almighty Allah and that he may awaken the people from the slumber of ignorance and mentioned those things that they do not know so that they may know that Allah, the Mighty and Sublime has not left them in vain and that he has not erased their remembrance from the surface of the earth and He has not left them in any doubt with regard to their religion and He has also not left them in perplexity with regard to the duties that He has made obligatory on them. Prophethood and messengership is the Divine practice (sunnat)

while Imamate is an obligation on the Almighty Allah.

Thus a sunnat can be stopped in some circumstances but the obligation cannot be over after the Messenger of Allah (S). Thus Imamate is that great duty through which recommended and obligatory duties may be established. The religion can be perfected and the bounty can be completed. Because after the Holy Prophet (S) the series of prophethood came to an end, therefore now the Holy Imams (a.s.) are those personalities who can guide the people to the right religion.

And they make the way of salvation compulsory and save them from destruction. They teach them the divine laws that they may have forgotten. They guide the people through the book of Allah to achieve guidance. It is through them that religion is protected and kept above doubts. And falsehood does not enter the fulfillment of the obligations specified by Allah, the Mighty and Sublime and the laws of Allah shall endure forever, there shall no change in them.

Prophethood and messengership is the Divine practice (sunnat) while Imamate is an obligation on the Almighty Allah. And the divine obligations became known to us through the Holy Prophet (S) and they are incumbent on us and there would be no change in them till the Judgment Day.

Yes, we also do not deny the tradition that during the period of Fatara between Prophet Muhammad (S) and Prophet Isa (a.s.) there was no prophet or successor. We do not deny it and we say: This report is correct but we do not agree to the interpretation our opponents present regarding the discontinuity of prophets and messengers.

Fatara means a time when no messenger, prophet or successor is apparent and well known as it was before that time. It is also proved by Quran that the Almighty Allah sent Prophet Muhammad (S) at a time when no messenger had come for a long time and not at the time when there was no prophet or successor.

Between Prophet Isa (a.s.) and Prophet Muhammad (S) many prophets and Imams came who remained in hiding due to the fear of the people. Among them was also the prophet, Khalid bin Sinan Absasi who none can deny because traditions about him are found in the Shia as well as Sunni collections. His daughter was alive till the time of the Holy Prophet (S), and she came to meet him.

The Holy Prophet (S) said: She is the daughter of the prophet whom his community had weakened and that was Khalid bin Sinan.' There was a period of fifty years between him and the appointment of the Holy Prophet (S). His full name was Khalid bin Sinan Baeeth bin Mureet bin Makhzoom bin Malik bin Ghaib bin Qatiya bin Abas. A group of scholars and jurisprudents has mentioned this fact to me."

Narrated to me Muhammad bin Hasan bin Ahmad bin Walid, that he said: Narrated to me Saad bin Abdullah from Muhammad bin Walid Khazzaz and Sandi bin Muhammad Bazzaz, the two of them from Muhammad bin Abi Umair from Aban bin Uthman Ahmar from Bashir Nabbal from Imam Muhammad Baqir (a.s.) that Imam Ja'far Sadiq (a.s.) said:

“When the daughter of Khalid bin Sinan Abasi came to the Messenger of Allah (S) he said: Welcome, the daughter of my brother. He called her near and spread out his cloak for her and made her sit near him. Then he said: She is the daughter of the prophet whose community had weakened him and that was Khalid bin Sinan Abasi.”

Her name was Mahiya binte Khalid bin Sinan.

An after that if there had not been the revealed Book and whatever the Almighty Allah has mentioned to us through the tongue of the Messenger of Allah (S) regarding which there is unanimity among the Ummah and that which is related from the Holy Prophet (S). These reports are also in agreement with the Book of Allah that there will not be any prophet after the Messenger of Allah (S). It was obligatory in the knowledge of the Almighty Allah that the people cannot be left without a messenger who warns them as long as divine duties are incumbent on them. Thus continuous messengers came for them as the Almighty Allah says:

ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرَىٰ ۖ كُلَّ مَا جَاءَ أُمَّةً رَسُولُهَا كَذَّبُوهُ ۚ فَأَتْبَعْنَا بَعْضَهُمْ بَعْضًا

Then We sent Our apostles one after another; whenever there came to a people their apostle, they called him a liar, so We made some of them follow others... 3

Allah, the Mighty and Sublime has also said:

لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ

So that people should not have a plea against Allah after the (coming of) apostles. 4

Because the proof is exhausted on the people only when Allah sends the messengers as the Almighty Allah has mentioned:

لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيَاتِكَ مِنْ قَبْلِ أَنْ نَذِلَّ وَنَخْزَىٰ

Why didst Thou not send to us an apostle, for then we should have followed Thy communications before that we met disgrace and shame. 5

Thus Allah sent the messengers to exhaust the proof on the people as the Almighty Allah has said:

قُلْ قَدْ جَاءَكُمْ رُسُلٌ مِنْ قَبْلِي بِالْبَيِّنَاتِ وَبِالَّذِي قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِنْ كُنْتُمْ صَادِقِينَ

Say: Indeed, there came to you apostles before me with clear arguments and with that which you demand; why then did you kill them if you are truthful?6

Thus obligations become incumbent on the people only when there is a messenger among them who warns them and who may teach them the wisdom behind the worldly and religious facts. Who may dispense justice to those who are oppressed and who may take the right of the weak from the strong. Thus the divine proof is established in this way.

Now when the Almighty Allah has informed us that the chain of prophets and messengers has ended with Prophet Muhammad (S) and we accepted and believed that no prophet will come after him, thus there is need of a system that may take the place of the institution of prophethood and messengership, through which the divine proof can be established, by which our ills can be removed. The Almighty Allah said to His Prophet in Quran:

إِنَّمَا أَنْتَ مُنْذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ

You are only a warner and (there is) a guide for every people.7

Thus such a system of guidance will be needed till this world remains and till there remains the dos and don'ts of religion. And it is necessary that this guide should not be like us who needs to be guided aright, who needs to learn manners and morals and who is in need of others to learn the religious laws. Rather he should be appointed by Allah and that he should be guided through divine inspiration as the mother of Prophet Musa (a.s.) was given which saved her and Musa from Firon and his people.

Thus all the knowledge of the Imam is from Allah and His Messenger. That is why he is the scholar of the Book of Allah and he knows its revelations, its interpretation, explanation, its abrogation, its abrogator, its clear and its ambiguous, its lawful and its prohibited, its dos and don'ts, its promises and its warnings, its examples and stories and all this knowledge is from Allah. That is why he does not use his personal opinion or analogy (Qiyas) because the Almighty Allah has said:

وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَىٰ أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ

And if they had referred it to the Apostle and to those in authority among them, those among

them who can search out the knowledge of it would have known it. 8

And its proof is that all the sects of Muslims have narrated the following traditions of the Holy Prophet (S):

“I leave among you that which if you remain attached to it you will never go astray. The Book of Allah, the Mighty and Sublime and my progeny my Ahlul Bayt. And they shall not separate from each other till they reach me at the Pool.”

The Holy Prophet (S) also said:

“You should not teach the Imams of my Ahlul Bayt as they are more knowledgeable than you.”

The Messenger of Allah (S) said: We have granted knowledge to them.

He also said that he was leaving his successors for our guidance and the knowledge of the Book. And the Ummah shall separate from them very soon except those whom the Almighty Allah protects and whom they consider necessary and save themselves from deviations and misguidance through them. And this will be the guarantee that he would be given from the Almighty Allah if it is not due to some unavoidable circumstances. And he must not follow that which has not been revealed and that if he remains attached to the two of them he will never go astray. The two of them shall not separate till they arrive at the Pool of Kauthar.

The Holy Prophet (S) has said that his community will divide into sects. One of these sects will be eligible for Paradise and the rest will be doomed to Hell.

If you put the above two statements together you will conclude that the sect which follows the Quran and Progeny will be safe from destruction, as the Holy Prophet (S) has said.

The Messenger of Allah (S) has also said that one who leaves the Quran and the progeny will exit from my religion like an arrow leaves the bow. This tells us that what has been left on us is necessary and certain for our excuse and proof and Allah, the Mighty and Sublime is needless from sending messengers for us.

We see that after the Messenger of Allah (S) there were numerous disagreements among the people of the Ummah with regard to the Quran, the revelation, the chapters, the verses, the recitation, meanings, interpretation and explanation and everyone based his assertion on the Quranic verses. So we came to know that the one who has the knowledge of the Quran in whose need the Ummah is, he is the same one whom the Messenger of Allah (S) has brought in proximity of the Quran and who will not separate it till the Judgment Day.

In spite of this it is necessary that there should be proof in the hands of this companion of Quran and guidance for the people defeated by proofs who are in need of him. It should display both the things and

both qualities should develop within him. He should have knowledge and the steadfastness of this guide should be different from the people.

He should be completely needless of them. In this way his recognition will be a miraculous proof on the people and will be established properly. People who are defeated by proof will be more eager to confess to his Imamate so that the true believer is differentiated from a false infidel by this. Because the one who harbors malice and lies, he does not accept the evidence readily.

Now the apostates and opponents argue that since all the knowledge is present in the Quran why do we need a guide? As the Almighty Allah has said:

مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ

We have not neglected anything in the Book. 9

In reply we say that indeed everything is mentioned in the Book of Allah in which there are clear orders, but in some instances there are contradictions also while contradiction is not possible in the statements of Allah. As the Almighty Allah says:

وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا

And if it were from any other than Allah, they would have found in it many a discrepancy. 10

Thus it is necessary for those who are duty bound that there should be someone for him who clarifies the statements of the Quran and removes ambiguities. As we have seen in the nations of the past that after the passing away of their prophet they used to fall in discord regarding the holy book.

And the followers of Torah inspite of having the Torah, the followers of Zaboor inspite of having the Zaboor and the followers of Injeel inspite of having the Injeel could not become needless of a guide although regarding those books the Almighty Allah has said that they there is guidance and light in them through which the prophets used to command. Thus these nations were in need of a guide in order to obtain those commands.

The Almighty Allah did not mention the knowledge present in these books to the people, but He sent prophets towards them for this purpose. And for every prophet he appointed a successor and ordered the people that till the arrival of the next prophet they must obey that successor so that the proof remains established on them and the successors used to judge on the basis of the book of Allah as mentioned in Quran:

يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ

With it the prophets who submitted themselves (***to Allah***) ***judged*** (***matters***) ***for those who were Jews, and the masters of Divine knowledge and the doctors, because they were required to guard*** (***part***) ***of the Book of Allah, and they were witnesses thereof.*** 11

Allah, the Mighty and Sublime ended the chain of prophets with the Holy Prophet (S) and appointed in his progeny and Ahlul Bayt guides who may guide us to the truth. Who may remove our blindness and keep away the Ummah from discord and disagreements. They are pure of mistakes and sins and are connected to the book of Allah and we have been ordered to remain attached to the book of Allah and the progeny of the Holy Prophet (S) who has also told us that if we remain attached to them we shall never go astray. If the system of Imamate had not come into being the purpose of sending the Messenger of Allah (S) would have failed and the responsibility would have ended on us. The Almighty Allah mentioned this to His Prophet in the following way:

إِنَّمَا أَنْتَ مُنْذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ

You are only a warner and (***there is***) ***a guide for every people.*** 12

In this way the Imams are the complete proofs of the Almighty.

The earth has never been devoid of messengers, prophets and successors, although due to the fear of the enemies some of them did not propagate openly and they confined their propagation to the believers till the appointment of Prophet Muhammad (S). The last successor of Prophet Isa (a.s.) was Aabi and some say that it was Balit."

Narrated to us my father that: Narrated to us Saad bin Abdullah: Narrated to us Ahmad bin Muhammad bin Isa and Muhammad bin Husain bin Abil Khattab and Yaqoob bin Yazid al-Katib and Ahmad bin Hasan bin Ali bin Fuddal from Abdullah bin Bukair from Abi Abdullah (a.s.) that he said:

"The name of the last successor of Prophet Isa (a.s.) was Aabi."

And narrated to us Muhammad bin Hasan bin Ahmad bin Walid: Narrated to us Muhammad bin Hasan Saffar and Saad bin Abdullah; all of them from Yaqoob bin Yazid al-Katib from Muhammad bin Abi Umair from one who narrated to our associates – from Abi Abdullah (a.s.) that he said:

"The name of the last successor of Prophet Isa (a.s.) was Balit."

And narrated to us my father and Muhammad bin Hasan (r.a.): narrated to us Saad bin Abdullah: Narrated to us Haitham Ibne Abi Masrooq Nahdi and Muhammad bin Abdul Jabbar from Ismail bin Sahal from Muhammad bin Abi Umair from Durust bin Abi Mansur Wasiti and others from Abi Abdullah (a.s.) that he said:

“Salman Farsi (r.a.) went to many scholars in search of truth. At last he came to Aabi and he remained with him till Allah wanted. When the appearance of the Holy Prophet (S) took place Aabi said: O Salman, the one you are searching for has appeared in Mecca. So Salman (r.a.) went out towards him.”

Narrated to us my father and Muhammad bin Hasan (r.a.); they said: Narrated to us Saad bin Abdullah that: Narrated to us a group of our Kufi associates from Muhammad bin Ismail bin Bazi from Umayyah bin Ali Qaisi that he said: Narrated to me Durust bin Abi Mansur Wasiti that he asked Abul Hasan Awwal, that is Imam Musa Kazim (a.s.):

“Was Aabi a divine proof on the Holy Prophet (S)?” He replied, “No, rather the heirloom of the prophets reached to the Holy Prophet (S) through Aabi and he accepted it.” I asked, “Was the Holy Prophet (S) a divine proof on Aabi?” He replied, “He accepted the messengership of the Holy Prophet (S) and whatever was revealed on him. He conveyed to him the heirloom of the prophets and died the same day.”

Thus Fatara means secret, hidden and restriction of open propagation and not the complete absence of a person. As the Almighty Allah has said with regard to the angels:

يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ

They glorify (Him) by night and day; they are never languid. 13

Thus if in this verse the meaning of Futoor is the complete disappearance of a being this verse will become impossible because if the angels sleep the one who sleeps is absent from the mental aspect. And the one who sleeps does not glorify Allah as he stops glorifying when he is asleep. Now sleep is just like death as the Almighty Allah has said:

اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا

Allah takes the souls at the time of their death, and those that die not during their sleep. 14

The Almighty Allah has also said:

وَهُوَ الَّذِي يَتَوَفَّاكُمْ بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُمْ بِالنَّهَارِ

And He it is Who takes your souls at night (***in sleep***)***, and He knows what you acquire in the day.*** 15

One who sleeps in the time of Fatara is like dead and that being which never sleeps or slumbers is the being of the Almighty Allah except whom there is no god. And the following tradition proves this:

Narrated to us my father: Narrated to us Saad bin Abdullah: Narrated to us Ahmad bin Muhammad Isa from Abbas bin Musa Warraq from Yunus bin Abdur Rahman from Dawood bin Farqad Attar that he said: Some of our associates said to me:

“Do the angels sleep?” I said, “I don’t know.” So he said, “Allah, the Mighty and Sublime has said:

يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ

They glorify (***Him***) ***by night and day; they are never languid.*** 16

Then he said, “Shall I mention you something from the sayings of Imam Ja’far Sadiq (a.s.) by way of gift?” “Why not?” said I. So he said, “The Imam said: All those who are alive are asleep except for Allah, the Mighty and Sublime and the angels.”

I said, “The Almighty Allah has said:

يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ

They glorify (***Him***) ***by night and day; they are never languid.*** 17

He said, “Their breathing is divine glorification.” Thus Fatara means not to express dos and don’ts. Arabic lexicology also proves this meaning. It is often said: So-and-so has ‘Fatara’ (given up) such-and-such need. Here it denotes giving up ones need not ones complete absence. Some people present two verses of Quran by way of argument. The first is:

لِتُنْذِرَ قَوْمًا مَا أَتَاهُمْ مِنْ نَذِيرٍ مِنْ قَبْلِكَ

That you may warn a people to whom no warner has come before you. 18

And the other verse is:

وَمَا آتَيْنَاهُمْ مِنْ كُتُبٍ يَدْرُسُونَهَا وَمَا أَرْسَلْنَا إِلَيْهِمْ قَبْلَكَ مِنْ نَذِيرٍ

And We have not given them any books which they read, nor did We send to them before you a warner. 19

Our opponents use these verses to prove that no prophet, messenger or Divine Proof came between Prophet Isa (a.s.) and the Holy Prophet (S). Actually they are misinterpreting these verses. They are talking about a warner and warners are only messengers and the word of warner is not used for prophets and successors. As the Almighty Allah says to the Holy Prophet (S):

إِنَّمَا أَنْتَ مُنْذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ

You are only a warner and (***there is***) ***a guide for every people.*** 20

Thus warners are only messengers and the prophets and successors are called guides. And the statement of Allah: 'There is a guide for every people' itself proves that the earth can never remain devoid of Divine Proof. It is necessary for the Almighty Allah to appoint prophets and Divine Proofs for the people of all time and of every community.

Thus for Allah, the Mighty and Sublime it was necessary that till the divine laws are binding on the people there should be uninterrupted guidance through prophets and successors as they will fulfill the duty of warning the people. Although it is possible that the series of warners may stop as was the case after Prophet Muhammad (S) and no warner came after him.

Narrated to me my father and Muhammad bin Hasan (r.a.); they said: Narrated to us Saad bin Abdullah: Narrated to us Muhammad bin Husain bin Abil Khattab and Yaqoob bin Yazid, all of them from Hammad bin Isa from Hariz bin Abdullah from Muhammad bin Muslim that he said:

I asked Abi Abdullah (a.s.) regarding the saying of Allah, the Mighty and Sublime:

إِنَّمَا أَنْتَ مُنْذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ

You are only a warner and (there is) a guide for every people. 21

He replied: “Every Imam is a guide of his community in his time.”

Narrated to us my father: Narrated to us Saad bin Abdullah: Narrated to us Ahmad bin Muhammad bin Isa from his father from Ibne Abi Umair from Umar bin Uzainah from Buraid bin Muawiyah Ijli that he said:

“I asked Abi Ja’far (a.s.) regarding the meaning of:

إِنَّمَا أَنْتَ مُنْذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ

You are only a warner and (there is) a guide for every people. 22

He replied: ‘Warner means the Holy Prophet (S) and guide means Ali Ibne Abi Talib (a.s.). And at every time and in every period there will be an Imam from us who will call the people towards the teachings of the Messenger of Allah (S).’”

A large number of traditions like this have been recorded and the words of Allah when He said to His Prophet:

لِتُنْذِرَ قَوْمًا مَا أَتَاهُمْ مِنْ نَذِيرٍ مِنْ قَبْلِكَ

That you may warn a people to whom no warner has come before you. 23

It means that no messenger came to them before that who may have made changes in the Shariat or community. Neither negation was done to the guidance of their successors; and how can the Almighty Allah negate this when He says:

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَهُمْ نَذِيرٌ لَيَكُونُنَّ أَهْدَىٰ مِنْ إِحْدَى الْأُمَمِ ۖ فَلَمَّا جَاءَهُمْ نَذِيرٌ مَا زَادَهُمْ إِلَّا نُفُورًا

And they swore by Allah with the strongest of their oaths that if there came to them a warner they would be better guided than any of the nations; but when there came to them a warner it increased them in naught but aversion. 24

And we have mentioned other similar narrations in this book. And there is no strength and power except by Allah, the Mighty and the High.

2 – Narrated to us Muhammad bin Musa bin Mutawakkil: Narrated to us Abdullah bin Ja'far Himyari: Narrated to us Hasan bin Zareef from Salih bin Abi Hammad from Muhammad bin Ismail from Abil Hasan ar–Reza (a.s.) that he said:

"One who dies without having an Imam, dies the death of the period of Ignorance." He was asked, "All those who die without having an Imam die the death of the period of Ignorance?" He replied: "Yes, the Waqifi (those who stop) are infidels and the Nasibi (haters) are polytheists."

3 – Informed me Ali bin Hatim in what he wrote to me that: Narrated to us Humaid bin Ziyad from Hasan bin Ali bin Sama–a from Ahmad bin Hasan Muthanna from Sama–a et al from Abi Abdullah (a.s.) that he said:

The following verse is revealed about the Qaim:

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, and most of them are transgressors. 25

4 – And through the same chain of narrators from Ahmad bin Hasan Mithami from Hasan bin Mahboob from Momin Taq from Salam bin Mustanir from Abi Ja'far (a.s.) that he said regarding the words of Allah, the Mighty and Sublime:

اعْلَمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا

Know that Allah gives life to the earth after its death. 26

"It means that Allah, the Mighty and Sublime will revive it through the Qaim after its death – that is death due to the disbelief of its inhabitants – since disbelievers are dead people."

5 – Narrated to us Muhammad bin Ibrahim bin Ishaq (r.a.): Narrated to us Abdul Aziz bin Yahya Jaludi Basri: Narrated to us Muhammad bin Zakariya Jawahiri: Narrated to us Muhammad bin Ja'far bin Ammara from his father from Saad bin Tareef from Asbagh bin Nubatah that he said: I heard Amirul Momineen Ali Ibne Abi Talib (a.s.) say: I heard the Messenger of Allah (S) say:

"The most superior statement is 'there is no god, except Allah' and the best creature is one that said

‘there is no god, except Allah’ first. Someone asked: O Messenger of Allah, who was the first to say: ‘There is no god, except Allah’? He replied, I. I was before Allah in the form of light and I used to admit His oneness and glorify and praise Him. Then a witnessing light was created from my light.

It was asked, “O Messenger of Allah, who is your witness?” He replied, “Ali Ibne Abi Talib, my brother, my chosen one, my vizier and my successor, and the Imam of my Ummah and the owner of my Pool, and the bearer of my standard.” Then it was said to him, “O Messenger of Allah, who were created from his light?” He replied, “Hasan, Husain the chiefs of the youths of Paradise, and after them the Imams from the progeny of Husain who will come till the Judgment Day.”

6 – Narrated to us Muhammad bin Hasan (r.a.): Narrated to us Husain bin Hasan bin Aban from Husain bin Saeed from Muhammad bin Hasan Kinani from his grandfather from Abi Abdullah (a.s.) that he said:

“Indeed Allah, the Mighty and Sublime revealed on His Prophet (S) a book before his passing away and said: O Muhammad, this is your bequest which you will give to your successor in your family. The Holy Prophet (S) asked, “And who is my successor in my family, O Jibraeel?” He replied: Ali Ibne Abi Talib (a.s.). There were many seals on this book. Thus the Prophet gave that book to Ali (a.s.) and told him to break the seal and act upon what it says. So he broke the seal and did what it said.

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 your self 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.”

7 –Narrated to us Muhammad bin Musa bin Mutawakkil: Narrated to us Ali bin Husain Sadabadi from Ahmad bin Abi Abdullah Barqi from his father from Muhammad bin Abi Umair from Ali bin Abi Hamza from Abi Baseer that he said: Abi Abdullah (a.s.) said regarding the words of Allah, the Mighty and Sublime:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ

He it is Who sent His Apostle with guidance and the religion of truth, that He might cause it to prevail over all religions, though the polytheists may be averse. 27

"The interpretation of this verse has not yet been actualized and neither will it actualize till the advent of the Qaim (a.s.). Not a single denier in the Almighty Allah and polytheist will remain except that he will detest the Imam and if the disbeliever or polytheist hides in the center of a rock that rock will say: O believer, there is a disbeliever in my center, break me up and eliminate him."

8 – Narrated to us Muhammad bin Ali Majilaway (r.a.): Narrated to us Muhammad bin Yahya al–Attar from Muhammad bin Husain bin Abil Khattab and Ahmad bin Muhammad bin Isa, all of them from Muhammad bin Sinan from Abil Jarud Ziyad bin Mundhir that he said: Abu Ja'far Imam Muhammad Baqir (a.s.) said:

"When Qaim (a.s.) sets out from Mecca, a caller of His Eminence would announce: 'None of you must carry any food and water.' His Eminence would be having with himself the stone of Musa bin Imran that weighs a camel load. Thus he does not halt at any stage but that streams burst forth from that stone and anyone that feels hunger eats from it and any that feels thirsty drinks from it. The beasts of burden also get their feed from that till they reach Najaf at the rear of Kufa."

9 – Narrated to us Muhammad bin Hasan bin Ahmad bin Walid (r.a.): Narrated to us Muhammad bin Hasan Saffar from Yaqoob bin Yazid from Muhammad bin Abi Umair from Aban bin Uthman from Aban bin Taghlib that he said: Abu Abdillah (a.s.) said:

"The first to pledge allegiance to Qaim (a.s.) is Jibraeel who would come down in the form of a white bird and give him oath of allegiance. Then keeping one foot on the Holy Kaaba and another on the Holy Qods issue such a loud call that when the creatures hear it they would cry:

أَتَىٰ أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ

"Allah's commandment has come, therefore do not desire to hasten it." 28

10 – And through the same chain of narrators from Aban bin Taghlib that he said: Abi Abdullah (a.s.) said:

"Very soon 313 persons will come to your Masjid – that is the Masjid of Mecca – the people of Mecca will know that they are not natives. All of them will be carrying swords and each of the swords will be

inscribed with the Kalima from each of which a hundred Kalimas will be coming out. Then the Almighty Allah shall send a breeze that shall call out in every valley, 'This is Mahdi, who shall judge like Prophet Dawood and Sulaiman and he would not ask for evidence.'"

11 –And through the same chain of narrators from Aban bin Taghlib that he said: Abu Abdillah (a.s.) said:

"When the Qaim (a.s.) reappears, there will be a sign for every person by which he would recognize whether he is righteous or evil–doer. And in it is the sign for those who possess reason and it is the right path."

12 – And through the same chain of narrators from Aban bin Taghlib that he said: Abi Abdullah (a.s.) said:

"Two bloods are made lawful by Allah, the Mighty and Sublime and no one can issue a judgment regarding them; till the time Allah, the Mighty and Sublime will send the Qaim from Ahlul Bayt (a.s.) and he will judge according to the command of Allah. Thus at that time testimony will not be needed. The married fornicator will be stoned to death and the one who refuses to pay the Zakat will be beheaded."

13 – And through the same chain of narrators from Aban bin Taghlib that he said: Abi Abdullah (a.s.) said:

"As if I can see the Qaim astride a black speckled horse which has a white mark between its eyes. When his horse moves no one will remain in any town who does not think that he is in that town. When he waves the flag of the Messenger of Allah (S) 13000 angels will come down to him.

Of them 13 will be awaiting for the Qaim. These angels are same who were with Prophet Nuh (a.s.) in his Ark, who were with Prophet Ibrahim (a.s.) when he was thrown into the fire and who were with Prophet Isa (a.s.) when he was taken up to the heavens. And 4000 will be following him with flags. 313 are those angels who were present in the Battle of Badr and 4000 are those who came down to accompany Imam Husain (a.s.) in fighting against the Yazidite forces.

However they were not allowed to take part in the battle. So they returned to Allah to take the permission but when they came down once more Imam Husain (a.s.) was already martyred. Thus today they remain with disheveled hair and dust smeared condition at the grave of Imam Husain (a.s.) where they will continue to lament till the Judgment Day. And there is constant coming and going of angels between the grave of Imam Husain (a.s.) and the heavens."

14 – And through the same chain of narrators from Aban bin Taghlib that he said: Narrated to me Abu Hamza Thumali that he said: Abu Ja'far (a.s.) said:

"As if I can see Qaim (a.s.) appearing in Kufa at the back of Najaf. When he arrives at Najaf he would unfurl the standard of the Messenger of Allah (S). Its pole would be a pillar of the Arsh and those who

accompany it would be helpers of Allah, the Mighty and Sublime. He would not bring it down for anyone but that the Almighty Allah would destroy that person."

The narrator says: I asked in a polite manner: "Is that flag with him or it would be brought for him?" He said: "It would be brought for him by Jibraeel (a.s.)."

15 –Narrated to us Muhammad bin Ali Majilaway that he said: Narrated to us my uncle Muhammad bin Abil Qasim from Ahmad bin Abi Abdullah Kufi from his father from Muhammad bin Sinan from Mufaddal bin Umar that he said: Abi Abdullah (a.s.) said:

The following verse was revealed about the companions of the Qaim:

أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا

Wherever you are, Allah will bring you all together. 29

"They shall to go bed at night and in the morning find themselves in Mecca. Some of them will travel on clouds. The Imam will be knowing them by their names, father's names, appearance and genealogies." I asked, "May I be sacrificed on you, who will be the best in faith among them?" He replied, "One who will ride the clouds during the day."

16 – And through the same chain of narrators from Mufaddal bin Umar that he said: Abi Abdullah (a.s.) said:

"As if I can see Qaim (a.s.) on the pulpit of Kufa surrounded by his 313 men equal to the people of Badr. They are the standard bearers and they are the divine rulers on His (Allah's) earth over His creatures. Till he would bring out from his cloak a parchment sealed with a golden seal. A covenant from the Messenger of Allah (S).

Then they would go away and disperse from him like tongueless sheep and none would remain with him except the deputy and eleven chiefs – as had remained with Musa bin Imran (a.s.) – then they would wander in the earth but will not be able to find a way except him. Then they would come back to him. By Allah, I know what he will say to them which they will deny."

17 – Narrated to us my father: Narrated to us Saad bin Abdullah from Ahmad bin Husain bin Saeed from Muhammad bin Jumhur from Ahmad bin Abi Harasa from Abi Ishaq Ibrahim bin Ishaq from Abdullah bin Hammad Ansari that he said: Narrated to us Amr bin Shimr from Jabir bin Yazid from Abi Ja'far (a.s.) that he said:

"As if I can see the companions of the Qaim (a.s.) that have filled up the earth from the east to the west. Everything, even the wild beasts and the jungle birds will obey them, and everything will seek his

satisfaction, so much so that a piece of land will pride itself over others and say: Today a companion of the Imam passed over me."

18 – 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 Ibne Abi Hamza from Abi Baseer that he said: Abi Abdullah (a.s.) said:

"When Prophet Lut (a.s.) told his people:

قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ آوِي إِلَىٰ رُكْنٍ شَدِيدٍ

"He said: Ah! that I had power to suppress you, rather I shall have recourse to a strong support."30

He did not mean to say anything except that he was wishing for the power of Qaim (a.s.) and 'a strong support' are his companions, each of whom would have the strength of forty men and their hearts would be more solid than a mountain of iron, such that if they wanted they could move a mountain of iron from its place. And they shall not lay down arms till Allah, the Mighty and Sublime is satisfied."

19 – Narrated to us my father: Narrated to us Muhammad bin Yahya from Salamah bin Khattab from Abdullah Ibne Muhammad from Mani bin Hajjaj Basri from Majashe from Mualla from Muhammad and Faid from Abu Ja'far (a.s.) that he said:

"The staff of Musa (a.s.) actually was one that Adam had. Then it reached to Shuaib and at that time it reached Musa (a.s.). That staff is in our possession and even now when I see it, it is as green and fresh as it was when it was broken from the tree. If it is spoken to, it talks. It has come for our Qaim. He would perform all the tasks through it that Musa (a.s.) had performed. It does whatever it is ordered. And wherever it is cast, it snaps up with its tongue the deception of the enemies."

20 – Narrated to us Muhammad bin Ali Majilaway (r.a.): Narrated to us Muhammad bin Yahya from Muhammad bin Husain from Muhammad bin Ismail from Abi Ismail Sarraj from Bishr bin Ja'far from Mufaddal bin Umar from Abi Abdullah (a.s.) that he asked:

"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 that Allah quotes him saying:

لَأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَنْ تُفَنِّدُونِ

"Most surely I perceive the fragrance of Yusuf, unless you pronounce me to be weak in judgment."31

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)."

21 – And from the same chain of narrators from Mufaddal bin Umar from Abi Baseer that he said: Abi Abdullah (a.s.) said:

"When the Qaim establishes his rule, Allah, the Mighty and the High will exalt all downtrodden ones and debase all exalted ones. The earth will become a place of comfort. Thus which of you will be under the shade of the invisible cloud?"

22 –Narrated to us Ja'far bin Muhammad Masroor: Narrated to us Husain bin Muhammad bin Aamir from Mualla bin Muhammad Basri from Hasan bin Ali Washsha from Muthanna Hannat from Qutaibah Aashi from Ibne Abi Yafur from the freed slave of Bani Shaiban from Abi Ja'far [al–Baqir] (a.s.) that he said:

"When our Qaim arises, he will stroke the heads of the people which will gather their intellects and perfect their understandings."

23 – Narrated to us Muhammad bin Musa bin Mutawakkil: Narrated to us Muhammad bin Yaqoob: Narrated to us Abu Muhammad Qasim bin Alaa: Narrated to me Qasim bin Muslim from his brother Abdul Aziz bin Muslim and Narrated to us Abul Abbas Muhammad bin Ibrahim bin Ishaq Taliqani (r.a.): Narrated to us Abu Ahmad Qasim bin Muhammad bin Ali Maruzi: Narrated to us Abu Haamid Imran bin Musa bin Ibrahim from Hasan bin Qasim Raqqam: Narrated to me Qasim bin Muslim from his brother Abdul Aziz Ibne Muslim that he said:

"We had been with ar–Reza (a.s.) at Merv. We gathered at the Friday mosque on Friday, when we had just arrived (in Merv), and they discussed the matter of Imamate, and they discussed the many differences among people in this matter.

Then I came into the presence of my master (a.s.). I informed him about the various things the people had said respecting him. He smiled, then said: O Abd al–'Aziz! The people do not know, and have been deceived in their opinions. Verily, Allah, to Whom belong Might and Majesty, did not take away (the life of) His Prophet (S) until He had perfected the religion for him, and sent down on him the Quran in which

is the clarification of all things.

He completely clarified in it what is lawful and what is unlawful, the restrictions (hudud) and the commands, and all that people need. He to whom belong Might and Majesty said:

مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ

We have neglected nothing in the Book. 32

And he sent down in the Farewell Pilgrimage, which was at the end of his life:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

Today I have perfected your religion for you, and I have completed My blessing upon you, and I have approved Islam for your religion. 33

"And the matter of the Imamate is one of the things by which the religion is completed. He did not pass away until he had clarified the guiding principles of their religion to his community and made plain their path for them, and he left them pointing in the direction of the path of the truth. And he established Ali (a.s.) for them as a sign and as Imam. He (Allah) has not left for them anything which the community needs without clarifying it. Hence, whoever imagines that Allah to Whom belong Might and Majesty, has not perfected His religion has surely rejected the Book of Allah, and whoever has rejected the Book of Allah, is an unbeliever in it.

"'Do they know the value of Imamate and its position in the community that their selection could be allowable in this matter? Verily, the Imamate is too sublime among values, too great among ranks, too high among stations, too impenetrable on all sides, too profound among the depths, for people to reach it with their intellects, or to grasp it with their opinions, or to establish an Imam by their choice.

Verily, the Imamate is that in which Allah, to Whom belong Might and Majesty, has distinguished Ibrahim, the Intimate Friend (al-Khalil), after Prophethood and Intimacy, as a third degree, and an eminence with which He honored him and by which He raised his renown, and He said:

إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا

"Behold! I make you an Imam for the people."

Then the Intimate Friend (a.s.) said out of delight in this:

وَمِن ذُرِّيَّتِي

“And of my seed.”

Allah, the Blessed, the Sublime, said:

لا يَنَالُ عَهْدِي الظَّالِمِينَ

My covenant shall not reach the evil-doers. 34

Thus, this verse has abolished the leadership (Imamah) of all evil-doers till the Day of Resurrection, and it has become for the select ones. Then Allah, the Sublime, bestowed honors on him, by establishing it in his seed, the ones who are selected and purified (by Allah). And He said:

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً وَكُلًّا جَعَلْنَا صَالِحِينَ وَجَعَلْنَاهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ وَكَانُوا لَنَا عَابِدِينَ

And We gave him Ishaq and Yaqoob in superabundance, and everyone made We righteous and appointed them to be Imams guiding by Our commands, and We revealed to them the doing of good deeds, and to perform the prayer, and to pray Zakat, and Us they served. 35

“So it (the Imamate) did not leave his seed; one of them inheriting it from another, generation after generation, till Allah, the Sublime, caused the Prophet (S) to inherit it. And He, the Majestic, the Sublime, said:

إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَٰذَا النَّبِيُّ وَالَّذِينَ آمَنُواوَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ

Surely the people standing closet to Ibrahim are those who followed him, and this Prophet, and those who believe; and Allah is the Master of the believers. 36

So it (the Imamate) belonged to him particularly, and hence he invested Ali (a.s.) with it by the command of Allah, the Sublime, in the way in which Allah has made obligatory. So it came to be in his (Ali's) selected seed, those to whom Allah has given knowledge and faith, as in the words of He Who is the Sublime: But those who have given knowledge and faith shall say,

وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَالْإِيمَانَ لَقَدْ لَبِثْتُمْ فِي كِتَابِ اللَّهِ إِلَىٰ يَوْمِ الْبَعْثِ فَهَٰذَا يَوْمُ الْبَعْثِ وَلَٰكِنَّكُمْ كُنْتُمْ لَا تَعْلَمُونَ

And those who are given knowledge and faith will say: Certainly you tarried according to the ordinance of Allah till the day of resurrection, so this is the day of resurrection, but you did not know. 37

Thus it will be within the sons of Ali (a.s.), especially, till the Day of Resurrection, since there is no prophet after Muhammad (S). So from where have these ignorant people got (the right) to select?

"Verily, the Imamate is the position of the Prophets, and the heritage of the successors. Indeed, the Imamate is the vicegerency (Khalifa) of Allah and the vicegerency of the Messenger (S), and the station of Amirul Momineen (a.s.) and the inheritance of al-Hasan and Husain (a.s.).

"Truly, the Imamate is the reins of religion, the state of order of the Muslims, the rectitude of the world, and the might of the believers. Verily, the Imamate is Islam's growing root, and its lofty branch. Through the Imam the prayer, Zakat, fasting, hajj and jihad (exerting oneself, striving in the way of Allah, whether by means of one's property, one's life, one's knowledge, or by any other means) are perfected, public funds are increased, restrictions and the commands are put into practice, and the frontier-posts and borders are protected.

"The Imam allows what Allah allows, and prohibits what Allah prohibits; he establishes the restrictions of Allah; he defends the religion of Allah; and he calls to the way of his Lord with wisdom and good admonition and with the Proof which reaches.

"The Imam is like the rising sun which covers the world with its light and which is in a place where no hand or eye can reach it. The Imam is the radiant moon, the shining lamp, the brilliant light, and the star that guides in the heavy darkness, and in the middle of inhabited lands, deserted regions and high seas.

The Imam is sweet water for the thirst, the pointer towards true guidance, and the deliverer from destruction. The Imam is the fire on the heights (which guides those far away), and which warms those who seek the heat, and an indicator in dangers. He who moves away from him will perish.

"The Imam is the rain-bearing cloud, the rainfall that covers everywhere, the shining sun, the covering that shades, the prairie, the overflowing spring, the pool and the meadow. The Imam is the gentle, close

friend, the sympathetic father, the blood-brother, the mother who is tender to her small child, a place of refuge for mankind from perilous disaster.

The Imam is Allah's custodian over His creation, His Proof for His slaves, His vicegerent in His lands, a caller towards Allah and the defender of Allah's precincts. The Imam is the one who is purified from sins, free from all shortcomings, characterized by knowledge, distinguished by forbearance, the state of order of the religion, the might of the Muslims, the one who enrages the hypocrites, and the doom of unbelievers.

The Imam is unique of his time, no one can approach his rank, no man of knowledge is comparable to him, there is no one who can take his place, nor is there anyone similar to him or same as him. He is characterized by every (kind of) eminence, without his seeking it or acquiring it, rather it is a characteristic from the Bestower of eminence, the All-giving. So who is there who can arrive at knowledge of Imam, or have the ability to select him?

How far from the truth is it! Intellects have lost (themselves), imaginations have gone astray, minds have become perplexed, eyes have turned away, the great have been made small, the wise have confounded themselves, those who reflect forever fall short, orators falter, the intelligent become ignorant, poets become expressionless, prosodists incapable and the eloquent stammer, in describing one of his aspects, or one of his eminences.

All of them have confessed their incapacity and inadequacy. How can his totality be described, and how can his inner essence be characterized? How can anything concerning him be understood? Who can be found one to take his place and to give what he can give? No! How and where? Since he is in the position of the star for hands of those that grasp, and to the description of those who describe. What is the place of choice in this affair? What is the place of intellects in this affair?

"Where can someone like this be found? Do you imagine that this can be found anywhere else but in the progeny of the Messenger, Muhammad (S). By Allah, they have lied to themselves, they have promised to themselves the impossible, they have climbed up to a difficult and dangerous height, (and) their feet will slip and fall to the bottom.

They want to appoint an Imam with (their) confused, unproductive and defective minds, and (their) misguided opinions. Nothing accrued to them but remoteness from him. Allah assail them! How they are perverted! Surely, they are looking for a difficulty. They have uttered an untruth, and have gone astray into far error; they have put themselves into confusion, because they have knowingly abandoned the Imam. And Shaitan decked out fair to them their works, and barred them from the way, though they saw clearly.

"They have turned their backs on the choice of Allah, the choice of the Messenger of Allah (S) and his Ahlul Bayt, (and turned) to their own choice. And the Quran has called them:

وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ مَا كَانَ لَهُمُ الْخِيَرَةُ سُبْحَانَ اللَّهِ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ

Thy Lord creates whatsoever He will and He chooses; they have not the choice. Glory be to Allah! High be He above that they associate. 38

And He to Whom belong Might and Majesty has said:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ

It is not for any believer, man or woman, when Allah and His Messenger have decreed a matter, to have the choice in the affair. 39

And He has said:

مَا لَكُمْ كَيْفَ تَحْكُمُونَ أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ إِنَّ لَكُمْ فِيهِ لَمَا تَخَيَّرُونَ أَمْ لَكُمْ أَيْمَانٌ عَلَيْنَا بَالِغَةٌ إِلَىٰ يَوْمِ الْقِيَامَةِ ۙ إِنَّ لَكُمْ لَمَا تَحْكُمُونَ سَلْهُمْ أَيُّهُمْ بِذَٰلِكَ زَعِيمٌ أَمْ لَهُمْ شُرَكَاءُ فَلْيَأْتُوا بِشُرَكَائِهِمْ إِنْ كَانُوا صَادِقِينَ

What ails you then, how you judge? Or have you a Book wherein you study? Surely therein you shall have whatever you choose! Or have you oaths from Us, reaching to the Day of Resurrection? Surely you shall have whatever you judge! Ask them, which of them will guarantee that! Or do they have associates? Then let them bring their associates, if they speak truly. 40

And He to Whom belong Might and Majesty has said:

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَا

What, do they not ponder the Quran? Or is it that there are locks upon their hearts? 41

رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ وَطُبِعَ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ

Or has Allah set a seal upon their hearts, so they understand not. 42

A seal has been set upon their hearts, or they say:

وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ مُعْرِضُونَ

"We hear," and they hear not. Surely the worst of beasts in Allah's sight are those that are deaf and dumb and do not understand. If Allah had known of any good in them He would have made them hear, and if He had made them hear, they would have turned away, swerving aside. 43

Or they said:

سَمِعْنَا وَعَصَيْنَا

We have heard and we disobey. 44

But that is the bounty of Allah; He gives it to whom He will, and Allah is of bounty abounding. How can they have (the right) to choose an Imam? Since the Imam is the man of knowledge, he is not ignorant (of anything), a shepherd who does not shirk (his duty), a mine of sanctity and purity, of piety and renunciation, of knowledge and worship.

He is the one specifically mentioned in the supplication of the Messenger (S), and he is of the seed of the purified one, the chaste (Fatima). Aspersion cannot be cast on him in relation to his parentage; no one can approach him in nobility. He is in the noble house of the Quraish, at the summit of (Banu) Hashim, of the offspring of the Messenger (S) and the one accepted by Allah, to Whom belong Might and Majesty.

He is the nobility of the noblest men, and the true branch of Abde Manaf (the father of Hashim and Umayyah); the one whose knowledge forever grows and whose knowledge is perfect, who is completely acquainted with the Imamate, entirely knowledgeable in statesmanship. Obedience to him is obligatory, the one who establishes the affair of Allah, to Whom belong Might and Majesty. He is the sincere advisor to the slaves of Allah, the protector of the religion of Allah.

"Truly, Allah accommodates the prophets and the Imams, may Allah bless them, (to the right path). He gives them of His stored knowledge and wisdom, which He does not give to anyone else. Thus their

knowledge is far above the knowledge of the people of their time, as He, the Sublime, says:

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

He who guides to the truth, is he worthier to be followed, or he who guides not unless he is guided? What then ails you, how you judge?45

And as He the Blessed, the Sublime, says:

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

He grants wisdom to whom He pleases, and whoever is granted wisdom, he indeed is given a great good and none but men of understanding mind. 46

Also what he says about Talut (Saul):

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا قَالُوا أَنَّىٰ يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِنَ الْمَالِ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ وَاللَّهُ يُؤْتِي مُلْكَهُ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ

Verily Allah has chosen him over you, and has increased him broadly in knowledge and body. Allah gives the kingship to whom He will. And Allah is All-embracing, All-knowing.47

And He said to His Prophet (S):

وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا

Allah's bounty to thee is very great.48

And He says about the Imams from the Ahlul Bayt of His Prophet, his progeny and his seed, may Allah bless them:

أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا فَمِنْهُمْ مَنْ آمَنَ بِهِ وَمِنْهُمْ مَنْ صَدَّ عَنْهُ وَكَفَىٰ بِجَهَنَّمَ سَعِيرًا

Or are they jealous of the people for the bounty that Allah has given them? Yet We gave the progeny of Ibrahim the Book and the Wisdom, and We gave them a mighty kingdom. And some of them (i.e., those they were jealous) there are that believe, and some of them that bar from it; Gehenna suffices for a Blaze! 49

"Verily, when Allah, to Whom belong Might and Majesty, selects a slave for the affairs of His slaves, He expands his breast for it; He entrusts to his hearts the fountains of wisdom, and profoundly inspires him with knowledge. So, after this, he does not stammer in answers, and he does not deviate from the truth in them. Thus, he is infallible (Masoom), supported (by Allah); he is accommodated (to the right path, his steps being) firmly guided; he will be safe from errors, slips and stumblings. Allah distinguishes him by this, because he is His Proof over his slaves, and His witness over His creatures –

ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

That is the bounty of Allah, He gives it to whom He will, and Allah is of bounty abounding. 50

"So, do they have the power to do the like of this, so that they can choose him? Or can the one that they choose have this attribution so that they may prefer him? By the House of Allah, they have transgressed against the truth, they have rejected the Book of Allah behind their backs as though they did not know, and in the Book of Allah there is guidance and cure. So they have rejected it, and they have followed their own desires. Therefore, Allah has found fault with them, detested them and cast them down, as He, to Whom belong Mighty and Sublimity, has said:

وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِنَ اللَّهِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

And who is further astray them he who follows his own caprice without guidance from Allah? Surely Allah guides not the people of the evil-doers. 51

And He has said:

فَتَعْسًا لَهُمْ وَأَضَلَّ أَعْمَالَهُمْ

Ill chance shall befall them, He will send their works astray. 52

And He has said:

كَبُرَ مَقْتًا عِنْدَ اللَّهِ وَعِنْدَ الَّذِينَ آمَنُوا كَذَٰلِكَ يَطْبَعُ اللَّهُ عَلَىٰ كُلِّ قَلْبِ مُتَكَبِّرٍ جَبَّارٍ

Verily, hateful is that in the sight of Allah and the believers; so Allah sets a seal on every heart proud, arrogant. 53

And may Allah bless the Prophet, Muhammad and his progeny, and bestow peace upon them with much bestowing.'"

1. Surah Asr 103:1–2
2. Surah Asr 103:3
3. Surah Mominoon 23:44
4. Surah Nisa 4:165
5. Surah Taha 20:134
6. Surah Aale Imran 3:183
7. Surah Raad 13:7
8. Surah Nisa 4:83
9. Surah Anaam 6:38
10. Surah Nisa 4:82
11. Surah Maidah 5:44
12. Surah Raad 13:7
13. Surah Anbiya 21:20
14. Surah Zumar 39:42
15. Surah Anaam 6:60
16. Surah Anbiya 21:20
17. Surah Anbiya 21:20
18. Surah Sajdah 32:3
19. Surah Saba 34:44
20. Surah Raad 13:7
21. Surah Raad 13:7
22. Surah Raad 13:7
23. Surah Sajdah 32:3
24. Surah Fatir 35:42
25. Surah Hadid 57:16
26. Surah Hadid 57:17
27. Surah Taubah 9:33
28. Surah Nahl 16:1
29. Surah Baqarah 2:148

30. Surah Hud 11:80
31. Surah Yusuf 12:94
32. Surah Anaam 6:38
33. Surah Maidah 5:3
34. Surah Baqarah 2:124
35. Surah Anbiya 21:72 -73
36. Surah Aale Imran 3:68
37. Surah Rum 30:56
38. Surah Qasas 28:68
39. Surah Ahzab 33:36
40. Surah Qalam 68:36-41
41. Surah Muhammad 47:24
42. Surah Taubah 9:87
43. Surah al-Anfaal 8:21-23
44. Surah Baqarah 2:93
45. Surah Yunus 10:35
46. Surah Baqarah 2:269
47. Surah Baqarah 2:247
48. Surah Nisa 4:113
49. Surah Nisa 4:54-55
50. Surah Hadid 57:21
51. Surah Qasas 28:50
52. Surah Muhammad 47:8
53. Surah Momin 40:35

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