

Biharul Anwar

**Kitab
al
Ghaibat**

(Book of
Occultation)

Allama Majlisi

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BOOK
OF
OCCULTATION

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Allama Muhammad Baqir Majalisi

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Dedication

This humble and petty and unworthy effort, O' my Master, O' Love of my heart, O Luminous Star of the heavens and the earths, my father and mother and all whom I hold dear be the ransom of the dust of your steps, on the blessed occasion of your birthday, I offer to you, and with tearful eyes and trembling voice and an embarrassed conscience, I beseech you, O king of glory, harm has touched us and our family. We have come to you with a scanty offer, so give us full measure and give us charity, for Allah rewards the charitable.

My Master, may Allah hasten your appearance and make us of your aides and supporters and martyrs at your feet, though I confess that thus far, I am ashamed to have been a very bad Shi-'a for you. But my Master, you know I do not have a Patron but you. So please abandon me not for my bad character, forget me not for my disloyalty, and give me charity from the treasure trove of certainty, knowledge, propriety, and love and more.

H. A.
15 Sha'ba-n 1423

INTRODUCTION

In the name of Allah the Merciful the Compassionate

Praise belongs to Allah, Who conveyed the Word to His servants through an Imam after an Imam, so may they remember; and completed the religion through His entrusted subjects and representatives, in every time and age, for a people who believe. And blessings and greetings be unto the one that apostles and prophets gave the happy tidings of his and his successors, Muhammad the master of the creation, and his Household the lights of darkness, until the Day they shall be resurrected. Divine damnation be on their enemies so long as the heavens and the earths endure.

Here is the thirteenth volume from the book Biha-r al-Anwa-r expounding the history of the Twelfth Imam, the Awaited Guide, the Victorious Mahdi, the Light of Lights, the Representative of the Almighty, Hidden from the view of the eyes, Present in the hearts of the virtuous, the Pillar of Faith, the Remover of Sorrows, the Representative of the All-Merciful, al-Hujja Ibn al-Hasan, the Imam of the Age, blessings of Allah be unto him and his infallible forefathers as long as the ages come and go,

from the authorships of the servant of the traditions of the Virtuous Imams and the dust of the threshold of narrators, Muhammad the son of Muhammad Taqi, may Allah resurrect them both with their pure masters and make them in their governance of their supporters and aides.

TRANSLATOR'S WORD

All praise is due to Allah, the Lord of the worlds, and may He bless His Beloved Prophet our Master and the Master of all Creation, Muhammad, and his Divinely Ordained Heirs, specially so their first one Ameerul Momineen and their Last one the Caliph of the All Merciful and the Personification of the Virtues of Qur'a-n our Master al-Imam al-Mahdi. Thousands of greetings of peace and love and devotion be unto them and their followers and devotees.

The oceans of light and seas of illumination that is the Biha-r al-Anwa-r of the greatest 'Allamah of all ages Muhammad Ba-qir Ibn Muhammad Taqi al-Majlisi is a book of unparalleled worth and value in Islamic literature. The thirteenth volume of this reputable ocean of wisdom and trustworthy arc of salvation—titled by its author as Kita-b al-Ghaiba, that is, the Book of Occultation—is devoted to accounts about the Last Hujja of Allah the Imam of the Age, may Allah hasten his appearance. In the contemporary prints, this volume has been divided into three volumes, which span from the fifty first to fifty third of the total one hundred and sixteen volumes.

In your hands is the translation of the first of these three volumes, namely, the fifty first, which I translated in times of great stress and duress and lack of access to books and mentors. All thanks and gratitude is due to Allah, in the beginning and in the end, in private and in public, for His blessings as well as His trials. We thank Him from the depths of our souls and the bottom of our hearts.

It must be noted that not seeing much need or benefit in translating chapter eleven, which chronicles the predictions of fortunetellers and writings found on rocks, and chapter fourteen, which recounts the stories of the individuals who have lived enormously long lives, these two sections are not included in this translation.

As I have brought the Arabic version of the traditions, I did not see any need for mentioning the long names in the chains of narrations, as they can be easily seen in the each opposite page in Arabic. Many a time, the honorable author has commentaries about certain narrations, which sometimes only explain literary and grammatical points of a given tradition, rendering it into simpler Arabic, which can be of great value only to an Arabic reader. Such commentaries were not translated either.

I hope the kind reader forgives my shortcomings and goes through these pages with magnanimity. I confess my knowledge is scant and my writing skills are poor. My fond prayer is that Allah benefits me and my brothers and sisters in faith through this work.

I would like to extend my special thanks to Brother Ka-zim Mamda-ni and Brother Feroze Karimbhoy for their help in this work.

His Zahoor and The Story Of His Mother

1- Al-Ka-fi: He was born in mid-Sha‘ba-n of the year two hundred and fifty five.

2- Ikma-l al-Di-n: On the authority of ‘Alla-n al-Ra-zi: One of our scholars have informed me that when the bondmaid of Abu Muhammad (a.s)[1] became pregnant, he said, “You shall carry a male and his name is M. U. H. A. M. M. A. D. and he is the al-Qa-‘im after me.”

3- Ikma-l al-Di-n: On the authority of Musa- Ibn Muhammad, saying, Lady Haki-ma Bint Muhammad Bin ‘Ali Ibn Musa- Ibn Ja‘far Ibn Muhammad Ibn ‘Ali Ibn al-Husain Ibn ‘Ali Ibn Abi Ta-lib (as)narrated to me: Abu Muhammad al-Hasan Ibn ‘Ali (a.s) sent for me and said, “O aunt, have your ifta-r tonight with us. This is the night of mid-Sha‘ba-n and Allah, the High, will bring forth the Hujja on this night. He will be His Hujja on His earth.” Lady Haki-ma says, I said to him, “And who is his mother?”

“Narjis,” he said to me. “May Allah make me your ransom,” I said to him, “there is no sign in her.” “It is as I tell you,” he said. Lady Haki-ma says, I came and when I greeted and sat, she came to take off my shoes and said, “My lady, how are you this evening?” “Rather, you are my lady,” said I, “and the lady of my household.” She turned my word down and said, “What is this, dear aunt?” “My dear daughter, Allah, the Exalted, will grant you in this night of yours a boy, a master in this world and in the hereafter.

” She sat and felt shy. When I finished the ‘isha-’ prayers and had ifta-r, I went to bed and slept. When it was in the middle of the night, I got up to perform prayers. I finished my prayers and she was sleeping and there was no sign of any kind in her. I sat saying the ta‘qi-ba-t[2], then I went to the bed, and then I woke up suddenly. She was still asleep. She then woke up and rose and performed prayers.

[1] For maintaining readability, (a.s) which is an acronym for “Alayhum Salaam” is used throughout the book to denote “May God bless him, her or them”. When used for the Prophet, his Household is included. When used for others, it only refers to that person.

[2] Rituals performed after the prayers.

Lady Haki-ma says, As doubts came to me, Abu Muhammad (a.s) called out, “Do not haste, aunt, the affair has come near.” I recited the Su-ras Alam Sajda and Ya-si-n. And as I was doing that, she woke up suddenly; I rushed towards her and read the name of Allah on her and then asked, “Do you feel anything?” “Yes, aunt,” she said. “Pull yourself together and gather your heart,” I told her. “It will be as I told you.” Lady Haki-ma said, And then faintness overwhelmed me as parturition seized her. I woke up by sensing my Master, (a.s);

I removed the sheet from him, and there he was, prostrating touching the earth with his forehead and palms and knees and toes; I pulled him to myself and there he was, pure and clean. Abu Muhammad (a.s) called on me, "Bring my son to me, Aunt." I took his son to him. He put his hands under his thighs and back and put the infant's feet on his chest. He then put his tongue in his mouth and touched his eyes, ears, and joints with his hands. "My son, talk," he said then.

The baby said, "I bear witness that a deity other than Allah, the One without a partner, is not; and I bear witness that Muhammad is Allah's Messenger." He then beseeched blessings for the Prince of the Believers and the Imams until he reached at his father and then respectfully stopped.

Abu Muhammad (a.s) said, "Aunt, take him to his mother so he may give her greetings and then bring him to me." I took her to his mother and he greeted her. Then I brought him back and put him in the sitting room. He then said, "Aunt, when it is the seventh day, come to us." Lady Haki-ma says, In the morning, I came to offer my greetings to Abu Muhammad (a.s). I removed the curtain looking for my Master. Not seeing him, I asked his father, "May I be your ransom, where is my Master?"

He said, "We entrusted him to the one that mother of Moses had entrusted Moses to." When it was the seventh day, I came and greeted and sat. He said, "Bring to me my son." I brought my Master in a wrap. He acted towards his son in the same way he had acted the first time. Then he put his tongue into his mouth; meseemed as if he was feeding him milk or honey. Then he said, "Talk O' my son."

The blessed infant said, "I bear witness that a deity other than Allah is not." He then praised and beseeched blessings for Muhammad (saw) and 'Ali, Ameerul Momineen (as), and every one of the Imams, blessings of Allah be upon all of them, until his father. He then recited this verse, "In the name of Allah, the Merciful, the Compassionate; And we desire to confer kindness upon those who have been enfeebled on earth and make them Imams and make them heirs and give them power on earth and show Pharaoh and Ha-ma-n and their armies from them what they have been averting."

Musa- Ibn Muhammad says, I asked 'Aqaba, the servant, about this and he authenticated and verified Lady Haki-ma's narration.

4- Ikma-l al-Di-n: On the authority of Mu'alla- Ibn Muhammad: 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 Exalted, with respect to His bosom 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 sired a son and he named him M. U. H. A. M. M.

A. D. This was in the year two hundred and fifty six.

Al-Ghaiba of Sheikh Tusi narrates a similar letter through another chain. It is possible to remove inconsistency between this account and the accounts, which mention the year of his birth as two hundred and fifty five, on the grounds that in this narration the said year is the time of the writing of the letter or the year of the murder.

5- Ikma-I al-Di-n: On the authority of 'Ali Ibn Muhammad: The Mahdi (atf.s) was born in mid-Sha'ba-n of the year two hundred and fifty five.

6- Ikma-I al-Di-n: On the authority of Ibra-him Ibn Muhammad Ibn 'Abdillah Ibn Musa- Ibn Ja'far (a.s) from al-Sha-ri, from Nasi-m and Ma-riya: When the Patron of the Age fell from the abdomen of his mother, he fell hobbling on his knees, while raising his two forefingers towards the heavens. He then sneezed and said, "Praise belongs to Allah, the Lord of the Worlds, and may Allah bless Muhammad and his household. The oppressors have assumed that the Hujja of Allah has expired. Should we be allowed to talk, doubts would perish."

7- Ikma-I al-Di-n: On the authority of Ibra-hi-m Ibn Muhammad: Narrated to me Nasi-m, the servant of Abu Muhammad (a.s), "When I entered upon him one night after his birth and sneezed in his presence, Imam e Zamana (a.tfs) said to me, 'May Allah have mercy on you.' I became very happy so he said to me, 'May I not give you happy tidings about sneezing?' I said, 'Sure so.' He said, 'It is protection from death for three days.'"

8- Al-Ghaiba of Sheikh Tusi: On the authority of Nasi-m, the servant, saying, I entered upon the Patron of the Age ten nights after his birth and sneezed in his presence. He said, "May Allah bless you." That made me very happy. He said, "May I not give you glad tidings about sneezing? It is protection from death for three days."

9- Ikma-I al-Di-n: On the authority of Abu Ja'far al-'Amri: When the Master was born, Abu Muhammad (a.s) said, "Call Abu 'Amr." He was sent for and he came. The Imam (As) said to him, "Buy ten thousand pounds of bread and ten thousand pounds of meat and distribute them according to the status of people." He told him to distribute it to Bani Ha-shim and offer his 'aqi-qa of a certain number of sheep.

10- Ikma-I al-Di-n: Abu 'Ali al-Khaizara-ni narrates pm the authority of a concubine he had offered to Abu Muhammad (a.s) and when Ja'far, the Liar, 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 Saqi-I; 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 life of Abu Muhammad (a.s). There is a tablet on her tomb on which it is inscribed, This is 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."

11- Ikma-l al-Di-n: On the authority of Abu Gha-nim, the servant: Abu Muhammad (a.s) sired a son and named him M. U. H. A. M. M. A. D. He presented him to his companions on the third day and said, "This is your Imam after me and my successor over you. He is the Qa'im towards whom necks have stretched in waiting. When the earth will be filled with oppression and corruption, he will rise and fill it with equity and justice."

12- Al-Ghaiba of Sheikh Tusi: On the authority of Sahl al-Shayba-ni, saying, Said Bishr Ibn Sulayma-n al-Nakhkha-s, a descendent of Abu Ayyu-b al-Ansa-ri and a devotee of Abu al-Hasan (a.s) and Abu Muhammad (a.s) and their neighbor at Surra Man Ra'a-, Ka-fu-r, the servant, came to me and said, "Our Master Abu al-Hasan 'Ali Ibn Muhammad al-'Askari (a.s) is calling you." I went to the Master and as I sat in front of him, he said, "O Bishr, you are from the descendents of Ansa-r. This devotion is your legacy, which your each coming generation inherits from your preceding generation. You are trustworthy men of us Ahl al-Bait.

I am elevating you and ennobling you by an excellence through which you will surpass all Shi-'a 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 two hundred dina-rs. 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 working 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 'Omar Ibn Yazid al-Nakhkha-s 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 would 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 three hundred dina-rs; 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 in his fidelity and honesty. At that moment, go to 'Amr Ibn Yazid al-Nakhkha-s and tell him you have 'a

kindhearted letter from a certain man of nobility, which he has written in Roman language and in 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 Ibn Sulayma-n says, I performed all that which my Master Abu 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 Ibn Yazid, “Sell me to the author 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 dina-rs 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.”

“O incapable and feeble from knowing the position of the progeny of prophets,” she said, “lend me your ears and empty your heart for my words. I am Mali-ka the daughter of Yashu‘a-, son of the Caesar of Rome. My mother is from the descendents of the Disciples of Jesus (Hawa-riyi-n), and her lineage goes back to the successor of Jesus, Sham‘u-n. 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 three hundred priests and monks from the descendents of the Hawa-riyi-n, 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 Evangel 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 this young girl; so the evil of his dead brother may go away through his fortune.’

“And when they did that, the same thing happened to 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 drooped the curtains and in the same night saw in

my dream that Jesus, Sham' u-n, and a number of the Disciples (Hawa-riyi-n) had gathered at my grandfather's palace. They had installed there a pulpit of light that was defying heavens in height and elevation. It was in the same spot where my grandfather had installed his throne. At this, Muhammad, (a.s), his son in law and his successor Ameerul Momineen (a.s) and a number of his sons entered. Jesus went forward and embraced him. Muhammad (a.s) said to him, 'O Ruhallah, I have come to you to propose to your successor Sham' u-n for his daughter Mali-ka for this son of my mine', pointing with his son towards Abu Muhammad (a.s), the son of the writer of this epistle. Jesus looked at Sham' u-n and said to him, 'The greatest honor has come to you. Let your relation be bonded with the relation of the house of Muhammad (saw).'

"Sham' u-n said, 'It will be my honor to do so.' He climbed over that pulpit. Muhammad (saw) said the rituals and married me to his son. Jesus bore witness and the sons of Muhammad (a.s) and the Hawa-riyi-n 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 a secret and was not revealing it to them. Meanwhile, my heart throbbed with Abu Muhammad's love (a.s) 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 Syedatul Nisa al Alameen, Fa-timah (a.s). She visited me along with Marry, the daughter of 'Imra-n, and one thousand serfs from the Gardens. Marry 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. Syedatul Nisa al Alameen(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 Mariam, the daughter of 'Imra-n, and she turns to Allah with disdain from your religion. If you want the pleasure of Allah, the Exalted, 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 (saw) is the Messenger of Allah.'

"When I spoke these words, the Mistress of the Ladies of the World 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 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 amongst 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 wardrobe of servants along with a number of servants from such and such route. I did that and the vanguards of Muslims encountered us, which led to my situation that you 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 the servants.' I said to her, "It is amazing that you are Roman and your language is Arabic."

She said, "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 Ra'a-, I entered upon my Master Abu al-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 the Messenger of Allah, 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 dina-rs or a happy tidings of eternal grandeur?" "Happy tidings of a son for me," she said. "Rejoice the tidings of having a son who will rule the world, from the east to the west, and will fulfill the earth with equity and justice, as it will be filled with oppression and corruption." "From whom," she asked. From the one for whom the Messenger of Allah (a.s) proposed for you on such and such night, in such and such year, replied my Master in Roman. He said, "To whom Jesus and his successor married you." "From your son Abu Muhammad (a.s)?" she asked. "Do you know him?" "Has there been a night he has not visited me since I have embraced Islam on the hands of Syedatul Nisa (sa)!"

Our Master said, "Ka-fu-r, call my sister Haki-ma." And when she entered, he said to her, "Here she is." Lady Haki-ma embraced her long and was very much happy to see her. Abu al-Hasan (a.s) said to her, "O' daughter of the Messenger of Allah, take her to your house and teach her the duties and the traditions, for she is the wife of Abu Muhammad and the mother of al-Qa'im."

13- Ikma-I al-Di-n: On the authority of Abu al-Husain Muhammad Ibn Yahya- al-Shaiba-ni: I

entered Karbala on the year two hundred and eighty six and visited the tomb of the forlorn son of the Messenger of Allah (a.s) and then returned towards Baghdad, intending towards the Cemetery called Maqa-bir Qureish, the Shrine of the Ka-dhimayn (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-Ka-zim (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 many grievous sighs with 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 have 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 which none has carried but Salma-n. Your uncle has reached at the end of his 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, "Ya- Sheikh, who are the two Masters?" He said, "The Two Heavenly Stars Treasured on earth in Surra Man Ra'a-." 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 Ibn Sulayma-n al-Nakhkha-s from the children of Abu Ayyu-b al-Ansa-ri, one of the devotees of Abu al-Hasan and Abu Muhammad (a.s) and their neighbor at Surra Man Ra'a-." I said to him, "Do favor on your brother by sharing some of the things you have seen from them."

He said, "My master Abu al-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 at Surra Man Ra'a, and a certain portion of the night had passed, when someone knocked at my door. I ran with speed and saw Ka-fu-r, the servant, the messenger of our Master Abu al-Hasan 'Ali Ibn Muhammad (a.s) calling me to him. I put on my wardrobe and went to him. I saw him talking to his son Abu Muhammad (a.s) and his sister Haki-ma from behind the curtain. When I sat, he said, 'O' Bishr, you are from the descendents of the Ansa-r, 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 Ahl al-Bait...,'" then Ikma-l al-Di-n continues with the

tradition like Sheikh Tusi until its end.

14- Ikma-I al-Di-n: On the authority of Muhammad Ibn ‘Abdillah al-Mutahhari: I went to see Lady Haki-ma 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 Exalted, 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 Exalted, gave excellence to the progeny of Husain over the progeny of Hasan, as He gave excellence to the progeny of Aaron over the progeny Moses, though Moses was Hujja over Aaron. And this excellence is for his progeny until the Day of Judgment.

“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 apostles. 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 (as)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 Exalted, 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 Abu al-Hasan (a.s). I greeted at him and sat down. He initiated the conversation and said, ‘Haki-ma, 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 Exalted, desired to give you a share in the reward and put a stake for you in the good.’ Lady Haki-ma said, “I did not stand and 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.”

Supplement

Lady Haki-ma said, “Abu al-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 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 service me. Rather, I will service you with pleasure.’ Abu Muhammad (a.s) heard that and said, ‘May Allah reward you aunt.

’ I stayed at his house until the sunset time. Then I called the bondmaid and said, ‘Bring me my garment so I may leave.’ He said, ‘Aunt, stay with us tonight, for tonight the infant who is dignified before Allah , the Exalted, will be born, through whom Allah, the Exalted, will revive the earth after its death.’ Not seeing any sign of pregnancy in Narjis, I asked, ‘From whom, my Master?’ He said, ‘From Narjis; not from anyone else.’ Lady Haki-ma says, “I went to Narjis and I 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 Moses. Pregnancy did not appear in her and none knew of it until the time of delivery. Because Pharaoh was cutting the abdomens of pregnant women in search of Moses. This is like Moses (a.s).”

Lady Haki-ma said, “I was constantly watching her until the time of dawn. She was sleeping before me and was not moving form 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 Inna- Anzalna-hu fi lailat al-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 Haki-ma said, “I felt shocked when I heard that. So Abu Muhammad (a.s) called out at me, ‘Do not wonder from the Command of Allah, the Exalted; 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 (a.s) 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 the Prince of the Believers.' 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 saying, 'Aunt, get him and bring him.' I got the blessed baby and brought him to his father. When I appeared with him in my hands before his father, he greeted at his father.

Hasan (a.s) 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 with you to the one that mother of Moses entrusted him.' Seeing this, Narjis wept, so he said to her, 'Relax, he will not suckle but from you. He will be returned to you as Moses 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 Haki-ma said, "I asked, 'What is this bird?' He said, 'It is the Holy Spirit (Ru-h al-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 (a.s) 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 then said, 'The sons of apostles and successors, when they are Imams, they grow differently than others. A child of ours talks in the womb of his mother, recites the Qur'an, and worships his Lord. At the age of suckling, angels obey him and descend to him every morning and evening.'

Lady Haki-ma said, "I always saw that child every forty days until I saw him a grown 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 heir 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 very 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 Ibn 'Abdillah says, "By Allah, Lady Haki-ma told me of things that no one knew except Allah, the Exalted. So I realized that this is the truth and rightfulness from Allah, the Exalted, and that Allah, the Exalted, has informed him of which He has not informed anyone in His creation.

15- Ikma-I al-Di-n: On the authority of Ghiya-th Ibn Asad: The Heir al-Mahdi, Divine bliss be for him, was born on Friday. His mother was a woman of dignity. She was called Narjis,

Saqi-l, and Susan. She was called Saqi-l for the reason of the pregnancy. His birth was on the eighth night left from Sha'ba-n of the year two hundred and fifty six. His representative was 'Othma-n Ibn Sa'i-d; and when 'Othma-n died, he appointed his son, Abu Ja'far Muhammad Ibn 'Othma-n, his heir; and Abu Ja'far appointed Abu al-Qa-sim al-Husain Ibn Ru-h his heir; Abu al-Qa-sim appointed Abu al-Hasan 'Ali Ibn Muhammad al-Samari. When al-Samari reached his demise, he was asked to designate a legatee, to which he replied, "For Allah is the command. He is its patron." Ghaybat al Kubra (major occultation) is the one that began after al-Samari .

Explanation: "She was called Saqi-l for the reason of the pregnancy," alludes to the illumination and glow that overtook her due to the luminous pregnancy. When they polish and shine their swords, Arabs call them Saqi-l.

16- Ikma-l al-Di-n: On the authority of Muhammad Ibn al-Hasan al-Karkhi: I heard Abu Haru-n, a man from our personages, say, "I met Imam e Zamana (atfs). His zahoor was on Friday the year two hundred and fifty six.

17- Ikma-l al-Di-n: On the authority of al-Humyari from Muhammad Ibn Ibra-him al-Kufi: Abu Muhammad (a.s) sent to someone that Muhammad Ibn Ibra-him al-Kufi mentioned to me, a slaughtered sheep. The Imam said, "This is from the 'aqi-qa of my son M. U. H. A. M. M. A. D."

18- Ikma-l al-Di-n: On the authority of 'Ali al-Naisa-bu-ri: Hamzah Ibn Abi al-Fath came one day and said to me, "Happy news! Last night a son was born for Abu Muhammad (a.s) at the House. He has ordered to be kept a secret." "What is his name?" I asked him. "He has named him M. U. H. A. M. M. A. D. and given him the kunyat of Ja'far."

19- Ikma-l al-Di-n: On the authority of Ghiya-th Ibn Asad, saying, I heard Muhammad Ibn 'Othma-n al-'Amari (a.s) say, "When the Heir al-Mahdi, blessings of Allah be unto him, was born, a light beamed from his overhead towards the heights of the heavens. He then fell on his face, prostrating before his Lord, Glory to His name. He then raised his head as he was saying, 'I bear witness, and so do the angels and the possessors of knowledge, that a deity other than Him, Standing in equity, is not. The religion before Allah is only Islam.'" He said, "His zahoor was on Friday eve."

20- Ikma-l al-Di-n: Through the same chain of narration from Muhammad Ibn 'Othma-n al-'Amari saying, "The Master was born circumcised and I heard Lady Haki-ma say, 'No blood was seen in her mother at his birth.' This is the manner of the mothers of the Imams, Divine bliss be for them."

21- Ikma-l al-Di-n: On the authority of Ahmad Ibn al-Hasan Ibn Isha-q al-Qummi: "When Imam Mahdi (atfs) appeared in this world, a letter came from our Master Abu Muhammad al-Hasan Ibn 'Ali (a.s) to my grandfather Ahmad Ibn Isha-q. It was written in it in his

handwriting by 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. Wassala-m.”

22- Ikma-I al-Di-n: On the authority of al-Hasan Ibn al-Husain al-‘Alawi: I entered upon Abu Muhammad al-Hasan Ibn ‘Ali (a.s) at Surra Man Ra’a- and congratulated him for the zahoor of his son, al-Qa-‘im (atf.s).

23-Ikma-I al-Di-n: On the authority of many narrators on the authority of ‘Aqeed, the servant: “The Beloved Friend of Allah, al-Hujja Ibn al-Hasan Ibn ‘Ali Ibn Muhammad Ibn ‘Ali Ibn Musa- Ibn Ja‘far Ibn Muhammad Ibn ‘Ali Ibn al-Husain Ibn ‘Ali Ibn Abi Ta-lib, bliss of Allah be for them all, appeared on the Friday eve in the month of Ramadan of the year two hundred and fifty four after the Migration. His patronym is Abu al-Qa-sim and it is also said that it is Abu Ja‘far. His title is al-Mahdi and he is the Hujja 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.”

24- Al-Ghaiba of Sheikh Tusi: On the authority of Handhala Ibn Zakariya-, from the reliable man: ‘Abdullah al-‘Abba-s al-‘Alawi narrated to me—and I have not seen a man with a more truthful tongue than him, though he differed with us on many things—from al-Hasan Ibn al-Husain al-‘Alawi, saying, “I entered upon Abu Muhammad (a.s) at Surra Man Ra’a- and felicitated him for the birth of our Imam e Zamana (atfs).”

25- Al-Ghaiba of Sheikh Tusi: On the authority of Muhammad Ibn ‘Abdillah al-Mutahhari from Lady Haki-ma Bint Muhammad Ibn ‘Ali al-Redha-: In the year two hundred and fifty five at mid-Sha‘ba-n, Abu Muhammad (a.s) sent for me saying, “Aunt, have your ifta-r with me tonight, for Allah, the Glorious, will make you happy through His Wali and His Hujja on His creation and my heir after me.” This made me so very happy. I put on my garments and left at once and reached him at his house. He was sitting in the yard of his house and his concubines were about him. I said, “May I be your ransom, O’ my Master, the Heir will be born from who?” He said, “From Susan.” I ran my eyes over them and did not see any bondmaid with any sign of pregnancy except Susan.

After I prayed the ‘isha- prayers, I brought the meal and Susan and I made ifta-r. Arranging her and myself in one room, I fell asleep for a short while and then woke up. I was constantly thinking about the promise of Abu Muhammad (a.s) with regard to the Wali of Allah. I got up before the regular time I would wake up every night for prayers. I performed the nightly prayers and when I reached the watr prayers, Susan rose suddenly and went out and made her wudhu- with great attention and piety.

Then she came back and prayed the nightly prayers and reached waṭr. It occurred to my mind that dawn has neared. I rose on my feet to see. The first dawn had risen. Doubts entered my heart with regard to the promise of Abu Muhammad (a.s). He called me from his room, “Do not have doubts. It is as almost that you are witnessing the event at this hour and you are seeing him, God willing.” Lady Haki-ma says, I felt embarrassed from Abu Muhammad (a.s) because of the doubts that had occurred to my heart. I returned to the room feeling shame. Suddenly she finished her prayers and came out frightened. I met her at the door of the room and said, “My father and mother be your ransom, do you feel anything?” She said, “Yes, O’ aunt. I feel a great happening.”

I said to her, “May you have no fears, InshaAllah.” I took a pillow and threw it at the center of the room and sat her on it. I sat in a position with respect to her in which a woman sits from another woman for the purpose of delivery. She seized my hand and squeezed it very hard. Then she groaned once and said her shaha-da. I looked beneath her—and there I was in the presence of the Wali of Allah, bliss of Allah be for him, who was touching the earth with his forehead, palms of hands, knees, and toes. I held him from his shoulders and sat him on my lap. He was clean and without any need to any attention.

Abu Muhammad (a.s) called me, “O aunt, come! Bring my son to me.” I took him to his father, who took him and brought out his tongue and touched it against the eyes of the baby, who opened his eyes. He then put his tongue into the blessed baby’s mouth, who sucked on it. He then put it into his ears. He sat him on his right palm. The Wali of Allah sat straight. Abu Muhammad (a.s) touched the baby’s head with his hand and said to him, “My dear son, speak with the power of Allah.”

The Wali of Allah sought refuge to Allah from the accursed Shaitan (Ia) and began, “In the name of Allah, the Merciful, the Compassionate. And We desire to confer kindness upon those who have been enfeebled on earth and make them Imams and make them heirs and give them power on earth and show Pharaoh and Ha-ma-n and their armies from them what they have been averting. And may Allah bless His Messenger and Ameerul Momineen (as).” He mentioned the Imams (as) one after the other until he reached his father. Then Abu Muhammad (a.s) gave him to me and said, “O Aunt, return him to his mother so her heart may rejoice and may she grieve not and so she may know that the promise of Allah is true, but the majority of the people do not know. I returned him to his mother while the second dawn had brightened. I performed the fajr prayers and then said my ta’qi-ba-t until sunrise. I bid Abu Muhammad (a.s) farewell and returned to my house.

When three days had passed, I became anxious to see the Wali of Allah. I went to them and started with the room where Susan was. I did not see any trace, nor heard any mention. I did not want to ask so I entered upon Abu Muhammad (a.s). I felt bashful to begin the conversation with him by asking him. So, he began and said, “O’ aunt, he is in the

protection of Allah, and His safeguard, and His curtain, and His eye, until Allah gives him permission. So when Allah hides my person and transfers me, and you see my Shi-‘a disputing, inform the reliable ones of them. This must remain with you and them as a secret, for Allah hides His Wali. Allah hides him from His creation and He veils him from His servants. No one will see him until Gabriel (a.s) offers him his courser, in order to Allah fulfills the enterprise that must be fulfilled.”

26- Al-Ghaiba of Sheikh Tusi: Muhammad Ibn Ibra-hi-m narrates from Lady Haki-ma the like of the previous tradition, however, with this difference that she says, “Abu Muhammad (a.s) sent after me on the night of mid-Ramadan of the year two hundred and fifty five.” “I said to him, O son of the Messenger of Allah, who is his mother? He said, Narjis.” “When it was the third day, my anxiety for the Wali of Allah intensified. So I brought them a repast and began with the room where the bondmaid was. There she was—she was sitting like a woman who has delivered a child. She was wearing yellow clothes and her head was wrapped. I greeted her and looked at the side of the room. There was a cradle of a baby covered by green sheets. I turned to the cradle and removed the sheets and there I see the Wali of Allah sleeping on his back, neither fastened nor tied.

He opened his eyes and began laughing and calling me with his finger. I held him and brought him near my mouth to kiss. I smelt a fragrance from him that I have never smelt a better fragrant than that. Abu Muhammad (a.s) called me, ‘O my aunt, come and bring my young man to me.’ I took him to his father. He said to him, my son, speak...” Then the saying of the Wali of Allah is narrated and then she says, “I took him from his father while he was saying, ‘My dear son, I entrust you to the one mother of Moses entrusted him to. Be in the comfort of Allah, and His safeguard, and His protection and His company.’ He said, ‘Return him to his mother, aunt, and hide the news of this baby of ours and do not inform anyone until the Book reaches its time.’ I brought him to his mother and bid them farewell.” Then the tradition continues like the previous one.

27- Al-Ghaiba of Sheikh Tusi: Muhammad Ibn ‘Ali Ibn Bila-l narrates an identical tradition from lady Haki-ma. In another narration on the authority of a number of great Sheikhs it comes that Lady Haki-ma narrated this narrative and mentioned that it was the night of mid-Sha‘ba-n and that his mother is Narjis. The narrative continues like the previous one until her saying, “There I was, sensing my Master and hearing the voice of Abu Muhammad (a.s) as he was saying, ‘O my aunt, bring my son to me.’ So I removed [the curtains] from my Master, and there he was, prostrating, touching the earth through his forehead, palms, knees and toes. On his right forearm it was written, The Truth came and vanity perished, verily, vanity is ever perishing. I pulled him to myself and found him pure and clean.

He did not need any sort of attention. I wrapped him in a sheet and carried him to Abu Muhammad (a.s). They have mentioned the narrative the same way until his saying, “I bear witness there is no god except Allah and Muhammad (saw) is the Messenger of Allah and

that 'Ali (as) is Ameerul Momineen." Then he mentions the Successors one by one until himself. He prays for his devotees for relief on his hands. Then he stops. She says, "Then something like a veil was erected between me and Abu Muhammad (a.s) and I did not see my Master. I said to Abu Muhammad (a.s), 'My Master, where is my lord?' He said, 'Took him someone who is worthier than you and us.

"" Then they have mentioned all of the narration and have added, When it was after forty days, I entered upon Abu Muhammad (a.s) and there was our Master, the Mahdi (atfs). He was walking about the house. I had never seen a face more beautiful than his, nor heard any tongue more eloquent than his. Abu Muhammad (a.s) said, "This is the baby who is dignified before Allah, the Glorified." I said, "My Master, I see him in this condition and he is only forty days old." He smiled and said, "My aunt, don't you know that we the congregation of Imams, grow in the day to the extent that others grow in a year." I rose and kissed his forehead and returned. Then I came back and sought him, but did not see him. I said to Abu Muhammad (a.s), "What has our Master done?" He said, "Aunt, we have entrusted him to then one mother of Moses entrusted him to."

28- Al-Ghaiba of Sheikh Tusi: Handhala Ibn Zakariya- says, Ahmad Ibn Bila-I Ibn Da-wood, the transcriber, who was one of the commonality and in a position of contempt with respect to Ahl al-Bait, which he did not hide, narrated this to me. He was my friend and would express his affection to me, as it is in the spirit of the people of Iraq. He would say every time he met me, "I have a news for you to rejoice, but I will not give it to you." I would pretend to care less until one day we were brought together at secluded spot. With much fervor, I asked hi to tell me about what he has.

He said, Our houses were at Surra Man Ra'a-, in front of the house of Ibn al-Redha-, (meaning the house of Abu Muhammad al-Hasan Ibn 'Ali (a.s)). For a very long time, I stayed away from the locality, going to Qazwi-n and other cities. Then destiny brought my back to Surra Man Ra'a-. When I arrived there, I had lost all whom I had left behind from my family and relatives, except an old woman who had raised me and had a daughter with her. She was of the original disposition, veiling, protective, and did not know lying. Also there were some of our cousins who had stayed at the house. I stayed with them some days and then decided to exit. The old woman said, "How do you rush to return after an absence of so long? Stay with us, so we may take the pleasure of your stay."

I said to her in the way of jest, "I want to go to Karbala." This was a season when great many people were exiting either for mid-Sha'ba-n or the day of 'Arafa.

"I seek refuge of Allah for you, my son, to blaspheme through this talk of ridicule." She said, "I am going to tell you what I have seen. This happened two years after you left us. I was in this house, sleeping near the main entry hall. My daughter was with me. I was in a

condition somewhere between sleeping and awake, when entered a man of handsome face, clean clothes, fragrant smell, and said, So and so, some one will come at this hour to you to call you to your neighbor. Do not refuse to go with him. And do not be scared.

I was afraid and called my daughter, 'Did you notice someone come into the house?' She said, 'No.' I called Allah to my heart and recited some verses and went to sleep. The same man came again and said what he had said earlier. I cried out to my daughter. She said, 'No one has entered the house. Remember Allah and do not be scared.' I recited some verses and went to sleep again. When it happened the third time, the man came and said, So and so, 'the one who is calling you has come and is knocking on the door. Go with him.' I heard the door knock and went to it. 'Who is this?' I asked. 'Open and fear not,' someone said. I recognized his word and opened the door. It was a servant who had a lower garment sheet on him. He said, 'A neighbor needs you for a very important matter. So come.' He covered my head with the sheet and took me to the house, which I knew. There were sets of canvas fixed in the middle of the house. A man was sitting on the side of the canvases. The servant gestured to me with the motion of his eye and I entered.

There was a woman in labor and another woman was sitting behind her as if she was delivering her. The woman said, 'Would you help us in this?' I helped them in the delivery. It was but a moment that a boy was born. I held him on my hand and shouted, 'It is a boy! It is a boy!' I pulled my head out from the side of the canvases to give the glad tiding to the man who was sitting. 'Do not shout,' someone said.

When I returned my face, the boy was not in my hand. The woman who was sitting said to me, 'Do not shout.' The servant took my hand and wrapped my head with the sheet and took me out of the house. He took me to my house and gave me a bag and said, 'Do not inform anyone of what you saw.' I entered the house and returned to my bed in this house. My daughter was still sleeping. Waking her up, I asked her, 'Did you see me going and coming?' She said, 'No.' I opened the sack at that hour and there was ten dina-rs in it. I have not told this to anyone until today when you spoke these words in the way of ridicule. I narrated this to you to commiserate over you, for these people have a lofty status and high position before Allah, the Glorified, and everything they pray for is fulfilled."

I was astonished by her narrative but passed on with ridicule and jest. I did not ask her of its time; however, I know for sure that I had left them in two hundred and fifty and some odd year and had come back to Surra Man Ra'a- at two hundred and eighty one. The time when the old woman narrated this to me was during the ministry of 'Ubaidulla-h Ibn Sulayma-n.

Handhala says, I called Abu al-Faraj al-Mudhaffar Ibn Ahmad and he heard this story with me.

29- Al-Ghaiba of Sheikh Tusi: It has been narrated that one of the sisters of Abu al-Hasan (a.s) had a bondmaid, whom she had raised, called Narjis. When she had grown up, Abu Muhammad (a.s) entered and looked at her. She said to him, “I see, my Master, you are looking at her.” He said, “I did not look at her but wondering. Lo, the baby that is dignified before Allah will be from her.” Then he ordered her to seek permission of Abu al-Hasan (a.s) to offer her to him. She did that and Abu al-Hasan (a.s) ordered her to do so.

30- Al-Ghaiba of Sheikh Tusi: ‘Alla-n narrates through his chains of narration that the Master (a.s) was born in the year two hundred and fifty six after the Migration, two years after the demise of Abu al-Hasan (a.s).

31- Al-Ghaiba of Sheikh Tusi: Muhammad Ibn ‘Ali al-Shalmagha-ni narrates in the book of Al-Awsiya-’ on the authority of Hamza Ibn Nasr the slave of Abu al-Hasan (a.s) who narrates from his father: When the Master was born, the people of the house felicitated each other and rejoiced. When he grew, I was ordered to buy every day a bone with marrow and it was said, It is for our young Master.

32- Al-Ghaiba of Sheikh Tusi: Ibra-him Ibn Idri-s says, My Master Abu Muhammad sent me a sheep and said, “Offer this as ‘aqi-qa from my son. Eat and feed your family.” I did that and met him afterwards, he said, “The son of mine that was born died.” Later, he sent me two sheep and wrote, “In the name of Allah the Merciful the Compassionate. Offer these two sheep as ‘aqi-qa of your Master. Eat, may Allah bless it for you, and feed your brothers.” I did that and saw him afterwards. He did not say anything.

33- Al-Ghaiba of al-Ne‘ma-ni-: Ma‘ru-f Ibn Kharbu-dh says, I heard Abu Ja‘far (a.s) say, “Said the Messenger of Allah (a.s), ‘Verily the example of my Household in this Ummah is the similitude of the stars of the heavens. Whenever a star disappears, another star rises, until you stretch your eyebrows to him and point with your fingers at him, the angel of death comes and takes him. Then you remain a stretch of time not knowing one thing another. The progeny of ‘Abdul-Mutallib will be equal in that. When you are like that, Allah will raise your star. So praise him and accept him.

Explanation: The coming of the angel of death and taking him does not mean his death, but rather, that the angel of death was with the Ru-h al-Qudus when the latter took him to occultation.

34- Kita-b al-Nuju-m: A personage of ours has mentioned in the book of Al-Awsiya-’—which is a reliable book, narrated by al-Hasan Ibn Ja‘far al-Saimuri, and its author is ‘Ali Ibn Muhammad Ibn Ziya-d al-Saimuri, who had correspondence with al-Ha-di and al-‘Askari (a.s), and was a trustworthy and reliable man—the following words, “Narrated to me Abu Ja‘far al-Qummi, the son of my brother Ahmad Ibn Isha-q Ibn Musaqqala, that there was in Qum a Jewish astrologer, reputed for his accuracy in calculations. Ahmad Ibn Isha-q called him and said to him, An infant has been born in such and such time. See his fortune and

check his destiny. The astrologer looked at his fortune and did certain calculations and said to Ahmad Ibn Isha-q, 'I do not see any star guiding me to conclude that this infant is yours. Such an infant is born only to an apostle or the successor of an apostle. Inference indicates that he will own the world, from east to west, land to sea, deserts to mountains; no one will remain on the face of the earth but will follow his religion and profess devotion to him.'"

35- Kashaf al-Ghumma: al-Sheikh Kama-I al-Din Ibn Talha says, The birth of al-Hujja Ibn al-Hasan (a.s) was in Surra Man Ra'a- on the twenty third of Ramadan of the year two hundred and fifty eight. His father is Abu Muhammad al-Hasan, and his mother is a bondmaid named Saqi-I; Haki-ma and other names are also mentioned for his mother. His kunyat is Abu al-Qa-sim; his title al-Hujja, the Virtuous Heir, and al-Muntadhar (the Awaited) is also said to be one of his titles.

36- Al-Irsha-d: His birth was on the mid-Sha'ba-n of the year tow hundred and fifty five. His mother is a bondmaid, called Narjis. His age at the time of his father's demise was five years in which Allah had given him wisdom and the speech decisive[1] and had made him a Sign for the worlds. He gave him wisdom like he gave Yahya- wisdom in infancy; He made him an Imam like He made Jesus the son of Marry an apostle in the cradle. He has two occultations before his rise, one of which is longer than the other one. Traditions have reached us with this regard. The shorter one of the two is from the time of his birth until the end of the time of the emissaries between him and his Shi-'a and the demise of the representatives through death. And the longer one is the one after the first one. At its end, he will rise with the sword.

37- Kashaf al-Ghumma: Ibn al-Khashsha-b says, Abu al-Qa-sim Ta-hir Ibn Ha-ru-n Ibn Mu-sa- al-'Alawi narrated to me from his father, who narrated from his grandfather, saying, My Master Ja'Far Ibn Muhammad said, The Virtuous Heir is from my progeny. He is the Mahdi and his name is M. U. H. A. M. M. A. D. His kunyat is Abu al-Qa-sim. He will rise in the latter days of time. His mother is called Saqi-I, Abu Bakr al-Da-re' told us. In another narration it is rather that his mother is Haki-ma. And a third narration says she is called Narjis. And Susan, according to another account. Allah knows the best. His kunyat is Abu al-Qa-sim. He has two names, Khalaf and M. U. H. A. M. M. A. D. He will appear in the latter times. Clouds are on his overhead, which shade him from the sun. They go wherever he goes and they call in an eloquent voice, This is the Mahdi.

Muhammad Ibn Musa- al-Tu-si narrated to me, Abu Miski-n narrated from a certain historian to me that the mother of al-Muntadhir is called Haki-ma. The author says, Also see relevant narrations in the section of the people who have met him.

Ibn Khallika-n says in his book of history, He is the Twelfth of the Twelve Imams according to the Shi-'a beliefs. He is known as the Hujja and he is the one that Shi-'a believe is the

Awaited al-Qa'im and the Mahdi. He is the one, according to them, who was at the cellar (serda-b). They have much said about him. They await his appearance in the ends of the time from the cellar at Surra Man Ra'a-. His birth was on the day of Friday mid-Sha'ba-n of the year two hundred and fifty five. At his father's demise, his age was five years. His mother's name is Khamat, and it is said, Narjis. The Shi-'a say that he entered the cellar in the house of his father, as his mother was looking at him, and did not come back to her. This happened in the year two hundred and sixty five. His age at this day is nine years. Ibn al-Arzaq has mentioned in the history of Miya-fa-riqi-n that the mentioned Hujja was born in the ninth of Rabi-' al-Awwal of the year two hundred and fifty eight. It is also said that he was born on the eighth of Sha'ba-n of the year two hundred and fifty six. This is the correct narration. [1] Qur'an, Sa-d: 20

When he entered the cellar his age was four years, and it is said, five years. It is also said that he entered the cellar in the year two hundred and seventy five, when his age was seventeen. And Allah knows the best.

The author says, I saw in the book of one of our scholars a tradition as follows: Said our Masters Abu al-Hasan and Abu Muhammad (a.s) "When Allah desires to create an Imam, he descends a drop from the water of the Paradise into the clouds, which drops into a fruit from the fruits of the Paradise. The Hujja of the time eats it and when it finds its place in him, and forty days pass on him, he can hear voices. When four months pass on him after he has been conceived, it is transcribed on his right arm, And fulfilled is the Word of your Lord by truth and equity. There is no one to change his Words and He is the All-Hearing and the All-knowing. When he is born, he establishes the order of Allah, and pillars from light are erected for him in every place, in which he sees the peoples and their. The commands of Allah descend on him in those pillars. The pillar is before his eyes, wherever he turns and looks."

Abu Muhammad (a.s) says, "I entered upon my aunts and saw a bondmaid of theirs, who was well adorned. Her name was Narjis. I looked at her and prolonged my stare. My aunt Haki-ma said to me, 'I see you, my Master, looking at this bondmaid, thoroughly.' I said, 'Aunt, my stare at her is not but for wondering at Allah's will and choice.' She said, 'I reckon, my Master, you like her.' So I ordered her to seek permission of my father 'Ali Ibn Muhammad (a.s) to submit her to me. She did that and my father commanded her to do so and she brought her to me.

Al-Husain Ibn Hamda-n and another reliable Sheikh narrated to me from Haki-ma Bint Muhammad Ibn 'Ali al-Redha- (a.s) narrated that she used to enter upon Abu Muhammad (a.s) and pray for him that Allah may give him a son. She said, I entered upon her and said to him what I used to say and prayed as I used to pray. He said, "Aunt, as for your prayers that may Allah give me a son, it will happen tonight." It was a Friday eve, three nights left

from Sha'ba-n of the year two hundred and fifty seven. "Have your ifta-r with us." "Who is this blessed boy going to be born from, my Master," I asked. "From Narjis, aunt."

I said to him, "There is not one amongst your bondmaids more cherished to me than her." I rose and went to her. When I entered upon her, she did to me what she always did. I bowed on her hands and kissed them and did not allow her do what she always did. She called me her lady; I called her the same. She said, "May I be your ransom," she said. "I and the whole world be your ransom," I returned. She turned that down. I said to her, "Do not turn down what I did. For Allah will grant you in this night a boy, a Master in this world and the hereafter. He will be the relief of the believers." She was bashful.

I looked at her closely but did not see any sign of pregnancy. I said to my Master Abu Muhammad (a.s), "I do not see any pregnancy in her." He smiled and said, "We the congregation of successors are not carried in the abdomens, but rather, we are carried on the sides. We do not come out from wombs, but rather from the right leg from our mothers. Because we are the Divine light to which impurities do not reach." "My Master," I said, "you just informed me he will be born in this night. In which time?" He said, "At dawn-break, the dignified before Allah will be born insha'Allah.

Lady Haki-ma says, I got up and made ifta-r and then slept near Narjis. Abu Muhammad (a.s) slept at the front deck of the house in which we were. When the time of nightly prayers arrived, I got up. Narjis was asleep. There was not any sign of parturition in her. I began my prayers and then performed the watr prayers. As I was in the watr, it occurred to my mind that the dawn has come. As doubts came to my heart, Abu Muhammad (a.s) called out from the deck, "Aunt, dawn has not come." I finished the prayers fast and Narjis moved. I came near her and pulled her to me and mentioned the name of Allah on her.

"Do you feel anything?" I asked her. "Yes," she said. A faintness overwhelmed me that I could not hold my person and it put me to sleep. The same happened to Narjis. I did not wake up but by feeling my Master the Mahdi and hearing the call of Abu Muhammad (a.s), saying, "Aunt, bring my son to me." I kissed him and removed the veil from my Master. There he was, prostrating, reaching the earth with his forehead, palms, knees, and toes. There was transcribed on his right arm, The Truth has come and vanity has perished, verily, vanity is ever perishing. I pulled him to myself and found him to be pure and clean without need to any attention.

I wrapped him in a cloth and carried him to Abu Muhammad (a.s). He picked his son and sat him on his left palm and placed his right palm on his back. Then he entered his tongue into the blessed baby's mouth and touched his hand against the baby's back and ears and joints. Then he said to him, "Talk, my son." He said, "I bear witness that a deity other than Allah is not, and I bear witness that Muhammad is Messenger of Allah and that 'Ali, the Prince of

the Believers, is the Wali of Allah.” Then he kept counting the Master Imams, one after the other, until he reached himself. He beseeched relief for his devotees on his hands and then with great awe stopped.”

“Aunt, take him to his mother,” said Abu Muhammad (a.s), “so he greets her. Then bring him to me.” I took him. He greeted his mother and then I returned him to his father. Then the like of a veil was erected between me and Abu Muhammad (a.s) and I did not see my Master. I said to him, “My Master, where is our lord?” He said, “Took him someone who is more nearer to him than you. When it is the seventh day, come to us.” On the seventh day, I came and greeted him and sat down. He said, “Bring my son to me.” I brought my Master, who was in a yellow dress. His father did the same things to him like the first time and put his tongue into his mouth and then said to him, “Talk, my son.”

He said, “I bear witness that a deity other than Allah is not.” Then he praised Muhammad by beseeching blessings for him and the Prince of the Believers and the Imams one after the other until he stopped by mentioning his father. Then he recited, In the name of Allah, the Merciful, the Compassionate; And We desire to confer kindness upon those who have been enfeebled on earth and make them Imams and make them heirs and give them power on earth and show Pharaoh and Ha-ma-n and their armies from them what they have been averting.

Then he said, “Read, my son, from the books that Allah has revealed upon his prophets and apostles.” My Master began with the book of Adam and read it in Assyrian; he read the book of Idri-s, the book of Noah, the book of Hu-d, the book of Sa-lih, the pages of Abraham, the Torah of Moses, the Psalms of David, the Evangel of Jesus, and the Qur’a-n of my grandfather Muhammad (a.s). Then he narrated the stories of the apostles and messengers until his own time. After forty days, I went to the house of Abu Muhammad (a.s) and suddenly saw that the Master of the Age was walking about the house. I had never seen a face more beautiful than his, nor heard a tongue more eloquent than his. Abu Muhammad (a.s) said to me, “This is the boy dignified before Allah, the Exalted.”

I said to him, “My Master, he is forty days old and I see him like this.” He said, “My aunt, don’t you know that we the congregation of legatees grow in a day so much that the others grow in a week, and grow in a week so much that the others grow in a year.” I rose and kissed his forehead and returned. I came back and looked him but did not see him. I said to my Master Abu Muhammad (a.s), “What has our Master done?” He said, “Aunt, we entrusted him to the one mother of Moses entrusted her son to.” Then he said, “When my Lord granted me the Mahdi of this Ummah, He sent two angels, who carried him to the Pavilions of the Throne (Sara-diq al-‘Arsh), so much so they stood him in front of Allah, the Glorified.

He said to him, ‘Blessed be you My servant for the support of my religion and manifestation

of My command and guidance of My servants. I have taken an oath that through you I will seize, through you I will grant, through I will forgive, through you I will punish. Return him, O' two angels, return him. Return him to his father like a friend of Mine is returned. Convey to his father that he is in My accord of protection, in My security, and in My eyes until I establish through him the truth, until I perish through him vanity, and until the religion is for Me forever.”

She said, “When he fell from the abdomen of his mother on earth, he was found kneeling on his knees, raising his forefingers. Then he sneezed and said, ‘All praise is due to Allah, the Lord of the worlds. And may Allah bless Muhammad—a humble servant, neither proud nor arrogant—and his household.’ Then he said, ‘The oppressors have presumed that the Hujja of Allah has perished. If I were given permission, this doubt would perish.’”

It has been narrated from Ibra-hi-m, the companion of Abu Muhammad (a.s): My Master Abu al-Hasan (a.s) sent me four sheep and wrote to me, “In the name of Allah the Merciful, the Compassionate. Offer these as ‘aqi-qa of my son M. U. H. A. M. M. A. D. al-Mahdi. Eat! Blessed a food be it for you! And feed whosoever o f our Shi-‘a you find.”

The author says, al-Shahi-d al-Awwal says in al-Duru-s, “He was born at Surra Man Ra’a- on Friday eve on the fifteenth of Sha’ba-n of the year two hundred and fifty five. His mother is Saqi-l. It is said that she is Narjis. And it is said she is Maryam Bint Zaid al-‘Alawiyya.” I would like to add that Sheikh Tusi in al-Misba-hain and al-Seyed Ibn Ta-wu-s in Kita-b al-Iqba-l and the rest of his books of supplications have specifically chronicled his date of birth as mid-Sha’ba-n. The author of al-Fusu-l al-Muhimma says, He was born at Surra Man Ra’a- on the eve of mid-Sha’ba-n of the year two hundred and fifty five.

It has been narrated from the handwriting of al-Shahi-d al-Awwal from al-Sa-diq (a.s) that the Imam said, “The night in which al-Qa-‘im (a.s) will be born, no child will be born but he will be a believer; and if he is born in a land of polytheism, Allah will transfer him to faith through the blessing of the Imam (a.s).”

His Names, Titles, Kunyat and Their Reasons

1- 'Ilal al-Shara'-e': On the authority of al-Thuma-li: I asked al-Ba-qir, blessings of Allah be unto him, "O' son of the Messenger of Allah, aren't all of you Establishers (Qa-'imi-n) of the Truth?" He said, "Indeed so." I asked him then, "Why has al-Qa-'im has been named 'the Establisher' (al-Qa-'im)?" He said, "When my forefather Husain, may Allah bless him, was killed, angels wailed to Allah, the Exalted, and cried and whimpered.

They said, 'Our Lord, our Master, are You going to ignore people who killed Your chosen friend and the progeny of Your chosen and selected friend from Your creation?' Allah, the Exalted, revealed to them, 'Relax my angels. By My Honor and My Majesty, I will take revenge from them, even if it be after a while.' Then Allah, the Exalted, manifested the Imams from the progeny of Husain (a.s) which made the angels happy. They saw one of them standing (qa-'im), offering sala-th. Allah, the Exalted, said, 'Through that Standing one (al-Qa-'im) I shall avenge from them.'"

2- 'Ilal al-Shara'-e': 'Amr Ibn Shamir narrates from Ja-bir: A man came to Abu Ja'far (a.s) while I was present there, and said, "May Allah have mercy on you. Take these five hundred dirhams and spend them in their appropriate venues, for they are the zaka-t of my wealth." "Rather, you take them and spend them on your neighbors, orphans and the needy and amongst your Muslim brothers," replied the Imam. "This will happen when our Qa-'im rises, for he will distribute equally and establish equity in the creation of the All-Merciful, amongst their virtuous and their vice. Whoever obeys him, he has obeyed Allah, and whoever disobeys him, he disobeys Allah.

He has been called al-Mahdi, because he will guide to a hidden affair, bringing out the Torah and the rest of books of Allah from a cave in Antakiya. He will issue verdicts amongst the followers of the Torah according to the Torah, and amongst the followers of the Injeel according to the Injeel, and amongst the followers of the Zabur according to the Zabur, and amongst the followers of the Qur'a-n according to the Qur'an.

All riches and wealth will come to him, be they beneath the earth or over it, and he will say to people, 'Come to the riches for which you forsook your relatives, shed bloods, and committed acts forbidden by Allah.' He will dispense wealth in a way no one has done before." Abu Ja'far said, "The Messenger of Allah (saw) said, 'He is a man from me. His name is like mine. Allah will protect me through him. He will act on my conduct and fill the earth with equity and justice and light as it will be filled with oppression, inequity, and vice.'"

Explanation: "This will happen" refers to the imperativeness of submitting zaka-th to the

Imam. "So he will issue verdicts amongst the followers of the Torah according to the Torah," does not contradict the coming narrations asserting there will remain no one but he will accept Islam, since this can be interpreted on the grounds that he will reason to them from their books, or will issue verdicts and judgments as such in the beginnings before the rise of his rule and the manifestation of his truth. "Allah will protect me through him" means Allah protects my right and my reverence with respect to him; so He will aide him and succor him. Or it may mean that Allah will make him such that people will infer his right and his reverence for his grandfather.

3- Ma'a-ni al-Akhbar: Al-Qa-'im has been named the Rising/Standing One (Qa-'im), because he will rise after the oblivion of his name.

4- Ikma-l al-Di-n: Al-Saqar Ibn Dalaf says, I heard Abu Ja'far Muhammad Ibn 'Ali al-Redha (a.s) say, "The Imam after me is my son; his command is my command; his word is my word; and obedience to him is obedience to me. Imamate after him belongs to his son al-Hasan (as); his command is his father's command; his word is his father's word; and obedience to him is obedience to his father." Then he became silent, so I said, "O' Son of the Messenger of Allah, then who is the Imam after al-Hasan (as)?" He cried very profusely and then said, "After al-Hasan (a.s) is his son, the Establisher of the Truth (al-Qa-'im bil-Haqq), the Awaited Savior.

" I asked him, "O' Son of the Messenger of Allah, and why has he been named al-Qa-'im?" He said, "Because he will rise after the oblivion of his name and the apostasy of the majority of the believers in his Imamate." Then I asked, "And why is he named al-Muntadhar (the Awaited)?" He said, "Because the days of his occultation will be many and its time will be long, with the sincere ones waiting his rise and the doubters denying it, and the deniers ridiculing it. There will be many predictors then of the time of his rise. The rushers will go to annihilation and the submitters will be rescued."

5- Al-Ghaiba of Sheikh Tusi: Al-Kulaini narrates from Abu Muhammad (a.s) that when the Hujja was born, the Imam said, "The oppressors assumed that they will kill me in order to discontinue this succession. How did they see the might of Allah!" He named him al-Mu'ammal (the one in whom hopes rest).

6- Al-Ghaiba of Sheikh Tusi: Abu Sa'i-d al-Khura-sa-ni says, I said to Abu 'Abdillah (a.s), "Is the Mahdi and the Qa-'im the same?" He said, "Yes." I asked, "For what reason has been named the Mahdi?" He said, "Because he will be guided to every hidden matter. And he is named al-Qa-'im because he will rise after his name dies. He will establish a mighty enterprise."

7- Al-Irsha-d: Muhammad Ibn 'Ajala-n narrates from Abu 'Abdillah (a.s), "When the Qa-'im rises, he will call people to Islam anew and will guide them to an order that is worn out and

the masses have led astray from it. The Qa-'im has been named the Mahdi because he will lead to an order that is led astray from and he is named al-Qa-'im for his rise with the Truth.”

8- Tafseer of Fura-t Ibn Ibra-him: Ja‘far Ibn Muhammad al-Fara-zi narrates through his chain of narration from Abu Ja‘far (a.s) in reference to the Divine words, Whosoever is killed innocently, We have assigned to his heir the authority, he said, “This is Husain.” So he may not exceed in killing and he is Mansu-r (helped, assisted, and aided), the Imam said, “Allah has named the Mahdi al-Mansu-r as he has been named Ahmad, Muhammad, and Mahmu-d, and as Jesus has been named al-Masih.”

9- Kashaf al-Ghumma: Al-Qa-sim Ibn ‘Uday says, It is said that the kunyat of al-Khalaf al-Salih (The Virtuous Heir) is Abu al-Qa-sim and he has two names.

The author says: His holy names were mentioned in the previous chapter. They will also come in the chapter of Those who have met him, and other chapters.

Prohibition of Mentioning His Name

1- Al-Ghaiba of al-Ne'ma-ni-: Abu Kha-lid al-Ka-buli says, When 'Ali Ibn al-Husain (a.s) passed away, I entered upon Muhammad Ibn 'Ali al-Ba-qir (a.s). "May I be your ransom," said I, "you have known my dedication to your father and my affinity towards him, and my reclusion from the people." "You spoke the truth, Abu Kha-lid," he said. "What do you want?" "May I be your ransom," I said, "your father has described the 'Patron of this Order' to me with specific qualities that should I see him on a trail, I would hold his hand." He said, "Abu Kha-lid, what do you want then?" "I want you to tell me his name, so I may recognize him by his name." "You have inquired from me, by Allah, Abu Kha-lid, about a question of great caution." He said, "You have asked me of a subject that if I were to talk to anyone about it, I would speak to you. You have asked me of a subject that should the Progeny of Fa-timah (sa) recognize him, they will crave to cut him piece by piece."

2- Al-Ghaiba of al-Ne'ma-ni: Abu Ha-shim al-Ja'fari says, I heard Abu al-Hasan al-'Askari (a.s) say, "The Heir is after my son al-Hasan (as). How are you going to be when you are left behind the Heir?" I asked, "Why so, may I be your ransom?" He said, "Because you will not see his person, nor it is permissible for you to mention him by his name." "So how are we to mention him?" I asked. "Say the Hujja from the Household of Muhammad, blessings of Allah and His greetings be unto him."

Ikma-I al-Di-n narrates an identical narrative on the authority of Ibn al-Wali-d from Sa'd. Al-Ghaiba of Sheikh Tusi narrates the same from Sa'd. Kifa-ya al-Athar narrates the same through another chain from Sa'd.

The author says: In some traditions his holy name has been explicitly mentioned. Al-Sadu-q says, This tradition has come like this, mentioning the name of the Qa'im (a.s); however, my belief is forbiddance of mention his holy name is binding.

3- Al-Tawhi-d: 'Abdul-'Adhi-m al-Hasani narrates from Abu al-Hasan, the Third[1] (a.s) that he said about the Qa'im (a.s), "It is not permissible to mention him by his name until he rises and fills the earth with equity and justice as it will be full of oppression and corruption."

4- Ikma-I al-Di-n: Safwa-n Ibn Mahra-n narrates from al-Sa-diq Ja'far Ibn Muhammad (a.s): "The Mahdi is from my sons, the Fifth from the sons of the Seventh. His person will disappear from you and it is not permissible for you to mention him by his name." Ikma-I al-Di-n narrates this on the authority of Ibn Abi Ya'fu-r.

5- Ikma-I al-Di-n: Muhammad Ibn Ziya-d al-Azdi narrates that when the Qa'im (a.s) was

mentioned, Mu-sa- Ibn Ja'far (a.s) said, "His birth will be hidden from the people and it will not be permissible for them to mention him by name until Allah, the Exalted, manifests him, and He fills the earth through him with equity and justice as it will be full of inequity and oppression."

Note: These instructions explicitly refute the assertion that such forbiddance is specific for the time of the Minor Occultation, an argument based on hunches and illusions.

6- Ikma-I al-Di-n: 'Abdul-'Adhi-m al-Hasani narrates from Muhammad Ibn 'Ali (a.s): "Al-Qa-'im is the one whose appearance will be hidden from the people, his person will disappear from them, and it will be forbidden for them to mention him by his name. He has the same name and kunyat as the Messenger of Allah."

7- Ikma-I al-Di-n: My father and Ibn al-Wali-d both narrate from al-Humyari, saying, I was with Ahmad Ibn Isha-q in the presence of al-'Amri . I said to al-'Amri, "I ask you about a subject, as Allah, the Exalted, has said in the story of Abraham, Do you believe not? He said, Yes, but in order to satisfy my heart. Have you seen my Imam (atfs)?" He said, "Yes, and he has a neck like this," pointing with both of his hands to his own neck. "And the name?" I asked. "I warn you not to seek that, because the commonality believes that this progeny has been cut off," he said.

8- Al-Ka-fi: Abu 'Abdillah al-Sa-lihi says, Our scholars urged me after the demise of Abu Muhammad (a.s) that I should ask about the name and the place. The answer came to me, "If you should guide them to the name, they will divulge it, and if they should know the place, they would guide the others to it."

9- Ikma-I al-Di-n: 'Ali Ibn 'A-sim al-Ku-fi says, The following has come in the letters of Imam e Zamana (a.tfs): "Accursed, accursed, is the person who mentions me by my name in a party of people."

[1] That is, al-Imam Ali al-Ha-di al-Naqi (as).

10- Ikma-I al-Di-n: Muhammad Ibn Ibra-him Ibn Isha-q says, I heard Muhammad Ibn Hima-d say, I heard Muhammad Ibn 'Othma-n al-'Amri, may Allah sanctify his soul, say, "An letter came in a handwriting, which I recognize, Whoever mentions me by name in a congregation of the people, on him is the curse of Allah."

11- Ikma-I al-Di-n: Ibn Ri'a-b narrates from Abu 'Abdillah (a.s): "Imam e Zamana (atfs) is a man that no one will mention him by his name except an infidel."

12- Ikma-I al-Di-n: Al-Rayya-n Ibn al-Salat says, I asked Imam Reza- (a.s) about the Qa-'im (a.s). The Imam said, "His body is not seen and he is not mentioned by his name."

13- Ikma-l al-Di-n: Ja-bir narrates from Abu Ja'far (a.s), “Omar asked Ameerul Momineen (a.s) about the Mahdi (a.tfs), saying, ‘Ya- Ibn Abi Ta-lib, tell me about the Mahdi. What is his name?’ Ameerul Momineen (a.s) said, ‘As for his name, I am bound me not to speak to anyone of his name until Allah, the Exalted, raises him. It is of the things that Allah, the Exalted, has entrusted its knowledge to his Messenger.’”

Al-Ghaiba of Sheikh Tusi: Sa'd narrates the same.

His Attributes, Traits and Lineage

1- 'Uyu-n Akhba-r al-Redha-: Ahmad al-Qasri narrates from Abu Muhammad al-'Askari, who narrates from his forefathers, from Musa- Ibn Ja'far (a.s) saying, "No one can be the Qa-'im but an Imam the son of an Imam and a Successor the son of a Successor."

2- Ikma-l al-Di-n: 'Abdullah Ibn 'Ata-' said, I asked Abu Ja'far (a.s), "Your Shi-'a in Iraq are many and by Allah, there is no one in the Ahl al-Bait like you. So why don't you make an uprising?" He said, "O' Abdullah Ibn 'Ata-', base people have filled your ears. By Allah, I am not your Awaited Savior." I asked, "So who is our Awaited Savior?" He said, "Watch for the one whose birth will be hidden from the people. He will be your Imam."

Explanation: That is, you listen to the words of ignorant members of the Shi-'a community and accept their assertion that we have extensive numbers of supporters and that we must rise and that I am the promised Qa-'im.

3- Al-Ghaiba of Sheikh Tusi: Sufya-n al-Juraiiri says, I heard Muhammad Ibn 'Abdi'r-Rahma-n Ibn Abi Laili- say, "By Allah, the Mahdi will not be but from the progeny of Husain (a.s)."

4- Al-Ghaiba of Sheikh Tusi: Through the same chain of narration on the authority of al-Fudhail Ibn al-Zubair: I heard Zaid the son of 'Ali Ibn al-Husain (a.s) say, "The Awaited Savior is from the progeny of Husain (as) Ibn 'Ali (as), from the children of Husain and from the heirs of Husain (as). Husain (as) is the innocent about whom Allah said, Whosoever is killed innocently, We have assigned to his heir the authority. His heir is a man from his progeny, from his children." Then he recited, *And He made it a word to continue in his posterity. [Al-Zukhruf: 28] So he may not exceed the just limit in slaying. [Al-Isra-': 33]* Zaid (a.s) said, "His authority is in his proof over all Allah's creation, so much so that his proof will prevail over all people and no one will have a reason against him."

5- Al-Ghaiba of Sheikh Tusi: Abu al-Ja-ru-d narrates from Imam Muhammad Baqir (as), who narrates from his father, who narrates from his grandfather: Said Ameerul Momineen (a.s) on the pulpit, "A man shall come from my progeny in the latter days; he will be white with a touch of red, of a broad abdomen, with legs of ample width, and of high shoulders. On his back are two signs, one sign of the color of his skin and another like the sign of the Messenger (saw). He has two names. One name will be hidden and the other proclaimed. The one that will be hidden is Ahmad and the one that will be announced is M. U. H. A. M. M. A. D. When his standards will wave, the east and the west will be illuminated for him.

He will put his hand on the heads of people, so there will remain no believer but his heart will be stronger than a block of iron and Allah will grant him the might of forty men. There will remain no dead, but that gaiety will reach him in his heart and in his grave. The dead

will be visiting each other and felicitating each other for the news of the rise of al-Qa'im (a.s).

6- Ikma-I al-Di-n: Through the same chain of narration from Muhammad Ibn Sana-n, from 'Amr Ibn Shamir, from Ja-bir, from Abu Ja'far (a.s): "The knowledge of the Book of Allah, the Exalted, and the conduct of His Messenger (saw) will grow in the heart of our Mahdi like the best growth of a plant. So whoever of you remains there until he meets him, he has to say when he sees him, "Peace be unto you, O' Household of Mercy and Prophethood, the Source of Knowledge and the Abode of Apostleship."

It has also been narrated that the proper greeting for the Qa'im will be as follows: "Peace be unto you O' Divine Redeemer on His earth. (As-Sala-mu 'Alaika Ya- Baqiyyat Allah fi Ardhih)

7- Al-Ghaiba of Sheikh Tusi: Ja-bir al-Ju'fi says, I heard Imam Muhammad Baqir (a.s) say, "Omar Ibn al-Khatta-b (la) walked along side Ameerul Momineen (a.s) and asked, 'Please tell me about the Mahdi. What is his name?'" "Said Ameerul Momineen (as), 'As for his name, my Beloved has bound me not to talk of his name until Allah brings him forth.'" "Omar (la) asked, 'Then tell me about his qualities.'" "Ameerul Momineen (as) said, 'He is a youth with broad shoulders, beautiful face, elegant hair, with his hair flowing over his shoulders. The light of his visage surpasses the blackness of his beard and hair. My father be the ransom of the son of the best of the concubines.'"

Al-Ghaiba of al-Ne'ma-ni narrates the same from 'Amr Ibn Shamir.

8- Al-Ghaiba of al-Ne'ma-ni: 'Abdullah Ibn 'Ata- says, I went to Hajj from Wa-sit[1] and entered upon Abu Ja'far Muhammad Ibn 'Ali (a.s). He asked me about the people and prices. I said, "I left the people behind while their necks were stretched towards you. Should you rise, the masses will follow you."

[1] A locality between Basra and Kufa.

"O son of 'Ata-'," said the Imam (as), "you have started lending your ears to the fools. By Allah, I am not your Awaited Imam. Every man of us pointed by fingers or signaled by eyebrows will be murdered or will die in the bed." I said, "And what dying in the bed?" "He dies by rage in his bed until Allah sends the one whose birth is unbeknownst." "And who is the one whose birth will be unbeknownst?" The Imam replied, "Look who is the one whom people do not know whether he is born or not, he is your Awaited Imam."

9- Al-Ghaiba of al-Ne'ma-ni: Ayyu-b Ibn Nu-h says, I said to Imam Reza (a.s), "We hope that you are the Awaited Imam and that may Allah lead this to you without any effort of the sword. You have been pledged allegiance to. Coins have been minted on your name." He said, "Anyone of us to whom letters go and come, is pointed at with fingers, is asked

questions, and religious dues are taken to, is either assassinated or he dies on his bed until Allah sends a boy from us for this Amr. His birth and place of growth will be kept hidden, but he will not be hidden for himself.”

10- Al-Ghaiba of al-Ne'ma-ni: ‘Abdul-A‘la- Ibn Hasi-n al-Tha‘labi- narrates from his father: I met Abu Ja‘far Muhammad Ibn ‘Ali (a.s) in Hajj or ‘Omra. I said to him, “My age has grown much and my bones have become fragile, and I do not know whether destiny will allow me another time to see you or not. So confide in me a promise and let me know when is the relief?” He said, “The fugitive, the abandoned, the loner, the forlorn, the only one from his house, the son of an un-avenged father, carrying the patronym of his uncle, he is the standard bearer. His name is the name of the Prophet (saw).” I asked him to repeat it for me. He called for a sheet of skin or paper and wrote it for me.

Explanation: “The son of an un-avenged father,” this can be an allusion to al-‘Askari (a.s) or Husain (a.s) or simply the category of father in which case it would include all Imams.

11- Al-Ghaiba of al-Ne'ma-ni: Sa-lim al-Ashal narrates from Hasi-n al-Taghlubi-: “I met Abu Ja‘far (a.s) ...” and then he mentions a similar tradition, except that he says, Then Abu Ja‘far (a.s) looked at me when he had finished his words and said, “Did you memorize this or should I write them for you.” I said, “If you would like so, please.” Then he called for a sheet of skin or a paper and wrote it and gave it to me.

Sa-lim al-Ashal says, Hasi-n took the writing out to us and read it for us, saying, “This is the writing of Abu Ja‘far (a.s).”

12- Al-Ghaiba of al-Ne'ma-ni: Abu Ja-ru-d narrates from Abu Ja‘far (a.s): “Imam e Zamana (atfs) is the abandoned, the loner, the son of an un-avenged father, carrying the patronym of his uncle, the only one from his house. His name is the name of a prophet.”

13- Al-Ghaiba of al-Ne'ma-ni: Al-Hasan Muhammad al-Hadhrami and ‘A-mir Ibn Wa‘ila narrate from Ja‘far Ibn Muhammad (a.s): “The one whom you seek and have hopes for will rise from Mecca. But he will not rise from Mecca until he sees what is necessary, even if it happens that organs eat parts of trees.”

14- Al-Ghaiba of al-Ne'ma-ni: Abu al-Haitham narrates from Abu ‘Abdillah (a.s): “When three names, Muhammad (saw), ‘Ali (as), and Hasan (as) come in consecution, their fourth one is the Qa-'im (a.s).”

15- Al-Ghaiba of al-Ne'ma-ni: Da-wood al-Raqqi says, I said to Abu ‘Abdillah (a.s), “May I be your ransom, this matter has taken much long on us, so much that our hearts have run out of patience and the grief is killing us.” He said, “When it reaches the highest level of despair and the severest point of grief, a caller will call from the heavens the name of the Qa-'im and the name of his father.” I said, “May I be your ransom, what is his name?” He said, “His

name is the name of a messenger and his father's name is the name of a successor."

16- Al-Ghaiba of al-Ne'ma-ni: Yahya- Ibn Sa-lim narrates from Imam Muhammad Baqir (a.s): "The Awaited Imam is the youngest of us by age and the most concealed of us in person." I asked, "When will he be?" He said, "When riders march to pledge allegiance to the boy, then every man of power and authority will rise a standard."

Explanation: "When the riders march" means when the news spreads every where. "To pledge allegiance to the boy," that is, the Qa-'im (a.s).

17- Al-Ghaiba of al-Ne'ma-ni: 'Omar al-Yama-ni narrates from Abu 'Abdillah (a.s): "The Qa-'im will rise while he is not bound by commitment to anyone's allegiance."

18- Al-Ghaiba of al-Ne'ma-ni: Hisha-m Ibn Sa-lim narrates from Abu 'Abdillah (a.s) that he said, "The Qa-'im will rise while he does not owe anyone any commitment or allegiance."

19- Al-Ghaiba of al-Ne'ma-ni: Shu'aib Ibn Abi Hamzah says, I entered upon Abu 'Abdillah (a.s) and said to him, "Are you the Awaited Patron of this matter?" He said, "No." "Then your son?" I asked. "No," he said. "Then the son of your son?" "No." "Then the son of your son's son?" "No." "Then who is he?" "The one who will fill the earth with equity, just as it will become full of oppression. He may perchance come after a period of absence of Imams, as the Messenger of Allah (saw) was sent after a period of absence of apostles."

20- Al-Ghaiba of al-Ne'ma-ni: Abu Wa-bil says, Ameerul Momineen (a.s) looked at Husain (a.s) and said, "This son of mine is a Master, just as the Messenger of Allah (saw) named him a Master. Allah will bring from his progeny a man by the name of your Apostle, who will be similar to him in his creation and in his character. He will rise in a time of oblivion of the people, when the Truth will have died and perversion will be manifest.

By Allah, if he does not rise his neck will be severed. The dwellers of the heavens and its inhabitants will rejoice his rise. He is a man of broad forehead, high nose, thick abdomen, and large legs—his right leg bearing a dark mole—and his teeth are distanced from one another. He will fill the earth with equity and justice, just as it will be replete with oppression and inequity."

21- Al-Ghaiba of al-Ne'ma-ni: Hamra-n says, I said to Abu Ja'far (a.s), "May I be your ransom, I entered Medina with a sack on my waste, which has thousand dina-rs in it. I made a pledge to Allah that I will distribute them at your door one by one or you answer me what I want to ask you about." "Hamra-n," he said, "Ask and you will get your answers. Do not hate your dina-rs." "I beseech you by your relation to the Messenger of Allah," I implored, "are you the Awaited Imam (atfs) and the establisher (Qa-'im) thereof?" "No," he said. I asked, "Then who is he? My father and mother be your ransom." He said, "He is the one whose pigment has a strike of red, has deep eyes and high eyebrows, is broad between

shoulders. There is a scurf on his hair and a mark on his face. May Allah have mercy on Musa-.”

Explanation: “May Allah have mercy on Musa-” perhaps suggests that some people will think that Musa- is the Qa-'im, while he is not. Or he might have said, “so and so,” as in a tradition that is to come, and the Wa-qifiyya have interpreted that to mean Musa-.

22- Al-Ghaiba of al-Ne'ma-ni: Hamra-n Ibn A'yun says, I asked Abu Ja'far (a.s), “Are you the Qa-'im?” He said, “The Messenger of Allah (saw) has sired me and I am since seeking to avenge the blood and Allah does what He desires.” I repeated the same question to him. He said, “You will realize when you will go. Your Awaited Patron is the one with broad abdomen, and there is scurf on his head, and he is the son of fears.”

23- Al-Ghaiba of al-Ne'ma-ni: On the authority of the mentioned chain of narration from Abu Basi-r: Abu Ja'far (a.s) or Abu 'Abdillah (a.s)—the doubt is Ibn 'Isa-m's—said, “O' Abu Muhammad, the Qa-'im has two marks. There is a nevus on his head and has the ache of hiza-z in his head, and has a nevus between his shoulders on his left side. Below his shoulders is a birthmark below his shoulders like the mark of an a-s. He is the boy of six years and the son of the best of the bondmaids.”

24- Al-Ghaiba of al-Ne'ma-ni: Zaid al-Kanna-si says, I heard Abu Ja'far Muhammad Ibn 'Ali al-Ba-qir (a.s) say, “The Awaited Imam bears a similarity to Yusu-f from a dark bondmaid. Allah will arrange his affair in one night.” He purposed absence by similarity with Yusu-f (a.s).

25- Al-Ghaiba of al-Ne'ma-ni: Al-Hakam Ibn Abd al-Rahi-m al-Qasi-r says, I asked Imam Muhammad Baqir (a.s), “The saying of Ameerul Momineen (as), ‘My father be the ransom of the best of the bondmaids’, is she Fa-timah (sa)?” He said, “Fa-timah (sa) is the best of the Houris.”

26- Al-Ghaiba of al-Ne'ma-ni: Abu al-Sabba-h says, I entered upon Abu 'Abdillah (a.s). He said, “What is the news in the locality behind you?”

I said, “Happiness in your uncle Zaid. He believes he is the ‘boy of six years’ and that he is the Qa-'im of this Ummah and that he is ‘the son of the best of the bondmaids.’” He said, “It is not as he says. If he rises, he will be killed.”

27- Al-Ghaiba of al-Ne'ma-ni: Yazid Ibn Ha-zim says, I left Kufa and when I arrived at Medina, I went to Abu 'Abdillah (a.s) and greeted him. He asked me, “Was there anyone with you?”

I said, “Yes, a man from the Mu'tazelites came with me.”

He asked, “Which type of things was he saying?”

I said, “He assumed and hoped that Muhammad Ibn ‘Abdillah Ibn al-Hasan is the Qa-'im. His reason for that was that his name was the name of the Messenger, and his father's name was the name of the Messenger's father. I said to him, If you believe on the basis of names, here, it is also in the progeny of Husain: Muhammad Ibn ‘Abdillah Ibn ‘Ali. He said to me, This is a son of a bondmaid, meaning Muhammad Ibn ‘Abdillah Ibn ‘Ali, and this is the son of a wife, meaning Muhammad Ibn ‘Abdillah Ibn al-Hasan Ibn al-Hasan.”

Abu ‘Abdillah (a.s) said to me, “Did you not answer him?”

I said, “I did not have anything to respond to him.”

He said, “Only if you knew he is a boy of six,” meaning the Qa-'im (a.s).

28- Al-Ghaiba of al-Ne'ma-ni: Abu al-Ja-ru-d narrates from Abu Ja'far al-Ba-qir (a.s) that he heard him say, “Amr (command) is in the youngest of us by age and the most concealed one of us by name.”

Al-Ghaiba of al-Ne'ma-ni: Another chain of narration narrates the same from the Abu Ja'far (a.s).

29- Al-Ghaiba of al-Ne'ma-ni: Abu Basi-r says, I said to one of them—Abu ‘Abdillah or Abu Ja'far (a.s)— “Is it possible that this Imamate may reach a person who has not reached puberty?” He said, “That will happen.” “What will he do?” I asked. “Allah will bequeath him knowledge and epistles, and will not abandon him to himself,” he said.

30- Al-Ghaiba of al-Ne'ma-ni: Abu al-Ja-ru-d says, Abu Ja'far (a.s) said to me, “This Amr (command) will not be but in the most concealed of us by name and youngest of us in age.”

32- Kashf al-Ghumma: Sadaqa Ibn Mu-sa- narrates from his father, who narrates from al-Redha- (a.s): "The Virtuous Heir is from the progeny of Abu Muhammad al-Hasan Ibn ‘Ali (as). He is the Imam of the time and he is the Mahdi.”

33- Al-Ghaiba of Sheikh Tusi: Ja-bir narrates from Abu Ja'far (a.s), “The Mahdi is a man from the progeny of Fa-timah (sa). He is a man of tanned color.”

34- Al-Fusul al-Muhimma: His noble attributes: He is a young man of broad shoulders, handsome face, beautiful hair which flows over his shoulders, fine-looking high nose, and broad forehead. It is said he disappeared in the cellar (serda-b) as the guards were following him. This was in the year two hundred and seventy six.

Verses About The Rise of The Qa'im

1- Tafseer al-Qummi: And if We postpone the punishment from them until the numbered company. He[1] said, It means if We should grant them bounties in this world until the rise of the Qa-'im (a.s) and then We bring them back and punish them, They will verily say, 'What is holding him back?' it means they will say in a fashion of jest, 'Why does not the Qa-'im come and rise?' So Allah says, *Behold the day he comes to them. He is not turned aside from them and they will be encompassed by what they mocked at. [Hu-d: 8]*

Ahmad Ibn Idri-s narrated through the chain of narration on the authority of Hisha-m Ibn 'Amma-r's father, who was from the companions of Ameerul Momineen 'Ali (a.s), that the holy Imam said in the context to the verse, And if We postpone the punishment from them until the numbered company, they will certainly say, 'What is holding him back?' "The numbered company (al-ummah al-ma'du-da) is the companions of the Qa-'im, the three hundred and ten and some odd men."

'Ali Ibn Ibra-him said, Ummah is used in a variety of senses in the Divine Book. Of its meanings is madhab or creed or denomination, such as in the verse, *People were a single ummah, [Al-Baqara: 213]* meaning, they followed a single creed. Of its meanings is jama-'a or congregation of people, such as in the verse, *Moses found over the waters of Midian an ummah of the people drawing water, [Al-Qasas: 22]* meaning he found a congregation of people. Of its meanings is one entity, such as the verse, *Verily Abraham was an ummah obedient to Allah and of righteous faith. [Al-Nahl: 120]*. Of its meanings is the genera of all animals, such as in the verse, *And there is not an ummah but a warner has gone among them. [Fa-tir: 24]* Of such meanings is the Ummah of the Messenger of Allah Muhammad (a.s), such as in the verse, *And thus we sent you in an ummah before which ummahs have passed. [Al-Ra'd: 32]*

[1] Researchers have mentioned that all of the narrations of Tafseer al-Qummi are from Imam al-Ba-qir (As)and Imam al-Sa-diq (a.s).

Of these meanings is the concept of time, such as in the Divine saying, *And said the one who had been delivered of the two, remembering after an ummah, [Yusuf: 45]* that is, after a time. Likewise is the verse, *And if We postpone the punishment from them until the numbered ummah, [Hu-d: 8]* which means time. Of these meanings is all of creation, such as in the verse, *And you will see every ummah hobbling on its knees, being summoned to its book, [Al-Ja-thiya: 27]* and the verse, *And the Day we shall raise from every ummah a witness; , then no leave will be given to the unbelievers, nor will they be suffered to make amends. [Al-Nahl: 84]* There are many verses like these.

2- Tafseer al-Qummi: *We verily sent Moses with Our signs to take your nation from the*

darks to the light and remind them of the Days of Allah. [Ibra-him: 5] He said, "The Days of Allah are three: The Day of the Qa-'im, Divine bliss unto him, the Day of death, and the Day of Judgment.

3- Tafseer al-Qummi: And We made declaration to the Children of Israel in the Book, that is, We gave them knowledge. Then the address shifts from the Children of Israel to the Ummah of the Messenger of Allah (saw) saying, You will raise mischief on earth twice, alluding to the two certain individuals and their followers and their breach of the covenant. And you shall behave insolently with mighty insolence, that is, their claim of the caliphate.

When the promise of the first of the two came to pass, that is, the Battle of Jamal, We sent against you servants of Ours, men of great prowess, meaning Ameerul Momineen (a.s) and his companions. They went to and fro in the lands, that is, they searched for you and killed you. Then We gave you back the turn to prevail over them, meaning, We gave the Umayyads back the turn to prevail over the House of Muhammad (saw) and We succored you through wealth and progeny and We made your band of greater number compared to Husain Ibn 'Ali (a.s) and his companions, when the womenfolk of the House of Muhammad (saw) were taken hostage. If you should do good, you do good for your own selves and if you should do evil, you do it against yourselves.

So when the second promise comes to pass, meaning the Qa-'im (a.s) and his companions, so they may make discountenance you, meaning rendering their countenances dark, and so they may enter the Mosque as they entered the first time, meaning, the Messenger of Allah and his companions, and to destroy utterly that which they ascended to, that is, they will prevail over you and will kill you. Then the verse shifts to the House Of Muhammad (saw) and says, Perchance your Lord will have mercy on you, that is, He will grant you victory over your enemy. Then it addresses the Umayyads, If you again return, We will return, that is, If you return with al-Sufya-ni, We will return with the Qa-'im from the House of Muhammad (a.s). [Al-Isra-': 4-8]

4- Tafseer al-Qummi: *Even so We have sent it down as an Arabic Qur'a-n, and We have turned about in it something of warnings, that haply they may be God-fearing, or it may arouse in them a remembrance, [Ta-ha-: 113]* that is, remembrance of the event of the Qa-'im and the Sufya-ni.

5- Tafseer al-Qummi: Then, when they perceived Our mighty, behold they ran headlong out of it. Run not! Return you unto the luxury that exulted in, and your dwelling-places; haply you shall be questioned. They said, *'Alas for us! We have been evildoers. So they ceased not to cry, until We made them stubble silent and still. [Al-Anbiya-': 12-15]* When they, meaning the Umayyads, sensed Our wrath, that is, the Qa-'im from the House of Muhammad (saw), behold, they ran headlong out of it.

Do not run away and return to what you were made to lead easy lives in and to your dwellings, haply you will be questioned, that is, return to the treasures you have treasured. He said, the Umayyads will enter Rome when the Qa-'im (a.s) will search for them. Then he will take them out of Rome and will demand from them the treasures, which they have garnered. So they will say, as Allah has quoted them, Woe on us, we have been oppressors. That did not cease to be their cry until We make them stubble, silent and still. He said, That will be through the sword and under the shade of the sword. All of this is in the past tense but it refers to the future. It is of the verses we mentioned that their materialization is after their revelation.

6- Tafseer al-Qummi: *And We inscribed in the Psalms following the Reminder that My honorable servants shall inherit the earth. [Al-Anbiya-': 105]* And We inscribed in the Psalms following the Reminder. He said, "All Divine Books are Reminders." My honorable servants shall inherit the earth. He said, "That is the Qa-'im (a.s) and his companions."

Explanation: "All Divine Books are Reminders" means that the verse means, "After We wrote in the other revealed Books." Interpreters have said that the Torah is intended by the Zabur, which we translated above as Psalms. Some have said that Zabur means all of the Divine Books and "remembrance" is the "al-Lawh al-Mafooz" or the Protected Tablet.

7- Tafseer al-Qummi: Ibn Abi 'Umayr narrates on the authority of Ibn Miskān from Abu 'Abdillah (a.s) in the context of the holy verse, *Leave has been given to the people who are waged wars against, for they have been oppressed, And Allah is verily able to help them, [Al-Hajj: 39]* "The commonality says that this verse was revealed about the Messenger of Allah (a.s) when the Qureish exiled him from Mecca. However, it is the Qa-'im (a.s) when he rises to avenge the blood of Husain (a.s), saying, 'We are the heirs of the blood and the seekers of vengeance.'"

8- Tafseer al-Qummi: *And Whoever chastises to the extent he has been chastised, and then he is again oppressed, surely Allah will help him. [Al-Hajj: 60]* And whosoever chastises, that is, the Messenger of Allah (a.s) to the extent that he was chastised, that is, when they desired to murder him, and then again is oppressed, surely Allah will help him through Qa-'im (a.s) from his progeny.

9- Tafseer al-Qummi: Abu al-Jarūd narrates from Abu Ja'far (a.s) about the verse, *People, who if We shall empower them on earth, they will establish prayers and will pay the alms, [Al-Hajj: 41]* "These are the qualities of the House of Muhammad (saw) to the last of the Imams, the Mahdi and his companions. Allah will give them the kingdom of the earth, its easts and its wests. Through him, He will manifest the religion and through him and his companions, He will eradicate heresy and falsity, as the foolish have tried to eradicate righteousness, until it will not be visible where is oppression. And they will be encouraging

the right and discouraging the wrong.”

10- Tafseer al-Qummi: *If We desire, We will bring down over them a sign from the heavens, rendering their necks bow to it in humility. [Al-Shu'ara-': 4]* My father narrated to me from Ibn Abi 'Umayr on the authority of Hisha-m from Abu 'Abdillah (a.s), “Their necks (that is, the Umayyads) will bow. The sign will be the call from the heavens on the name of the Patron of the Order (a.s).”

11- Tafseer al-Qummi: *He who answers the constrained, when he calls unto Him, and removes the evil and appoints you to be heirs of the earth. [Al-Naml: 62]* My father narrated to me on the authority of al-Hasan Ibn 'Ali Ibn Fadhdha-l from Sa-lih Ibn 'Aqaba from Abu 'Abdillah (a.s), “This verse has been revealed about the Qa-'im (a.s). He is, by Allah, the constrained. When he prays two rak'ats in al-Maqa-m and supplicates to Allah, He will answer him and will remove the evil and will appoint him the heir on the earth.”

12- Tafseer al-Qummi: Then if help comes from your Lord, that is, when the Qa-'im comes, they will say, *'We were with you.' What, does not Allah know what is in the breasts of all beings? [Al-'Ankabu-t: 10]*

13- Tafseer al-Qummi: Ja'far Ibn Ahmad on the authority of the chain of narration from al-Thuma-li from Abu Ja'far (a.s): Al-Thuma-li says, I heard the Imam say, *“And whosoever seeks help after he has been oppressed, [Al-Shu-ra-: 41]* that is, the Qa-'im and his companions, against them there is no way. When he rises, the Qa-'im and his companions will seek Divine help against the Umayyads and the falsifiers and the na-sibis. This has been denoted in the Divine verse, *The way is only open against those who oppress people and are insolent on the earth wrongfully; there awaits them a painful chastisement. [Al-Shu-ra-: 42]*

14- Tafseer al-Qummi: It has been narrated about the Divine verse, *The Hour has come near, [Al-Qamar: 1]* that it refers to the uprise of the Qa-'im (a.s).

15- Tafseer al-Qummi: Ahmad Ibn Idri-s narrates on the authority of the chain of narration from Dhibya-n from Abu 'Abdillah (a.s) about the Divine verse, *Both densely green, [Al-Rahma-n: 64]* “Mecca and Medina will be connected with palm trees.”

16- Tafseer al-Qummi: *They want to extinguish the light of Allah with their mouths; and Allah completes His light. [Al-Saf: 8]* He said, This will be through the Qa-'im from the House of Muhammad (saw) when he uprises to manifest Islam over all other religions, so that no deity other than Allah is worshipped. It is signified by the narration, “He will fill the earth with equity as it will be replete with oppression and inequity.”

17- Tafseer al-Qummi: *And other things you love are help from Allah and a victory near.*

[Al-Saf: 13] It will be happen in this life through the victory of the Qa-'im (a.s).

18- Tafseer al-Qummi: *Until, when they see that which they are promised. [Al-Jinn: 24]*

This is the Qa-'im and Ameerul Momineen (a.s). Then they will know who is weaker in helpers and fewer in numbers.

19- Tafseer al-Qummi: *Surely, they will weave a scheme. And I will make a scheme. So grant the disbelievers, O' Muhammad, respite. Let them alone for a while [Al-Ta-riq: 16]*

until the Qa-'im (a.s) rises and will avenge for Me from the despots and the tyrants of Qureish and Umayyads and the rest of the people.

20- Tafseer al-Qummi: Ahmad Ibn Idri-s on the authority of the chain of narration from Muhammad Ibn Muslim, saying, I asked Abu Ja'far (a.s) about the holy verse, *I swear by the night when it draws a veil. [Al-Layl: 1]* The Imam said, "The night here is the second person. He drew veil over Ameerul Momineen(a.s) during his reign, which he enjoyed over Ameerul Momineen, Ameerul Momineen (a.s) was ordered to remain patient during their rule."

Muhammad Ibn Muslim said, *"And the day when it shines with brightness." [Al-Layl: 2]* The Imam (as) said, "The day is the Qa-'im from us the Ahl al-Bayt (as). When he rises, he will defeat the rule of falsehood. The Qur'a-n has used many parables about it for the people, however, the Divine words are addressed to His Messenger (saw) and us and no one other than us knows their meaning."

21- Tafseer al-Qummi: Say, *'Have you thought, if your water should vanish in the morning, who will bring you running water?' [Al-Mulk: 30]* It means, "Say, 'Have you thought if your Imam should go absent, who will bring you an Imam like him?'"

Muhammad Ibn Ja'far narrated to us through the chain of narration on the authority of Fadhha-la Ibn Ayyu-b that al-Redha-' (a.s) was asked about the saying of Allah, the Exalted, Say, 'Have you thought, if your water should vanish in the morning, who will bring you running water?' The Imam (a.s) said, "Your water is your gateways, the Imams. The Imams are the gateways to Allah. 'Who will bring you running water' means, 'Who will bring the knowledge of the Imam?'"

22- Tafseer al-Qummi: *It is He who has sent His Messenger with the guidance and the religion of Truth, that He may uplift it above all religions, though the unbelievers be averse. [Bara-'a: 34]*

This verse was revealed about the Qa-'im from the House of Muhammad (saw). He is the Imam that Allah will uplift and manifest him over all religions and he will fill the earth with equity and justice, as it is replete with oppression and inequity. This is of the verses the materialization thereof is after their revelation.

23- Al-Khisa-l: Al-'Atta-r through the chain of narration on the authority of Muthanna- al-

Hanna-t: I heard Abu Ja'far (a.s) say, "The Days of Allah are three: The Day al-Qa-'im shall rise, the Day of the Return, and the Day of Judgment."

24- Thawa-b al-A'ma-l: Ibn al-Wali-d through the chain of narration from Sulayma-n, from his father, saying, I recited to Abu 'Abdillah (a.s), "*Has there not come to you the news of the overwhelming calamity?*" [Al-Gha-shiya: 1] The Imam said, "Al-Qa-'im will overwhelm them with the sword." I recited, "Some faces shall be on that day downcast." The Imam said, "It means that they will be humble and will not be able to defy." I said, "Laboring." The Imam said, "They labored not according to what Allah, the Exalted, revealed." I said, "Appointing." The Imam said, "They appointed other than the Guardians of the Order." I said, "Entering into the burning fire." He said, "They will enter the fire of wars in this life in the time of the Qa-'im and the fire of Hell in the hereafter."

25- Ikma-l al-Di-n and Thawa-b al-A'ma-l: On the authority of Ibn Ri'a-b from Abu 'Abdillah (a.s) that the Imam said about the holy verse, *On the Day when a certain sign of your Lord will come, a soul's faith shall not benefit it, has it not already believed from before,* [Al-An'a-m: 158] "The signs are the Imams and the Awaited Sign is the Qa-'im (a.s). On that Day, no one's belief will not benefit him, has he not already believed before his uprising with the sword, even if he may have believed in his forefathers."

26- Ikma-l al-Di-n: My father through the chain of narration on the authority of Umm Ha-ni: I met Abu Ja'far Muhammad Ibn 'Ali Ibn al-Husain Ibn 'Ali Ibn Abi Ta-lib (a.s) and asked him about this verse, *But nay, I swear by the stars that run their course and hide themselves.* [Al-Takwi-r: 16] The Imam said, "An Imam who will go into hiding, when all who know him will be gone, in the year two hundred and sixty and then he will appear like a blazing meteor in the darkness of the night. If one should live up to that time, his heart shall find solace."

'Alla-ma Majlisi's Note: The reason that the word "stars" has come in plural form could be to show veneration for the Imam of the Age (a.s) or for the purpose of emphasis in his being the last and that his appearance will encompass the appearance of all the Imams, peace be with them, considering their raj'a. It can also mean that his appearance is as great as if all of the Imams were to appear.

27- Ikma-l al-Di-n: My father and Ibn al-Wali-d through the chain of narration on the authority of Abu Basi-r from Abu Ja'far (a.s) about the verse, Say, *'Have you thought, if your water should vanish in the morning, who will bring you running water?'* [Al-Mulk: 30] "This verse has been revealed about the Qa-'im. It says, If your Imam goes into invisibility from you, while you do not know where he is, who will bring you an apparent Imam who can bring you the news of the heavens and the earth and the orders and prohibitions of Allah, the Exalted." Then the Imam said, "The meaning of this verse has not been translated into reality yet, and it will translate into reality."

28- Ikma-l al-Di-n: Da-wu-d al-Riqqi narrates from Abu ‘Abdillah (a.s) about the verse, *Those who believe in the unseen. [Al-Baqara: 3]* The Imam said, “Those who profess to the rise of the Qa-'im (a.s) that it is true.”

29- Ikma-l al-Di-n: Yahya- Ibn Abi al-Qa-sim says, I asked al-Sa-diq (a.s) about the saying of Allah, the Exalted, *Alif la-m meem. This book, there is no doubt therein, it is guidance for the pious, who believe in the unseen. [Al-Baqra: 1-3]* The Imam said, “The pious are the Shi-'a of ‘Ali (a.s). As for the unseen: it is the Hujja gone into invisibility. The evidence of that is the saying of Allah, And they say, *‘Why is not a sign sent to him from his Lord? Say, The Unseen is only for Allah, so wait, I am too with you of those who wait. [Yunu-s: 20]*”

30- Ikma-l al-Di-n: Al-Mudhaffar al-‘Alawi through the chain of narration on the authority of ‘Ali Ibn Ja‘far from his brother Musa- (a.s) saying, “I heard Abu ‘Abdillah (a.s) say with regard to the Divine saying, *Say, Have you thought, if your water should vanish in the morning, who will bring you running water? ‘Say, Have you thought if your Imam should disappear from you, who will bring you a new Imam?’”*

31- Al-Ghaiba of Sheikh Tusi: Ibra-him Ibn Salama narrates that Ibn ‘Abba-s said about the verse, *In the heavens is your sustenance and what you are being promised, [Al-Dha-riya-t: 22]* “That is the rise of the Mahdi.”

32- Al-Ghaiba of Sheikh Tusi: Through the same chain of narration from Ibn ‘Abba-s about the verse, *Beware that Allah revives the earth after its death, [Al-Hadi-d: 17]* “It means that the earth will be restituted through the Qa-'im of the House of Muhammad after its death, that is, after the inequity of its rulers. We explained to you the signs, through the Qa-'im of the House of Muhammad, so perchance you may ratiocinate.”

33- Al-Ghaiba of Sheikh Tusi: Abu Muhammad al-Majdi narrates through the mentioned chain of narration from Ibn ‘Abba-s with regard to the Divine words, *And in the heavens is your sustenance and what you are being promised. And by the Lord of the heavens and the earth, it is verily the truth, just as you speak. Ibn ‘Abba-s said, “It is the rise of the Qa-'im (a.s). Similar to this is the verse, Wherever you may be, Allah will bring all of you.” [Al-Baqara: 148]* He said, “This is about the companions of the Qa-'im. Allah will bring them together in one day.”

Supplement

34- Al-Ghaiba of Sheikh Tusi: Muhammad Ibn Isma-'l narrates through the mentioned chain of narration from Isha-q Ibn 'Abdillah Ibn 'Ali Ibn al-Husain (as) in reference to this verse, *And by the Lord of the heavens and the earth, it is true just as you speak*, that he said, "This is the rise of the Qa-'im from the House of Muhammad.

" He said, "About him is the verse, *Allah has promised those from you who believe and do good deeds that He will make them heirs on earth as he made the people before them heirs and that He will certainly establish their religion for them, which He has approved for them, and that He will give them in exchange after their fear, security. 'They shall worship Me and will not associate anything with Me.'*" [Al-Noor: 55] He said, "This has been revealed about the Mahdi (a.s)."

35- Al-Ghaiba of Sheikh Tusi: Muhammad Ibn 'Ali narrates on the authority of Muhammad Ibn 'Ali Ibn al-Husain, on the authority of his father, on the authority of his grandfather, from Ameerul Momineen 'Ali (a.s) about the Divine saying, *Yet We desire to be gracious to those that were abased in the land, and to make them leaders, and to make them the inheritors*, [Al-Qasas: 5] that the Imam said, "They are the House of Muhammad (saw). Allah will raise their Mahdi after their distress, so he will honor them and will disgrace their enemy.

36- Ikma-l al-Di-n: 'Ali Ibn Ha-tam narrated to me in his writings on the authority of Ahmad Ibn Ziya-d from Sama-'a and others from Abu 'Abdillah (a.s): "This verse, *And that they should not be like the people who were given the Book aforetime, and the term seemed over long to them, so their hearts became hard and many of them are ungodly*, [Al-Hadi-d: 16] was revealed about the Qa-'im (a.s)."

37- Ikma-l al-Di-n: Through the same chain of narration on the authority of Sala-m Ibn al-Mustani-r from Abu Ja'far about the saying of Allah, the Exalted, Know that Allah revives the earth after it was dead. The Imam said, Allah, the Exalted, will revive it through the Qa-'im after its death, its death referring to the disbelief of its dwellers, since the disbeliever is dead.

38- Tafseer al-'Aya-shi: Zura-ra narrates from Abu 'Abdillah (a.s) about the Divine saying, *And these days, We bring them to men by turns*. [Al-'Imra-n: 140] The Imam said, "It has always been the case since Allah has created Adam that there has been a proof for Allah and proof for Satan. So where is the proof of Allah? Is he not the one Qa-'im!"

39- Tafseer al-'Aya-shi: 'Amr Ibn Shamir narrates from Ja-bir that Abu Ja'far (as) said about the verse, *Today the disbelievers despaired from your religion, so do not fear them and*

fear Me, [Al-Ma-'ida: 4] “The day Qa-'im (a.s) rises, the Umayyads will despair. They are the disbelievers who will despair from the House of Muhammad, peace be with them.”

40- Tafseer al-'Aya-shi: Ja-bir narrates Ja'far Ibn Muhammad and Abu Ja'far (a.s) about the verse, *And an announcement from Allah and His Messenger to the people on the day of the greater pilgrimage. [Bara-'a: 1]* The Imams (as) said, “It is the exit of the Qa-'im and the announcement of his call to himself.”

41- Tafseer al-'Aya-shi: Zura-ra narrates: Abu 'Abdillah (a.s) said that his father was asked about the Divine saying, *And fight the disbelievers all together as they fight you all together, [Bara-'a: 37] so there may not be any disbeliever and that their religion may all be for Allah. [Al-Anfa-l: 39]* Then he said, “This verse has not been realized. If our Qa-'im should rise, the people of his time will see as the realization of this verse unfolds and that the religion of Muhammad (a.s) reaches where the night reaches, so much so that there will be no polytheism on the face of the earth, as said by Allah.”

42- Tafseer al-'Aya-shi: Aba-n Ibn Musa-fir narrates from Abu 'Abdillah (a.s) about the holy verse, *If We should postpone the punishment from them until a numbered ummah,* “It means a number like the number of the warriors of Badr.” The Imam said, “They will gather for him in a single hour like scattered patches of cloud of autumn.”

43- Tafseer al-'Aya-shi: Al-Husain narrates on the authority of al-Khazza-z from Abu 'Abdillah (a.s) about the verse, *If we should delay the punishment from them until a numbered Ummah.* The Imam said, “That is the Qa-'im and his companions.”

44- Ibra-him Ibn 'Omar on the authority of a certain man he heard from, from Abu Ja'far (a.s), “The covenant of the Messenger of Allah (saw) reached 'Ali (as) Ibn al-Husain (as) and then Muhammad (as) Ibn 'Ali (as). Then Allah will do what He desires. They adhere to it when a man from them rises and with him are three hundred men and the standard of the Messenger of Allah (saw). He is purposing Medina until he passes by al-Bayzaa-' and says, ‘This is the place of the people who will be swallowed.’ And that is the verse that Allah says, *Do they then who plan evil feel secure that Allah will not cause the earth to swallow them or that punishment may overtake them from hence they do not perceive?*” *[Al-Nahl: 45]*

45- Tafseer al-'Aya-shi: Ibn Sana-n narrates that Abu 'Abdillah (a.s) was asked about the Divine saying, *Do they who plan evil feel secure that Allah will not cause the earth to swallow them.* The Imam said, “They are the enemies of Allah and they will be deformed, beaten, and drawn into the earth.”

46- Tafseer al-'Aya-shi: Sa-lih Ibn Sahl narrates from Abu 'Abdillah (a.s) in regard to following verses, *[Al-Isra-': 4-6] We issued a verdict to the Children of Israel in the Book*

that you will twice raise mischief on earth. This is the murder of Ameerul Momineen (as) and lancing of Hasan (as). And you will ascend exceeding high. This refers to the slaughtering of Husain (as). ‘When the promise of the first of the two comes’ refers to the event of avenging the blood of al-Husain. ‘We will raise our servants over you, men of great might; they went to and fro in the lands is about a nation Allah sends before the rise of the Qa-'im, who will not leave any felon against the House of Muhammad but set him ablaze. ‘And it is a promise fulfilled’ before the rise of the Qa-'im.

‘Then We gave you back the turn to prevail against them, and aided you with wealth and children and made you a numerous band’ refers to the coming of Husain (a.s) in the Return (al-Raj‘a) with seventy men of his companions who were martyred with him. They will be wearing white cloaks embroidered with gold, with each cloak having two sides.

The news that reaches the people will be that Husain (a.s) has come with his companions, so the believers will not doubt, and that he is neither the Dajja-l nor the Satan. The Imam (al-Hujja Ibn al-Hasan (a.s)) will be amongst the people at that day. When it is established to the believer that he is Husain (a.s), he will not doubt therein, and when the news of Husain (a.s) comes to al-Hujja al-Qa-'im (a.s) amidst the people and the believers authenticate it, the Hujja will die. So the one who would perform his funeral bath, shrouding, scenting, and burial will be Husain (a.s). A Masoom is succeeded only by a Masoom.” Ibra-him narrated that al-Husain will rule so long over the people that his eyebrows will fall over his eyes from old age.

47- Tafseer al-'Aya-shi: Hamra-n narrates from Abu Ja'far (a.s) that the Imam was reading, We sent over you our servants, men of great might, and then he said, “He is the Qa-'im and his companions are men of great might.”

48- Tafseer al-'Aya-shi: Mas'ada Ibn Sadaqa narrates from Ja'far Ibn Muhammad, from his father, from his grandfather, saying, Said Ameerul Momineen(a.s) in his sermon, “People! Ask me before you lose me, for I have extensive knowledge. So ask me before the eastern mischief tears apart with its leg, while its wreckage will be treading. Accursed are its hooter, its ally, its leader, its driver, and the one who seeks protection from it. How abundant will be the ones who will raise its cloak and call to its curse, while there is no place to protect it and there is no one to have mercy on it! When times pass, you would say, ‘He is dead, or killed, or gone to some valley.

’ Then expect relief, which is the materialization of this verse, And We helped you through wealth and sons and made you a numerous band. By the One Who split the seed and created the nations, they will live at that time like blessed kings. No one of them will go from this world until he has fathered one thousand sons, secure from every heresy and mishap and hardship, and practicing according to the Book of God and the conduct of His Apostle, in a time when all misgivings and doubts have abandoned them.

49- Al-Ghaiba of al-Ne'ma-ni: Al-Kulayini narrates through the chain of narration on the authority of al-Mufadhhal from Abu 'Abdillah (a.s) that the Imam was asked about the holy verse, *When the trumpet is sounded. [Al-Mudathir: 8]* The Imam (as) said, "There is an Imam from us who will be in hiding; and when Allah, the Exalted, desires his rule to manifest, He will cast a point into his heart, so he will appear with Allah's command."

50- Al-Ghaiba of al-Ne'ma-ni: Abu 'Oqda narrates through the chain of narration on the authority of Abu Basi-r from Abu 'Abdillah (a.s) about the holy verse, Allah has promised those of you who believe and perform good deeds that He will make them heirs on earth as he did make heirs those before them and that He will empower for them their religion, which He has liked for them, and that He will give them in exchange security after their fear; *'Worship Me and do not make anything partner with Me.'* [Al-Noor: 55] The Imam said, "It is the Qa'im and his companions."

51- Al-Ghaiba of al-Ne'ma-ni: Ibn 'Oqda narrates through the chain of narration on the authority of Isha-q Ibn 'Abd al-'Aziz from Abu 'Abdillah (a.s) in the context of the holy verse, And if We should postpone the punishment from them until numbered band. The Imam said, "The punishment is the rise of the Qa'im and the numbered band is the number of the warriors of Badr and his companions."

52- Al-Ghaiba of al-Ne'ma-ni: Ibn 'Oqda Ahmad Ibn Yusuf narrate through the chain of narration on the authority of Abu Basi-r from Abu 'Abdillah (a.s) in the context of the holy verse, *And rush to good deeds. Wherever you be, Allah will bring all of you together. [Al-Baqara: 148]* The Imam (as) said, "The verse has come about the Qa'im and his companions. They will be brought together without a tryst."

53- Al-Ghaiba of al-Ne'ma-ni: 'Ali Ibn al-Husain al-Mas'u-di narrates through the chain of narration on the authority of Abu Basi-r from Abu 'Abdillah (a.s) in the context of the Divine saying, *People, who are being waged war against, have been given a leave, for they are oppressed; and verily Allah is able to help them. [Al-Hajj: 39]* The Imam said, "This verse is about the Qa'im (a.s) and his companions."

54- Al-Ghaiba of al-Ne'ma-ni: 'Ali Ibn Ahmad narrates through the chain of narration on the authority of Abu Basi-r from Abu 'Abdillah (a.s) in the context of the holy verse, *The guilty shall be recognized by their marks. [Al-Rahma-n: 41]* The Imam (as) said, "Allah recognizes them; however, this verse has come about the Qa'im; he will recognize them from their appearance and he and his companions will strike them with the sword."

55- Kanz Ja-me' al-Fawa'id and Ta'wi-l al-A-ya-t al-Dha-hira: Muhammad Ibn al-'Abba-s narrates through the chain of narration on the authority of Mufadhhal Ibn 'Omar, saying, I asked Abu 'Abdilalh (a.s) about the holy Divine saying, *And most certainly We will make*

them taste of the nearer punishment before the greater punishment. [Alam Sajda: 21] He said, "The nearer one is the rise of prices and the greater one is the Mahdi with the sword."

56- Kanz Ja-me' al-Fawa'id and Ta'wi-l al-A-ya-t al-Dha-hira: Muhammad Ibn al-'Abba-s narrates through the chain of narration on the authority of 'Abd al-Hami-d from Abu 'Abdillah (a.s): "When the Qa'im rises, he will enter the Sacred Mosque (Masjid al-Hara-m) and face the Ka'ba and put the Maqa-m in his hind and pray two rak'as. Then he will stand and say, 'O' People! I am the nearest of all people to Adam. O' People! I am the nearest of all people to Abraham. O' People! I am the nearest of all people to Ishmael. O' People! I am the nearest of all people to Muhammad (a.s).' Then he will stretch his hands towards the heavens and pray and beseech, so fervently that he falls on his face. This is the saying of God, the Glorified, Or, *Who answers the distressed one when he calls upon Him and removes the evil, and He will make you successors in the earth. Is there a god with Allah? Little is that you mind!*" [Al-Naml: 62]

On the authority of Muhammad Ibn Muslim from Abu Ja'far (a.s) about the Divine saying, Or, *Who answers the distressed one when he calls upon him*, the Imam said, "This has been revealed about the Qa'im (a.s). When he rises, he will wear a turban and offer sala-h at the Maqa-m and fervently beseech his Lord. Thus, no standard of his will never eve be defeated.

57- Kanz Ja-me' al-Fawa'id and Ta'wi-l al-A-ya-t al-Dha-hira: The holy verse, *They desire to put out the light of Allah with their mouths. [Al-Saf: 8]* Its Interpretation: Muhammad Ibn al-'Abba-s narrates through the chain of narration on the authority of Abu al-Ja-ru-d from Abu Ja'far (a.s) that he said, "If you should abandon this order, Allah will not."

This is supported by the narration of the Sheikh Muhammad Ibn Ya'qu-b on the authority of Muhammad Ibn al-Fudhail from Abu al-Hasan al-Ma-dhi (the Seventh Imam) (a.s). Muhammad Ibn al-Fudhail says, I asked the Imam about the verse, And Allah will complete His light. He said, "*They desire to put out the light of Allah with their mouths'* refers to the guardianship of the Ameerul Momineen (a.s) 'and Allah completes His light' refers to the position of Imamate, on the virtue of the Divine saying, '*Believe in Allah, His Apostle, and the light which We have descended.'* [Al-Thagha-bun: 8] The light is the Imam."

I recited the verse, He is the One Who sent His Apostle with guidance and the true religion. He said, "He is the One Who ordered His Apostle with wilayat for his heir. Wilayat is the true religion." I recited, So He may uplift it over religion all. He said, "It refers to all religions at the time of the rise of the Qa'im because of Allah's statement, And Allah will complete His light through the wilayat of the Qa'im, dislike may the disbelievers the wilayat of 'Ali (as)."

I asked, "Is this revelation?"

He said, "Yes, this word is revelation and the rest is interpretation."

58- Kanz Ja-me' al-Fawa'id and Ta'wi-l al-A-ya-t al-Dha-hira: Muhammad Ibn al-'Abba-s narrates through the chain of narration on the authority of Abu Basi-r: I asked Abu 'Abdillah (a.s) about the Divine saying in His book, *He is the One Who sent His Apostle with guidance and the true religion so He may uplift it over religions all, even if they polytheists may dislike it.* He said, "By Allah, its realization has not come yet." I asked, "May I be your ransom, when will it be realized?" He said, "When the Qa-'im rises, InshaAllah. When the Qa-'im rises, there will be no disbeliever and no polytheist but he will dislike his rise. Even if there will be a disbeliever or a polytheist inside a rock, the rock will call out, 'O' believer, there is a disbeliever or a polytheist inside me, so kill him.' So Allah brings the disbeliever to him, and he kills him."

Tafsi-r Fura-t al-Kufi: Ja'far Ibn Ahmad narrates from Abu 'Abdillah (a.s) an identical narration, however it has, "The rock says, 'O' Believer, there is a polytheist inside me. So break me and kill him.'"

59- Kanz Ja-me' al-Fawa'id and Ta'wi-l al-A-ya-t al-Dha-hira: Muhammad Ibn al-'Abba-s narrates through the chain of narration on the authority of 'Aba-ya Ibn Rib'i- that he heard Ameerul Momineen (a.s) recite the verse, He is the One Who sent His Messenger, until its end and then say, "This has happened! Never! By the One my life is in His hands, there will be no vicinity save there will be calls of testimonials that a deity other than Allah is not and that Muhammad (saw) is the Messenger of Allah every morning and night." He also narrates from Ibn 'Abba-s about the verse, So He may uplift it over all religions, though the polytheists are averse to it.

Ibn 'Abba-s said, "This will not happen until there will be no Jew, Christian, or follower of any other path but he enters Islam. There will be a harmony so the sheep and wolf, the cow and the lion, and man and snake will live in peace; so much so that no mice will break into a food bin; so much so that jizya tax will be lifted, and the cross will be broken and pigs will be killed. That is the verse, So He may uplift it over all religions, though the polytheists are averse to it. This will happen when the Qa-'im (a.s) rises."

60- Kanz Ja-me' al-Fawa'id and Ta'wi-l al-A-ya-t al-Dha-hira: From Abu 'Abdillah (a.s) in reference to the verse, *When Our verses are recited to him, he says, 'Myths of the previous people: [Al-Qalam: 15]* "This refers to his falsification of the Qa-'im from the House of Muhammad (saw) when he will say to him, 'We do not know you and you are not from the progeny of Fa-timah (sa)', as the polytheists said to Muhammad (saw)."

61- Tafseer Fura-t al-Kufi:- Abu al-Qa-sim narrates from Abu Ja'far (a.s) in the context of the

holy verse, Every soul is held in pledge for what it earns except the people of the right hand. He said, "It is us and our Shi-'a." Abu Ja'far (a.s) said, "Then the Shi-'a of us Ahl al-Bait are in Gardens, asking the guilty, 'What has brought you into Hell?' They will say, 'We were not of the praying congregation.' It means they were not from the Shi-'a of 'Ali (as) Ibn Abi Ta-lib (as).

'And we used not to feed the poor. And we used to enter into vain discourse with those who entered into vain discourses.' That is the day of the Qa-'im, (a.s) and that is the Day of Judgment. 'We used to belie the Day of Judgment, till death overtook us. So the intercession of the intercessors shall not avail them.' So the intercession of no person will benefit them. And the Messenger of Allah will never intercede for them on the Day of Resurrection."

62- Al-Ka-fi: 'Ali Ibn Muhammad narrates through the chain of narration on the authority of Abu Hamza from Abu Ja'far (a.s) in the context of the holy verse, *Say, 'I do not ask you for it of any reward, nor am I of those who affect. It is not but a reminder to all nations.'* [Sa-d: 86, 87] Ameerul Momineen (a.s) said, *"And most certainly you will come to know about it after a time."* [Sa-d: 88] He said, "That is at the rise of the Qa-'im.

" And about the verse, We gave Moses the Book and it was disagreed upon, the Imam said, "They disagreed as did this Ummah disagree about the Book. And they will disagree in the Book that will be with the Qa-'im, who will bring it to them, so much so that great number of people will deny him. He will come to them and strike their necks." About for the Divine verse, And were it not for the Word of Judgment, decision would have certainly been given between them, and surely then the unjust will have a painful punishment, the Imam said,

"Were it not for what Allah, Glory to His name, has predestined them to, the Qa-'im would have not left even one of them." About the Divine verse, *And the people who pronounce the Day of Judgment true'*, [Al-Ma'rij: 26] the Imam said, "That is, the rise of the Qa-'im (a.s)." *About the holy verse, Our Lord, we were not polytheists,* [Al-An'a-m: 23] the Imam said, "They mean the wilayat of 'Ali (a.s)." About the holy verse, *Say, 'The truth has come and vanity has vanished,* [Al-Isra-': 81] the Imam said, "When the Qa-'im (a.s) rises, the rule of vanity perishes."

63- Al-Ka-fi: Abu 'Ali al-Ash'ari narrates through the chain of narration on the authority of Abu Basi-r from Abu 'Abdillah (a.s) saying, I asked the Imam about the holy verse, *We will soon show them Our signs in the horizons and in their souls, so it becomes clear to them that he is the truth.* [Fussilat: 53] He said, "He will show them in their souls deformation (maskh) and will show them in the horizons the contraction of horizons. So they will see the might of Allah, the Exalted, in their souls as well as in the horizons." I recited to him, Until it becomes clear to them that he is the truth. He said, "The rise of the Qa-'im is the truth from Allah, the Exalted, which the creation will see. It is inevitable."

64- Al-Ka-fi: Muhammad Ibn Yahya- narrates through the chain of narration on the authority of Abu Basi-r from Abu ‘Abdillah (a.s) about the Divine verse, *Until they see what they were promised of, either the punishment or the Hour, then they shall know who is of more evil plight and weaker forces. [Mariyam: 76]* The Imam said, “When they see what they have been promised of’ refers to the rise of the Qa-'im, and that is ‘the Hour.’ They will know at that day what will befall them on the hands of His Qa-'im. This is denoted by the Divine word, ‘who is of more evil plight’—that is, in the eyes of the Qa-'im—‘and weaker in forces.’”

I recited the verse, *“Whosoever desires the harvest of the hereafter.” [Al-Shu-ra-: 20]* The Imam said, “It is the recognition of Ameerul Momineen (as) and the Imams, peace be with them.” I recited, “We shall increase their harvest.” He said, “We will increase it from the harvest. He will enjoy his full share in their governance.” I recited, “And whoever desires the harvest of this world, We will give him from it and he will not have any share in the hereafter.” He said, “He will not have any share with the Qa-'im in the governance of the Truth.”

65- Al-Syed ‘Ali Ibn ‘Abd al-Hami-d narrates in his book Al-Anwa-r al-Mudhi-‘a through his chain of narration that Ameerul Momineen (a.s) said, “The enfeebled on earth’ mentioned in the Book, whom Allah will make Imams, are we the Ahl al-Bait. Allah will send our Mahdi and he will make us honorable and disgrace our enemies.” He also narrates from Ibn ‘Abba-s about the holy verse, *And in the heavens is your sustenance and what you are promised, [Al-Dha-riya-t: 23]* that he said, “It is the rise of the Mahdi (a.s).”

He again narrates from Ibn ‘Abba-s about the holy verse, Know that Allah brings to life the earth after its death, that he said, “Allah will restitute the earth through the Qa-'im from the House of Muhammad after its death, that is, after the inequity of its dwellers of its kingdoms. We illustrate to you the Signs through the Hujja from the House of Muhammad, perchance you may ratiocinate.”

In the same book the author narrates through his chain of narration on the authority of Hibatullah al-Ra-wandi from Musa- Ibn Ja’far (a.s) about the Divine verse, *He made complete to you His favors, outwardly and inwardly. [Luqma-n: 20]* The Imam said, “The outward favor is the Manifest Imam and the inward favor is the Hidden Imam whose person will go into hiding from the eyes of the people and the treasures of the earth will appear for him and every far will come near him.”

I found in the handwriting of the Sheikh Muhammad Ibn ‘Ali al-Jiba-‘i, :

I found in the handwriting of the First Martyr,; Al-Safwa-ni narrates in his book from Safwa-n that when al-Mansu-r summoned Abu ‘Abdillah (a.s). The Imam made ablution and

offered two rak'as and then went into prostration of gratification and said, "O' Allah, you promised on the tongue of Your Apostle Muhammad (saw), and your promise is true, that you will give us in exchange security after our fear. O' Allah, fulfill to us what You promised, for You do not violate the promise." I said, "My master, where is Allah's promise to you?" He said, "The word of Allah, the Exalted, Allah has promised those of you who believe and perform good deeds that He will make them heirs on earth as he made the people before them heirs and that He will certainly establish their religion for them, which He has approved for them, and that He will give them in exchange after their fear, security. 'They shall worship me and will not associate anything with me.'"

66- Nahj al-Bala-gha: Ameerul Momineen (as) said, "The world will lean favorably to us after its rejection, the leaning of a caring camel to its calf." Then the Imam recited this verse, *"And We desire to do favors upon those who have been enfeebled on earth and make them Imams and make them the heirs."*

The Words of Allah and His Messenger

1- Al-Ghaiba of al-Ne'ma-ni: Anas Ibn Ma-lik says, the Messenger of Allah (saw) said, "We the progeny of 'Abd al-Mutallib are the Masters of the inhabitants of jannah; the Messenger of Allah (saw), Hamza, the master of the martyrs, Ja'far flying with two wings, 'Ali (as), Fa-timah (sa), Hasan (as), Husain (as), and the Mahdi (atfs)."

Al-Ghaiba of Sheikh Tusi narrates an identical tradition through a different chain of narration that merges with that of Ne'ma-ni at Sa'd Ibn 'Abd il-Hami-d.

2- 'Uyu-n Akhba-r al-Redha-: Imam Reza(a.s) narrates through his holy forefathers, from the Messenger of Allah (saw), "The Hour shall not stand until the Establisher (Qa-'im) of Righteousness from us uprises. And that will be when Allah, the Glorified, gives him permission. Whoever follows him will find salvation and whoever falls behind will perish. For Allah's sake, for Allah's sake! Servants of Allah! Come to him even if you have to walk on ice, for he is the Wali of Allah, the Exalted, and my vicegerent."

3- Al-Ama-li of Sadu-q: Ibn 'Abba-s says, Said the Messenger of Allah (a.s), "When I was raised for the Mi'ra-j to the seventh heaven, and from there to Sidratul Muntaha, and from Sidratul Muntahato the Hijabul Noor (veils of noor), my Lord, the Exalted, called on me, 'Ya-Muhammad, you are my servant and I am your Lord. So be humble for Me and worship Me and trust Me and have confidence in Me, for I am pleased with you as a servant, as a beloved, as a Messenger, as an Apostle; and with your brother as the Wali and as the gateway. He is My Hujja over My servants and the Imam for My creation. Through him, My friends are known from My enemies and through him the party of Satan is distinguished from My party. Through him My religion will be established, and My codes observed, and My rules executed. Through you, through him, and through the Imams from your progeny, I confer mercy upon My servants and bondmaids.

"And through the Qa-'im from yours, I will develop My earth with My Tasbi-h, My Taqdi-s, My Tahli-l, My Takbi-r, and My Tamji-d. Through him, I will purify the earth from my enemies and bequeath her to My friends. Through him, I will make the word of those who have disbelieved in Me low, and My word high. Through him, I will revive My lands and My servants with My knowledge. Through him, I will manifest treasures and riches with My will. I will expose the secrets and the hidden to him with My resolve; I will help him through My angels to aide him in the enforcement of My order, and uncovering of My religion. That is My friend rightfully, and the Mahdi of My servants truly."

The author says, Many such traditions were mentioned in the section of the traditions affirming the Twelve Imams and the section pertinent to the reasons of his holy names.

4- 'Uyu-n Akhba-r al-Redha-: Ka'b al-Ahba-r said about the Caliphs: "They are Twleve.

When their demise approaches and a virtuous generation comes, Allah will prolong their lives. Such has Allah promised this Ummah.” Then he recited, “Allah has promised the ones of you who believe and commit virtuous acts that He will make them heirs on earth, as He has made heirs the ones before them.” He said, “Likewise did Allah, the Exalted, to the Children of Israel. It is not difficult that He may gather this Ummah in a day or half a day. And a day before your Lord is like a thousand years from what you count.”

5- ‘Uyu-n Akhba-r al-Redha-: Imam Reza(a.s) narrates through his holy forefathers from Ameerul Momineen(a.s) saying, Said the Messenger of Allah (saw), “The world will not perish until a man from the progeny of Husain (as)takes charge of my Ummah. He will fill it with justice as it shall become full of oppression and injustice.”

6- Al-Ama-li of Sheikh Tusi: Abu Ayyu-b al-Ansa-ri narrates that the Messenger of Allah (saw) said to Fa-timah (sa) during his malady, “By the One that my soul is in His hand, there will definitely be in this Ummah the Mahdi, and he is, by Allah, from your sons.”

The author says, The tradition was mentioned fully in the section pertinent to the Virtues of People of the Cloak.

7- Al-Ama-li of Sheikh Tusi: ‘Abd al-Rahma-n Ibn Abi Laili says, My father said, The Messenger of Allah (saw) gave the standard to ‘Ali Ibn Abi Ta-lib (a.s) in the battle of Khaybar and Allah granted him victory. Then he mentioned how the Prophet appointed him on the day of Ghadi-r. He recounted some of his excellent attributes, which Messenger had elaborated. My father said, Then the Messenger of Allah (saw) wept. They asked him, “O’ Apostle of Allah, why are you crying?” He said, “Gabriel (a.s) informed me they will oppress him, deny him his right, wage wars against him, and will kill and tyrannize his progeny after him.

Gabriel (a.s) also informed me from his Lord, the Exalted, that this will end when their Qa-'im rises, at which their word will ascend and the Ummah will unite on their love, at which their enemies will be reduced, their haters disgraced, and their praisers will be many. This will happen when lands change and the servants of Allah are weakened and lose hope in an opening. At that time the Qa-'im will rise amidst them.” The Messenger of Allah (saw) said, “His name is like my name, and his father’s name is like my son’s name. He is from the progeny of my daughter. Allah will manifest the truth through them and smother vanity through their swords. People will follow them, some in their love and some in their fear.”

When the Messenger of Allah (saw) stopped crying, he said, “Congregations of the Faithful! Rejoice the glad tidings of salvation, for Allah’s promise does not fail and His destiny does not falter and He is the All-Wise the All-Knowing. Victory from Allah is near. O’ Allah, they are my household, take away uncleanliness from them and purify them, a thorough purification. O’ Allah, guard them, protect them and be their Shepherd. Be for them, help

them, assist them, honor them and do not dishonor them, and be my successor amongst them. You are All-Powerful on everything.”

8- Al-Ama-li- of Sheikh Tusi:- Muhammad Ibn Hamra-n says, Abu ‘Abdillah (a.s) said, “When the fate of Husain (as) Ibn ‘Ali (as) reached where it reached, the Angels wailed to Allah, the Exalted, and said, O’ Lord, is this done to Husain)as_, Your chosen friend and the son of Your Prophet? Allah erected the shadow of al-Qa-'im (a.s) for them and said, ‘Through him, will I avenge from his oppressors.’”

9- Al-Ama-li- of Sheikh Tusi: Jubair Ibn Nauf says, I said to Abu Sa’i-d al-Khidri-, “By Allah, no new year comes to us but it is worse than the last, and no ruler but he is worse than the one before him.”

Abu Sa’i-d said, “I heard this from the Messenger of Allah (saw). He was saying what you are saying. But I heard him say, ‘This will continue so much so that people will be born in mischief and inequity and they will not know anything but mischief and inequity, so much so that the earth will be full of corruption. No one will be able to say, Allah. Then Allah, the Exalted, will send a man from Me and my family. He will fill the earth with justice as those who have been before him will have filled it with injustice. The earth will bring out its riches and treasures to him. He will disperse wealth, a thorough dispersion without counting it once. This will happen until Islam is established firmly.’”

10- Ikma-I al-Di-n: Imam Reza (a.s) narrates through his holy forefathers from the Messenger of Allah (saw), “By the One Who has sent me with the Truth as a herald of happy tidings, the Qa-'im from my progeny will go into hiding with a promise from me confided in him—so much so that the majority of people will say, Allah does not need the household of Muhammad. The remainders will doubt his birth. Whoever sees his time must adhere to his religion hard and must not give Satan a way to him, who will take him off my path and away from my religion. Verily Satan brought out your father and mother from the Paradise before, and Allah, the Exalted, has made satans masters of the people who disbelieve.

11- Ikma-I al-Di-n: Ibn ‘Abba-s says, The Messenger of Allah (saw) said, When my Lord elevated me for the Mi’ra-j, a call came, “O’ Muhammad.” “Labbayk, O’ Lord of Dignity, here I am,” I said. Allah, the Exalted, addressed me, “Ya- Muhammad, in what did the High Congregation dispute?” I said, “My Lord, I do not know.” He said to me, “Ya- Muhammad, you should choose a premier from mankind, a brother and a successor after you.” I said, “My Lord, who should I choose? You select for me, my Lord.” Allah said to me, “Ya- Muhammad, I select ‘Ali (as) for you from the mankind.

” I said, “My Lord, my cousin!” He said to me, “Ya- Muhammad, ‘Ali (as) is your heir and the heir of the knowledge of those after you; he is your standard bearer on the Day of Judgment and the patron of your Pond. He will provide water to the believers of your

Ummah who will enter upon him.” Then Allah, the Exalted, said to me, “Ya- Muhammad, I have taken a truthful oath over My Soul that no one will drink from that Pond who disdains you, your household, and your pure progeny. Truly, truly, do I say, Ya- Muhammad, I will enter the entirety of your Ummah to the Paradise except the ones who will forbear.

” I said, “My Lord, is there anyone who would desist entering the Paradise?” He said, “Yes.” I asked, “How does he desist?” So Allah, the Exalted, said to me, “Ya- Muhammad, I selected you from my creation, and I selected for you a successor for after you. I designated him the position of Aaron from Moses, except that there will not be an apostle after you. I put his love in your heart and made him the father of your progeny. His right after you on your Ummah is like your right on them during your lifetime. Whoever denies his right, he denies your right. Whoever forbears to take him as his master, he desists from taking you as his master; and whoever desists from taking you as his master, he verily forbears entering the Paradise.” I fell in prostration before Him, thanking His graces upon me. Then a caller was calling, “Ya- Muhammad, raise your head and ask Me. I shall grant you.”

I asked, “My Lord, unite my Ummah after me on the love of ‘Ali (as)Ibn Abi Ta-lib (as), so they all may enter upon my Pond on the Day of Judgment.” Allah, the Exalted, said to me, “Ya- Muhammad, I have outlined to my servants before I created them, and My providence is to be fulfilled, that I will destroy through him whoever I wish, and will guide through him whoever I wish. I have granted him you knowledge after you and have made him your legatee and successor after you over your family and over your Ummah, as a determination of Mine.

Will not enter the Paradise whoever has enmity towards him, despises him, or denies his guardianship after you. Whoever despises him despises you, and whoever despises you despises Me. Whoever is an enemy of his is an enemy of you, and whoever is an enemy of you is an enemy of Me. Whoever loves him loves you, and whoever loves you, he verily so loves Me. I have assigned this excellence to him. My grant to you is that I will bring from his offspring Eleven Men of Guidance, all of whom are from your progeny .

“Jesus the son of Mary will pray behind the last man of them. Their last man will fill the earth with equity as it will be full of oppression and tyranny. I will save through him from annihilation, and guide through him from ignorance. I will heal through him the blind and cure through him the sick.” I asked, “My Lord, My Liege, when will this be?”

Allah, the Exalted, said to me, “It will be when knowledge will be scarce and ignorance manifest; when reciters will be many and action scant; when murders will be plentiful and guided jurists few; when jurists of misguidance and treason will be many and poets will be countless; when your Ummah will make their graves their mosques; when Qur’ans will be decorated and mosques will be adorned; when tyranny and mischief will be common; when your Ummah will encourage the vice and forbid the virtue; when men will suffice men and

women will suffice women;

when rulers will be infidels and their friends will be the aberrant and their supporters will be the oppressors and their thinkers will be the corrupt. At that time, there will be three eclipses—an eclipse in the east, an eclipse in the west, and an eclipse in the Arabian peninsula. Basra will be destroyed by a man from your progeny whose followers will be a certain generation of blacks. A man will rise from the progeny of Husain (as) Ibn 'Ali (as). The Dajja-l will appear from the east from Sajista-n. And Sufya-ni will rise.”

I said, “My Lord, What trials will be after me?” So Allah informed me of the mischief of the Umayyads, may He curse them, and of the mischief of the children of my uncle, and all that will happen until the Day of Judgment. I conferred that knowledge to my cousin when I descended on earth and conveyed the message. Praise is for Allah for this all, as apostles have praised Him, and as everything before me has praised Him, and as all that He has created will praise Him until the Day of Judgment.

Explanation: “In what did ‘the High Congregation’ dispute?” refers to the holy verse, I do not have any knowledge of the *‘the High Congregation’ when they were disputing. [Sa-d: 69]* The common opinion amongst the Interpreters is that it alludes to the holy verse, *I am creating on earth a caliph, [Al-Baqara: 29]* and the questioning of the angels with that respect. Perhaps, Allah, the Exalted, asked His Prophet first about this and then informed him about it and explained that the earth cannot be without a Hujja and vicegerent and then asked him about his vicegerent and appointed his successors for him. It is possible that the angels may have asked at that time about the heir of the Messenger of Allah (a.s) so Allah informed him of that. Some assertions with this respect was mentioned in the section pertinent to Mi'ra-j.

The saying of Allah, the Exalted, “Basra will be destroyed,” is an allusion to the story of the leader of the zanj (a certain tribe from the blacks) who rose in Basra in the year two hundred and fifty five or six.

He promised to all the blacks who were coming to him to free them and honor them. When a large number of them gathered around him, his campaign became forceful and he got the title of ‘the Leader of the Zanj.’ He believed that he was ‘Ali Ibn Muhammad Ibn Ahmad Ibn ‘Isa- Ibn Zaid Ibn ‘Ali Ibn al-Husain Ibn ‘Ali Ibn Abi Ta-lib (a.s). Ibn Abi al-Hadi-d says, Majority of people question his lineage, specially so the children of Abu Ta-lib. The majority of genealogists believe that he is from the tribe of ‘Abd al-Qais and that he is ‘Ali Ibn Muhammad Ibn ‘Abd al-Rahi-m and that his mother is from the Asad, from Asad Ibn Khuzaima, and that her grandfather is Muhammad Ibn Haki-m al-Asadi from Kufa. Ibn al-Athi-r has said likewise in al-Ka-mil and Mas‘u-di in Maru-j al-Dhahab. However, this tradition suggests that his lineage is valid.

It is worth remembering that these signs are not necessary to be contemporaneous with his victorious rise, since the objective is to describe that these incidents will occur before his rise. Comparatively, many of the conditions of the Day of Judgment that the commonality as well as the elite congregation has narrated have appeared ages and years before the Hour. The story of 'the Leader of the Zanj' was contemporary with his holy birth and from that time his signs have begun appearing until he uprises. It is also possible, however unlikely, that the purpose is to describe the signs of his birth.

12- Ikma-I al-Di-n: Ibn 'Abba-s said, Said the Messenger of Allah (saw), "My successors and heirs and the Hujjas of Allah over the creation after me are twelve. The first one of them is my brother, and their last one is my son." It was asked, "Ya- Rasu-l-Allah, who is your brother?" He said, "Ali(as) Ibn Abi Ta-lib (as)." He was asked, "Who is your son?" He said, "He is al-Mahdi. He will fill the earth with equity and justice as it will be full of oppression and tyranny. By the One Who sent me an apostle with the truth, even if not one day is left from the world, Allah will prolong that day until my son al-Mahdi will rise. Then Allah will descend Ru-h-Allah Jesus the son of Mary (a.s), who will pray behind my son. And the earth will shine with the illumination of its Lord, and his rule will stretch from east to the west."

13- Ikma-I al-Di-n: Ja-bir al-Ansa-ri says, Said the Messenger of Allah (saw), "Al-Mahdi is from my progeny; his name is my name and his kunyat is my kunyat. He is the one from all people most similar to me in his creation and in his character. For him there will be an occultation and a wonder, in which nations will go astray. Then he will come like a meteor of piercing brightness, and fill the earth with justice and equity as it will be full oppression and tyranny."

14- Ikma-I al-Di-n: Abu Hamzah narrates from Abu Ja'far (a.s), Said the Messenger of Allah (saw), "Bliss be for the person who will be in the time of the Qa-'im of my Household, who follows the Qa-'im during his occultation before his rise and loves his lovers and despises his enemies. Such a person is of my friends and lovers and he is the most honorable of my Ummah to me on the Day of Judgment."

15- Ikma-I al-Di-n: Sudair narrates from Abu 'Abdillah (a.s) that the Messenger of Allah (a.s) said, "Bliss be for the one who will be in the time of the Qa-'im of my household, who will be his follower before his rise, and will follow him and the Imams of Guidance before him, and turns away to Allah with disdain from their enemies. They are my friends and the most honorable of my Ummah to me."

16- Ikma-I al-Di-n: Abu Basi-r narrates from Imam Sadiq (as), who narrates from his holy forefathers, saying, Said the Messenger of Allah (saw), "The Mahdi is from my sons; his name is my name and his patronym is my patronym. He is, of all people, the most similar one to me in his creation and his character. There will be an occultation and a wonder about him, so much so that people will go astray from their religion. At that time, he will

come like a meteor of piercing brightness, and fill it with justice and equity as it will be full of oppression and tyranny.”

17- Ikma-I al-Di-n: Sa-lih Ibn ‘Aqaba narrates from his father, who narrates from Imam Muhammad Baqir (as), who narrates from his holy forefathers, bliss of Allah be for them all, saying, Said the Messenger of Allah (saw), “The Mahdi is from my offspring. There will be an occultation and a wonder for him in which nations will go astray. He will bring the treasures of the apostles and fill the earth with equity and justice as it will be full of oppression and tyranny.”

18- Ikma-I al-Di-n: Ibn ‘Abba-s says, Said the Messenger of Allah (saw), “‘Ali Ibn Abi Ta-lib (a.s) is the Imam of my Ummah and my successor over them after me. From his offspring is the Awaited al-Qa-'im, through whom Allah, the Exalted, will fill the earth with justice and equity as it will be full of corruption and oppression.

By the One Who sent me with the Truth as a Herald of Glad Tidings, those who will remain steadfast in the belief in him in the time of his occultation, they are rarer than alchemy.” Ja-bir Ibn ‘Abdillah al-Ansa-ri stood and said, “O Messenger of Allah, is the Qa-'im from your offspring going to have an occultation?” He said, “Yes, by my Lord. And that God may purge the believers and blot out the unbelievers. Ja-bir, this order is a Divine Order, and a secret from the Divine Secrets, veiled from His servants. Beware not to doubt in the Divine Order, for it is kufr.”

19- Ikma-I al-Di-n: Hisha-m Ibn Sa-lim narrates from Imam Jafar Sadiq (as), who narrates from his father, who narrates from his grandfather, peace be with all of them, saying, Said the Messenger of Allah (saw), “Al-Qa-'im is from my progeny. His name is my name, his patronym my patronym, his appearance my appearance, and his conduct my conduct. He will lead the people on my path and my law, and will call them to the Book of Allah, the Exalted. Whoever obeys him obeys me and whoever disobeys him, he disobeys me. Whoever rejects him during his occultation has very so rejected me; and whoever belies him, verily so belies me. Whoever affirms his truth verily so affirms my truth. I complain to Allah from my beliers in his affair and rejecters of my word with regard to him and the ones who will lead my Ummah astray from his path. And soon the oppressors will know to what final place of turning they shall turn back.”

20- Ikma-I al-Di-n: Ghiya-th Ibn Ibra-him narrates from al-Sa-diq, from his forefathers, peace be with them, saying, Said the Messenger of Allah (saw), “Whoever rejects al-Qa-'im from my offspring has verily so rejected me.”

21- Ikma-I al-Di-n: Ghiya-th Ibn Ibra-him narrates from al-Sa-diq, from his forefathers, peace be with them, saying, Said the Messenger of Allah (saw), “Whoever rejects al-Qa-'im from my offspring during the time of his occultation will die an the death of a kafir.”

22- Al-Ghaiba of Sheikh Tusi: Ja-bir Ibn ‘Abdillah says, Said the Messenger of Allah (saw), “Al-Mahdi will come in the End Times.”

23- Al-Ghaiba of Sheikh Tusi: Abu Sa’id al-Khidri says, Said the Messenger of Allah (saw), “I give you the glad tidings of the Mahdi. He will be sent to my Ummah when people will be in dispute and concussions. He will fill the earth with justice and equity as it will be full of oppression and tyranny. The dwellers of the heavens and the earth will be pleased with him.”

24- Al-Ghaiba of Sheikh Tusi: Abu al-Hajja-f says, Said the Messenger of Allah (saw), “Rejoice the glad news of the coming of the Mahdi.” He said this tree times. “He will come during a time of dispute and severe concussions of people. He will fill the earth with equity and justice as it will have become full of corruption and tyranny. He will instill devotion into the hearts of His servants and will deliver His equity to them.”

25- Al-Ghaiba of Sheikh Tusi: Abu Sa’id al-Khidri says, I heard the Messenger of Allah (saw) say on the pulpit, “Al-Mahdi is verily from my household, from my family. He will come in the End Times. The heavens will descend their rain for him and the earth will put forth its crops for him. He will make the earth full of justice and equity as people will become full of oppression and tyranny.”

26- Al-Ghaiba of Sheikh Tusi: Abu Huraira (la) says, Said the Messenger of Allah (saw), “Should there not remain from the world but a single day, Allah will prolong that day until a man from my household will rise. He will fill the earth with justice and equity as it will be full of oppression and tyranny.”

27- Al-Ghaiba of Sheikh Tusi: ‘Abdullah Ibn Mas’u-d says, Said the Messenger of Allah (saw), “Should there not remain from the world but one day, Allah will prolong that day until He sends a man from me, whose name will be like my name and his father’s name like my father’s. He will fill the earth with justice as it will be full of injustice.”

28- Al-Ghaiba of Sheikh Tusi: ‘Abdullah Ibn Mas’u-d says, Said the Messenger of Allah (saw), “The world will not end until a man comes to my Ummah from my household who is called the Mahdi.”

29- Al-Ghaiba of Sheikh Tusi: ‘Amr Ibn al-‘A-s narrates a long tradition, in which the Messenger of Allah (saw) says, “...And then will be the rise of the Mahdi, and he is a man from the offspring of this,” pointing with his hand towards ‘Ali (as) Ibn Abi Ta-lib (a.s). “Through him Allah will take away lies. Through him time will take away severity. He will remove the disgrace of slavery from your necks.” Then he said, “I am the first of this Ummah, Mahdi is the middle of it, and Jesus is the last of it. And in between there is a

crooked old man.”

30- Al-Ghaiba of Sheikh Tusi: Umm Salama says, I heard the Messenger of Allah (saw) say, “Al-Mahdi is from my household from the progeny of Fa-timah (sa).”

31- Al-Ghaiba of Sheikh Tusi: In a long tradition, narrated by Wahab Ibn Munabbah, Ibn ‘Abba-s says, “...O’ Wahab, then the Mahdi will rise.” I asked, “Is he from your progeny?” He said, “No, by Allah, he is not from my progeny. He is from the progeny of ‘Ali (a.s). Bliss be for the one who reaches his time. Through him Allah will relieve the Ummah’s stress, until he makes the earth full of equity and justice...”

32- Al-Ghaiba of Sheikh Tusi: Abu Sa’i-d has narrated a long tradition, which we will summarize. He says, Said the Messenger of Allah (saw) to Fa-timah (sa), “O’ my dear daughter, we the Ahl al-Bait (as) have been given seven things that no one has been given before us. Our apostle is the best of the apostles. Our successor is the best of the successors, and he is your husband. Our martyr is the best of the martyrs, and he is the uncle of your father Hamzah. From us is the one who has two crimsoned wings, by which he glides in the Paradise, and he is your cousin Ja’far. From us is the two heirs of this Ummah, and they are your two sons al-Hasan and al-Husain. And from us is, by the Allah that a deity other than Him is not, the Mahdi of this Ummah, behind whom Jesus the son of Mary will pray.” Then he touched Husain (as)’s shoulder with his hand and said three times, “From him.”

33- Al-Ghaiba of al-Ne’ma-ni: ‘Abd al-Rahma-n Ibn al-Khashsha-b narrates from Abu ‘Abdillah, from his forefathers, peace be with them, saying, Said the Messenger of Allah (saw), “The similitude of my Ahl al-Bait (as) is the similitude of the stars of the heavens. Whenever a star hides, another star rises. When a certain star from them will appear and they gaze at him with eyes and point at him with fingers, the angel of death comes to him and takes him. Then you will remain a long period of time. The children of ‘Abd al-Mutallib will be equal and no one will know one thing from another. At that time, your star will appear; so praise Allah and go to him.”

34- Al-Ghaiba of al-Ne’ma-ni: Aba-n Ibn ‘Othma-n says, Imam Jafar Sadiq, (a.s) said, One day the Messenger of Allah (saw) was at Baqi-’, when ‘Ali (as) came and gave him greetings.

Supplement

The Messenger of Allah (saw) said to him, "Sit down" and sat him down on his right. Then Ja'far Ibn Abi Ta-lib (as) came and asked about the Messenger of Allah (saw). He was told that he was at Baqi'. He also came to Rasool Allah (saw) and gave him greetings. The Messenger sat him on his left. Then came 'Abba-s and asked about Rasool Allah (saw). He was told that he was in Baqi'.

He came also and gave greetings. The Prophet (saw) sat him in front of him. Then the Messenger of Allah (saw) turned towards 'Ali (a.s) and said, "May I not give you the happy tidings? May I not inform you, O' 'Ali?" "Please," said Ameerul Momineen (asws). The Prophet (saw) said, "Gabriel was with me a moment ago and informed me that the Qa-'im, who will rise at the End Times and fill the earth with equity as it will be full of oppression and tyranny, will be from your progeny from the offspring of Husain (a.s)." Ameerul Momineen (as) said, "O' Messenger of Allah, no good has ever come to us from Allah but on your hands.

" Then he turned to Ja'far and said, "O' Ja'far, may I not give you glad tidings?" "Please," said Ja'far. "Gabriel was with me a moment ago and informed me that the one who will do good to al-Qa-'im is from your progeny. Do you know who he is?" Ja'far said, "No." He said, "The one whose visage will be like a dina-r, will have straightly ordered teeth, and his sword like the blaze of fire. He will enter the mountain low and come back high. Gabriel and Michael will be protecting him.

" Then he turned to 'Abba-s and said, "O' uncle of the Prophet (saw), may I inform you of what Gabriel has informed me?" "Please so, O' Messenger of Allah," said al-'Abba-s. "He said to me, 'Much pain will reach your progeny from the sons of al-'Abba-s." "O' Messenger of Allah, should I abstain from women?" asked al-'Abbas. "Allah is done with what will happen," said the Prophet (saw).

35- Al-Ghaiba of al-Ne'ma-ni: Sa-lim al-Ashal says, I heard Abu Ja'far Muhammad Ibn 'Ali al-Ba-qir (a.s) say, "Moses the son of 'Imra-n saw in the First Book what will be given to the Qa-'im of the House of Muhammad. He said, 'O' Allah make me the Qa-'im of the House of Muhammad.' It was said to him, 'He is from the progeny of Ahmad.' Then he looked at the Second Book and found the like of that. He made a similar wish and was given a similar answer. Then he looked in the Third Book and saw something similar. He made a similar supplication and received a similar answer."

36- Al-Ka-fi: Mu'a-wiya Ibn 'Ammar narrates from Abu 'Abdillah (a.s) that the Messenger

of Allah(saw) came out one day very happy as he was laughing from gaiety. People said to him, "May Allah ever keep you laughing, O' Messenger of Allah, and may He increase your happiness." The Messenger of Allah (saw) said, "There is not any day or night but Allah gives me a gift.

Behold, today my Lord bestowed me with a gift that He had not bestowed by the like of it in the past. Gabriel (a.s) came to me and read to me greetings from my Lord. He said, 'Ya-Muhammad, Allah, the Exalted, has chosen seven persons from the children of Ha-shim, the likes of whom He has never created amongst the predecessors, nor will He amongst the remainders:

You, O' Messenger of Allah (saw), are the seal of the prophets; 'Ali (as) Ibn Abi Ta-lib (as), your successor, is the seal of the successors; Hasan (as)and Husain(as), your grandsons, are Syedul Asbat; Hamzah, your uncle, is the master of the martyrs; Ja'far, your cousin, flying in the Paradise, glides with angels wherever he desires; and from you is the Qa-'im, behind whom Jesus the son of Mary will pray when Allah brings him down to earth. He will be from the progeny of 'Ali (as) and Fa-timah (sa)and from the offspring of Husain (a.s)."

37- Kashaf al-Ghumma: Forty Traditions Compiled by al-Ha-fidh Abu Na'ï-m Ahmad Ibn 'Abdillah: The author of Kashaf al-Ghumma says, These forty traditions have reached me, all with respect to the affair of the Mahdi (a.s). I will bring them in the same continuous manner in which he has narrated them. However, I only suffice on mentioning the name of the narrator.

I. On the authority of Abu Sa'ï-d al-Khidri from the Messenger of Allah (saw) that he said, "From my Ummah will be the Mahdi. If his life is short, [his reign] will be seven years, otherwise eight, or otherwise nine. My Ummah will enjoy blessings in his time, the like of which no virtuous or vice person has ever enjoyed. The heaven will be showering over them abundantly and the earth will not withhold any of its plants."

II. The Mahdi and that he is from the family of the Messenger of Allah (saw). On the authority of Abu Sa'ï-d al-Khidri from the Messenger of Allah (saw) that he said, "The earth will be full of oppression and tyranny. Then a man from my household will rise and make it full of equity and justice. He will rule for seven or nine [years]."

III. The same narrator says, Said the Messenger of Allah (saw), "The Hour shall not come until a man from my Ahl al-Bait rules over the earth, filling it with justice and equity as it shall be full of oppression. He will rule for seven years."

IV. His Statement to Fa-timah, (a.s) that the Mahdi is from her. On the authority of al-Zahri, from 'Ali Ibn al-Husain, from his father (a.s) that the Messenger of Allah (saw) said to

Fatimah (sa), "The Mahdi is from your progeny."

V. The Mahdi is from the Progeny of Hasan (as) and Husain (a.s). Ali Ibn Hila-I narrates from his father: I entered upon the Messenger of Allah (saw) as he was in the malady in which he passed away. Fa-timah (sa) was at his overhead and she was crying so profusely until her whimpers rose. The Messenger of Allah (sw) raised his head to her and said, "My Beloved Daughter, what is making you cry?" She said, "the loss I will face after you." He said, "My Beloved Daughter, don't you know that Allah, the Exalted, looked down on earth and selected your father.

He sent him with His message. Then he looked down and selected your husband and sent me revelation to marry you to him. Ya- Fa-timah, Allah, the Exalted, has given us, Ahl al-Bait, seven characteristics, which He has not given to anyone before us nor will He give to anyone after us. I am the Seal of the Messengers and the most dignified of the prophets before Allah, the Exalted, and the most cherished of the creation to Allah, the Exalted, and I am your father.

My successor is the best of the successors, and the most cherished of them to Allah, the Exalted, and he is your husband. Our martyr is the best of the martyrs and the most cherished of them to Allah, the Exalted, and he is Hamzah Ibn 'Abd al-Mutallib, your father's and your husband's uncle.

Ours is the one who has two wings and flies in the Paradise with angels wherever he wishes, and he is the cousin of your father and the brother of your husband. Ours are the two princes of this Ummah, and they are your sons, al-Hasan (as) and al-Husain, (as) and they are the masters of the youths of Paradise, and their father, by the One Who sent me with the Truth, is better than them. "Ya- Fa-timah (sa), by the One Who sent me with the Truth, from their offspring is the Mahdi of this Ummah.

When the world is in anarchy and chaos, when mischief manifest and roadways are blocked, when people loot each other, with no elder pitying any youngster, nor any youngster respecting an elder, at that time, Allah will send from the progeny of these two the one who will conquer the fortresses of misguidance and open sealed hearts. He will establish the religion in the latter days as I established it. He will fill the earth with equity as it will be full of oppression.

Ya- Fatimah (sa), grieve not and cry not, for Allah, the Exalted, is more compassionate and more benevolent to you than I am to you; and that is due to your position from me and your station in my heart. Allah married you to your husband, who is the greatest of all people in stature, the most dignified of them in position, the most compassionate of them to the public, the fairest of them in equity, and the most sapient of them in judgment. I beseeched my Lord, the Exalted, that you be the first one to join me from my family."

Ameerul Momineen (a.s) says, "Fatimah (sa) did not live after that but for seventy five days until Allah united her with her father."

VI. The Mahdi is from the Progeny of Husain (a.s). Hudhaifa says, The Messenger of Allah (saw) addressed us and recounted things that will happen in the future. Then he said, "If there should not remain from the world but a single day, Allah, the Exalted, will prolong that day until He sends a man from my progeny, whose name is my name." Salma-n (a.s) stood and said, "O' Messenger of Allah, from which of your sons?" "From this son of mine," said he, stroking with his hand on Husain (a.s).

VII. The Village from which the Mahdi Will Rise: 'Abdullah Ibn 'Omar says, Said the Messenger of Allah (saw), "The Mahdi will rise from a village called Kar'a."

VIII. The Description of the Mahdi's Visage. Hudhaifa says, Said the Messenger of Allah (a.s), "The Mahdi is from my offspring. His face is like a glittering star. [Al-Noor: 35.]

IX. His Color and his Physique. Hudhaifa says, The Messenger of Allah (saw) said, "The Mahdi is a man from my progeny. His color is an Arabic color and his body is an Israelite body. There is a mole on his right cheek, like a glittering star. He will fill the earth with equity and justice as it will be full of oppression. The dwellers of the heavens and the earth and birds of the sky will be happy in his rule."

X. His Forehead; Abu Sa'i-d al-Khidri says, Said the Messenger of Allah (saw), "The Mahdi is from us, with an open forehead and a high nose."

XI. His Nose; Abu Sa'i-d al-Khidri narrates from the Messenger of Allah (saw) that he said, "The Mahdi is from us the Ahl al-Bait, a man from my Ummah. He has a high nose. He will fill the earth with equity as it will be full of corruption."

XII. His Mole on the Right Cheek; Abu Ama-ma al-Ba-hili says, The Messenger of Allah (saw) said, "There will be four truces between you and the Romans. The fourth one will be on the hands of a man from the house of the Hercules and will last seven years." "O' Messenger of Allah," called a man from the tribe of 'Abd al-Qais, who was called al-Mustawrid Ibn Ghayala-n, "who will be the Imam of the people at that day?" "The Mahdi from my offspring, a man of forty years and with a face like a glittering star. There will be a black mole on his right cheek. He will be wearing two Qatari cloaks, seeming as he was from the men of the children of Israel. He will extricate treasures and conquer the cities of polytheism."

XIII. His Teeth are Split: 'Abd al-Rahma-n Ibn 'Auf says, Said the Messenger of Allah (saw), "Allah will verily send a man from my household whose teeth will be at distance from one another and whose forehead will be broad. He will fill the earth with equity and will grant wealth bountifully."

XIV. Mahdi the Virtuous Imam: Abu Ama-ma says, The Messenger of Allah (saw) addressed us and mentioned the Dajja-l. He said, "Medina will expel uncleanness like mill's melting furnace purges uncleanness of out of iron. That day will be proclaimed the day of faraj (salvation)." Umm Shari-k asked, "Where are the believers at that day O' Messenger of Allah?" "They are few at that day," he said. "The majority of them will be at Jerusalem. Their Imam will be the Mahdi, a virtuous man."

XV. Allah Sends him Openly: Abu Sa'i-d al-Khidri says that the Messenger of Allah (saw) said, "The Mahdi will rise in my Ummah. Allah will send him openly. The Ummah will enjoy and the cattle will rejoice. The earth will bring forth its plants and he will give wealth equally."

XVI. Clouds over his Head: 'Abdullah Ibn 'Omar says, Said the Messenger of Allah (saw), "The Mahdi will rise while there will be a cloud over his head from which a caller will be calling, This is the Mahdi, the Vicegerent of Allah; follow him."

XVII. Angel Over his Head: 'Abdullah Ibn 'Omar says, Said the Messenger of Allah (saw), "The Mahdi will rise while an angel will be over him, calling, This is the Mahdi, follow him."

XVIII. The Happy Tidings of the Prophet to His Ummah about the Mahdi: Abu Sa'i-d al-Khidri says, Said the Messenger of Allah (saw), "I give you the glad tidings of the Mahdi. He will be sent to my Ummah during a time of peoples' dispute and concussions. He will fill the earth with equity and justice as it will be full of oppression and tyranny. The dwellers of the heaven and the earth will be happy from him. He will distribute wealth saha-ha-." A man asked him, "What is saha-ha-?" He said, "Equality between the people."

XIX. The Mahdi's Name: 'Abdullah Ibn 'Omar says, Said the Messenger of Allah (saw), "The Hour shall not come until a man from my progeny will rule. His name is like my name. He will fill the earth with equity and justice as it will be full of oppression and tyranny."

XX. His Patronym: Hudhaifa says, Said the Messenger of Allah (saw), "If there should not remain but a single day from the world, Allah will send a man therein whose name is my name, his character my character, and his patronym is Abu 'Abdillah."

XXI. Ibn 'Omar says, Said the Messenger of Allah (saw), "The world will not go away until Allah sends a man from my household. His name will be like my name, and his father's name like my father's. He will fill it with equity and justice as it will be full tyranny and oppression."

XXII. His Equity: Abu Sa'i-d al-Khidri says, Said the Messenger of Allah (saw), "Verily the earth will be beset with oppression and hostility. Then a man will rise from my Ahl al-Bait, who will fill it with equity and justice, as it will be replete with tyranny, hostility, and

oppression.”

XXIII. His Character: ‘Abdullah says, Said the Messenger of Allah (saw), “A man will rise from Ahl al-Bait; his name will be like mine and his character will be like mine. He will fill the earth with equity and justice.”

XXIV. His Munificence: Abu Sa’i-d al-Khidri says, Said the Messenger of Allah (saw), “In latter days when mischief manifest, a man will come who is called the Mahdi. His grants will be so very pleasant.”

XXV. His Knowledge of the Conduct of the Prophet: Abu Sa’i-d al-Khidri says, Said the Messenger of Allah (saw), “A man will rise from my Ahl al-Bait and act upon my conduct. Allah will descend for him blessings from the heavens. The earth will bring forth its bliss. Through him the earth will be beset by equity and justice, as it will be replete with oppression and tyranny. He will rule over this Ummah for seven years and will disembark at Jerusalem.”

XXVI. His Coming and His Standards: Thawba-n says, The Messenger of Allah (saw) said “When you see black standards coming from Khurasa-n, then come to them even if you have to crawl on snow, for the Wali of Allah the Mahdi is amidst them.”

XXVII. His Coming from the East: ‘Abdullah said, We were sitting with the Messenger of Allah (saw) when a group of youths from the Children of Ha-shim came. When the Prophet saw them, his eyes drowned in tears and his color changed. The companions said, “O’ Messenger of Allah, we see in your visage something which we dislike.” He said, “We, the Ahl al-Bait, Allah has chosen the hereafter for us over this world. My Household will see trials, banishment, and ostracism after me, until a nation comes from the east carrying black standards.

They will demand the right and will be denied. So they will wage wars and will be victorious and will be given what they asked for. But they do not accept it until they proffer it to a man from my Household. He will fill the earth with equity and justice, as they have beset it by tyranny. Whoever reaches that time from amongst you must come to them even if he has to crawl over ice.”

XXVIII. Islam’s Honorability Through Him: Hudhaifa says, I heard the Messenger of Allah (saw) say, “Pity for this Ummah from tyrannical rulers! How will they be murdering and frightening the pious until one has to acknowledge obedience to them! The God-fearing believer will put on with them on his tongue and run away from them in his heart.

When Allah, the Exalted, desires to render Islam honorable again, He will break every hostile tyrant. And He is All-Powerful over anything He desires and to set this Ummah right

after its corruption.” He said, “O’ Hudhaifa, even if there should not remain but a single day from the world, Allah will prolong that day until a man from my Household rules. Fights will be waged on his hands and Islam will become manifest. He will not violate His promise and He is Swift in reckoning.”

XXIX. The Leisure of the Ummah During the Reign of the Mahdi: Abu Sa’i-d al-Khidri narrates that the Messenger of Allah (saw) said, “My Ummah will enjoy a leisure in the time of the Mahdi (a.tfs) the like of which they have never enjoyed. The heavens will shower over them bountifully and the earth will not leave any vegetation but to bring it forth.”

XXX. He is a Master of the Paradise: Anas Ibn Ma-lik says, The Messenger of Allah (saw) said, “We the sons of ‘Abd al-Mutallib (as) are the Masters of the Paradise: I, my brother ‘Ali (as), my uncle Hamzah, Ja’far, Hasan (as), Husain (as) , and the Mahdi (Atfs).”

XXXI. His Kingdom: Abu Huraira (la) says, The Messenger of Allah (saw) said, “If there should not remain but one night for the world, a man from my Household will rule therein.”

XXXII. His Rule: Thawba-n says, Said the Messenger of Allah (saw), “Three men, all of them sons of a caliph, will be killed before your treasure, which will not go to anyone of them. Then black standards will come and they will massacre them, a massacre never done by any nation. Then the Caliph of Allah, the Mahdi, will come. When you hear him, come to him and pledge allegiance to him, for he is the Caliph of Allah, the Mahdi.”

XXXIII. Coming to Him and Pledging Him Allegiance: Thawba-n says, Said the Messenger of Allah (saw), “Black standards will come from the direction of the east. Meseems as their hearts are blocks of iron. Whoever hears about them must come to them and pledge them allegiance, even if they have to crawl over ice.”

XXXIV. Through Him Allah will Bring Hearts Together: Ameerul Momineen (a.s) says, I said, “O’ Messenger of Allah, is the Mahdi from us the Household of Muhammad or from the others?”

He said, “Rather, he is ours. Allah will complete the religion through him, as He opened it through us. Through us they are rescued from mischief, as they were rescued from polytheism. Through us Allah will bring their hearts together as brothers after the hostility of mischief, as He brought them together as brothers in their religion after the hostility of polytheism.”

XXXV. No Pleasure in Life after the Mahdi: ‘Abdullah Ibn Mas’u-d says, Said the Messenger of Allah (saw), “Even if there should not remain for this world but a single night, Allah will prolong that night until a man from my Household becomes the ruler. His name is my like my name and his father’s name is like my father’s. He will fill it with equity and justice as it will be beset by oppression and tyranny. He will distribute wealth equally. Allah will cast

contentment in the hearts of this Ummah. He will rule for seven or nine years. There is no pleasure in life after the Mahdi.”

XXXVI. His Conquest of Constantinople: Abu Huraira (la) says, Said the Messenger of Allah (saw), “The Hour shall not rise until a man from my Household rules over. He will conquer Constantinople and the Mount of Dailum. Even if there should not remain but one day [from the life of the world], Allah will prolong that day until he conquers it.”

XXXVII. He will come after Tyrants: Qais Ibn Ja-bir narrates from his father, from his grandfather, that the Messenger of Allah (saw) said, “After me there will be caliphs, and after the caliphs emirs, and after the emirs tyrant kings. Then a man from my Household will rise who will fill the earth with justice after it will be beset with tyranny.”

XXXVIII. Isa Prays Behind Him: Abu Sa’i-d al-Khidri says, Said the Messenger of Allah (saw), “Ours is the one that Jesus the son of Mary will pray behind him.”

IXL. He Converses with Isa: Ja-bir Ibn ‘Abdillah says, Said the Messenger of Allah (saw), “Isa the son of Mary (a.s) will descend. Their leader, the Mahdi will say, ‘Come lead our prayers.’ He will say, ‘Behold, there is a certain leader over us, as a token of dignity from Allah, the Exalted, for this Ummah.’”

XL. Al-Mahdi: ‘Abdullah Ibn al-‘Abba-s says, Said the Messenger of Allah (saw), “Never shall perish an Ummah in the beginning of which I am, in the end of which is Jesus the son of Mary, and at the middle of which is the Mahdi.”

38- Kashf al-Ghumma: Al-Sheikh Abu ‘Abdillah Muhammad Ibn Yusuf Ibn Muhammad al-Sha-fi’i- has brought the following in his book Kifa-ya al-Ta-lib fi Mana-qib ‘Ali Ibn Abi Ta-lib, in the beginning of which he has said, “I have compiled this book without relying on Shi-‘a sources, to make the argument stronger.” He has this to say about the Mahdi.

Chapter I: His Uprise in the Latter Eras

Zarr narrates from 'Abdullah, saying, Said the Messenger of Allah (saw), "The world will not cease to exist until a man from my Household governs over the Arabs. His name is like my name." Abu Dawu-d narrates this in his Sunan.

Ameerul Momineen (as) narrates from the Prophet (saw), "Even if not more than one day is left from the world, Allah will send a man from my Household. He will fill it with justice as it will be full of corruption." Such has narrated Abu Dawu-d in his Sunan.

Through several narrators from 'A-sim al-A-biri in Mana-qib al-Sha-fi'i-, in which the aforementioned tradition is recorded with the following addition, "Even if there should not remain from the world but one day, Allah will prolong that day until He sends a man from me—or from my Household—his name will be like my name and his father's name will be like my father's name. He will fill the earth with justice and equity as it will be beset with oppression and injustice."

Al-Kanji says, Al-Tirmidhi has mentioned the tradition in his book but has not recorded, "His father's name will be like my father's." Abu Dawu-d has mentioned it though. In the majority of the traditions, narrated by memorizers of traditions and reliable narrators, it has only, "his name is my name." The narration "his father's name is like my father's name," is an addition added into the tradition. Even if it is correct, it means "his father's name has my father's name," that is, Imam Husain (as)'s patronym is Abu 'Abdillah, which comprises the name of the Prophet's father, indicating that he will be from the progeny of Imam Husain (As), not Imam Hasan (as). It is also possible that it is mistake from transcribers, who have recorded ibni, my son, as abi, my father. It must be interpreted on these grounds in order to remove any contradiction amongst the traditions.

The author of Kashf al-Ghumma says, Our Shi-'a scholars do not endeavor to interpret this tradition differently than what it literally means, because the name of the Hujja and his father's name are recorded in their books. The commonality, however, has suggested that there is a segment that adds something in the traditions, then it is necessary to suggest that it is an addition, so there may be harmony amongst the traditions.

Chapter II: The Saying of the Prophet: The Mahdi is from my Progeny from the Sons of Fa-timah (sa)

Sa'i-d Ibn Musayyeb says, We were in the presence of Umm Salama and talked about the Mahdi. She said, I heard the Messenger of Allah (saw) say, "The Mahdi is from my Household from the offspring of Fa-timah (sa)." Ibn Ma-ja narrates this in his Sunan. The same narrator narrates from her, I heard the Messenger of Allah (saw) say, "The Mahdi is from my Household from the offspring of Fa-timah (a.s)." Abu Dawu-d narrates this in his Sunan.

Ameerul Momineen (a.s) says, Said the Messenger of Allah (saw), "The Mahdi is from us Ahl al-Bait. Allah will straighten his affair in one night."

Chapter III: The Mahdi is from the Honorable of the Paradise

Anas Ibn Ma-lik says, I heard the Messenger of Allah (saw) say, "We the children of 'Abd al-Mutallib are the honorable of the dwellers of the Paradise—I, Hamzah , 'Ali (as) , Ja'far, al-Hasan (as), al-Husain (as), and the Mahdi (Atfs)." Ibn Ma-ja has recorded it in his Sahi-h.

Chapter IV: Messenger's Command to Pledge Allegiance to the Mahdi

Thawba-n says, Said the Messenger of Allah (saw), "Three people will be killed before your treasury; all of them will be sons of a caliph and the treasury will not become of anyone of them. Then black standards will rise from the direction of the east. They will kill you in a massacre that no nation has killed like it." Then he said something I do not remember. The Messenger of Allah (saw) said, "When you see him pledge allegiance to him, even if you have to crawl over ice, because he is the Caliph of Allah, the Mahdi." Ibn Ma-ja has narrated this.

Chapter V: The Help of the People of the East to the Mahdi

Jaz' al-Zubaidi says, Said the Messenger of Allah (saw), "People will come from the east and will prepare for the Mahdi." This means they will prepare for his rule. This is a hasan and sahi-h tradition, narrated by reliable and firm narrators. Ibn Ma-ja has narrated this in his Sunan.

'Alqama Ibn 'Abdillah says, We were with the Messenger of Allah (saw) when a group of youths from the Children of Ha-shim came. When the Prophet (a.s) saw him, his eyes drowned in tears and his color changed. We said, "We see something in your face which we dislike." He said, "We, the Ahl al-Bait, Allah has chosen the hereafter for us over this world.

My Household will see trials, banishment, and ostracism after me, until a nation comes from the east carrying black standards. They will demand the right and will be denied. So they will wage wars and will be victorious and will be given what they asked for. But they will not accept it until they proffer it to a man from my Household. He will fill the earth with equity and justice, as they have beset it by tyranny. Whoever reaches that time from amongst you must come to them even if crawling on ice."

Ibn A'tham al-Kufi narrates in Kita-b al-Futu-h from Ameerul Momineen (a.s) that he said, "Bliss for Taliqa-n! Because Allah, the Exalted, has treasures therein which are neither of gold nor silver. Rather, there are believing men who know Allah with thorough cognition. They are also the aides of the Mahdi in the End Times."

Chapter VI: The Duration of his Rule

Abu Sa'id al-Khidri says, We feared that something may happen after the Messenger of Allah (saw), so we asked him about it. He said, The Mahdi will in my Ummah. He will rise and live five or seven or nine. The doubt is Zaid's. Abu Sa'id says, We asked him, "What is that?" He said, "Years." He said, "A man will come to him and say, O' Mahdi give me wealth.' He will throw into his sheet so much as he can carry."

On the authority of others as well as Abu Sa'i-d that the Messenger of Allah (saw) said, "The Mahdi will be in my Ummah, if short for seven years, otherwise for nine years. During this period, my Ummah will rejoice a leisure the like of which they have never seen. The earth

will give its blessings and will not forbid anything from them. Wealth on that day will be like grains. Men would rise and ask, 'O' Mahdi, give me something.' He would say, 'Take.'"

On the authority of Umm Salama, the wife of the Prophet (saw) that the Messenger of Allah (saw) said, "At a dispute that will occur at a caliph's death, a man from the people of Medina will come out fleeing to Mecca. A group of the Meccans will come to him and will have him rise, while he is not fond of it. They will pledge allegiance to him between the rukn and the maqa-m. A Syrian army will be dispatched to him, which will be swallowed into the earth at al-Baida-', a locality between Mecca and Medina.

When people see this, saints of Syria congregations of Iraq come to him and pledge allegiance to him. Then a man will come whose maternal uncles will be from the tribe of Kalb. He will send an army to them and will be victorious over them. This will be an army of the Kalb. Disappointment is for the one who does not witness the booties of the Kalb. He will distribute the wealth and will rule over the people on the conduct of the Messenger of Allah (saw) and will elevate Islam to its pinnacle all over the earth. He will stay for seven years then he will pass away and Muslims will pray over him."

Abu Dawu-d says, It has been said that Hisha-m has narrated nine years.

Chapter VII: He Leads Jesus in Prayers

Abu Huraira (la) says, Said the Messenger of Allah (saw), "How would it be like when the son of Mary will come down to you and your Imam is yours?" Al-Sheikh Abu 'Abdillah Muhammad Ibn Yusuf Ibn Muhammad al-Sha-fi'i- says, This tradition is hasan and sahi-h, and there is a consensus on its authenticity narrated by Muhammad Ibn Shaha-b al-Zuhri. Bukha-ri and Muslim have narrated this in their Sahihs.

Ja-bir Ibn 'Abdillah says, I heard the Messenger of Allah (saw) say, "An assembly of my Ummah will ceaselessly wage wars in the cause of righteousness and purity until the Day of Judgment. Then Jesus the son of Mary will come down. Their leader will say to him, 'Come and lead our prayers.' He will say, 'Behold, one of yourselves is the leader for the rest, as a token of dignity from Allah for this Ummah.'"

Al-Sheikh Abu 'Abdillah Muhammad Ibn Yusuf Ibn Muhammad al-Sha-fi'i- says, This is a hasan and sahi-h tradition, narrated by Muslim in his Sahi-h. If the former tradition is subject to a different interpretation, it is not possible to interpret this tradition in a different manner, as it explicitly declares that Jesus (a.s) will accept the leadership of the

Imam of the Muslims, who at that day will be the Mahdi (a.s). Therefore, to interpret Jesus' saying, "Your Imam is from you" to mean "he leads you according to your book" is unjustified.

The following is conceivable to be asked: Considering these traditions are valid, which state that Jesus will pray behind the Mahdi (a.tfs), will fight under his command, and kill the Dajjal, and considering leadership in prayers as well as leadership in jihad obviously denotes superiority, and as the narrators and validity of these traditions are authentic before the Sunnis, just as the Shi'a narrate them in a parallel manner—which is the valid form of consensus of Muslims, since the belief and stance of any other group other than the Shi'a and the Sunni is discarded and not worthy of attention—the question rises that who is higher, the Imam or his follower.

The answer to this query is that they both are leaders, one a prophet and the other an imam. And when one of them is the leader of the other when they are together, the Imam is the leader of the prophet. Both are above the reproach of any reproacher. They are both infallible from committing disdainful acts, hypocrisy, and pretending what they are not. None of the two call to anything that is outside the boundaries of the Shari'a. Having said this, the Imam is better than his follower for the Shari'a has brought a strong proof with that regard, which is the saying of the Prophet (a.s), "A person will lead the congregation who is the best of them in the recitation of the Qur'a-n; and should they be equal in that, their most knowledgeable will lead; and should they be equal in that, their most sapient will lead; and should they be equal in that, the one who has preceded them all in migration will lead; and should they be equal in that, the one who has the most beautiful face will lead." Should the Imam know that Jesus is better than him, it will not be permissible for him to lead Jesus, for he knows the Shari'a well and for Allah, the High, has made him beyond every abominable act. Likewise, should Jesus know that he is better than him, it will not be permissible for him to follow the Imam, for Allah has made him clean from hypocrisy and pretension. Rather, since it is established that the Imam is more knowledgeable than Jesus, it is permissible for him to lead him.

Likewise, as Jesus knows that the Imam is more knowledgeable than him, he follows him and prays behind him. Should this not be the case, it will not be allowed for anyone to wage jihad under the Messenger of Allah (a.s) or under anyone. What substantiates our position is the holy verse, Verily Allah has bought from the believers their lives and their wealth in exchange that the Paradise for them. They wage wars in the path of Allah, killing and getting killed. A true promise on Him in the Torah and the Evangel and the Qur'a-n. Whoever fulfills his pact with Allah, rejoice the happy tidings of your pact to which you pledged allegiance and that is a mighty achievement. Since the Imam is the representative of the Prophet in his Ummah, and it is not permissible for Jesus (a.s) to get ahead of the Prophet, likewise is the case with respect to his representative.

This is further strengthened by Ibn Ma-ja's long narration about the descent of Jesus, (a.s): Umm Shari-k Bint Abi al-'Akar said, "O' Messenger of Allah, where will be the believers at that day?" The Messenger of Allah (a.s) replied, "They will be few at that time. Most of them will be at Jerusalem. Their Imam will be in front of them leading them for morning prayers when Jesus the son of Mary (a.s) descends. That Imam will move rearward walking backward to have Jesus move in the front to lead the prayers of the people. Jesus will put his hand between his shoulders and say to him, 'Lead us.'" This is a sahih and confirmed tradition narrated by Ibn Ma-ja in his book.

Chapter VIII: His Looks described by the Prophet (saw)

Abu Sa'i-d al-Khidri says, Said the Messenger of Allah (saw), "The Mahdi is mine. He is of broad forehead and high and slightly curved nose. He will fill the earth with equity and justice as it will be full of oppression and injustice. He will rule for seven years." Al-Sheikh Abu 'Abdillah Muhammad Ibn Yusuf Ibn Muhammad al-Sha-fi'i- says, this is a hasan and sahi-h tradition narrated Abu Dawu-d and many others such as al-Tabara-ni.

Ibn Shirawaih al-Dailami narrates in Kita-b al-Firdaws from Ibn 'Abba-s, Said the Messenger of Allah (saw), "The Mahdi is the peacock of the Paradise-dwellers."

The former source also narrates from Hudhaifa Ibn al-Yama-n that the Messenger of Allah (saw) said, "The Mahdi is from my offspring. His face is like the glittering moon. The color is an Arabic color and the body is an Israelite body. He will fill the earth with equity as it will be replete with injustice. The dwellers of the heavens and the earth and the birds in the air will be pleased with his caliphate. He will rule for twenty years."

Chapter IX: The Mahdi is from the Progeny of Husain (as)

Abu Ha-ru-n says, I came to Abu Sa'i-d al-Khidri and asked him, "Did you witness the battle of Badr?" "Yes," he said. "Would that you please speak to me of something you heard from the Messenger of Allah (saw) about 'Ali (As)and his excellence!" I entreated him. "Yes, I will relate it to you," he said. "The Messenger of Allah (saw) was in a malady from which he eventually recovered. as I was sitting on the right side of the Messenger (saw), Fa-timah (sa) came to visit him. When she saw the weakness in the Messenger of Allah (saw) a weep smothered her throat and her tears trickled down her cheeks. The Messenger of Allah (saw)

said to her, “What is letting you weep, O’ Fa-timah (saw)?” “Your absence, O’ Messenger of Allah,” she said. “, O’ Fa-timah (sa), that Allah looked down on earth and chose your father from them and sent him as an prophet; and then He looked down at the earth another time and chose your husband from them and sent me a revelation, on the virtue of which I married you to him and took him as my successor? you are in the grandeur of Allah. He married you to the greatest of them in knowledge, the most forbearing of them in clemency, and the foremost of them in Islam.” She became very much so happy. he said to her, ““Ali (as) has eight great praises: Belief in Allah and His Messenger, his knowledge, his wife, his sons al-Hasan (as) and al-Husain (as), his enjoining the good , and his forbiddance from the wrong. O’ Fa-timah (sa), we, the Household, have been given six qualities, none of the predecessors has been given one of them, nor anyone of the coming ones will attain them. Our Prophet is the seal of the prophets, and he is your father; our successor is the best of the successors, and he is your husband; our martyr is the best of the martyrs, and he is Hamzah, your father’s uncle; from us are the two heirs of this Ummah, and they are your sons al-Hasan (as) and al-Husain (as); and from us is the Mahdi (Atfs) of the Ummah, behind whom Jesus will perform prayers.” Then he touched Husain (as) ’s shoulder and said, “From him is the Mahdi of the Ummah.”

So has narrated al-Da-rqatani the author of al-Jarh wa al-Ta’dil.

Chapter X: The Munificence of the Mahdi

Abu Nadhira says, We were with Ja-bir Ibn ‘Abdillah. He said, “It is near that no harvest or money will reach the people of Iraq.” “By whom would that be?” we asked. “By the non-‘Arabs.” Then he said, “It is near that no money or crop will reach the people of Syria.” “By whom would that be?” “By the Romans.” Then he remained silent for a while and then said, “Said the Messenger of Allah (saw), ‘There will be a caliph at the end time of my Ummah who will disperse wealth as by scattering it.

” Abu Nadhira and Abu al-A’ala- al-Rayya-ni were asked, “Is he ‘Omar Ibn ‘Abd al-‘Azi-z?” “No,” they said. Abu Nadhira narrates from Abu Sa’i-d al-Khidri, saying, Said the Messenger of Allah (saw), “One of your caliphs will disperse wealth with extreme generosity and without counting it.” Abu Sa’i-d al-Khidri says, Said the Messenger of Allah (a.s), “I give you the glad tiding of the coming of the Mahdi. He will be sent to my Ummah when people will be in disputes and concussions. He will fill the earth with equity and justice, as it will be beset by oppression and injustice. The dwellers of the heavens and the dwellers of the earth will be pleased with him. He will distribute wealth correctly.” Someone asked, “What is correctly?” He said, “Equally between the people. Allah will instill lack of need in the hearts of the Ummah of Muhammad (saw) and will stretch His equity so much so that a

caller will call, 'Who is there who has a need for wealth?' And no one rises from the people except one man, who says, I. The caller says, 'Go to the treasurer and tell him that the Mahdi orders you to give me riches.' He says to the treasurer, Throw, while he is collecting the riches in the lap of his shirt. Remorse overwhelms him and he says, 'I have been the greediest soul from the Ummah of Muhammad and have failed the contentment that dominates them.' He returns the riches but they are not taken back from him. It is said to him, 'We do not take back something we have given away.' This will be for seven or eight or nine years. Then there is no pleasure in life after the Mahdi." Abu Sa'ï-d al-Khidri says, Said the Messenger of Allah (saw), "After a great passage of time and the appearance of mischief there will be a man called the Mahdi. His grants will be so much very pleasurable." Al-Sheikh Abu 'Abdillah Muhammad Ibn Yusuf Ibn Muhammad al-Sha-fi'i- says, "This is a hasan tradition, recorded by Abu Na'i-m al-Ha-fidh."

Chapter XI: The Mahdi is not Jesus the Son of Mary (sa)

Ameerul Momineen (a.s) says, I said, "O' Messenger of Allah, is the Mahdi from us, the Household of Muhammad (saw), or from the others?" The Messenger of Allah (saw) said, "No, he is from us. Allah will make the religion perfect through him as He initiated it through us. Through us they will be saved from mischief, as they were saved from polytheism. Through us Allah will bring their hearts together after the hostility of the mischief, as He brought their hearts together after the hostility of polytheism. They will become through us brothers after the hostility of the mischief, as they became brothers in their religion after the hostility of polytheism." Al-Sheikh Abu 'Abdillah Muhammad Ibn Yusuf Ibn Muhammad al-Sha-fi'i- says, This is a highly hasan tradition recorded by narrators in their books, such as al-Tabara-ni, Abu Na'i-m, and 'Abd al-Rahma-n Ibn Hima-d.

Ja-bir says, Said the Messenger of Allah (saw), "Jesus the son of Mary will come down. Their leader, the Mahdi, will say, 'Come and lead our prayers.' Jesus will reply, 'One of yourselves is the leader of you, as a token of dignity from Allah, the High, to this Ummah.'" Al-Sheikh Abu 'Abdillah Muhammad Ibn Yusuf Ibn Muhammad al-Sha-fi'i- says, This is a sahi-h and hasan tradition. These explicit statements clearly indicate that the Mahdi is other than Jesus. The narration, "There is no Mahdi except Jesus the son of Mary," is solely narrated by 'Ali Ibn Muhammad Ibn Kha-lid al-Jundi, the mo'dhin of Jund.

Al-Sha-fi'i- al-Matlabi says about him, "He was careless in narrating." Narrations from the Apostle about the Mahdi are in inordinate numbers with multitudes of narrators, describing that he will rule for seven years and will fill the earth with justice, that Jesus the son of Mary will come with him and will assist him in killing the Dajja-l at the gate of Ladd in Palestine, that he will be the leader of this Ummah at that day and that Jesus will pray

behind him, and all the other details of his enterprise. Al-Sha-fi'i- has mentioned this in the book al-Risa-la that our chain of narration connects to it. We would narrate it, however, the chain of narration will be long. At any rate, it is a matter of consensus that should the narrator of a tradition be known for indifference and lack of care in narrating, his narrations do not have credibility and are rejected.

Chapter XII: The Mahdi in Middle of the Ummah

Ibn 'Abba-s says, Said the Messenger of Allah (saw), "That Ummah will not perish that I am in its beginning, Jesus is in its end, and the Mahdi is in its middle." Al-Sheikh Abu 'Abdillah Muhammad Ibn Yusuf Ibn Muhammad al-Sha-fi'i- says, This is a hasan tradition narrated by Abu Na'im and Ahmad Ibn Hanbal.

Chapter XIII: His Name and His Looks

Hudhaifa said, Said the Messenger of Allah (saw), "Even if not more than one day remains from this world, Allah will send a man whose name is my name, his physique is my physique, and his patronym is Abu 'Abdillah." Al-Sheikh Abu 'Abdillah Muhammad Ibn Yusuf Ibn Muhammad al-Sha-fi'i- says, This is a hasan tradition.

Chapter XIV: The Village from where he will rise

'Abdullah Ibn 'Omar says, Said the Messenger of Allah (sw), "The Mahdi will rise from a village called Kur'a." He says that it is a hasan tradition.

Chapter XV: Clouds will Shade over him

'Abdullah Ibn 'Omar says, Said the Messenger of Allah (saw), "The Mahdi will rise and there will be a cloud over his head, from which a caller will be calling, This is the Mahdi, the Caliph of Allah." He says it is a hasan tradition.

Chapter XVI: The Angel that will Come with the Mahdi

'Abdullah Ibn 'Omar says, Said the Messenger of Allah (saw), "The Mahdi will rise while there is an angel over his head calling, This is the Mahdi! Follow him!"

Chapter XVII: His Color and Body

Hudhaifa says, Said the Messenger of Allah (saw), "The Mahdi is a man from my progeny, his color is an Arabic color and his physique is an Isreali physique. On his right cheek there is a mole, meseems like a star glittering. He will fill the earth with equity as it will be full of oppression. The dwellers of the earth and the dwellers of the heavens and the birds in the air will be pleased with his rule." He says this is a hasan tradition.

Chapter XVIII: His Right Cheek Mole

Abu Ama-ma al-Ba-hili says, Said the Messenger of Allah (saw), "There will be four truces between you and the Romans. The fourth one will be on the hands of a man from the house of the Hercules and will last seven years." "O' Messenger of Allah," called a man from the tribe of 'Abd al-Qais, who was called al-Mustawrid Ibn Ghayala-n, "who will be the Imam of the people at that day?" "The Mahdi from my offspring, a man of forty years and with a face like a glittering star. There will be a black mole on his right cheek. He will be wearing two light white cloaks from al-Qatwa-n[1], seeming as he were from the men of the children of Israel. He will extricate treasures and conquer the cities of polytheism."

Chapter XIX: The Description of the Mahdi's Teeth

'Abd al-Rahma-n Ibn 'Auf says, Said the Messenger of Allah (saw), "Allah will send a man from my household whose teeth will be at distance from one another and whose forehead will be broad. He will fill the earth with equity. He will grant riches in grants."

Chapter XX: His Conquest of Constantinople

Abu Huraira (la) narrates that the Messenger of Allah (saw) said, “The Hour shall not rise until a man from my Household reigns. He will conquer Constantinople and the Mount of Dailam. If there should not remain more than a day, Allah will prolong that day until he conquers it.”

Chapter XXI: His Rule comes after Tyrants

Ja-bir Ibn ‘Abdillah says, Said the Messenger of Allah (saw), “There will be caliphs after me, and after caliphs emirs, and after emirs tyrant kings. Then the Mahdi from my Household will rise. He will fill the earth with justice as it will be replete with oppression.

Chapter XXII: The Mahdi is a Virtuous Imam

Abu Ama-ma narrates, The Messenger of Allah (saw) addressed us and mentioned the Dajja-l and said, “Medina will expel its uncleanness like melting furnace purges uncleanness out of iron. That day will be proclaimed the day of salvation.”

Umm Shari-k asked, “Where are the believers at that day O’ Messenger of Allah?” “They are few at that day,” he said. “The majority of them will be at Jerusalem. Their Imam will be the Mahdi, a virtuous man.”

Chapter XXIII: The Ummah’s Leisure during his Rule

Abu Sa’i-d al-Khidri says, Said the Messenger of Allah (saw), “My Ummah will enjoy a leisure in the time of the Mahdi (atf.s) the like of which they have never enjoyed. The heavens will shower over them bountifully and the earth will not leave any of its vegetation but it brings it forth.” [1] A locality in Kufa from which these sorts of cloacks come.

Chapter XXIV: The Mahdi is the Caliph of Allah

Thawba-n says, Said the Messenger of Allah (saaw), “Three men, all of them sons of a caliph, will be killed at your treasure, which will not go to anyone of them. Then black standards will come and they will massacre them, a massacre never done by any nation. Then the Caliph of Allah, the Mahdi, comes. When you hear him, come to him and pledge allegiance to him, for he is the Caliph of Allah the Mahdi.”

Chapter XXV: The Mahdi is Living and Alive

He is alive and living since the time of his occultation until now and there is no impossibility therein, as Jesus and Khidr and Ilya-s, all Divine Saints, and Dajja-l and Satan, both enemies of Allah, are living and alive. The fact that they are all living is proved by the Book and the Sunnah. While the adversaries agree on this, they deny the possibility of Mahdi's being alive. They deny it for two reasons: First, the length of his life and second, for he lives in the underground cellar, according to their understanding, while no one provides him food and water. Muhammad Ibn Yusuf al-Kanji makes the following argument: Jesus (a.s) is still alive on the basis of the verse, There is not one of the followers of the Book but will verily believe in him before his death. Not all of them have believed in him since the revelation of this verse to this day. Therefore, this belief in him must take place in the last eras of the world. The proof for Jesus' life from the Sunnah is the narration of Muslim in his Sahi-h on the authority of al-Nawa-s Ibn Sam'a-n. In a long tradition about the story of Jesus, it is stated, “Then Jesus the son of Mary will descend by the eastern white minerate of Damascus wearing two garments, placing the palm of his hand over the wings of angels.” Also the tradition mentioned earlier, “How would you be like when the son of Marry comes down Imam is from yourselves.”

Khidhr and Ilya-s are alive on the virtue of the assertion of Ibn al-Jari-r al-Tabari, “Al-Khidhr and Ilya-s are living and walking on earth.” There is also the narration of Muslim in his Sahi-h on the authority of Abu Sa'i-d al-Khidri, saying, The Messenger of Allah (saw) gave us a long address about the Dajja-l. Amongst the things he said was, “He will come while it is forbidden for him to enter the interior of Medina. He will end up by some of the salina that is near Medina. Then a man will come to him who is of the best of the people and will say, ‘I bear witness that you are the Dajja-l about whom the Messenger of Allah (a.s) has spoken to us.’ The Dajja-l will say, ‘If you kill this man and then bring him back to life, what do you say, would you doubt me?’ They will say, ‘No.’ “So the Dajja-l kills him and then brings him

to life. The man says as he is brought back to life, 'By Allah, you do not possess any more skill than I do.' The Dajja-l wants to kill him, but cannot overpower him." Abu Isha-q Ibrahim Ibn Sa'd says, It is said that this man is al-Khidhr (a.s). These were the words of Muslim in his Sahi-h, as we narrated. The proof that the Dajja-l is alive is the tradition of Tami-m al-Da-ri and the tradition of al-Jasa-sa and the beast that spoke to them. It is a reliable narration, which Muslim has registered in his Sahi-h and has said, This clearly establishes that the Dajja-l is alive.

The proof of the existence of the accursed Ibli-s is the many verses of the Divine Book, such as, Satan said, My Lord, respite me until the Day of Judgment. He said, Surely, you are of the respited ones.

The proofs of the existence of the Mahdi (a.s) have come in the Book and Sunnah. Sa'i-d Ibn Jubair says in the tafsi-r of the holy verse, *So He may uplift him over all religions, though the disbelievers may dislike it, [Bara-'a: 34]* "He is the Mahdi from the House of Fa-timah. As for someone who says that he is Jesus, there is no contradiction between the two views, because Jesus will be an aide to the Imam." Maqa-til Ibn Sulayma-n and those interpreters who have followed him have said in the tafsi-r of the holy verse, *And that is the knowledge for the Hour, [Al-Zukhruf: 61]* "He is the Mahdi, who will be in the End Days and after whose rise there will be the Day of Judgment and its signs.

" The answer to the question with respect to the length of his life can be on the basis of narration or rationality. As for the traditions, it was just mentioned that the three definitely exist in the End Days and none of the three is to be followed but the Mahdi, because he is the Imam of the Ummah in the End Days and because Jesus (a.s) will pray behind him, as narrated in the reliable books of hadith, and will certify the veracity of his claim. The third of the three is the accursed Dajja-l, who is alive and existent. As for the rational argument for their existence, it is as follows: Either their existence is within the bounds of Divine power or it is not.

It is impossible to be outside the bounds of Divine power, because the Essence Who initiated the creation from nothing and then perishes it and then brings it back to existence after destruction, must have the power to keep it in existence. Then it is either that this continuous existence is the subject of Divine Will or the subject of the Ummah's choice. It cannot be the subject of the Ummah's choice, because if it were so, then it should be possible for anyone of us to choose such lengthy life for himself and his progeny. This is not within our power and therefore, must be the subject of God's power.

On the same token, the existence of these three entities is either for a reason or not for a reason. If it is without any reason, it would be an act devoid of wisdom, which cannot be the work of Allah. Therefore, it must be for a reason indicated by the Divine Wisdom. We will mention the reason of the existence of each one of the three. The reason Jesus is still

alive is the verse, There is not one of the followers of the Book but will verily believe in him before his death. They have not all believed in him until this day, and this must happen until the End Days. The accursed Dajja-l has not done anything since the Messenger of Allah (a.s) told us, “The One Eyed Dajja-l will come to you. A mountain of bread is going to be with him, which will travel with him.” And the other signs of his. Therefore, this must occur in the End Days.

Imam Mahdi exists because since the beginning of his Occultation until this day of ours, he has not filled the earth with justice and equity, as predicted in the narrations, therefore, this must happen in the End Days. These reasons have all combined to fulfill the declared destiny. Therefore, the reason of the existence of the three—Jesus, the Mahdi, and Dajjal—is for the clear mission lying ahead. They are two virtuous men, a Prophet and an Imam, and an enemy of Allah, the Dajja-l. We narrated the traditions from the Sahi-h books of Hadi-th about the existence of Jesus (a.s) and the Dajja-l, so what does make the existence of al-Mahdi (a.s) impossible? Whereas his existence is in the bounds of God’s power and he is the sign of the Prophet (a.s).

Therefore, he comes first to exist than the other two, because if the Mahdi (a.s) exists, he is the Imam of the Age, who will fill the earth with justice and equity; therefore, his existence is prudent and a lutf[1] for the people. Dajjal on the other hand, if he lives, he will create mischief in the world, as he will claim godhood and will assault the Ummah. However, his existence is a test from God so the obedient servants are purged out from the disobedient ones and the decent from the vice. The reason that Jesus is living is that the followers of the Evangel and the Torah believe in him and that he will verify the Prophethood of the Seal of the Prophets, Muhammad (saw) and will explain the message of the Imam to the believers and certify his claims, by praying behind him and helping him and calling the people to the Muhammadan religion. Therefore, the existence of the two is secondary to the existence of the Imam. So how can the two who are secondary exist while the one who is prior to the two does not? If that is possible then an effect should also be able to exist without its cause, which is rationally impossible.

We said that the existence of the Mahdi (a.s) is the reason for the existence of the two because the existence of Jesus (a.s) lonely by himself and not in his capacity as an aide to the religion of Islam and as a witness of the truth of Imam is impossible, because if it were possible, he would be independent in his governance and his call, and this will invalidate the call of Islam.

[1] Lutf in the parlance of theologians means anything that facilitates the obedience of the people with respect to their religious duties and without which such duties are impossible to be fulfilled. There are two elements that are central here: One is that it does not include the basic capability and power and the means to perform an act of obedience. For instance,

money and means of transportation with respect to going to Hajj are not lutf.

The second element is that though lutf facilitates and makes acts of obedience easy and possible; it must not reach to the level of compulsion and lack of choice and free-will on behalf of the individuals. Thus, if Allah ordains the nature of men in such a way that they would perform their prayers without making any conscious decision in this regard, it will not be considered lutf, as this would mean that praying will no longer be a religious duty. Having said this, Shi-‘a theologians have maintained that lutf is necessary for Allah to confer. That is because if He ordains religious duties upon individuals and the society, as He has, and then He knows that these duties are impossible to be fulfilled and that the desired outcome of these laws and requirements cannot be achieved but through affording a certain act of lutf, common sense indicates that if He does not afford that specific lutf, His ordainment of the duties have been vain and pointless in the first place. Exalted He is from a position as such.

The Prophet of Islam said, “There is no prophet after me. Permissible is what Allah has rendered permissible on my tongue until the Day of Judgment and forbidden is what Allah has made forbidden on my tongue until the Day of Judgment.” Therefore, Jesus must be an aide and a supporter for him. Likewise is the case of the Dajja-l. He cannot exist in the End Days if there is no Imam for the Ummah to whom they shall refer, because if it were so, Islam will be subjugated forever and its call will be false. Therefore, the existence of the Imam is principal and prior to the existence of the Dajja-l. The rejection that the Imam remains in the cellar (serda-b) without anyone serving him water and food can be answered in two ways. One is that Jesus (a.s) is in the heavens without anyone serving him food and drinks and he is a man like the Mahdi (a.tfs). If he can stay like that in the heavens, likewise the Mahdi (atf.s) can in the cellar. Then al-Sheikh Abu ‘Abdillah Muhammad Ibn Yusuf Ibn Muhammad al-Sha-fi‘i- narrates some traditions.

39- Kashaf al-Ghumma: Muhammad Ibn Talha says, Of the sahi-h traditions about the Mahdi narrated from the Messenger is the narration recorded by Abu Da-wu-d and al-Tirmidhi from Abu Sa‘i-d al-Khidri, saying, I heard the Messenger of Allah (saw) say, “The Mahdi is from me. He has a broad forehead, a high nose that has a slight curve, and will fill the earth with equity and justice just as it will be replete with oppression and tyranny. He will rule for seven years.” Of such traditions is the narration of Abu Da-wu-d from Ameerul Momineen (as)saying, Said the Messenger of Allah (saw), “Even if not but a single day remains from the world, Allah will send a man from my Household, who will fill the earth with justice just as it will be full of injustice.”

Of such traditions is the narration of Abu Da-wu-d from Umm Salama, the wife of RasoolAllah (saw), saying, I heard the Messenger of Allah (saw) say, “The Mahdi is from my Household from the progeny of Fatimah (sa).”

Of such traditions is the narration of al-Baghawi and al-Bukha-ri and Muslim from Abu Huraira (la) , who said, Said the Messenger of Allah (saw), “How would you be like when the son of Mary comes down and your Imam is from yourselves?” Of such traditions is the narration of Abu Da-wu-d and al-Tirmidhi from ‘Abdullah Ibn Mas‘u-d saying, Said the Messenger of Allah (saw), Even if not but one day remains from the world, Allah will prolong that day until He sends a man from me, or from my household; his name will be like my name and his father’s name like my father’s; he will fill the earth with equity and justice just as it has will have been filled with injustice and oppression.”

In another narration, the Messenger of Allah (saw) has said, “A man comes from my Household, his name is like my name.” These traditions are from Abu Da-wu-d and al-Tarmidhi.

Of such traditions is the narration of Abu Isha-q Ahmad Ibn Muhammad al-Tha‘labi from Anas Ibn Ma-lik, saying, Said the Messenger of Allah (saw), “We, the Children of ‘Abd al-Mutallib are the Masters of the Paradise, I, Hamzah, Ja‘far, ‘Ali (as), Hasan (as) , Husain (as) , and the Mahdi (Atfs).” The author says, al-Seyed Ibn Ta-wu-s has narrated in the book al-Tara-‘if the same narrations on the authority of the Mana-qib of Ibn al-Magha-zili mentioned in the ninth chapter.

Ibn Talha says, If it should be said, one of these attributes do not correspond to the Imam of the Age, as his father’s name is not the same as the Prophet’s father’s name. Then he answers this after laying out two premises: One, it is prevalent in the Arabic language to use the word father with respect to great grandfather, as in the verse, The path of your father Abraham, and the verse, I followed the religion of my fathers Abraham.... In the tradition of the Me‘ra-j, Gabriel says, “This is your father Abraham.” Second, al-ism or name many a time is used to refer to patronym. For instance, al-Bukha-ri and Muslim have narrated that the Messenger of Allah, bliss be for him and his kin, named ‘Ali Abu Tura-b and that he was not fond of another name more than Abu Tura-b, using ism to refer to kunya or patronym. The poet al-Mutanabbi says, It is the grandeur of your position to be ‘named’ Mu’naba Whoever ‘gives you a patronym,’ he has given you a name amongst the Arabs Then he says, Since the Hujja is from the offspring of Abu ‘Abdillah al-Husain (a.s), the Prophet referred to the patronym as ism or name, alluding succinctly to the fact that he will be from the progeny of Husain (a.s).

‘Allamah Majlisi says, These narrations narrated by this author here from al-Bukha-ri and Muslim Firdaws al-Dailami correspond to the manuscripts of these books which are in our possession. There is also in my possession an old manuscript of Sharh al-Sunnah of al-Husain Ibn Mas‘u-d al-Baghawi, from which I will narrate the traditions about the Mahdi (a.s):

On the authority of Abu al-Tufail from Ameerul Momineen ‘Ali (a.s) that the Messenger of

Allah (saw) said, "Even if not more than a day remains from the age of the world, Allah will send a man from my Ahl al-Bait, who will fill the earth with justice just as it will be replete with corruption."

On the authority of Abu Sa'i-d al-Khidri: The Messenger of Allah (saw) mentioned the trials befalling this Ummah so much so that a man will not find a refute to seek protection from the tyranny and then Allah will send a man from Household, who will fill the earth with equity and justice, as it shall be beset by injustice and oppression. The dwellers of the heavens and the earth will be happy from him. The heaven will not leave any of its blessings but descend it generously, the earth will not leave any of its plants but to bring it forth, so much so that the living ones will wish the dead. He will live in that for seven or eight or nine years.

On the authority of Umm Salama, saying, I heard the Messenger of Allah (saw) say, "The Mahdi is from my Household from the progeny of Fa-timah. He will narrate, and act amidst the people according to, the conduct of their Prophet. He will remain seven years and then he will die and Muslims will pray over him." On the authority of Abu Sa'i-d al-Khidri, saying, Said the Messenger of Allah (a.s) with respect to the event of the Mahdi, "Then a man will come and say, 'O' Mahdi, give me, give me.' He will throw to him all that man can carry." Abu Sa'i-d says, Said the Messenger of Allah (saw),"A Caliph will come in the End Times, who will distribute unaccountable wealth."

'Allama Majlisi says, Ibn al-Athi-r has narrated on the authority of a number of a number of companions ten traditions about the Mahdi (a.s), his name, his personality, and that Jesus (a.s) will pray behind him, which we left out fearing prolixity. For a man of reason, what we have chronicled is sufficient to prove the point.

40- Al-Tara-'if: Al-Tha'labi has mentioned in the Interpretation of Ha- Mim 'Ayn Si-n Qa-f that Si-n refers to sana-' or the lofty of position of the Mahdi (a.s) and Qa-f refers to the quwa or power of Jesus when he comes down and kills the Christians and destroys Churches. He also narrates that the Prophet (saw) said in reference to the story of the People of the Cave that the Mahdi (a.s) will greet them and Allah, the Exalted, will bring them back to life for him and then they will go back to their resting places and will not rise until the Day of Judgment.

41- Tara-'if: Ibn 'Abba-s narrates from the Prophet (saw), "Al-Mahdi is the peacock of the people of the Paradise."

42- Kifa-ya al-Athar: Muhammad Ibn al-Hanafiyya narrates on the authority of Ameerul Momineen (a.s) from the Prophet (saw), "O' 'Ali (as), you belong to me and I belong to you. You are my brother and my support. When I die, loathing hidden in the breasts of the people will manifest at you. There will be a dumb dark mischief after me in which every secret and close relation will be dropped. That will happen when the Shi-'a will lose the

Fifth from the sons of the Seventh. The dwellers of the heavens and the earth will grieve his departure. How abundant will be the believing men and women who will be sorry, grieved, and confused for missing him. ” Then he lowered his head in contemplation for a moment and then raised his head and said, “My father and mother be the ransom of my namesake, my look-alike, and the look-alike of Musa- Ibn ‘Imra-n. There are garments of light over him, which shine with glitters of sanctity. As if I see them in their utmost despair when they are called with a cry that is heard from faraway as it is heard from the near. This will be a call of benevolence for the believers and a cry of chastisement for the hypocrites.” I asked, “What is that call?” He said, “Three calls in Rajab. The first will be, Behold, the curse of Allah be on the oppressors. The Second will be, The Near Event draws nigh. The Third will be that they will see an obvious body with the sun, calling, ‘Behold, Allah has sent’ so-and-so, recounting his lineage until ‘Ali, peace be with him. This will entail the destruction of the oppressors. Then relief will come and Allah will heal the breasts of the believers and He will take away the rage of their hearts.” I asked, “O’ Messenger of Allah, how many Imams are there going to be after me?” He said, “Nine after Husain (as). Their ninth is their Qa-'im.”

The Narrations of Ameerul Momineen (as) in this Regard

1- Ikma-I al-Di-n: ‘Abd al-Adhi-m al-Hasani narrates from Abu Ja‘far II (Imam Muhammad Ibn ‘Ali al-Jawa-d) (a.s) who narrates through his forefathers from Ameerul Momineen (a.s), “Our Qa-'im will have an occultation the duration of which is long. As if I see the Shi-‘a, wandering about like the cattle that are searching for pasture and are not finding it. Behold, whoever from them stays firm on his religion and will not become stone-hearted because of the length of the occultation of his Imam, he will be with me in my rank on the Day of Judgment.” Then he said, “When he rises, our Qa-'im will not have commitment of allegiance to anyone on his shoulders. For this reason, his appearance in this world will be concealed and his person will be hidden.”

2- Ikma-I al-Di-n: Husain Ibn Kha-lid narrates from Imam Reza- (a.s), who narrates on the authority of his holy forefathers from Ameerul Momineen (a.s), that he said to Husain (a.s), “The ninth from your sons, O’ Husain (as), is the Establisher of the Truth (al-Qa-'im bil-Haqq), the Mahzer (manifestation) of the Religion, and the Deliverer of Justice.”

Husain (a.s) says, “I said, O’ Ameerul Momineen (a.s), is that to happen?”

He said, “Verily so, by the One Who sent Muhammad (saw) with Prophethood and chose him over all of creation! It will happen, however, after an occultation and a bewilderment in which no one remains on his religion but the sincere ones who are touched by the spirit of certainty, people Allah has taken their covenant for our guardianship and has inscribed faith

in their hearts and has endorsed them with a spirit from Himself.”

3- Ikma-I al-Di-n: ‘Abdullah Ibn Abi ‘Afi-f, the poet, says, I heard Ameerul Momineen (a.s) ‘Ali Ibn Abi Ta-lib (a.s) say, “It is as if I see, O’ congregation of Shi-‘a, you will be wandering like camel herds searching for a pasture, yet you will not find him.”

Ikma-I al-Di-n narrates this tradition again through another chain of narration.

4- Al-Muqtadhib: Abu Juhaifa and al-Ha-rith al-Hamda-ni and al-Ha-rith Ibn Sharb say that they were all with Ameerul Momineen (a.s). It was customary that when his son Hasan (as) would come, he would say, “Blessed be you, O’ son of the Messenger of Allah.” And when his son Husain (as) would come, he would say, “My father be the ransom of you, O’ father of the son of the best of bondmaids.” He was asked, “O’ Ameerul Momineen (a.s), why do you address Hasan (as) this way and Husain (as) that way? And who is the son of the best of bondmaids?” He said, “He is the lost one, the fugitive, the abandoned one, M. U. H. A. M. M. A. D. Ibn al-Hasan (as) Ibn ‘Ali (as) Ibn Muhammad (as) Ibn ‘Ali (as) Ibn Musa (as)- Ibn Ja’far (as) Ibn Muhammad (as) Ibn ‘Ali (as) Ibn al-Husain (as),” putting his hand on Husain (as)’s head.

5- Al-Ghaiba of Sheikh Tusi: ‘Iba-ya al-Asadi says, I heard Ameerul Momineen (a.s) say, “How would you be like when you are left without an Imam of guidance or a visible standard, when some of you are turning away one from the other with disdain!”

6- Al-Irsha-d: Mas’ada Ibn Sadaqa says, I heard Abu ‘Abdillah Ja’far Ibn Muhammad (a.s) say, Ameerul Momineen (a.s) addressed people in Kufa. He praised and extolled Allah and then said, “I am Syedul Sayb. In me is a mark from Ayyu-b and Allah will gather for me my household as He brought together the scattered house of Yaqoub. That will happen when the ages pass and you say, He is lost or perished. Behold, before it happens, seek understanding through fortitude and return to Allah from sins, as you have already thrown your sanctity away, extinguished your torches, and have pinned your guidance in people who do not have, neither for themselves nor for you, any hearing nor any vision.

By Allah, weak are the invoker and the invoked. “If you do not entrust your fate on one another, and do not abandon one another in the cause of helping the right amongst you, and do not faint from weakening the falsity, those who will be unlike you will not become bold against you and those who will overpower you will not become strong. “Due to your breach of obedience and desisting it from those who deserve to be obeyed amongst you, you will wander astray like the Israelites who wandered astray at the time of Musa. Truthfully do I say, for forsaking and oppressing my progeny, your wandering will be increased double folds to the wandering of the Israelites.

If you feed and drink and saturate from the lineage that is accursed in the Qur’a-n, verily you will have gathered on the cry of misguidance, received falsity running headlong

towards it, have betrayed the caller of Truth, have ill-treated the best from the warriors of Badr, and have tended for the worst from the sons of Abu Sufya-n's father. Behold, if what is in their hand goes away, purity for the reward and removal of the veil will be nearer. The promise will be near and the Star will appear to you from the east and your moon will shine over your like in a full moon in a full night. When that appears, return to repentance and forsake grief and sorrow and know that if you obey the riser from the east, he will walk you on the path of the Messenger of Allah (saw) so you would avert deafness and find cure from dumbness and stay away from the labors of wandering and searching and throw away the loads of burdens from your necks. Allah does not chase away anyone except the one who rejects mercy and divorces chastity. Those who do wrong will know what to what return they shall be turned to.

7- Al-Ghaiba of al-Ne'ma-ni-: Abu 'Abdillah Ja'far Ibn Muhammad (a.s) narrates through his forefathers, saying, "Euphrates swelled at the time of Ameerul Momineen (a.s)). At this time, he and his two sons, al-Hasan (as) and al-Husain (a.s) rode their courses and passed by the tribe of Thaqi-f. They said, 'Ali (as) is coming. He will make the water recede.' Ameerul Momineen (a.s) said, 'By Allah, I and these two sons of mine will be killed and Allah will send a man from my progeny in the End Times, who will avenge our blood. He will go into hiding from them in order to be away from the people of misguidance, so the ignorant would say, Allah does not have any need to the Household of Muhammad (saw).'"

8- Al-Ghaiba of al-Ne'ma-ni-: Al-Mufadhhal Ibn 'Omar says, Said Abu 'Abdillah (a.s), "One tradition, which you comprehend well, is better than ten you narrate. Verily, every truth has a reality ." Then he said, "We, by Allah, do not consider a man from our Shi-'a to be a faqi-h unless when he is addressed through observations and references, he understands them. Ameerul Momineen (a.s) said on the pulpit of Kufa, 'Dark blind gloomy mischief are ahead of you.

None will be rescued from it but the nauma.' He was asked, 'What is nauma O' Ameerul Momineen (a.s)?' He said, 'He is the one who does not know the people and people do not know him. Behold, the earth does not remain without a Hujja of Allah; however, Allah will blind His creation from him due to their oppression, injustice, and their excesses on themselves. If the earth would remain one hour without a Hujja of Allah, the earth will be injected along with its dwellers. However, the Hujja will know the people and the people will not know him, as Yusuf knew the people, while they knew him not.' Then he recited this verse, Alas for the servants! Not there comes to them a prophet, but they mock at him."

9- Nahj al-Bala-gha: Ameerul Momineen (a.s) says in a tradition, "When it will be like that, the Master of the Religion will journey along with the trail of his followers. They will gather around him like the clouds of autumn."

10- Nahj al-Bala-gha: Ameerul Momineen (a.s) says in one of his sermons, “He has appareled himself with the garment of sapience, and has seized it with all of its protocols by proclivity towards it and cognition of it and dedication to it. For him, wisdom is his lost commodity which he seeks, and it is his wish for which he yearns. He will go faraway at a time when Islam disappears like a feeble camel leaves while beating the end of its tail and dragging its neck on the earth. He is the heir of the heirs of His Hujja and a successor from the successors of His prophets.”

11- Al-Ghaiba of al-Ne‘ma-ni: ‘Isa- Ibn ‘Abdillah al-‘Alawi narrates from his father, who narrates from his grandfather, who narrates from ‘Ali Ibn Abi Ta-lib (a.s), “Awaited Imam (Atfs) is from my offspring. He is the one about whom it will be said, he has died, perished, no rather, has retreated to some valley.”

12- Al-Ghaiba of al-Ne‘ma-ni: ‘Akrama Ibn Sa’sa narrates from his father that Ameerul Momineen (a.s) used to say, “The Shi-‘a will continuously be the like of goats that one does not know which one of them should he put his hand on. They will neither have any dignity to be dignified with nor a source of support to refer to.”

13- Al-Ghaiba of al-Ne‘ma-ni: Ibn Abi ‘Aqib says, I heard Ameerul Momineen (a.s) say, “As if I see you wandering about like camel herds seeking pastures and not finding it, congregation of the Shi-‘a.”

14- Al-Ghaiba of al-Ne‘ma-ni: Sulayman Ibn Hila-l says, Ja’far (as) Ibn Muhammad (as) narrated to us from his father, who narrated from his grandfather, who narrated from Husain (as) Ibn ‘Ali (a.s) saying, A man came to Ameerul Momineen (a.s) and said, “O’ Ameerul Momineen (a.s) inform us about your Mahdi.” Ameerul Momineen (a.s) said, “When generations come and perish, and believers become few, and the followers of righteousness and supporters of the religion go, then he shall be.”

He said, “O’ Ameerul Momineen (a.s), peace be unto you, whose son is he going to be?” Ameerul Momineen (a.s)said, “From the Children of Ha-shim, from the summit of the Arab mountain. He is an ocean who will water a world of oases and will not run short, a man abused when he comes to his folks, and an abode of purity when all will degenerate. He will not fear when deaths charge, and will not turn away recede when the faithful surround him, and will not hesitate when warriors struggle.

He will be prepared, far-reaching, a victorious lion, a reaper, an injurer, a warrior, a sword from the swords of Allah, generous, and adventurous. His head will be high in dignity, his nobility firmly rooted in the most distinguished character. No discouraging leader—who will be moving towards mischief, who if speaks, is the worst speaker and if remains silent, possesses evil—should mislead you from following him.” Then he talked about the Mahdi and said, “He is the best refuge, the most knowledgeable, and the kindest of you all. O’

Allah, make the pledge of allegiance to him the occasion of exit from affliction, and unite the dispersion of the Ummah through him. When it is permissible for you, do it, but do not turn away from him if you find your way to him. Ah,” said Ameerul Momineen (a.s), pointing with his hand to his chest, expressing his anxiety to see to see the Mahdi.”

15- Al-Tara’if: Abi Isha-q says, Ameerul Momineen (a.s) said as he was looking at his son Husain (as), “This son of mine is your master, as the Messenger of Allah (saw) has named him so. A man will rise from his progeny with the name of your Prophet (Saw), similar to him in his character, and not so similar to him in his looks. He will fill the earth with equity.”

16- Nahj al-Bala-gha: Ameerul Momineen (a.s) said, “They went right and left, following the pathways of error and leaving the traditions of guidance. Do not haste to what is going to happen and is expected. Do not consider slow what is coming to you tomorrow. How many are a haster about something that should it reach him, he would wish it had not! How near is today to the beginnings of tomorrow! O’ People, this is the time of the coming of every promise and the nearing of the figure whom you do not know.

Behold, the one from us who will be then, he will stride in these hard times with a luminous light and will be following the examples of the virtuous to free a captive and emancipate a slave and disperse a misguided nation and unite the followers of righteousness, while he is in hiding from the people, tracers not seeing his footprints, even if they search. A nation will be whetted like an ironsmith whets an arrowhead—their eyes bright with revelation, their ears saturated with exegesis, and chalices of wisdom are presented to them day and night.”

17- Al-Ama-li of Sheikh Tusi: ‘A-sim Ibn Dhamara narrates from Ameerul Momineen (a.s) that he said, “The earth will become full of oppression and injustice, so much so that no one will be able to utter Allah’s name but secretly. Then Allah will bring a righteous people, who will fill it with equity and justice, as it will be full of oppression and injustice.”

18- Ikma-l al-Di-n: Asbagh Ibn Naba-ta says, I came to Ameerul Momineen (a.s) ‘Ali Ibn Abi Ta-lib (a.s) and found him thoughtful. He was making lines on the ground. I said, “O’Ameerul Momineen (a.s), why do I see you thoughtful and you are making lines on the earth? Is it out of desire for the earth?” He said, “No, by Allah, I have never had desired in it, nor for what is in the world even for one day. I was thinking about the son who will be born from my lineage—the eleventh from my sons. He is the Mahdi and he will fill the earth with equality as it will be full of oppression and tyranny. There will be a confusion and occultation related to him in which nations will go astray and nations will be guided.” I said, “O’ Ameerul Momineen (a.s) is this to happen?” “Yes,” he said, “as he will be created. They are the best of this Ummah in the company of the righteous of this Household.” I said, “What will happen after that?” He said, “Allah will do what He desires, for He has wills and purposes and the means.”

Al-Ghaiba of Sheikh Tusi: An identical tradition through another chain of narration.

Al-Ghaiba of al-Ne'ma-ni-: An identical tradition through another chain of narration.

19- Ikma-I al-Di-n: Ibn Naba-ta says that Ameerul Momineen (a.s) mentioned the Qa-'im (a.s) and said, "He will go into hiding, so the ignorant will say that Allah does not have any need to the House of Muhammad (saw)."

20- Ikma-I al-Di-n: Yazid al-Dhakhim says, I heard Ameerul Momineen (a.s) say, "As if I see you are wandering like the cattle that are searching for the pasture and not are finding it."

21- Ikma-I al-Di-n: Asbagh Ibn Naba-ta says, I heard Ameerul Momineen (a.s) say, "the Awaited Imam (Atfs) is al Tareed, al Waheed, al Ghareeb, al Muwatir."

22- Al-Ghaiba of Sheikh Tusi: Abu Wa'il says, Ameerul Momineen (a.s) looked at his son Husain (a.s) and said, "This son of mine is a master as the Messenger of Allah named him a master. Allah will bring forth from his lineage a man with the name of your Prophet (saw)—who will be similar to him in his character as well as his looks—in a time of oblivion of the people and death of righteousness and manifestation of injustice. By Allah, if he should not rise, his neck will be struck. The dwellers and inhabitants of the heavens will rejoice his rise. He will fill the earth with equity as it will be replete with injustice and oppression."

23- Nahj al-Bala-gha: In one of his sermons, Ameerul Momineen (a.s))says, "Then you remain after him (meaning himself, peace be unto him) for so long as Allah wills until Allah raises for you someone who will unite you and pull you together from your dispersion..." as it was mentioned in Kita-b al-Fitan (the Book of Trials from Biha-r al-Anwa-r).

Ibn Maitham says that one of his sermons contains a segment that is a sort of explanation for this promise, where tAmeerul Momineen (a.s) says, "Be certain that what faces our Qa-'im is on the virtue of your jahiliyat (ignorant) order. Because the entire Ummah on that day will bejahils (ignorant), except the ones who are shown Divine mercy. Do not haste so fear hastes to you. Beware that gentleness is fortune and equanimity is leisure and endurance. The Imam knows better what is right and what is wrong. He will tear out the evil judges from you, cut away your dangers, and dismiss your unjust rulers, and will clean the earth from the dishonest.

He will act with equity and will establish amongst you a fair scale of justice. Your living ones will wish they could return shortly once more and live again. This is to happen. For the sake of Allah, you are in your dreams! Safeguard your tongues and be after your livelihood, for depravity will come to you. And if you wait, you will be rewarded and you will find out with certainty that he is the avenger of your victimization and the retriever of your rights. I take a true oath by Allah that Allah is verily with the people who are pious and who do favors.

24- Al-Ka-fi: Mas'ada Ibn Sadaqa narrates from Abu 'Abdillah (a.s) saying that Ameerul Momineen (a.s) delivered a sermon. He praised and extolled Allah and beseeched blessings for the Prophet (saw) and his Ahlul Bayt (as) and then said, "Allah, the Holy and the High, has not broken the tyrants of the ages but after giving a respite and leisure. He has not healed the breakage of a bone of a nation but after severity and trial. O' people, there are lessons in the destructions that are awaiting you and the affairs you have left behind.

However, not everyone who has a heart is sagacious, nor everyone who has an ear listens, nor everyone who has eyes observes. Servants of Allah, have a good look at what matters to you and then look at the scenes of the people whom Allah gave command through His knowledge and they followed the conduct of the House of the Pharaoh and enjoyed gardens and springs, and crops and splendid positions. Then look at what finality did Allah lead them to after a period of deferment and gaiety, and command and forbiddance. Whoever upholds patience, he will end up in the Paradise, by Allah, forever and ever, and Allah holds the destiny of things. How odd! How do I wonder from the errors of these sects with the disparity of their proofs in their religion! Neither they follow the footprints of a prophet, nor do they defer to the actions of a successor.

Neither they believe in an unseen, nor do they forgive a fault. Virtue for them is what they themselves consider virtuous and vice is what they themselves consider vice. Every man of them is his own imam, following himself without strong proofs and undeniable reasons. They continue dwelling with injustice and ever increase in errors, never reaching proximity and ever increasing their distance from Allah, the Exalted. Their affinity with one another and their endorsement of one another, all of that is on the virtue of their fear from what the Apostle has bequeathed and to flee from the message of the Creator of the heavens and the earth, which the Apostle has brought to them. They are people of contrition, cavities of doubts, and dwellers of illusion and misguidance and doubts.

A person who is left by Allah, abandoned to himself and his own opinion, he is only seen secure by someone who does not know him and is not suspected by someone who does not recognize him. How similar are these people to the cattle whose shepherd has disappeared from them! Alas from the deeds of our Shi-'a after their today's close love! How they will disgrace one another after me and will kill each other dispersedly tomorrow—while they are removed from the principal and are holding on to the inferior hopes of an opening. Each party of them will hold a certain branch and will lean to whichever direction the branch will lean to. However, Allah, glory to His name, will gather them for the worst day of the Umayyads, as autumn collects clouds. Allah will then bring them together on love and then will gather them in masses like masses of clouds. Then He will open gateways for them.

They will spring out from their ambushes like the flood of the two gardens [of Saba-']—the flood of the mighty dam of Iram, when a rat punched a hole in it and neither highlands withstood against it, nor did strong mountains repulse its flow. Allah will then scatter them in the valleys and will thread them as springs on earth. He will take the rights of one nation through them from another. He will settle a nation through them in the place of another nation to chase away the Umayyads and that they may not continue to usurp what they have usurped. Allah will destroy through them pillars and will destruct through them the mighty structures of Iram and will inhabit with them the midlands of al-Zaytu-n. “I take a solemn oath by the Soul Who split the seed and created the nations, this will happen. As if I hear the neighing of their horses. By Allah, all the treasures in their hands after their rise and might in the lands will dissolve as fat melts on fire.

Whoever of them dies, will die jahil (ignorant) and to Allah, the Exalted, will be eventually taken whoever of them remains. And Allah, the Exalted, will forgive anyone who repents. Perchance, Allah will bring together my Shi-‘a after dispersion for their worst day. The choice is for none; rather, Allah makes the choice and determines all destinies. “O’ People, claimants of Imamate who do not deserve it are many. If you do not abandon the bitter truth and do not faint from disparaging the wrong, those who are not like you will not be bold against you and those who are showing strength over you will not become strong over you in order to end and sideline obedience to God. However, you went astray as did the Children of Israel in the time of Moses (a.s). By my life, your confusion and misguidance will increase after me thousands of times as compared to that of the Children of Israel.

By my life, if after me you outlive the rule of the Umayyads, you will then be subjected to the rule of the caller to misguidance and you will revive the wrong and will leave the right behind your backs. You will sever your relation with the near relations, the warriors of Badr, and will look up to the aliens from the progeny of the fighters against the Messenger of Allah (saw). By my life, if they lose their scepter, the purging for the sake of requitals will come near. The promise will be near and the period will be ending. The bright comet will appear to you from the direction of the east and that bright moon will shine to you. When that happens, turn to repentance and beware that if you follow the Star from the East, he will thread you on the path of the Messenger (saw). He will heal your blind, dumb, and deaf. He will save you the toils of search and misguidance. The great burdens will be removed from your necks. Allah does not cast away anyone but the one who defies and oppresses and goes astray and takes what does not belong to him. And soon will know those who acted unjustly, which final end they will turn to.”

25- Nahj al-Bala-gha: A sermon of Ameerul Momineen (a.s) in which he alludes to Mighty Happenings: “He will direct desires to guidance, when people have turned to avarice. He will direct views to the Qur’a-n, when they have directed the Qur’a-n to their views.” He says, “So much so until wars are waged at you, which grin at you with their fangs while their breasts are filled with a milk that tastes sweet but leads to bitter ends. Beware tomorrow,

and tomorrow shall come with what you do not know.

The ruler will call unjust rulers to account for their evil acts. The earth will bring out the treasures of its heart to him and submit him their keys. He will show you how is equity of character. He will revive the dead teachings of the Book and Sunnah.” Ibn Abi al-Hadi-d narrates from his teacher Abu ‘Othma-n that he said, Abu ‘Obaidah has narrated a longer version of this tradition on the authority of Ja‘far Ibn Muhammad (a.s) through his forefathers, “Behold the righteous men from my Household and the pure men of my family are the forbearing of all people in their youths and the most knowledgeable of all people in their old age.

We, the Ahl al-Bait, know through the Divine knowledge, judge through the Divine commands, and the words of the Truthful we follow. If you follow our words, you will be guided through our light, and if you do not do that, Allah will destroy you on our hands. With us is the standard of truthfulness. Whoever follows it will find salvation and whoever falls behind from it will be destroyed. Behold, through us the faults of the believers are undone and through us the dress of dishonor is removed from your necks. Through is the initiation and through us, not you, is the finality.” Ibn Abi al-Hadi-d says, “Through us, not you, is the finality” is a reference to the Mahdi who will rise in the End Times. The majority of the writers of traditions believe that he is from the progeny of Fa-timah (a.s).

Ameerul Momineen (a.s) mentioned the Mahdi and said, “He is from the progeny of al-Husain (a.s).” He mentioned his facial features and said, “He is a man of broad forehead, high nose, thick abdomen, bulky legs, and his front teeth are apart from one another. There is a mark on his right leg.” ‘Abdullah has also mentioned this Hadi-th in Ghari-b al-Hadi-th.

‘Allamah Majlisi says, The following poem is from the book of poetry that is attributed to Ameerul Momineen (a.s),

My son, when the Turks make turmoil, then expect The governance of the Mahdi, who will rise and establish justice
The kings of the earth will be humbled to the children of Ha-shim
And they will pledge allegiance to them A child from the children without insight
Neither he has a high aim nor does he have wisdom
Then will rise your Qa-'im of Truth He will bring you the Truth and act on the Truth
The namesake of the Prophet, my soul be his ransom
My sons, do not abandon him and haste to him

Narrations from Imam Hasan (as) and Imam Husain (as)

1- Ikma-I al-Di-n: Abu Sa'i-d 'Uqaisa-' says, When Hasan (as) Ibn 'Ali (a.s) made peace with Mu'a-wiya (la)Ibn Abi Sufya-n, people went to him and some of them criticized him for his pledge of allegiance. The Imam said, "Woe unto you! You do not know what I did. By Allah, what I have done is better for my Shi-'a than all the riches upon which the sun has risen and sat. Don't you know that I am your Imam, whose obedience is obligatory upon you, and one of the two masters of the youths of the paradise on the virtue of explicit saying of the Messenger of Allah (saw)?" They said, "Indeed so." He said, "Don't you know that when al-Khidhr tore the boat and killed the boy and erected the wall, that was very harsh for Musa-Ibn 'Imra-n (a.s), since its wisdom was hidden to him, which was wisdom and propriety before Allah?"

Don't you know there is no one of us except a pledge of allegiance to the tyrant of his time falls on his neck except the Qa-'im behind whom Ru-h-Allah Jesus the son of Mary will pray? For Allah, the Exalted, will hide his birth and conceal his person, so there will not be any commitment of allegiance on his neck for anyone when he rises. He is the ninth from the children of my brother Husain, the son of the Mistress of bondmaids. Allah will prolong his life in his occultation. Then he will bring him forth through His power in the figure of a youth of less than forty years, so it may be known that Allah is All-Powerful over everything."

2- Ikma-I al-Di-n: 'Abd al-Rahma-n Ibn al-Hajja-j narrates from Ja'far (as) Ibn Muhammad (as), who narrates from his father, Muhammad (as) Ibn 'Ali (as), who narrates from his father, 'Ali (as) Ibn al-Husain (as), saying, Said al-Husain Ibn 'Ali, blessings of Allah be unto them, "In the ninth son of mine there is a tradition from Joseph and a tradition from Moses the son of 'Imra-n. He is the Qa-'im of us Ahl al-Bait. Allah, the High, will restitute his affair in a single night."

3- Ikma-I al-Di-n: 'Abdullah Ibn Shari-k narrates on the authority of a man from the tribe of Hamda-n, saying, I heard al-Husain Ibn 'Ali, Allah's blessings be unto them both, say, "The Qa-'im of this Ummah is the ninth from my progeny. He is the man of the occultation. And he is the one whose inheritance is split up while he is alive."

4- Ikma-I al-Di-n: 'Abd al-Rahma-n Ibn Sulait says, Said al-Husain Ibn 'Ali, blessings of Allah be unto them both, "There are Twelve Guides from us; their first is Ameerul Momineen 'Ali (as) Ibn Abi Ta-lib (as) and their last is the ninth from my sons and he is the Imam, the Establisher of the Truth. Allah will revive the earth after its death. He will uplift the right religion through him over all religions, dislike may the polytheists. He will have an occultation in which nations will apostatize and many more will stay firm on the religion.

They will be maltreated and asked, When is this promise, if you are truthful?

Behold, the one who remains steadfast during his occultation despite maltreatments and falsifications, is in the position of a warrior with the sword in the way of Allah in the presence of the Messenger of Allah (saw).”

5- Ikma-l al-Di-n: ‘Abdullah Ibn ‘Omar says, I heard Husain (as) Ibn ‘Ali (a.s) say, “Even if there should not remain but a single day from the world, Allah, the Exalted, will prolong that day so much that a man from my progeny will rise. He will fill the earth with justice and equity as it will be replete with injustice and oppression. So I heard the Messenger of Allah (saw) say.”

6- Ikma-l al-Di-n: ‘Isa- al-Khashsha-b says, I said to Husain (as) Ibn ‘Ali (a.s), “Are you the Awaited Imam (Atfs)?” He said, “No, rather, the Awaited Imam (atfs) cannot be comprehended, the son of a non-avenged father, called by the patronym of his uncle. He will put his sword on his shoulder for eight months.”

7- Al-Ghaiba of Sheikh Tusi: ‘Abdullah Ibn Shari-k says in a narration, which we have abridged, that Husain (a.s) passed by a group of Children of Ha-shim, who were sitting in the Masjid of the Messenger (saw). He said, “Behold, by Allah, the world will not end until Allah sends a man from my seed, who will kill from you one thousand and with the thousand another thousand, and with the thousand another thousand.”

I asked, “May I be your ransom. They are the sons of so-and-so and do not reach this number.” The Imam said, “Look at you! At that time, a man will have from his lineage” so-and-so many men. “And the chief of our people will be from themselves.”

Narrations from 'Ali (as) Ibn al-Husain (as)

1- Ikma-l al-Di-n: Ibn Qais al-Thuma-li narrates from 'Ali Ibn al-Husain, "This verse, *Those who are akin are nearer to one another in the Book of Allah (8:75)*, has been revealed about us. And the verse, *And He made it a Word to continue in his progeny (43:28)*, has been revealed about us. Imamate is in the progeny of Husain (as) Ibn 'Ali (as) Ibn Abi Ta-lib (a.s) until the Day of Judgment. Our Qa-'im will have two occultations, one longer than the other. The first one will be six days and six months and six years. The second one, its period will last very long so much so that many of the believers of this creed will turn away from it. No one will stay firm on it but the one whose certainty is strong, whose cognition is correct and he does not find impediment in his heart from our judgment and submits to us Ahl al-Bait."

Explanation: "Six days" perhaps alludes to the different phases of his life in his occultation. For six days, no one but the extremely confidential individuals were aware of his birth. After six months, others were informed. After six years, as his father passed away, he became well known to many people.

2- Ikma-l al-Di-n: Sa'i-d Ibn Jubair narrates from 'Ali (as) Ibn al-Husain (a.s), "The zahoor of our Qa-'im will be hidden from the people, so they will say that he is not born yet. He will rise at the time of his rise without any pledge of allegiance to anyone on his shoulders."

3- Al-Maja-lis of al-Mufi-d: Abu Kha-lid al-Ka-buli says, 'Ali (as) Ibn al-Husain (a.s) said to me, "O' Abu Kha-lid, mischief shall come like strips of nightly shadow. No one will be saved but the one Allah has taken his covenant. They are the lights of guidance and the sources of knowledge. Allah will save them from every dark mischief. As if I see your Awaited Imam (atfs) has risen over your Najaf on the outskirts of the Kufas with three hundred and ten and some odd men. Gabriel is on his right hand and Michael is on his left hand. Isra-fi-l is in his fore. The standard of the Messenger of Allah (saw) is with him, which he has unfolded. He throws no nation down with it, but Allah, the Exalted, destroys them."

Narrations from Imam al-Ba-qir (as)

1- Ikma-I al-Di-n: Abu al-Ja-rud says, Abu Ja'far (a.s) said to me "O' Abu Ja-ru-d, when ages pass and people say the Qa'im has died or perished or gone to some valley, and the seeker says, When is this going to happen while his bones have decayed? At that time expect him. And when you hear from him, come to him even if you have to crawl on ice."

2- Ikma-I al-Di-n: Al-Thuma-li says, I heard Abu Ja'far (a.s) say, "The nearest of the people to Allah, the Exalted, and their most knowledgeable and their most compassionate to the populace is Muhammad and the Imams, salam of Allah be for them all. Enter where they enter and separate whoever they separate from. I mean Husain (as) and his progeny by that. Righteousness is in them and they are the successors and from them are the Imams. Wherever you see them, follow them. If a time comes one day that you do not see anyone of them, seek help from Allah and contemplate on the tradition you are on and follow it, and love whom you love, and disdain whom you disdain. How soon is the relief coming to you!"

3- Ikma-I al-Di-n: Ma'ru-f Ibn Khurbu-dh says, I said to Abu Ja'far (a.s), "Tell me about yourselves." He said, "We are the like of stars. When a star sets, another star of peace and security, harmony and tranquility, and leisure and openings rises. So until the Children of 'Abd al-Mutallib are equal and no distinction remains amongst them, Allah, the Exalted, will manifest your Patron. So praise Allah, the Exalted. And He will give him a choice between the easy and the difficult." I asked, "May I be your ransom, which will he choose?" He said, "He will choose the difficult over the easy."

4- Ikma-I al-Di-n: Umm Ha-ni al-Thaqafiyya says, I came in a morning to my master Muhammad Ibn 'Ali al-Ba-qir (a.s) and said to him, "My master, a verse from the Book of Allah, the Exalted, has struck my heart and has troubled me and taken away my nights' sleep." He said, "Ask O' Umm Ha-ni." I said, "The saying of Allah, the Exalted, No, I swear by the Star that runs its course and hides itself." He said, "Yes, the subject you asked me about, O' Umm Ha-ni, is someone who will be born in the End Times and he is the Mahdi and from this House. There will be a perplexity and occultation about him in which nations will go astray and nations will remain on guidance. Blessed be you if you see his time! Blessed be anyone who sees his time!"

5- Ikma-I al-Di-n: Abu Ayyu-b al-Makhzu-mi says, Abu Ja'far al-Ba-qir (a.s) mentioned the conduct of the Rightly Guided Caliphs and when he reached their last one he said, "The Twelfth is the one behind whom Jesus the son of Mary (a.s) will perform prayers. You must uphold his conduct and the Noble Qur'a-n."

6- Al-Ghaiba of al-Ne'ma-ni: Umm Ha-ni says, I asked Abu Ja'far (a.s), "What is the meaning of Allah's word, Nay, I swear by the Star?" He said, "O' Umm Ha-ni, an Imam who on the year two hundred and sixty hides himself until his whereabouts is not known to the people. Then he will appear like a blazing meteor in a dark night. If you should see that time, your heart will find solace."

7- Al-Ghaiba of al-Ne'ma-ni: Ma'ru-f Ibn Khurbu-dh says, Said Abu Ja'far (a.s), "Your stars are like the stars of the heavens. Whenever a star sets, another star rises. So when you point with your fingers and make gestures with your eyebrows, Allah will hide your stars from you. The Children of Ha-shim will be equal without any distinction amongst them from one another. Then your star will rise, so praise your Lord."

8- Al-Ghaiba of al-Ne'ma-ni: 'Abdullah Ibn 'Ata-' says, I said to Abu Ja'far (a.s), "Your Shi-'a are many in Iraq and there is no one, by Allah, in your household like you. So why do not you uprising?" He said, "O' Abdullah Ibn Ata-', you have began lending your ears to the fools. No, by Allah, I am not your Awaited Imam (atfs)." I asked him, "Then who is our Awaited Imam (Atfs)?" He said, "Look who does Allah hide his zahoor from the people, he is your Awaited Imam (Atfs). There is no one of us who is pointed at with fingers or hinted by tongues except that he dies because of being under wrath or because of other causes."

9- Al-Ghaiba of al-Ne'ma-ni: 'Abdullah Ibn 'Atta' says, I said to Abu Ja'far (a.s), "Tell me about the Qa'im." He said, "By Allah, he is neither me, nor the one towards whom you stretch your necks. His birth will not be known." "What is his conduct according to?" I asked. He said, "He will act according to what the Messenger of Allah (saw has acted, invalidating the past and looking forward."

10- Al-Ghaiba of al-Ne'ma-ni: Abu al-Ja-ru-d says, I heard Abu Ja'far (a.s) say, "Times shall come and go until Allah sends for this enterprise someone you do not know has he been created."

11- Al-Ghaiba of al-Ne'ma-ni: Abu al-Ja-ru-d says that Abu Ja'far (a.s) said, "You will continue to stretch your necks to a man of ours, saying He is the one, and Allah takes him away; until Allah sends a man for this affair whom you do not know has he been born or not, has he been created or not."

12- Al-Ghaiba of al-Ne'ma-ni: Ibn Bukair and al-Hakam narrated from Abu Ja'far (a.s), "As if I see you, you climb up and do not find anyone and return and do not find anyone."

13- Al-Ghaiba of al-Ne'ma-ni: Abu Hamzah al-Thuma-li says, I was with Abu Ja'far Muhammad Ibn 'Ali al-Ba-qir (a.s) one day. When everyone had dispersed, he said to me, "O' Abu Hamzah, one of the destined events that must happen is the rise of our Qa'im."

Whoever doubts in what I say, he will meet Allah disbelieving in Him.” Then he said, “My father and mother be the ransom of the one who is named by my name and bears my patronym, the seventh after me. My father be the ransom of the one who will fill the earth with equity and justice, as it will be replete with oppression and injustice. O’ Abu Hamzah, whoever sees him and submits to him through the submission for Muhammad and ‘Ali, I give him a solemn promise of the Paradise. And whoever does not submit, verily Allah has made the Paradise forbidden for him and his abode is the Fire and bad a place it is for the oppressors.

14- Al-Ka-fi: Abu Na‘i-m says, I came to Abu Ja‘far (a.s) when he was in Medina. I said to him, “I have taken a vow between the rukn and the maqa-m that when I meet you, I will not to go away from Medina until I know whether you are the Qa-'im of the House of Muhammad or not.” He did not answer me anything. I stayed for thirty days. Then he met me on a road and said, “O’ Hakam, and you are still here?” I said, “I told you about the vow I have taken by Allah and you did not order me to do anything, nor did you forbid me from anything. And you did not give me an answer.” He said, “Come to me in the morning at my house.

” I went to him in the morning. He said, “Ask what you need.” I said, “I have vowed with Allah of alms and fasting and charity between the Rukn and the Maqa-m, that if I meet you I will not exit Medina until I know whether you are the Qa-'im (Establisher) of the House of Muhammad (saw). If you are, I will stay and be at your guard; and if you are not, I would go in the lands in search of livelihood.” He said, “O’ Hakam, we are all Establishers of the Order of Allah.” I said, “Then are you the Mahdi (the Guide)?” He said, “We all guide to Allah.

” “Are you the one with the sword?” “Each one of us is with the sword and heir of the sword.” “Then are you the one who will kill the enemies of God, and is it through you that the bosom friends of Allah will be victorious, and is it through you the religion of Allah will manifest?” “O’ Hakam,” he said, “how can I be that and I have reached forty five. Imam e Zamana (atfs) is closer to to infancy than me and lighter on the back of a horse.”

Narrations from Imam Ja'far al-Sa-diq (as)

1- Ikma-l al-Di-n: Sudair says I heard Abu 'Abdillah (a.s) say, "There is a sign from Joseph in the Qa-'im." I said, "It seems as you are mentioning the confusion or the occultation." He said, "What of this does this nation deny? They are the likes of swine, whereas brothers of Joseph were heirs and children of prophets, yet they traded and sold Joseph. They addressed him, being his brothers and he being their brother, yet did not recognize him; so Joseph said to them, I am Joseph. So what is this accursed nation denying that Allah, the Exalted, in a certain time from times, may desire to hide his Hujja? Joseph had the kingdom of Egypt and there was between him and his father the journey of eighteen days.

If Allah, the Exalted, had desired to let his father know his place, He could have done that. By Allah, Jacob and his sons journeyed, when they were given the glad tidings, for nine days from the beginning of their journey until Egypt. What is this Ummah denying that God would do to His Hujja what He did to Joseph, that he would walk in their markets and step on their grounds while they do not recognize him until Allah, the Exalted, identifies him to them, as He permitted Joseph when he said, Do you know what did you do to Joseph and his brother when you were ignorant? They said, Verily, you, you are Joseph. He said, I am Joseph and this is my brother.

2- 'Ilal al-Shara-'e': On the authority of Sudair, who narrates from his father that Abu 'Abdillah (a.s) said, "Our Qa-'im has an occultation the duration of which is lengthy." I said, "Why is that so, O' son of the Messenger of Allah (saw)?" He said, "Allah, the Exalted, disdains to have the traditions of prophets of previous nations not proceed in him. O' Sudair, he must complete the traditions of the prophets of previous nations. Allah, the Exalted, says, *You shall surely enter a stage after another stage(84:19)*. It means you will thread on the traditions of the nations before you."

3- Al-Ama-li of Sadu-q: Ibn Abi 'Umair narrates from a certain individual that Abu 'Abdillah (a.s) recited the following rhymes,

For every nation is a governance which they await

Our governance in the End Times will come

4- Ikma-l al-Di-n: Safwa-n Ibn Mahra-n narrates that al-Sa-diq Ja'far Ibn Muhammad (a.s) said, "Someone who professes faith in all Imams yet denies the Mahdi is like a person who professes faith in all prophets yet denies the Prophethood of Muhammad (saw)." He was asked, "O' son of the Messenger of Allah (saw) which one of your sons will the Mahdi be

from?" He said, "He is the fifth from the sons of the seventh. His person will be invisible to you and you will be prohibited from mentioning his name."

5- Ikma-I al-Di-n: Abu Hayyah narrates from Abu 'Abdillah (a.s), "When three names, Muhammad (saw), 'Ali (as), and Hasan (as) gather in consecution, the fourth one will be the Qa-'im (a.s)."

6- Ikma-I al-Di-n: Abu al-Haitham narrates from Abu 'Abdillah (a.s), "When three names, Muhammad (saw), 'Ali (as), and Hasan (as) come consecutively, their fourth one will be their Qa-'im."

7- Ikma-I al-Di-n: Al-Mufadhhal Ibn 'Omar says, I entered upon my master Ja'far Ibn Muhammad (a.s) and said, "O' my master, I wish that you confide in us about the heir after you." He said, "O' Mufadhhal, the Imam after me is my son Musa- and the Awaited Heir is M. U. H. A. M. M. A. D. Ibn al-Hasan Ibn 'Ali (as) Ibn Muhammad (as) Ibn 'Ali (as) Ibn Musa- (as)."

8- Ikma-I al-Di-n: Ibra-him al-Karkhi says, I entered upon Abu 'Abdillah (a.s). I was sitting there in his courtship when Abu al-Hasan Musa- Ibn Ja'far (a.s), who was then a boy, entered. I stood before him and kissed him and sat down. Abu 'Abdillah (a.s) said, "O' Ibra-hi-m, behold, he is your Imam after me. Behold, a nation will perish in him and the rest will be blessed. May Allah curse his murderer and increase the chastisement on his soul. Behold, Allah will bring forth from my lineage the best of the people of the earth in his time, called by the name of his grandfather, the heir of his knowledge and rules and excellences, the treasure trove of Imamate, and the summit of wisdom. The tyrant from the sons of so-and-so will kill him out of jealousy after novel wonders. However, Allah accomplishes His purpose, even though the polytheists may disdain so. Allah will bring forth from his seed the completion of the twelve guides that Allah has distinguished them by His dignity and has settled them in the abode of His sanctity.

A man professing faith in the Twelfth of them is the like of a swordsman in front of the Messenger of Allah (saw) defending him." A man from the allies of the Umayyads entered and the conversation was disrupted. I went to Abu 'Abdillah (a.s) eleven times hoping that he would complete the discourse, but it was not to happen. When it was the eve of the next year, I entered upon him as he was sitting. He said, "O' Ibra-hi-m, the Reliever of the pains of the Shi-'a will come after severe hardships, long trials and anxiety and fear. Bliss for the one who will see that time. This is sufficient for you, O' Ibra-hi-m." I returned with nothing more gratifying to my heart and more pleasing to my soul than this.

9- Ikma-I al-Di-n: al-Mufadhhal says, Said al-Sa-diq (a.s), "Allah, the High, created fourteen lights fourteen thousand years before He created the creation. They are our spirits." He was asked, "O' son of the Messenger of Allah saw) who are the fourteen?" He said,

“Muhammad (saw), ‘Ali (as) , Fa-timah (sa) , Hasan(as), Husain(as), and the Imams (as)from the progeny of Husain (a.s). Their last is the Qa-'im who will rise after his occultation and will kill the Dajja-l and will clean the earth from every oppression and injustice.”

10- Ikma-l al-Di-n: Abu Basi-r says, I heard Abu ‘Abdillah (a.s) say, “Ours are the Twelve Guides:. Six have gone and six are remaining. Allah will place in the Sixth that which He loves.”

11- Ikma-l al-Di-n: Ibn Abi Ya‘fu-r says, Said Abu ‘Abdillah al-Sa-diq (a.s), “A person who professes faith in the imams, my forefathers and my sons, yet denies the Mahdi from my sons, he is like a person who professes faith in all apostles, peace be with them, yet denies Muhammad (a.s) his apostleship.” I said, “My master, and who is the Mahdi from your progeny?” He said, “The fifth from the sons of the seventh. His person will hide from you and it will not be permissible for you to mention him by his name.”

12- Ikma-l al-Di-n: Safwa-n al-Jamma-l says, Said al-Sa-diq (a.s), “Behold, by Allah, your Mahdi will disappear from you until your ignorant individuals would say, ‘Allah does not have any need in the House of Muhammad.’ Then he will come like a blazing meteor. He will fill the earth with justice and equity as it will be full of injustice and oppression.”

13- Ikma-l al-Di-n: In a long narration, al-Seyed Ibn Muhammad al-Humyari says, I said to al-Sa-diq Ja‘far Ibn Muhammad (a.s), “O’ son of the Messenger of Allah, traditions have been related to us from your forefathers, peace be unto them, with regard to the occultation and the confirmation of its occurrence. Please inform me who is it going to happen to?” He said, “It will happen to the sixth from my sons, the Twelfth from the Imams of guidance after the Messenger of Allah (saw), the first of whom is Ameerul Momineen ‘Ali Ibn Abi Ta-lib (a.s) and their last is the Riser with the Truth, the Cherished Redeemer of Allah on His earth, the Imam of the time and the Wali of the All-Merciful. By Allah, even if he should remain in his occultation as long as Noah remained in his people, he will not go from the world until he appears and fills the earth with equity and justice, as it will be replete with injustice and oppression.”

14- Ikma-l al-Di-n: Ha-ni al-Tamma-r says, Abu ‘Abdillah (a.s) said to me, “Imam al Mahdi (atfs) will have a disappearance. So the servant should fear Allah and cling on his religion.”

15- Ikma-l al-Di-n: Abu Basi-r says, I heard Abu ‘Abdillah (a.s) say, “The customs the prophets went through in terms of their disappearances will materialize in the Qa-'im of us the Ahl al-Bait in the precise and same manner.” Abu Basir says, I said to him, “O’ Son of the Messenger of Allah, and who is the Qa-'im of you Ahl al-Bait?” He said, “O’ Abu Basir, he is the fifth from the sons of my son Musa-. He is the son of the mistress of bondmaids. He will have a disappearance in which invalidators will doubt. Then Allah, the Exalted, will manifest him and will conquer on his hands the easts of the earth and its wests. Ruhallah Jesus the

son of Mary (a.s) will come down and pray behind him. The earth will shine with the illumination of its Lord. There will be no spot on earth on which a deity other than Allah, the Exalted, is worshipped, and the religion entirely will be for Allah, even if the infidels may dislike this.

16- Al-Ghaiba of Sheikh Tusi: Abu Basi-r says, Said Abu ‘Abdillah (a.s), “If you hear of a disappearance with regard to your Imam , do not reject it.”

17- Al-Ghaiba of Sheikh Tusi: Yahya- Ibn al-‘Ala-’ al-Ra-zi says, I heard Abu ‘Abdillah (a.s) say, “Allah will bring forth in this Ummah a man who belongs to me and I belong to him. Allah will drive the blessings of the heavens and the earth through him. The heavens will rain down its drops; and the earth will grow out its seeds; and its beasts and brutes will live in harmony; and it will be full of equity and justice, as it had been replete with oppression and injustice. He will put so many on the sword that the ignorant will say, ‘If he was from the progeny of Muhammad, he would be merciful.”

18- Al-Ghaiba of al-Ne‘ma-ni: Muhammad Ibn Sana-n al-Ka-hili narrates that Abu ‘Abdillah (a.s) said, “Be nice to each other, do kindness to one another, and have compassion to one another. I swear by the One Who split the seed and created the people, a time will come to you when no one of you will find a place for his dina-r and dirham to spend, for the lack of need of all the people with the blessing of Allah and the blessing of his Wali.” I said, “When will that happen?” He said, “This will happen when you miss your Imam and you will continue to remain in that state until he rises over you the way the sun rises. Wherever you may be, beware doubt and suspicion! Reject doubts from your hearts. You have been warned so abstain. I beseech Allah for your success and your guidance.”

19- Al-Ghaiba of al-Ne‘ma-ni: al-Mufadhdhal Ibn ‘Omar says, I was sitting with Abu ‘Abdillah (a.s) in his sitting room and there were other people with me as well. He said to us, “Take care not to mention him by name,” meaning the Qa-'im (a.s) and I was seeing he meant to say this to the others. Then he said to me, “O’ Abu ‘Abdillah, beware not to mention him by name. By Allah, he will disappear for years. He will be forgotten until it will be said, He is dead, perished, gone to some valley. The eyes of the believers will shed tears over him and they will be turned over like a ship is turned over by the waves of the sea and no one will be saved except the one Allah has taken his covenant and has inscribed faith in his heart and has endorsed him with a spirit from Himself. Twelve bewildering standards will be raised not known which is from whom.” Al-Mufadhdhal Ibn ‘Omar says I cried. He said to me, “Why are you crying.”

“May I be your ransom,” said I, “how would I not cry while you are saying twelve bewildering standards will raised not known which is one from whom?” He eyed towards the window in the room from which the sun was shining into his sitting room. He said, “Is this sun luminous?” I said, “Yes.” He said, “By Allah, our position will be more luminous than

that.”

20- Al-Ghaiba of al-Ne‘ma-ni: Zaid Ibn Qada-ma narrates from one of his persons that Abu ‘Abdillah (a.s) said, “When the Qa-'im rises, people will say, How could this be? Even his bones must have decayed.”

21- Al-Ghaiba of al-Ne‘ma-ni: al-Mufadhhal Ibn ‘Omar says, I said to Abu ‘Abdillah (a.s), “What is the sign of the Qa-'im?” He said, “When times pass much and it is said, He is dead, perished gone to some valley.” I said, “May I be your ransom, “Then what will happen?” He said, “He will not appear but with the sword.”

22- Al-Ghaiba of al-Ne‘ma-ni: Muhammad Ibn Muslim narrates that Abu ‘Abdillah (a.s) said, “When people lose the Imam, they will remain for ages not knowing one thing from other. Then Allah will manifest their Patron to them.”

23- Al-Ghaiba of al-Ne‘ma-ni: Khalla-d Ibn Qassa-r says, Abu ‘Abdillah (a.s) was asked, “Has the Qa-'im been born?” He said, “No. If I lived in his times, I would serve him for all days of my life.”

24- Iqba-l al-A‘ma-l: Abu al-Faraj Aba-n Ibn Muhammad, known as al-Sindi says, Abu ‘Abdillah (a.s) was in Hajj in the year in which he stepped under the Miza-b (the water-spout at the Ka‘ba). As he was praying ‘Abdullah Ibn al-Hasan was on his right, Hasan Ibn Hasan on his left, and Ja‘far Ibn Hasan was behind him. ‘Iba-d Ibn Kathi-r al-Basri came and said, “Ya- Aba ‘Abdillah.” The Imam remained silent until he had said it three times. Then he said to the Imam, “Ya- Ja‘far.” The Imam said, “Say what you want to say, O’ Abu Kathir.” “I have found in a book of mine the knowledge of this structure,” he said. “A man will destroy it stone by stone.

” The Imam said, “Your book has lied, O’ Abu Kathir. On the contrary, I see, by Allah, the man with yellow steps, injured on the legs, big in the abdomen, thin in the neck, thick in the head, over this rukn,” and he pointed with his hand to the Yemeni rukn, “prohibiting the people from circumambulating as they are intimidated by him. Then Allah will send a man from me,” and he pointed to his chest. “He will kill him like the killing of the ‘A-d and Thamu-d and Pharaoh.” At that point, ‘Abdullah Ibn al-Hasan said, “By Allah, Abu ‘Abdillah has spoken the truth.” They all endorsed his veracity then.

It has been narrated from the handwriting of al-Shahi-d al-Awwal on the authority of Abu al-Wali-d from Abu ‘Abdillah (a.s) with regard to the statement qad qa-mat al-sala-h, “The rise of the Qa-'im (a.s) has been purposed by this.”

25- Muqtadhab al-Athar fi al-Nass ‘ala- al-Ithna- ‘Ashar: Wahib Ibn Munabbah says, Musa- (a.s) looked on the night of the Conversation at every tree and at every stone and plant at

the Mount of Tu-r. They were all speaking the remembrance of Muhammad and his Twelve Heirs after him. Musa- said, "My Lord, I do not see anything you have created but it speaks the names of Muhammad and his Twelve Heirs. What is their position before you?" "O' son of 'Imra-n," came the reply, "I created them before the creation of the lights and placed them in the treasure trove of my sanctity, as they nourished in the garden of My will and breathed form the spirit of My majesty and observed the horizons of My Kingdom, until I desired my will and implemented my rule and measure.

O' son of 'Imra-n, I have given them a promotion so I will adorn my Gardens through them. O' son of 'Imra-n adhere to their remembrance, for they are the treasures of my knowledge, coffers of my wisdom, and springs of My illumination." Husain Ibn 'Alawa-n says, I mentioned this to Ja'far Ibn Muhammad (as). He said, "That is correct. They are the Twelve from the House of Muhammad: 'Ali, Hasan, Husain, 'Ali Ibn al-Husain, Muhammad Ibn 'Ali and the ones whom Allah desires". I said, "May I be your ransom, I beseech you to relate the truth to me." He said, "I, and this son of mine," pointing with his hand to his son Musa-, "and the fifth from his sons, whose person will disappear and mentioning his name will not be permissible."

Narrations from Imam al-Kazim (as)

1'Ilal al-Shara-'e': 'Ali Ibn Ja'far narrates from his brother Musa- Ibn Ja'far (a.s), "When the fifth from the sons of the seventh disappears, then by Allah, by Allah, watch your religion. Do not allow anyone to remove it from you. O' my dear son, it is necessary for Imam al Mahdi (atfs) to disappear until many who believe in this matter turn away from it. It will be a trial from Allah, by which He will try His creation. If your fathers and grandfathers knew a creed better than this, they would have followed it." I said, "My master, who is the fifth from the sons of the seventh?" He said, "O' my son, your intelligence is beneath understanding him and your dreams are narrower than to carry it. However, if you live, you will see him."

2- Ikma-I al-Di-n: Muhammad Ibn Ziya-d al-Azdi says, I asked my master Musa- Ibn Ja'far (a.s) about the holy Divine verse, *And He has lavished His favors on you, explicit and hidden.* He said, "The explicit favor is the manifest Imam and the hidden one is the hidden Imam." I asked him, "Is there someone in the Imams who will disappear?" He said, "Yes. His person will disappear from the eyes of the people and his remembrance will not disappear from the hearts of the believers."

He is the Twelfth of us. Allah will facilitate every difficult task for him and will abase every hardship for him. He will reveal the treasures of the earth for him, proximate every far for him, destroy every tyrant through him, and kill the rebellious Satan on his hands. That is the son of the mistress of the bondmaids, whose birth will be hidden from the people, and mentioning him by his name will not be permissible for them until Allah manifests him and fills the earth through him with equity and justice, as it will be replete with injustice and oppression." Al-Sadu-q says, "I have not heard this narration from anyone except Ahmad Ibn Ziya-d on my return from Hajj. He was a trustworthy, religious, and knowledgeable man."

3- Ikma-I al-Di-n: al-'Abba-s Ibn 'A-mir says, I heard Abu al-Hasan Musa- (a.s) say, "People will say, th Awaited Imam (Atfs) has not appeared yet."

4- Ikma-I al-Di-n: Dawu-d Ibn Kathi-r says, I asked Abu al-Hasan Musa- (a.s) about Imam al Mahdi (Atfs). He said, "He is al Tareed, al Waheed, al Ghareeb, al Muwatir."

5- Ikma-I al-Di-n: 'Ali Ibn Ja'far narrates from his brother Musa- Ibn Ja'far, saying I asked him, "What is the interpretation of the word of Allah, the Exalted, Say, 'Have you thought? If in the morning your water should have disappeared into the earth, then who would bring you running water?" He said, "When you lose your Imam and do not see him, what are you going to do?"

6- Ikma-I al-Di-n: Yunu-s Ibn 'Abd al-Rahma-n says, I entered upon Musa- Ibn Ja'far (a.s) and

said to him, “O’ son of the Messenger of Allah (saw), are you the Qa-'im bi al-Haqq (The Establisher of the Truth/the Riser/the One Standing with the Truth)?” He said, “I am the Qa-'im bi al-Haqq, however, the Qa-'im who will clean the earth from the enemies of Allah and will fill it with equity, as it will be full of injustice, is the fifth from my sons.

He will have an occultation the length of which will be much due to the threat against his life. Many nations will abandon their iman in that period and few will remain steadfast.” Then he said, “Bliss be for Shi-‘a, the adherers to our love during the occultation of our Qa-'im, who will remain steadfast on our adoration and detestation of our enemies. They are ours and we are theirs. They are pleased with us as Imams and we are pleased with them as Shi-‘a. Bliss be for them! They are, by Allah, with us in our rank on the Day of Judgment.”

Narrations from Imam Reza (as)

1- 'Ilal al-Shara-'e' and 'Uyu-n Akhba-r al-Reza-: Al-Hasan Ibn Fadhdha-I narrates from his father, who narrates from Imam Reza- (a.s), "As if I see the Shi-'a when they lose the third form my sons, they will be searching for the green pasture, but will not be finding it." I said to him, "Why so, O' son of the Messenger of Allah?" He said, "Because their Imam will disappear from them." I said, "Why?" He said, "So there will not be any pledge of allegiance for anyone over his shoulders when rises with the sword."

2- 'Uyu-n Akhba-r al-Redha-: Ibn Mahbu-b narrates from Abu al-Hasan Imam Reza- (a.s)saying, The Imam 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 Shi-'a will miss the third from my sons. The dwellers of the heavens and the earth, and every worthy and merited man, and every contrite and sorrowful person will cry for him." Then he said, "My father and mother be the ransom of the namesake of my grandfather and my look-alike and the look-alike of Musa- the son of 'Imra-n (a.s). He is appareled 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 confused and grievous at the loss of that crystal spring. As if I see them when in their utmost despair, they are being called by call that is heard from faraway as it is heard from the near, a call that is a blessing for the faithful and a curse for the unbelievers."

3- Ikma-I-Din: Similar narration.

4- Ikma-I al-Di-n: Di'bil Ibn 'Ali al-Khuzā-'i- says, I recited my long poem to my master ' Imam Reza- (a.s)-, 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' Khiza-'i, the Blessed Spirit has spoken on your tongues 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 the earth with equity as it will be full of oppression." He said, "O' Di'bil, the Imam after me is my son Muhammad (as) ; after Muhammad (as) his son 'Ali (as); after 'Ali (as) his son Hasan (as) ; and after Hasan (as) his son, al-Hujja al-Qa-'im (atfs), the Awaited during his occultation, and 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 Ameerul Momineen (a.s) that the Prophet (saw) was asked, 'O' Messenger of Allah, when is the Qa-'im from your progeny going to rise?' He said, 'His example is like the example of the Hour: 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 asudden.'"

5- Ikma-I al-Di-n: Ayyu-b Ibn Nu-h says, I said to Imam Reza- (a.s) "We hope that you will be the Awaited Imam (Atfs) and that may Allah, the Exalted, confer this to you without the sword. You have been pledged allegiance to and coins have been minted on your name." He said, "There is no one of us that letters come and go to him, is asked questions, and religious dues taken to, but he will be assassinated or he will die on his bed, until Allah, the Exalted, sends for this Order a man whose birth and place of growth will be hidden and he will not be hidden in his lineage."

6- Ikma-I al-Di-n: Ahmad Ibn Zakariyya- says, Imam Reza- (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 a great atrocity in which every secret and close relation will be dropped. That will happen after the Shi-'a will miss the third from my sons."

7- Al-Ghaiba of al-Ne'ma-ni: Muhammad Ibn Abi Ya'qu-b al-Balkhi says, I heard Abu al-Hasan Imam Reza- (a.s)(a.s) say, "They will be tested through something that is severer and greater. They will be tested with a fetus in the abdomen of his mother and the infant, until it is said that he has disappeared and that he is dead. They will say, 'There is no Imam.' However, even the Messenger of Allah (saw) disappeared, and many others and many others disappeared. And here I am, awaiting a death in the bed."

8- Al-Ghaiba of al-Ne'ma-ni: Ayyu-b Ibn Nu-h narrates from Abu al-Hasan Imam Reza- (a.s) that he said, "When your standard is raised from your behind, then expect the salvation from the beneath of your steps."

Narrations from Imam al-Jawad (as)

1- Ikma-I al-Di-n: ‘Abd al-‘Adhi-m al-Hasani says, I entered upon my master Muhammad Ibn ‘Ali (a.s) intending to ask him about the Qa-'im whether he is the Mahdi or someone else. However, he initiated the topic before I brought it up, saying, “O’ Abu al-Qa-sim, the Qa-'im 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 sons. By the One Who sent Muhammad (saW)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. Allah, the Exalted, will rectify his order in one night, as He rectified the order of His Converser Moses (a.s) who went to fetch some fire for his family and returned a prophet, an apostle.” Then he said, “The best action of our Shi-‘a is to wait for the salvation.”

2- Al-Ghaiba of al-Ne‘ma-ni: ‘Ali al-Qaisi says, I said to Abu Ja‘far Muhammad Ibn ‘Ali Imam Reza- (a.s) (a.s), “Who is the heir after you?” He said, “My son ‘Ali (as), my son ‘Ali (as).” Then he lowered his head down briefly in contemplation and then raised it and said, “There will be a considerable confusion.” I said, “When it happens, to whom we should turn to?” He remained silent. Then he said, “No where,” and repeated it three times. I asked again. He said, “To the cities.” I asked, “Which city?” He said, “This city of ours; and is there a Medina other than this?”

4- Kifa-ya al-Athar: ‘Abd al-‘Adhi-m al-Hasani says, I said to Muhammad Ibn ‘Ali Ibn Musa-, “I hope that you would be the Qa-'im from the Household of Muhammad (Saw), who will fill the earth with equity and justice as it will be replete with injustice and oppression.” He said, “O’ Abu al-Qa-sim, there is no one of us but he is a Qa-'im with the order of Allah and guide to the religion of Allah.

However, I am not the Qa-'im through whom Allah will cleanse the earth from men of infidelity and rejection, and will fill it with equity and justice. He is the one whose birth will be hidden from the people and whose person will disappear from them and it will be unlawful to mention him by his name. He is the namesake of the Messenger of Allah (saw)and will bear his patronym. He is the one for whom the earth will roll and every difficult task will be facilitated for him. His companions, equal to the three hundred and thirteen fighters of Badr, will gather around him from the distant locations of the earth.

To this the word of Allah refers, Wherever you be, Allah will bring all of you; verily Allah is all powerful over all things. When this number of people of the earth will unite for him, his

command will appear. When the covenant, which is ten thousand people, fulfills for him, he will rise with the permission of Allah. He will continue to kill the enemies of Allah until Allah, the High, will be happy from him.” I asked, “My master, how would he know Allah is pleased with him?” He said, “Allah will cast compassion in his heart.”

5- Kifa-ya al-Athar: Al-Saqar Ibn Abi Dalaf says, I heard Abu Ja’far Muhammad Ibn ‘Imam Ali Reza- (a.s) say, “The Imam after me is my son ‘Ali (as) . His command is my command, his word my word, obedience to him is obedience to me. The Imam after him is his son Hasan (as). His command is his father’s command, his word is his father’s word, and obedience to him is obedience to his father.” Then he became silent. I said, “O’ son of the Messenger of Allah (saw), who is the Imam after Hasan (as)?” He cried very profusely and then said, “After Hasan (as)is his son al-Qa-'im bi al-Haqq, the Awaited.” I said to him, “O’ son of the Messenger of Allah, why is he called al-Qa-'im?” He said, “Because he will rise after the death of his remembrance and apostasy of the majority of the believers in his Imamate.

” I said, “Why is he called the Awaited?” He said, “He will have an occultation the days of which will be many and the duration of which will be long. The sincere will wait his uprising and the doubters will reject him and rejecters will mock at him. A person who will assign a time will lie, a person who will hurry will perish, and the one who will submit will be saved.”

6- Kifa-ya al-Athar: ‘Ali al-Qaisi says, I said to Abu Ja’far II (a.s), “Who is the heir after you?” He said, “My son ‘Ali (as).” Then he said, “Behold, there will be a great confusion.” I said, “To where shall we turn then?” He remained quiet and then said, “To Medina.” I asked, “Which Medina?” He said, “This Medina of ours, and is there a Medina other than this?”

7- Ahmad Ibn Hila-I says, Muhammad Ibn Isma-'il Ibn Bazi-' narrated to me that Umayya Ibn ‘Ali came and asked Abu Ja’far II the same question, to which he gave the same answer.

8- Through the same chain of narration on the authority of Abu al-Haitham al-Tami-mi: Said Abu ‘Abdillah (a.s), “When three names, Muhammad (as) , ‘Ali (as) and Hasan (as), come consecutively, their fourth one will be their Qa-'im.”

Narrations from Imam al-Hadi (as) and Imam al-'Askari(as)

1- 'Uyu-n Akhba-r al-Redha-: Abu Ha-shim al-Ja'fari says, I heard Abu al-Hasan of the 'Askar (a.s) say, "The heir after me is my son Hasan (as). How would you be like to the heir after the heir?" "Why, may I be your ransom?" I asked. He said, "Because you will not see his person and it will not be permissible for you to mention him by his name." I asked him, "So how are we going to mention him?" He said, "Say, al-Hujja from the House of Muhammad (saw)."

2- Kifa-ya al-Athar: 'Ali Ibn Mahziya-r says, I wrote to Abu al-Hasan (a.s) asking him about the relief. He wrote, "When your Imam (atfs) will disappear from the abode of the oppressors, expect the relief."

3- Ikma-l al-Di-n: Isha-q Ibn Ayyu-b says, I heard Abu al-Hasan 'Ali Ibn Muhammad (a.s) say, "Imam al Mahdi (atfs) is the one about whom people will say he has not appeared yet."

4- Ikma-l al-Di-n: Muhammad Ibn Fa-ris says, I and Ayyu-b Ibn Nu-h were on the way to Mecca. We disembarked at the valley of Zaba-la and sat down talking. We ended up discussing our current situation and the lack of access to the Imam. Ayyu-b Ibn Nu-h said, "I wrote this year, mentioning some of these things. He wrote back to me, 'When your standard is raised from your backs, expect the relief from the beneath of your feet.'"

5- Ikma-l al-Di-n: 'Ali Ibn 'Abd al-Ghaffa-r says, When Imam Muhammad Taqi(a.s) passed away, the Shi-'a wrote to Imam Hadi (a.s) asking him about the position of Imamate. He wrote to them, "The position is mine so long as I am alive. When Allah calls Me from this world, my heir will come to you. And how would you be like to the heir after the heir?"

6- Ikma-l al-Di-n: Musa- Ibn Ja'far al-Baghda-di says, I heard Abu Muhammad al-Hasan Ibn 'Ali (a.s) say, "As if I see you, you have disputed after me with regard to my heir. Behold, someone who professes faith in the Imams after the Prophet of Allah 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 (saw); and the denier of the Messenger of Allah (saw) is like the one who rejects all of 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 saves."

7- Ikma-l al-Di-n: 'Ali Ibn Hima-m says, I heard Muhammad Ibn 'Othma-n al-'Amri, say, I heard my father say, Abu Muhammad al-Hasan Ibn 'Ali (a.s) was asked, while I was with him, about the tradition narrated from his forefathers, peace be unto them, that the earth

does not remain without the Hujja of Allah over His creation until the Day of Judgment and that if anyone who dies without gaining the recognition of the Imam of his Time, then he dies the death of a jahil (ignorant). He said, "This is true as the daylight is true.

"It was said, "O' son of the Messenger of Allah, who is the Hujja and the Imam after you?" He said, "My son M. U. H. A. M. M. A. D. And he is the Imam and the Hujja after me. Whoever dies not knowing him, will die the death of a jahil. Behold, he will have an occultation during which the ignorant individuals will be confused and the rejectors will perish and those who say he will come during this time will lie. Then he will rise. As if I am gazing at the white standards waving over his head in the Najaf of Kufa."

8- Ikma-I al-Di-n: Musa- Ibn Ja'far al-Baghda-di says, A letter came from Abu Muhammad (a.s) which stated, "They presumed that they want to murder me in order to cut off my progeny. Allah denied their word, and all praise is due to Allah."

9- Ikma-I al-Di-n: Ahmad Ibn Isha-q says, I heard Abu Muhammad al-Hasan Ibn '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 our of all people looks most similar to the Messenger of Allah (saw) in his physique and in his character. May Allah, the High, protect him in his occultation and then manifest him, so he may fill the earth with equity and justice as it will be full of injustice and oppression."

10- Al-Ghaiba of Sheikh Tusi: Bana-n Ibn Hamdawayh says, The passing away of Imam Muhammad Taqi (a.s) was mentioned before Abu al-Hasan al-'Askari (a.s). He said, "That is so long as I am alive and remaining. However, how would it be like when they miss the one after me?"

11- Al-Ghaiba of Sheikh Tusi: Abu Ha-shim al-Ja'fari says, I said to Imam al Hadi (a.s), "Your majesty prohibits me from asking you, would that you give me permission to inquire from you?" He said, "Ask." I said, "O' my master, do you have a son?" He said, "Yes." I said, "If something happens, then where should I inquire about him?" He said, "In Medina."

12- Al-Ghaiba of Sheikh Tusi: A congregation of scholars narrates on the authority of Ahmad Ibn Isha-q that he asked Abu Muhammad (a.s) about al Mahdi (atfs) , in reply to which the Imam made a gesture with his hand, meaning he is alive .

14- Ikma-I al-Di-n: Al-'Atta-r narrates through the chain of narration on the authority of Abu Ha-tam, who says, I heard Imam Muhammad Taqi (a.s) say, "In the year two hundred and sixty my Shi-'a will go asunder." In that year Imam Jafar Sadiq (a.s) left this world and his Shi-'a and supporters went different ways. Some of them followed Imam Ja'far (as); 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 Exalted.

15- Al-Khara-'ij wa al-Jara-'ih: 'Ali Ibn Ibra-him narrates from his father, from 'Isa- Ibn Sabih: Al-Hasan al-'Askari (a.s) entered upon me in the prison. I knew him. He said to me, "You are sixty five years and one month and two days old." There was a book of supplication with me, which my birth date in it. I looked and it was as he had said. He asked, "Do you have a son?" I said, "No." He said, "O' Allah, give him a son so he may be his strength."

Then he said, A person with an arm avenges his oppression Desolate is the one who does not have an arm.

I asked, "Do you have a son?" He said, "By Allah, soon I will have a son who will fill the earth with equity. But now, no." Then he versified, Perchance, you will see me one day As I will be with my many sons around me, Because before Tami-m sired a nation He lived a long while amidst the people as he was one man

Occultations of the Prophets and Imam al Mahdi (atfs)

1- Ikma-I al-Di-n: Zaid al-Shahha-m narrates from Abu 'Abdillah (a.s) that the Imam said, "Sa-lih disappeared from his nation from a long time and the day he disappeared from them, he was an aged man of open stomach, beautiful body, dense beard, delicate abdomen, small cheeks, and when he returned to his people, they did not recognized him with the appearance he had. When he came back, they were of three categories: One category rejected him saying, 'Do not ever come back.' One category doubted in him. And the last group of people was on certainty. When he came back, he began with the doubting congregation and said to them, 'I am Sa-lih'; they belied, cursed, and turned him down and said to him, 'Allah has turned away from you.

Sa-lih was in a figure other than yours.'" The Imam said, "He then came to the rejecters, but they did not listen to his word and dispersed from him in a very cruel manner. Then he walked to the third category, which were people of certainty about him, and said to them, 'I am Sa-lih.' They said, 'Give us a word with which we will not doubt you are Sa-lih, for we do not doubt that Allah, the Exalted, is the Creator and He transfers and transforms His servants into any figure He desires.

Sa-lih had informed us and taught us when he was amongst us the sign of the Qa-'im when comes. A word is true before us when it comes from the heavens.' Sa-lih said, 'I am the Sa-lih who brought you the calf.

' "They said, 'You spoke the truth. This is what we have been studying. What are its signs?' "He said, 'There is a drink for the calf, and a drink for you on a known day.' "They said, 'We believe in Allah and in what you have brought to us.' At that time, did Allah, the Exalted, say, Sa-lih is a messenger from his Lord. The people of certainty said, We believe what he has been sent with; and said the people who were haughtily, who were the doubters and the rejecters, We disbelieve in that which you believe in." Zaid al-Shahha-m says, I asked, "Was there at that day a scholar amongst them?" The Imam said, "Allah, the Exalted, is more just than to leave the earth without a scholar who would guide to Allah, the Exalted.

The nation waited seven days after the exit of Sa-lih, a period in which they did not know any Imam, except the Divine religion they had at their hands and their word was one. When Sa-lih (a.s) came back, they united around him. Verily, the example of 'Ali and the Qa-'im is like Sa-lih."

2- Ikma-I al-Di-n: 'Abdullah Ibn Sana-n narrates from Abu 'Abdillah (a.s) saying, I heard him say, "In the Qa-'im there is a tradition from Musa- Ibn 'Imra-n (a.s)." I asked, "What is the tradition of Musa- Ibn 'Imra-n?" He said, "The secrecy of his birth and his disappearance

from his people.” I asked, “How long did Musa- disappear for from his family and people?” He said, “Twenty eight years.”

3- Ikma-I al-Di-n: Abu Basir says, I heard Abu Ja’far (a.s) say, “There are four traditions in the Patron of this Order from four apostles: a tradition from Moses, a tradition from Jesus, a tradition from Joseph, and a tradition from Muhammad, bliss be for them all. The tradition from Moses is that he is fearful, vigilant; the tradition from Joseph is the prison; the tradition from Jesus is that it is said that he is dead while he has not died; and the tradition from Muhammad (a.s) is the sword.”

4- Ikma-I al-Di-n: Sa’id Ibn Jubair says, I heard Imam Zainula Abideen ‘Ali (as) Ibn al-Husain (a.s) say, “In the Qa-'im of ours there are traditions from the traditions of the apostles, peace be with them. A tradition from Adam, a tradition from Noah, a tradition from Abraham, a tradition from Moses, a tradition from Jesus, a tradition from Ayyu-b, and a tradition from Muhammad (saw). The tradition from Adam and Noah is the length of his life; the tradition from Abraham is the secrecy of his birth and the desertion of the people; the tradition from Moses is the fear and the disappearance; the tradition from Jesus is the dispute of the people about him; the tradition from Ayyu-b is relief after the trials; and the tradition from Muhammad (a.s) is his rise with the sword.”

5- Ikma-I al-Di-n: Sa’i-d Ibn Jubair says, I heard the Doyen of the Worshipers ‘Ali Ibn al-Husain (a.s) say, “There is a tradition from Noah in the Qa-'im and that is the length of his life.”

6- Ikma-I al-Di-n: Muhammad Ibn Muslim says, I entered upon Abu Ja’far (a.s) while I had the intention of asking him about the Qa-'im from the House of Muhammad (a.s). He began the conversation first, “O’ Muhammad Ibn Muslim, there are similarities in the Qa-'im from the House of Muhammad to five apostles, Jonah the son of Mathew, Joseph the son of Jacob, Moses, Jesus, and Muhammad, bliss be for them all. As for his similarity to Jonah, it is his return from his occultation while he is young after an old age. As for his similarity to Joseph the son of Jacob, it is his disappearance from everyone he had in the world and his vanishing from his brothers and the confusion of his situation to his father Jacob (a.s) despite the proximity of the distance between him and his father, his family, and his followers.

As for his similarity to Moses, it is the continuity of his fear, the length of his occultation, the secrecy of his birth, the weariness of his followers from the pains and disregard they saw after him until Allah, the Exalted, allowed him to rise and helped him and consented him over his enemies. As for his similarity with Jesus, it is the disagreement of the disputers about him, so much so that one congregation said, He was not born; another said, He is dead; another said, He was killed and crucified.

As for his similarity to his grandfather al-Mustafa (saw), it is his rise with the sword, his massacre of the enemies of Allah and the enemies of His Messenger (saw) and his massacre of the tyrants and the oppressors; and that he will be succored through the sword and fright; and that no standard of his will come back in defeat. From the signs of his rise is the rise of the Sufya-ni from Syria; the rise of the Yemeni; a call from the sky in the month of Ramadan, and a caller who will call his and his father's names."

7- Ikma-l al-Di-n: Abu Basi-r says, I heard Abu Ja'far (a.s) say, "In the Patron of the Order there is a tradition from Moses, a tradition from Jesus, a tradition from Joseph, a tradition from Muhammad (a.s). As for the tradition from Moses, he is fearful, vigilant; as for the tradition from Jesus, it is that the same that was said about Jesus will be said about him; as for the tradition from Joseph,

it is the prison and the taqiyya; as for the tradition from Muhammad (a.s), it is his rise in his grandfather's style and illustration of his sayings. Then he will put his sword over his shoulder for eight months, continuously massacring the enemies of Allah, until Allah is pleased." I asked, "How would he know that Allah, the Exalted, has been pleased?" He said, "He will cast compassion into his heart."

8- Ikma-l al-Di-n: Dhuraish al-Kanna-si says, I heard Abu Ja'far (a.s) say, "In the Patron of this Age there is a tradition from Joseph. The boy of a black bondmaid. Allah will retribute his affair in one night."

9- Ikma-l al-Di-n: Sudair al-Sairafi says, I along with al-Mufadhdhal Ibn 'Omar, Abu Basi-r, Aba-n Ibn Taghlib entered upon our master Abu 'Abdillah Ja'far Ibn Muhammad (a.s). We saw him sitting on bare earth. He had a Khaibari woolen cloak that was ringed at the neck, did not have any pockets and had short sleeves.

He was crying like a deeply afflicted and bereaved mother of a child from the depths of a heart that was full of mourning. Grief had appeared in the sides of his face, and the change had spread on to both of his cheeks, and tears were rolling on the sides of his visage, as 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 moan 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, Al-Sa-diq (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 be unto him and them. I viewed therein the birth of our Qa-'im and his disappearance and its protraction and the length of his lifespan and the trials of the believers through him 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 everyman's neck his fateful bird which is the wila-ya. So emotions overpowered me and grieves overwhelmed me."

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

He said, "Allah, the Exalted, has consigned three qualities in the Qa-'im of ours, which He had consigned to three of the apostles. He foreordained his birth like the birth of Moses (a.s); his disappearance like the disappearance of Jesus (a.s); and his protraction like the protraction of Noah (a.s). Moreover, He made the lifespan of His virtuous servant al-Khidhr a proof of his lifespan."

I said, "Remove the curtains for us, O' son of the Messenger of Allah, from the faces of these concepts."

He said, "As for the birth of Moses: When the Pharaoh discerned that the demise of his kingdom is on his hands, he ordered the soothsayers be called, who foretold him about his lineage and that he will be from the Children of Israel. Pharaoh did not cease to have his men rip open the abdomens of the pregnant women of the Children of Israel, until he killed in the pursuit of Moses twenty and some odd thousand babies.

He was unable to murder Moses, for Allah, the Exalted, protected him. Likewise, when the Umayyads and the Abbasids discovered that the demise of their kingdom and that of their kings and tyrants will be at the hands of the Qa-'im from us, they showed enmity towards us and took their swords out for the murder of the House of the Messenger of Allah (a.s)

and to cut off his progeny in order to make certain they have killed the Qa-'im (a.s).
However,

Allah dislikes not revealing His Command for one of the oppressors until His light is full, even if the pagans may dislike this. As for the disappearance of Jesus: The Jews and the Christians formed unanimity that he has been killed; whereas Allah belied them in His verse, They did not kill, nor crucify him; but rather, it was made dubious for them. Likewise is the disappearance of the Qa-'im (a.s) since one congregation 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 barren; to another who deviates by saying, 'This will increase to thirteen an upwards', and another who sins against God, the Exalted, by saying, 'The spirit of the Qa-'im speaks through the body of someone else'.

“As for the protraction of Noah: When he prayed for the descent of punishment against his people from the heavens, Allah, the Exalted, sent Gabriel, the Trusted Spirit, with seven kernels, and said, 'O' Apostle of Allah, Allah, the Exalted, says to you, 'They are my creation and my servants. I will not perish them with a lightening from my thunderbolts 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 Exalted, for the fulfillment of the promise. Allah, the Exalted, 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 nations that believed in him; three hundred men of them turned away from him and said, 'If what Noah is claiming were true, the promise of his Lord would not have been violated.

' Then Allah, the Exalted, continued to order him every time to plant the seeds until they had been planted seven times. Nations of believers continued to lose congregations until they were left only seventy and some odd men. At that time, did Allah, the Exalted, sent a message to him and said, 'O' Noah, 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 a wicked disposition.

If I had destroyed the disbelievers and kept those who have apostatized from amongst 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 in 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 amongst the believers coexist with rise of mischief and occurrence of wars? Never. Build the ark under Our eyes and as We reveal." Al-Sa-diq (a.s) said, "Likewise is the Qa-'im (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 Shi-'a 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 Qa-'im (a.s)." Al-Mufadhhal says, I asked, "O' son of the Messenger of Allah, the nawa-sib believe this verse has been revealed about Abu Bakr and 'Omar and 'Othma-n and 'Ali." He said, "May Allah not guide the hearts of the nawa-sib.

When was the religion which Allah and His Messenger pleased with empowered through spread of security in the Ummah and 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) specially with the apostasy of Muslims and mischief which were occurring in their days and the wars that were breaking out between the disbelievers and between themselves." Then al-Sa-diq (a.s) recited this verse, Until, when the apostles despaired and deemed they were counted liars, Our succor came to him. "As for the virtuous servant of Allah, Khidir:

Allah, the Exalted, did not lengthen his lifespan for the sake of an apostleship ordained to him, nor for a book sent to him, nor for a code of law replacing the previous codes from other messengers before him, nor for an Imamate obliging His servants to follow him, nor any obedience mandated with respect to him. Instead, since Allah, the Exalted, knew how lengthy He would make the life of the Qa-'im (a.s) in the days of his disappearance and He knew the rejection of His servants with respect to the length of that life, He lengthened the lifespan of the Virtuous Servant for no other reason but to argue on its basis for the lifespan of the Qa-'im (a.s) and so that the argument of the adversaries may cease and people may not have any proofs against Allah."

10- Ikma-l al-Di-n: Abu Basi-r says, Said Abu ‘Abdillah (a.s), “There are many prophetic customs in the Patron of this Order: a custom from Musa- Ibn ‘Imra-n, a custom from Jesus, a custom from Joseph, a custom from Muhammad (a.s). As for his custom from Moses, he is fearful, vigilant; as for his custom from Jesus, it is said about him what was said about Jesus; as for his custom from Joseph, it is the veil. Allah will put a curtain between him and the people; they see him but they do not recognize him. As for his custom from Muhammad (a.s), he strides with guidance on the Prophet’s guidance and behaves according to his conduct.”

11- Ikma-l al-Di-n: Muhammad Ibn Sa-lih al-Bazza-r says, I heard al-Hasan Ibn ‘Ali al-‘Askari (a.s) say, “My son is the Qa-'im after me and he is the one in whom the traditions of lengthy lives and disappearance of the apostles, peace be with them, will run, until hearts will turn like stones for the length of the promised time and no one will stay in the belief in him except the one that Allah, the Exalted, has inscribed faith in his heart and has succored him with a Spirit from Him.”

12- Al-Ghaiba of Sheikh Tusi: Abu Basi-r narrates that Abu Ja’far (a.s) said, “There is a similarity with Joseph in the Qa-'im.”

I asked, “And what is that?”

He said, “Confusion and disappearance.”

13- Al-Ghaiba of Sheikh Tusi: There are traditions which include the news that the Patron of the Age dies and then lives or is killed and then lives. View the following traditions for instance,

Abu Sa’i-d al-Khura-sa-ni says, I said to Abu ‘Abdillah (a.s), “For what thing has he been named the Qa-'im?”

He said, “Because he will rise after he dies. He will rise with the Order of Allah.”

Abu Basi-r says, I heard Abu Ja’far (a.s) say, “The similitude of our Order in the Divine Book is the similitude of the owner of the donkey, Allah made him die for a hundred a years and then raised him up again.”

On the authority of the mu’edhdhin of the red mosque: I asked Abu ‘Abdillah (a.s), “Is there in the Book of Allah a similitude for the Qa-'im?” He said, “Yes, the verse of the owner of the donkey, Allah made him die for a hundred years, and then He raised him up again.”

Hima-d Ibn ‘Abd il-Kari-m says, Said Abu ‘Abdillah (a.s), “When the Qa-'im rises, people will say, ‘How this can be? His bones have decayed since a long time ago.’”

These traditions and the like have to be interpreted on the grounds that “his name will die” and many people and not all will believe that “his bones have decayed,” and then Allah will raise him as He raised the owner of the donkey after his real death. This is the sound interpretation of these narrations. Moreover, singularly narrated traditions, which do not convey certitude, are not trusted with respect to something that is rationally known and reasoning has led it to and is supported by inordinate number of traditions. It is necessary not to rule anything on such an occasion and adherence to what is already known. We interpreted these traditions, while setting aside the disputability of their authenticity, as is done in similar situations.

His Miracles Manifested and Some Narratives of His Emissaries

1- Al-Ghaiba of Sheikh Tusi: 'Ali Ibn al-Husain Ibn 'Ali Ibn Ba-bawaiy says, A congregation of my compatriots who were in Baghdad in the year in which the Karamathians raided the pilgrims of Mecca, and that is the year in which meteoroids fell, narrated that my father wrote to the Sheikh Abu al-Qa-sim al-Husain Ibn Ru-hseeking permission to go for Hajj. The answer came, "Do not go in this year." My father returned a reply, saying, "It is obligatory upon me to go. Is it permissible for me not to go?" The answer came, "If you must perform, then be in the last caravan." My father traveled with the last caravan and his life was saved. All the people in other caravans that were ahead of him were killed.

2- Al-Ghaiba of Sheikh Tusi: Abu Ja'far al-Marwazi says, Ja'far Ibn Muhammad Ibn 'Omar and a number of others came to the 'Askar and were there in the days when Imam Hasan (a.s) was alive. Amongst them was 'Ali Ibn Ahmad Ibn Tani-n. Ja'far Ibn Muhammad Ibn 'Omar wrote a letter asking permission to enter the tomb. 'Ali Ibn Ahmad said to him, "Do not write my name. I am not seeking permission." Ja'far Ibn Muhammad did not write his name and the reply came, "Enter you and the one who did not seek permission."

3- Al-Khara-'ij wa al-Jara-'ih: It has been narrated from Lady Haki-ma: I entered upon Imam Hasan (a.s) forty days after the delivery of Narjis. I saw our master al Mahdi (atfs), walking in the house. I have never seen a tongue as eloquent as his. Imam Hasan (a.s) smiled and said, "We the congregation of the Imams grow in a day as others grow in a year." She said, I later asked Imam Hasan (as) about him. He said, "We entrusted him to the one the mother of Moses entrusted her son to."

4- Al-Khara-'ij wa al-Jara-'ih: It has been narrated from Muhammad Ibn Ha-ru-n al-Hamda-ni: I owed five hundred dina-rs as religious dues for which I was very uneasy. Then I said to myself, I have stores which I had bought for five hundred and thirty dina-rs. I set them aside to sell them for five hundred dina-rs, and by Allah, I had neither spoken nor conversed about it, that the Imam (a.s) wrote to Muhammad Ibn Ja'far, "Take the stores from Muhammad Ibn Ha-ru-n in exchange of the five hundred dina-rs he owes us."

5- Al-Khara-'ij wa al-Jara-'ih: Muhammad Ibn Yusuf al-Sha-shi narrates, When I returned from Iraq, there was a man with us called Muhammad Ibn al-Hasi-n al-Ka-tib, who had collected money for the Imam of the Time. He asked me about the Imam; so, I informed him of the proofs I had seen. He said, "I have money for the Imam of the Time. What do you say I should do with it?" I said, "Send them to Ha-jiz." He asked, "Anyone above the Ha-jiz?" I said, "Yes, the Sheikh." He said, "When Allah asks me about it, I will say you said so." I said, "Yes." I left and then saw him years later.

He said, "I was leaving for Iraq and with me was the money for the Imam of the Time. I must tell you that I sent two hundred dina-rs with al-'A-bid Ibn Ya'li al-Fa-rsi and Ahmad Ibn 'Ali al-Kulthumi and wrote to the Imam about it and asked him for his prayers. The answer came to what I had sent, articulating that I was holding one thousand dina-rs and had sent him only two hundred dina-rs, because I had doubts and the rest of his money was still with me. It was as he had said. He had added, 'If you want to transact through anyone, you must refer to Abu al-Husain al-Asadi in Ray.'" I asked, "Was it as he had written to you?" He said, "Yes."

I had sent two hundred dina-rs, because I had doubts. Then Allah removed my doubts." Ha-jiz died after two or three days. I went and told him about his death. He became much sorrowful. I said to him, "Grieve not. It was in his letter to you. His informing that the money was a thousand dina-rs and then ordering you to act through al-Asadi was because he knew Ha-jiz would die."

6- Al-Khara-'ij wa al-Jara-'ih: Muhammad Ibn al-Husain says, al-Tami-mi- narrated to me from a man from Astarabad, saying, I went to al-'Askar with thirty dina-rs in an enfolder. One of these coins was a Syrian dina-r. I reached the gate and as I was sitting there, a bondmaid or a page, which I don't clearly remember, came out and said, "Give me what you have brought." I said, "I don't have anything." The person returned and then came back again and said, "You have thirty dina-rs in a green enfolder, one of which is a Syrian dina-r. There is also a ring." I had forgotten about the ring. I delivered them to him and took the ring.

7- Al-Khara-'ij wa al-Jara-'ih: It has been narrated from Maru-r al-Tabba-kh that he said, I wrote to al-Hasan Ibn Ra-shid about a severity I was experiencing at my home. I did not find him at his house and came back. I entered the city of Abu Ja'far. As I was walking in the courtyard, a man came across me whom I had not seen. He held my hand and slipped a white sac into it. I looked; there was a writing on it, "Twelve dina-rs." There was a writing on the sac that read, "Masru-r al-Tabba-kh."

8- Al-Khara-'ij wa al-Jara-'ih: Muhammad Ibn Sha-dha-n says, Four hundred and eighty dirhams were gradually deposited with me. I made the figure five hundred from my own pocket and sent it to Muhammad Ibn Ahmad al-Qummi and did not write how much of it was mine. He sent me a letter that said, "Five hundred dirhams came, twenty of which was yours."

9- Al-Khara-'ij wa al-Jara-'ih: We were leaving Dainawar with Ja'far Ibn 'Abd al-Ghaffa-r. The Sheikh came to us before our departure and aksed us that when we go to Ray, we had to do certain things. When we came back to Dainawar, the governorship of Ray was conferred to him after a month. I went to Ray and realized what he had said to me.

10- Al-Khara-'ij wa al-Jara-'ih: It has been narrated from Abu al-Reja-', the Egyptian, who was one of the saints, that he said, I exited to investigate after the demise of Abu Muhammad (a.s). I said to myself, "If there is someone, he would have been known after three years." I then heard a voice but did not see a person, which said, "O' Nasr Ibn 'Abd Rabbih, say to the people of Egypt, did you believe in the Messenger of Allah only after seeing him?" I did not know that my father's name was 'Abd Rabbih, because I was born in Mada-'in and Abu 'Abdillah al-Nawfali had taken me to Egypt and I had grown up there. When I heard the voice, I did not stumble upon anything and left.

11- Al-Khara-'ij wa al-Jara-'ih: It has been narrated from Ahmad Ibn Abi Ru-h, that he said, A woman from the people of Dainawar sent for me. When I went to her, she said, "O' Ibn Abi Ruh, you are the most trustworthy of all people in our area in religiosity and piety, and I want to vest in you a trust for which I am making you responsible to deliver and relinquish it." I said, "Allah-willing, I will do that." She said, "These dirhams are in this sealed sac. Don't open it and do not look into it until you have delivered it to the one who informs you of what is in it. This is my earring which equates ten dina-rs and it has three stones, valued at ten dina-rs.

I have a request of Imam al Mahdi (atfs). I want him to inform me about it before I ask him about it." I asked, "What is your need?" "My mother took a loan of ten dina-rs in my wedding," she said, "I don't know from whom. I don't know who to pay back to. If Imam e Zamana (atfs) informs you about it, I will pay it back to whoever he commands you to." I said to myself, How am I going to say this to Ja'far Ibn 'Ali. Then I said, This is a dilemma between me and Ja'far Ibn 'Ali. I took the money and the ring and came to Baghdad. I came to Ha-jiz Ibn Yazid al-Washsha'. I greeted him and sat there. He said, "Do you need something?"

" "This is the money," I said, "given to me. I will not give them to you until you inform me how much it is and who has given it to me. If you inform me, I will give it to you." "O' Ahmad Ibn Abi Ru-h," he said, "take it to Surra Man Ra'a-." I said, "La- ila-ha illa Allah for this. What an extreme thing has she desired!" I came out and went to Surra Man Ra'a-. I thought I would start from Ja'far; but then I thought and said, I will start with them, and if they are able to inform me of this clandestine enterprise, then they are the ones, otherwise, I will go to Ja'far. I went near the house of Abu Muhammad (a.s).

A servant came out to me and said, "Are you Ahmad Ibn Abi Ru-h?" I said, "Yes." He said, "Here is a slip, read it." It was written in it, "In the name of Allah, the Merciful, the Compassionate. O' Ibn Abi Ru-h, 'A-tika Bint al-Daira-ni entrusted you with a bag in which, you think, there is one thousand dirhams, but it is not as you think. You have delivered the trust and have not opened the bag and do not know what is in it. There are one thousand dirhams and fifty dina-rs. You have an earring with you which the lady thought it equated ten dina-rs. She is right with the gems therein. It has three pearls, ten dina-rs their purchase

value and they equate more.

Give them to our bondmaid so-and-so, for we have granted them to her. Go to Baghda-d and give the money to Ha-jiz and take from him whatever he gives you for your expenses to your house. As for the ten dina-rs she believes her mother borrowed in her wedding and she does not know from whom; rather she knows, whose they are.

It is Kulthu-m Bint Ahmad and she is a Na-sibi, so she did not feel comfortable to give her and wanted to divide it between her sisters and asked our permission with that regard. So she may divide it amongst the poor sisters of hers. Do not, O' Ibn Abi Ru-h, return to belief in Ja'far and to test him to inform you of these secrets. Go back to your house, for your uncle has just died and Allah has bestowed you with his house and money."

I returned to Baghdad and gave the bag to Ha-jiz. He weighed it and there were one thousand dirhams and fifty dina-rs. He gave me thirty dina-rs and I took them and returned to the place where I had disembarked. There was someone who had come to me to inform me that my uncle had just died and that my family was asking me to come back. I went back and he had died and I inherited from him three thousand dina-rs and one hundred thousand dirham.

12- Al-Ka-fi: Muhammad Ibn Abi 'Abdillah al-Sayya-ri said, I delivered some commodities as religious dues to al-Marzba-ni al-Ha-rithi. Amongst them was a gold bracelet. All were accepted but the bracelet was returned. I was ordered to break it. I broke it and there it was: Bits of iron and copper and brass were in its middle. I took them out and sent the gold and then it was accepted.

13- Al-Ka-fi and Al-Irsha-d: 'Ali Ibn Muhammad narrates from Abu 'Abdillah Ibn Sa-lih, saying, I left in one of the years towards Baghdad. I sought permission and was denied permission. I remained twenty two days after the caravan had left towards Nahrawa-n. Then I was allowed to exit on Wednesday. And I was told, "Leave on Wednesday." I exited while I was hopeless that I would join the caravan. I reached Nahrawa-n and the caravan was stranded there. I had barely fed my camels that the caravan left and I joined them. He had prayed for my safety and I was none but safe and all praise belongs to Allah."

14- Al-Ka-fi and al-Khara-'ij wa al-Jara-'ih and Al-Irsha-d: Muhammad Ibn Yusuf al-Sha-shi says, I was afflicted with fistula. I had physicians examine me and spent much money over it, but the medicine did not benefit at all. I wrote a letter seeking the Patron's prayers. The reply came, "May Allah apparel you with the garment of health and make you with us in this world and the hereafter." The Friday did not come but I was healed and the spot had become like the palm of my hand. I called a physician who was one of our scholars and showed it to him. He said, "We did not know any medicine for this. Nor has this healing come to you but from Allah."

15- Al-Kafi and Al-Irsha-d: ‘Ali Ibn Muhammad Ibn Sa-lih says, When my father passed away and I became in charge, my father had money–transfer-orders over people belonging to the monies of al-Gharim (meaning the Imam e Zamana (atf.s) Sheikh Mufi-d says, “This was a code in the older days by which they Shi-‘a referred to Imam e Zamana (atf.s) for the sake of protection). I wrote to the Imam and reported to him. He replied, “Ask them and seek the transferred amounts.

” All people gave me except one man who owed a transfer-order worth four hundred dinars. I came to him to ask him. He asked for more time and his son disrespected me and insulted me. I complained to his father. He said, “So what?” I grabbed his beard and seized his leg and pulled him to the middle of the house and gave him good many kicks. His son went out crying for help from the people of Baghdad, saying, “A Qummi, a Ra-fidhi is killing my father.” A great multitude of people gathered around me.

I climbed over my horse and said, “Good for you O’ people of Baghdad! You incline towards the oppressor against the oppressed. I am from Hamdha-n and am a Sunni. He is calling me a Qummi and accusing me of being a Ra-fidhi so he could take my right and my money.” They turned at him and wanted to enter his store. I calmed them down. The man who owed the money-transfer-order called me and took an oath of divorcing his wife that he would give me my money at that moment. I took the money from him.

16- Al-Irsha-d: Al-Hasan Ibn ‘Isa- al-‘Ari-dhi says, When Abu Muhammad al-Hasan Ibn ‘Ali (a.s) passed away, a man came from Egypt and brought some religious dues to Mecca for the Patron of the Order. People would come and go to him and some people told him that Abu Muhammad has passed away without leaving a heir behind; some told him that Ja’far was the heir after him; and some told him that the heir after him was his son. He sent a man called Abu Ta-lib with a letter to al-‘Askar to research the situation and verify its authenticity. Abu Ta-lib went to Ja’far and asked him for a proof. Ja’far said to him, “I don’t have it ready at this time.”

The man went to the gate and submitted the book to our scholars who were assigned as emissaries. A reply came to him, “May Allah reward you with respect to your friend. He just passed away and instructed that the money that was with him to be given to a trustworthy man who would do as he pleases.” His letter had been answered and it had happened as said he had said.

17- Al-Irsha-d: ‘Ali Ibn Muhammad says that a man from A-bah carried some religious dues to deliver and forgot a sword which he wanted to carry. When the things arrived, a letter came affirming their receipt, and there was written in the letter, “What happened to the sword which you forgot?”

18- Al-Irsha-d: Al-Hasan Ibn Muhammad al-Ash'ari said, Letters of Abu Muhammad (a.s) about conducting with al-Junaid, the murderer of Fa-ris Ibn Ha-tam Ibn Ma-hawayh, and Abu al-Hasan and another person used to come. And when Abu Muhammad (a.s) died, letters resumed about conducting with Abu al-Hasan and his friend, but nothing came about al-Junaid. I was sad because of it. Then came the news of al-Junaid's death.

19- Kita-b al-Nuju-m: Abu al-'Abba-s says, I returned from Ardabi-l to Dainawar, intending to go for Hajj. This was a year or two after the martyrdom of Abu Muhammad al-Hasan Ibn 'Ali (a.s) and people were in great confusion. The people of Dainawar rejoiced as they received the news of my arrival. The Shi-'a gathered around me and said,

“Sixteen thousand dina-rs have been collected before us from the money of the Patrons. We want you to carry this with you and submit them where they should be submitted.” I said, “O' people, this is a perplexing matter and we do not know the representative at this time.” “We have chosen you to carry this money because of our knowledge of your trustworthiness and generosity.” They said, “Act so you do not lose the assets from your hands without a proof.”

The money was given to me in bags, each bag carrying the name of a man. I carried the money and left. As I arrived at Qarmissi-n, Ahmad Ibn al-Hasan Ibn al-Hasan was living there. I went to him and greeted him. When he saw me he became very happy and then gave me one thousand dina-rs in a bag and bundles of colorful garments, in which objects, which I did not know what they were, were wrapped and tied. He said, “Carry these with you and do not withdraw your hands from them without a proof.”

I took the riches and the boxes, not knowing what was tied inside the garments, and went to Baghdad. I had only one purpose: to search the person who was appointed as the emissary. I was told that there was a man known as al-Ba-qita-ni who was claiming to be an emissary; another man known as Isha-q al-Ahmar, who was claiming to be an emissary; and another Ja'far al-'Amri, who was saying he was an emissary.

I began with al-Ba-qita-ni; I went to him and found him to be an awe-inspiring aged man with an evident manhood and an Arabian courser and many slaves. People had crowded before him and were engaged in discussions. I entered upon him and offered my greetings. He welcomed me, sat me in his proximity, and became happy and was kind to me. I kept sitting until most of the people had left.

Supplement

He asked me about my religion. I said, "I am from Dainawar and have come with some assets as religious dues, which I need to submit." "Bring them," he said. "I need a proof," I said. "You will come to me tomorrow," he said. I went to him the next day; he did not offer me a proof. I went to him the third day; he did not offer me a proof. I went to Isha-q al-Ahmar and found him to be a young man who was well-attended to his hygiene; his house was bigger than al-Ba-qita-ni's, and on the same token, his horse and apparels more prominent, and his slaves greater than his.

More people had gathered before him than al-Ba-qila-ni. I entered and offered greetings. He gave me a warm welcome and sat me in his proximity. I waited until few people were left. He asked me what I wanted. I told him what I had told al-Ba-qila-ni. I kept going to his house for three days, but he failed to provide me with a proof.

Then I went to Abu Ja'far al-'Amri. I found him an aged man of great humility. He had a white cloak on him and was sitting on a woolen cushion in a small house; he did not have any slaves, nor any of the extravagance and horses and all which the others had. I greeted at him. He returned my greetings and had me sit near him. He was happy to see me. He asked me how I was.

I told him that I had come from the mountains and was carrying some religious dues. He said, "If you desire that these commodities reach the person to whom it must reach, then you will go to Surra Man Ra'a- and ask about the house of the son of al-Redha-', which is peopled by its inhabitants. There, you will find whom you are seeking."

I left him and went to Surra Man Ra'a- and went to the house of Ibn al-Redha-' and inquired about the representative. The doorman said that he is occupied now and he will come out soon. I sat at the door, waiting his exit. He came out after an hour. I rose and greeted him. He took my hand and led me towards the house he had. He asked me how I was and what had brought me to him. I told him that I was bringing some goods from the peripheries of the mountains and that I need to deliver them after seeing a proof. He said, "Yes." Then he offered me food and said, "Eat this and rest. You are tired and there is an hour remaining to noon prayers. I am going to bring you what you need."

I ate and slept and when it was the time for prayers, I rose and prayed. Then I went to the riverbank and bathed and adorned myself. I returned to the house of the man and stayed until past a quarter of the night. Then he came at the quarter of the night passed, with a leaf in which it was written, In the name of Allah, the Merciful, the Compassionate. Ahmad Ibn Muhammad al-Dainawari arrived. He brought sixteen thousand dina-rs in such and such sacs. These include the sacs of so-and-so with such and such amount of dina-rs. It had accounted for all the sacs, including the sac of so-and-so, a surveyor, stating, that it had

sixteen dina-rs.

Satan whispered to me, so I said, "My master knows this better than me." I kept reading the letter, which was mentioning each and every sac and the name of its sender until I reached its end. Then it mentioned, "He carried from Qirmissi-n from Ahmad Ibn al-Hasan al-Ma-dira-'i-, the brother of al-Sawwa-f, a sac which carries one thousand dina-rs" and such and such boxes of garments; there is amongst them the garment of so-and-so and its color is such and such. It recounted all of the garments until its last with each one's color and its sender.

I praised Allah and thanked Him for the end of doubts from my heart. He ordered me to submit all of what I had carried to where Abu Ja'far al-'Amri orders me. I returned to Baghdad and went to Abu Ja'far al-'Amri.

My departure and return had taken three days. When Abu Ja'far (a.s) saw me, he asked, "Didn't you go?" I said, "My master, I am coming back from Surra Man Ra'a-." As I was speaking to Abu Ja'far about my trip, a letter came from our master Imam al Mahdi, bliss of Allah be for him. There was a list like the one I had, mentioning the goods and the garments. Abu Ja'far was ordered to submit all of that to Abu Ja'far Muhammad Ibn Ahmad Ibn Ja'far al-Qatta-n al-Qummi. Abu Ja'far al-'Amri put on his clothes and said to me, "Bring what you have to the house of Muhammad Ibn Ahmad al-Qatta-n al-Qummi." I took the money and the garments to the said person's house and gave them to him. Then I went for Hajj and when I returned to Dainawar, people gathered around me.

I took out the list which the representative of our Master (a.tfs) had given to me. I read it to the people. When he heard the sac mentioned on the name of the surveyor, he fell unconscious. We kept treating him until he regained his senses. He fell into prostration thanking Allah, the Exalted, and said, "Praise belongs to the Lord Who conferred on us the favor of guidance. Now I realized that the earth will never remain devoid of a Hujja. This sac, by Allah, this surveyor gave it to me and no one knew it except Allah, the Exalted." I left there and later met with Abu al-Hasan al-Ma-dira-'i- and told him my narrative and read the list to him. He said, "Ya- Subha-n-Allah, I never doubted in anything. Do not doubt that Allah, the Exalted, will not let the earth be without His Hujja." Then he narrated to me his following story:

When Idhkukatain battled Yazid Ibn 'Abdillah in Shahrzu-r and overwhelmed his domain and held his treasures, he went to a man and mentioned that Yazid Ibn 'Abdillah put so-and-so's horse and so-and-so's sword at the gate of our Master (a.s). He said, "I gradually kept transferring treasures of Yazid Ibn 'Abdillah to Idhkukatain. I was procrastinating with the sword and the horse until nothing was left but the two. I hoped that I could keep that for our Master (a.s). When his demands for me in Idhkukatain became severe and could no

longer put it off, I held the sword and the horse on myself for one thousand dina-rs. I weighed the money and gave them to the treasurer and said to him, "Put these dina-rs in the safest place and do not bring them to me in any situation or condition, even if the need for it may become very compelling." I took the horse and the sword.

I was sitting one day in my place, where I was running the affairs, executing the penalties and delivering orders and prohibitions, when Abu al-Hasan al-Asadi entered. He used to visit me from time to time and I would do what he needed me to do for him. As he sat for very long, and I had many things to do, I asked him, "Is there anything you need?" He said, "I need a private moment with you." I ordered the treasurer to prepare a place for us in the treasury.

We entered the treasury. He took out a small slip from our Master (a.tfs) which said, "O' Ahmad Ibn al-Hasan, our one thousand dina-rs which you have as the price of the horse and the sword, give it to Abu al-Hasan al-Asadi." I fell into prostration before Allah in gratitude for His favor over me and I realized that he is the true Hujja of Allah, because no one knew about this except me. I gave al-Asadi another three thousand dina-rs because I was very happy for the grace and favor of Allah in this regard. Of this category is the narrative of al-Qa-sim Ibn al-'Ala-', saying, I wrote to Imam al Mahdi (atfs) three letters about the needs and wishes I had.

I told him that I was an aged man and that I did not have an offspring. He answered me with respect to the other wishes but did not say anything about an offspring. I wrote him the fourth letter and entreated him to pray to Allah that He gives me an offspring. He answered me and wrote my wishes and wrote, "O' Allah, grant him a son, who would solace his heart and make this pregnancy he has worked a son." The letter came but I did not know my woman was pregnant. I went to my bondmaid and asked her. She told me her malady had gone. She gave birth to a son.

Abu al-Husain Ibn Abi al-Baghl al-Ka-tib says, I took on a duty from Abu Mansu-r Ibn Sa-lihan and then something happened between me and him that caused me going into hiding. He asked for me and threatened me. I waited into hiding with fear and then went to the graveyard of Qureish in Baghdad on a Friday eve. I intended to spend the night there, praying and supplicating. It was a windy, rainy night. I asked Abu Ja'far, the custodian, to lock the doors and make sure there remains no one, so I may pray and supplicate in solitude and be safe from the entrance of anyone, because I was fearful and did not feel safe. He did that and locked the doors.

Half past the night, added with the winds and rains so powerful that they made sure no one came to the place, I stayed praying and reciting ziya-ra, and worshipping. As I was like that, I heard footsteps there before the tomb of our Master Musa- (a.s); there was a man reciting ziya-ra. He greeted to Adam, and the other great prophets, peace be with them,

and then the Imams, one after the other until he reached Imam al Mahdi (a.tfs), he did not mention him. I much wondered and said perhaps he has forgotten or he does not know or maybe this is his belief. When he finished his ziya-ra, he offered two rak'as of sala-th.

I was fearful of him, since I did not know him. He seemed a full young man, appareled in white clothes, wearing a turban with its end coming down under his chin and going over his shoulder, with braided hair, and had a cloak with long threads at its margins on his shoulder. He said, "O' Abu al-Husain Ibn Abi al-Baghal, why are you not reading the supplication of al-faraj?"

"And which supplication is that, my master?" I asked. He said, "Pray two rak'as, and say, Ya- Man adhara al-Jami-l wa satara al-qabi-h! Ya- mun lam yu'a-khidh bil-jari-ra wa lam yahtikis-sitra! Ya- 'Adhi-m al-mann, ya- Kari-m as-Safh, ya- Hasan al-taja-wuz, ya- Wa-si' al-Maghfira, ya- Ba-sit al-Yadain bir-Rahma, ya- Muntaha kulli najwa, wa ya- Gha-yata kulli shakwa, ya- 'Awna kulli musta'in ya- Muftade'an bin-ne'ami qabla istehqa-qiha-, ya- Rabba-hu, ten times, ya- Sayyeda-h, ten times, ya- Mawlaya-h, ten times, ya- Gha-yata-h, ten times, ya- Muntaha- Gha-yata Raghbata-h, ten times, as'aluka bi haqqi ha-dhihi al-asma-' wa bi haqqi Muhammad wa A-lihi at-Ta-hiri-n illa- ma- kashafta karbi wa nafasta hammi wa farajta ghammi wa aslahta ha-li, and then you ask for your desire and ask your wish and then you put your right cheek on the earth and say one hundred times in your sajda, Ya- Muhammad ya- 'Ali, Ya- 'Ali ya- Muhammad, ikfiya-ni fa innakuma- ka-fiya-i wan-sura-ni fa innakuma- na-sira-i, and you place your left cheek on the earth and say one hundred times, adrikni, and repeat it over and over and you say, al-ghawth, al-ghawth, al-ghawth, until you run out of breath and then raise your head. Allah will fulfill your wish through His generosity."

As I applied myself to the sala-th and supplications, he left. When I was finished, I decided to go out to Abu Ja'far to ask him about the man and how he had entered. I saw all the doors had been locked the way they were. I was greatly astounded and said perhaps he had spent the night there and I had not realized. I found Abu Ja'far, the custodian. He came out to me from the oil-room. I asked him about the gentleman and his entrance. He said, "The doors are locked as you see them. I have not opened them." I told him about the incident. He said, "This is our master, Imam al Mahdi , (a.tfs). I have seen him many times in the nights like this when the shrine is empty from the people.

" I became much sad for the opportunity I had missed. I exited at near the dawn and went towards al-Karkh towards the place where I was hiding. It was but the daybreak when men of Ibn al-Sa-liha-n were begging to meet me and were asking my friends about me. They were carrying a letter of pledge of protection from the minister and a slip in his hand writing that had every pleasant thing. I went to him with a trustworthy friend of mine. He rose and embraced me and treated me in away that I had never seen from him before. He said, "Have things worsened so much for you that you had to complain from me to the

Imam al Mahdi (atf.s).

I said, "I simply prayed and supplicated." "I saw my master Imam al Mahdi (atfs)," he replied, "in my dream last night." He meant the Friday eve. "He was ordering me to do every good. He was ordering me to do every good deed and expressed a dislike to me that frightened me." I said, "La- ila-ha illa Allah! I bear witness that they are the truth and the pinnacle of righteousness. I saw last night our master, while I was awake. And he asked me to do such and such things." I explained to him what I had seen in the shrine. He was astounded. Great favors he did to me with this respect and reached a level I did not anticipate. All of this from the blessings of our master, Imam al Mahdi (atfs)

'Alla-mah Majlisi says, I found this and the rest of the previous narratives, which the author of Kita-b al-Nuju-m has narrated from the book of al-Tabri, in his original book, corresponding to what he has narrated, may Allah bless them both.

20- Kita-b al-Nuju-m: Al-Sheikh Abu al-'Abba-s 'Abdullah Ibn Ja'far al-Humyari narrates in the second volume of Kita-b al-Dala'il that a man from the outskirts of Hami-d wrote a letter, asking for a du'a- about the baby that had been conceived for him. The du'a- about the baby came to him and it was four months before the birth. It said, "You will sire a son." It was as predicted. The same book narrates that 'Ali Ibn Muhammad al-Samari wrote to Imam al Mahdi (atfs) asking for a burial shroud (kafan). The reply came, "You will need it in the year [two hundred and] eighty." He died at the predicted time and the Imam sent him a burial shroud two months before his death.

21- Rija-l al-Kashi: Abu 'Abdillah al-Balkhi wrote to me, narrating on the authority of al-Husain Ibn Ru-h al-Qummi that Ahmad Ibn Isha-q wrote to the Imam of the Age and sought permission for Hajj. The Imam gave him permission and sent him a dress. Ahmad Ibn Isha-q said, "The news of my final departure has been given." He returned from Hajj and died at Halwa-n.

22- Al-Fahrist: 'Ali Ibn al-Husain Ibn Ba-bawaih went to Abu al-Qa-sim al-Husain Ibn Ru-h and posed some queries to him. Then he sent him a letter on the hand of 'Ali Ibn Ja'far Ibn al-Aswad, asking him to deliver a slip of his to Imam al Mahdi (atfs)). He was asking in it a son from the Imam. The Imam wrote back to him, "We prayed to Allah for you for that and you will be given two virtuous sons." So, Abu Ja'far and Abu 'Abdillah were born for him from a bondmaid. Abu 'Abdillah al-Husain Ibn 'Ubaidillah would say, I heard Abu Ja'far say, "I was born with the du'a- of Imam al Mahdi (atfs)." He would take pride in it.

23- Muhaj al-Da'awa-t: Muhammad Ibn 'Ali al-'Alawi al-Husaini, who lived in Egypt, said, A great calamity and severe concern struck me in the context of my relationship to the ruler of Egypt. I feared for my life. I had been slandered before Ahmad Ibn Tulu-n. So, I left Egypt for Hajj and went from Hija-z to Iraq. I wanted to go to the shrine of my master al-Husain

Ibn 'Ali (a.s) to seek refuge to him and seek asylum at his tomb, in order to be secure from the lash of the person I feared.

I remained at the sacred abode for fifteen days, praying and making earnest and tearful entreatments day and night. So, the Custodian of the Time and the Bosom Friend of the All-Merciful was shown to me, as I was in a state between stupor and awake. He said to me, "Husain is saying to you, O' my son, do you fear so-and-so?" I said, "Yes, he wants to kill me. So, I have sought refuge unto my master (a.s) to complain from the calamity my enemy has schemed for me." He urged me, "Why don't you pray to Allah, your Lord and the Lord of your forefathers, through du'a-s through which the apostles in the past beseeched the Lord. They were in severity and Allah succored them."

"Which du'a- should I recite?" I asked. "When it is the Friday eve, make a ghusl and offer your nightly prayers. When you have performed your prostration of thankfulness, recite this du'a-, as you are hobbling on your knees." Then he mentioned to me the supplication.

I saw him in the same time, as he would come to me as I was between stupor and awake. He came to me five consecutive nights, repeating the same words until I memorized the du'a-. His visits to me stopped at the Friday eve. I made ghusl, dusted my dress off, and used fragrance. I prayed the nightly prayers and performed the prostration of thankfulness. I hobbled on my knees and entreated Allah, the Exalted, through this du'a-. Imam al Mahdi (atfs) came to me on the eve of Saturday and said to me, "Your du'a- has been accepted, O' Muhammad; your enemy was killed when you had just finished your supplication, before the very person he had slandered you to."

Next morning, I bid my Master farewell and departed towards Egypt; and as I reached Jordan on my way to Egypt, I saw one of my neighbors, who was a pious man. He told me that Ahmad Ibn Tulu-n had seized my enemy and had ordered that he should be taken care of and that my enemy was found beheaded from the hind in the morning. This had happened on that Friday eve and Ahmad Ibn Tulu-n had ordered on the virtue of which his body had been dumped into the Nile.

A number of people of my area and our Shi-'a brothers told me that this event had reached them at the same time when I had finished the du'a-, as my Master had informed me. May Allah bless my Master and his household.

24- Al-Irsha-d: 'Ali Ibn Muhammad narrates from one of our scholars: A son was born for me. I wrote a letter to Imam al Mahdi (atfs), seeking permission to perform his purification on the seventh day. The answer came saying not to do it. My son died on the seventh or eighth day. Then I wrote to our Master about his death. The answer came, You will sire another and another son. He had named the first Ahmad, and the one after Ahmad, Ja'far. They were born as the Imam predicted.

Then I prepared for Hajj and called the people as I was leaving. They said, “We do not like you leaving; however, it is your decision.” I felt great unease and was sad. I wrote a letter, as I was determined to submission and obedience of my Master’s command, though I was sorry for missing the Hajj. The answer came, “Do not feel unease, for you will perform Hajj next year, Allah-willing.”

Next year, I wrote a letter and sought permission. The permission came. I wrote, “I see Muhammad Ibn al-‘Abba-s appropriate as my representative to run my affairs. I am confident of his religiosity and trustworthiness.” The answer came, “Al-Asadi is the best representative. If he comes, do not choose anyone over him.” Al-Asadi came and I appointed him as my representative.

Supplement 2

25- Al-Ka-fi: Sa'd Ibn 'Abdillah says, Al-Hasan Ibn al-Nadhr and Abu Saddam and a number of men talked after the demise of Abu Muhammad (a.s) about the money and the assets that were at the hands of the representatives as religious dues. They wanted to investigate the matter. Al-Hasan Ibn al-Nadhr came to Abu Saddam and said, "I want to go to Hajj." Abu Saddam said, "Delay it this year." "I am frightened in my sleep," said al-Hasan, "and I must go." He conferred to Ahmad Ibn Ya'la Ibn Hima-d and the men of the vicinity his final will with respect to some wealth of his and asked him not to give anything away except to the Imam's hand after his rise.

Al-Hasan said, When I reached Baghdad, I rented a house and stayed there. One of the representatives came to me and brought me garments and dina-rs and placed them with me. I asked, "What are these?" He said, "It is what you see." Then another representative came and did the same; and then another, until the house was full. Then Ahmad Ibn Isha-q brought me all of the khums that he was holding. As I was perplexed and was thinking what to do, his letter came to me, which said that when such and such time passes from the day, I had to bring the commodities. I left with the goods. There was a bandit on the road who robbed the road along with sixty other men.

I passed his area and Allah protected me from him. I reached al-'Askar and disembarked; a letter came to me ordering me to bring the goods. I put them in two baskets of porters. When I reached the entrance hall of the house, there was a black man standing. He asked, "Are you al-Hasan Ibn al-Nadhr?" I said, "Yes." He said, "Enter.

" I entered the house and then a room and emptied the baskets of the porters. In one corner of the room, there was a big number of breads; each one of the porters were given two loafs of bread and were let go. There was one room and a curtain draped over it. A call came from it, "O' Hasan Ibn al-Nadhr, thank Allah for his favors over you and complain not, for Satan loves that you complain." Two garments were brought to me and I was told, "Take them, for you will need them." I took the garments and left. Sa'd said, al-Hasan Ibn al-Nadhr returned and died in the month of Ramadan and was buried in the two garments.

26- Al-Ka-fi: Al-Fadhli al-Khazza-z al-Mada'ini-, the slave of Khadi-ja Bint Muhammad Ibn Abi Ja'far said, A congregation of the children of Abu Ta-lib (a.s) in Medina believed in the True Creed and stipends were coming to them on a set time. When Abu Muhammad (a.s) passed away, one group of them turned away from believing in his son. Stipends continued to come for those who had remained firm on the belief in Abu Muhammad's son and it had been discontinued from the rest. They are not even heard of anymore, and all praise is due to Allah, the Lord of the worlds.

27- Al-Ka-fi: Al-Qa-sim Ibn al-'Ala-' says, A number of sons were born for me, and I would write [to the Imam of the Age, peace be with him], requesting du'a-. He would not write to me anything about them. And when my son al-Hasan was born, I wrote asking for du'a-, he answered me that he will survive, and praise belongs to Allah.

28- Al-Ka-fi: Al-Hasan Ibn al-Fadhil Ibn Zaid al-Yama-ni says, My father wrote a letter with his handwriting. Its answer came. Then he wrote a letter on my hand. Its answer came. Then he wrote a letter on the hand of one of the jurists from our scholars. Its answer did not come. We thought about it. The reason was that the man had converted into a Karmatian.

29- Al-Ka-fi: Al-Hasan Ibn Khafi-f narrates from his father that [Imam al Mahdi atfs] sent some servants to Medina along with two servants. He wrote to Khafi-f to go leave with them, so he left with them and when they reached Ku-fa, one of the two servants drank an intoxicant. They had not left Ku-fa yet that a letter arrived from al-'Askar ordering the rejection of the servant who had drank an intoxicant and his expulsion from service.

30- Al-Ka-fi: Al-Husain Ibn al-Hasan al-'Alawi said, There was a man from the courtiers of Ru-zhasani and another man with him. He said to Ru-zhasani, "This man collects money and has representatives." They mentioned the names of all of the representatives in the peripheries and the report was passed on to 'Ubaidullah Ibn Sulayma-n, the minister.

The minister decided to seize them. The king said, "Search, where is this man. This is a grave matter." 'Ubaidullah Ibn Sulayma-n said, "Shall we seize the representatives?" "No," said the king. "Instead, covertly send people whom they did not know with money. Whoever from them takes it, arrest him." A letter came ordering that the news should be forwarded to all of the representatives not to take anything from anyone and to refrain from it and pretend to be ignorant of the matter.

A spy, whom he did not know, came to Muhammad Ibn Ahmad and said to him in private, "I have some money which I want to deliver." Muhammad said to him, "You are mistaken. I don't know anything about this." The spy kept on soft talking with him and Muhammad kept pretending not knowing anything. They sent spies but all of the representatives refrained because of the forewarning they had received.

31- Al-Ghaiba of Sheikh Tusi: His miracles are more than to be accounted for; however, we will mention a few of them. Of his miracles is the narrative of Muhammad Ibn Ibra-him Ibn Mahzya-r, who said, At the demise of Abu Muhammad (a.s) doubts overwhelmed me. This was while great amounts of khums had been deposited with my father; so he carried them and boarded a ship. I went with him to accompany him. He got a very severe fever and said to me, "My son, take me back, take me back. This is death. And fear Allah in this khums." He confided his final will to me and died.

I said to myself that my father had not asked me to do anything wrong. I will carry these assets to Iraq and will rent a house there and will not inform anyone. If things became clear to me like their clarity in the days of Abu Muhammad (a.s), I will hand the assets over, or else, I will distribute them as alms. I went to Iraq and rented a house by the river.

I had remained there but a few days that a messenger brought letter to me that was saying, O' Muhammad, you have brought this and this in such and such parcels, recounting all of the assets that were with me of which I did not know myself. I gave the assets to the messenger. I remained there a few more days and was not given any attention, which made me rather sad. Then a letter came, "We have placed you in the position of your father, so thank Allah."

32- Al-Irsha-d: Same story on the authority of a different narrator.

33- Al-Ghaiba of Sheikh Tusi: Al-Hasan Ibn al-Fadhil al-Yama-ni says, I wrote a letter about two ideas and wanted to write about a third idea, but did not write, fearing he will not like it. The answer came, explaining the two ideas and the third, which I had kept to myself.

34- Al-Ghaiba of Sheikh Tusi: Badr, the page of Ahmad Ibn al-Hasan, narrates from his father: I arrived at the mountain. In those days, I was not a believer in the Imamate, but loved them over all. Until, Yazid Ibn 'Abd al-Malik died and he testified in his malady that al-Shahri al-Samand (a breed of horse) and his sword and his belt to his lord. I was afraid if I did not give al-Shahri al-Samand to Idhkutakain, he would chastise me.

I valued the beast and the sword and the belt for seven hundred dina-rs and took them on my account and did not tell anyone. Then a letter came from Iraq ordering me, "Send the seven hundred dina-rs that you owe us for the price of al-Shahri al-Samand, the sword, and the belt."

35- Al-Ghaiba of Sheikh Tusi: Abu 'Aqi-l 'Isa- Ibn Nasr says, 'Ali Ibn Ziya-d al-Saymuri wrote and requested a burial shroud (kafan). The Imam wrote him a letter, "You will need in the year two hundred and eighty." He died on that year and the Imam sent him a burial shroud before his demise.

36- Al-Ghaiba of Sheikh Tusi: 'Ali Ibn Muhammad says, A prohibition came that was forbidding visitations to the graveyard in Ka-dhimiyya and the Shrine. A few months later, the minister called al-Ba-qita-ni and said to him, "See the people of the Euphrates and the village of Bars and tell them not to visit the graveyard at the Ka-dhimain, because the caliph has ordered that anyone who comes there must be watched and arrested."

Ikma-l al-Di-n: 'Ali Ibn Ahmad al-Ra-zi says, One of our brothers from the people of Ray

went out to investigate the situation after the demise 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 masjid with his hand, a pebble appeared to him that bore a writing, M. U. H. A. M. M. A. D. He looked, 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.

37- Al-Ghaiba of Sheikh Tusi: Muhammad Ibn Ahmad al-Safwa-ni says, I had seen al-Qa-sim Ibn al-'Ala-' who had aged a hundred and seventeen years, during eighty of which his both eyes were good. He had met our Master Abu al-Hasan al-'Askari and Abu Muhammad al-'Askari (a.s). At eighty, he lost his eyesight. However, it was returned to him seven days before his death. This happened when I was staying with him in the town of al-Ra-n in the land of Azerbaijan.

The letters of our master Imam al Mahdi (atf.s) through Abu Ja'far Muhammad Ibn 'Othman al-'Amari and after him Abu al-Qa-sim al-Husain Ibn Ru-h, blessed be their souls, were constantly coming. Then for two months the letters stopped coming. This made him angry. We were with him one day eating when the doorman came, bringing the joyous news and said to him that the messenger of Iraq, the only name by which he was identified with, has come. Al-Qa-sim became much happy and turned his face towards the qibla and prostrated. A short old man, who bore the marks of messengers and was wearing an Egyptian dress and muha-mili shoes and a bag over his shoulder, came in. Al-Qa-sim rose and embraced him and took off the bag from his shoulder. He asked for a basin and water, washed his hands and led him to sit on his side. We ate and washed our hands.

The man rose and took out a letter that was longer than half of page. Al-Qa-sim took the letter, kissed it and handed it over to a transcriber called Ibn Abi Salama. Abu 'Abdillah took the letter, broke its seal, and read it. As he read it, al-Qa-sim sensed something. He said, "O' Abu 'Abdillah, is it alright?" He replied, "It is alright.

" "Watch it you. Is there anything written about me?" "Not something you dislike." "Then what is it?" "It is giving the news of your final departure forty days after the arrival of this letter. Seven garments have been taken to him." Al-Qa-sim said, "With my religiosity secure?" He replied, "With your religiosity secure." He laughed and said, "What else can I hope for after this age?" The messenger took out three undergarments, one red Yemeni cloak, two shirts, and a turban. Qa-sim took them. He also had a garment that our Master al-Redha-' Abu al-Hasan (a.s) had given to him. Qa-sim had a friend called 'Abd al-Rahma-n Ibn Muhammad al-Sunaizi, who was one of the adversaries and had very strict religious views.

There was a very strong affinity between him and Qa-sim in the daily issues and Qa-sim loved him very much. 'Abd al-Rahma-n had undertaken some toils to reconcile Abu Ja'far

Ibn Hamdu-n al-Hamda-ni and his son-in-law the son of Qa-sim.

Considering this, Qa-sim asked two of our Sheikhs who were staying with him—Abu Ha-mid ‘Imra-n Ibn Muflis and Abu ‘Ali Ibn Jahdar—to read this letter to ‘Abd al-Rahma-n Ibn Muhammad, “because I love him to be guided and I hope that Allah will guide him by reading this letter.” The two Sheikhs replied, “La- ila-ha illa Allah.

Many Shi-‘a cannot bear the content of this letter. How do you expect that ‘Abd al-Rahma-n Ibn Muhammad will?” Qa-sim replied, “I know that I am disclosing a secret that is not permissible for me to disclose. However, due to my love for ‘Abd al-Rahma-n Ibn Muhammad and my desire that Allah, the Exalted, may guide him towards this faith, it is that I want you to read this letter to him.”

When that day passed, and it was Thursday thirteen days left from Rajab, ‘Abd al-Rahma-n came and greeted at Qa-sim. Qa-sim took out the letter and asked his guest to read it, “and look for yourself.” ‘Abd al-Rahma-n read the letter and when he reached where Qa-sim’s death had been predicted, he threw the letter from his hand and said to Qa-sim, “Abu Muhammad, fear God. You are a pious man, you are wise. Allah says, *No soul knows in which land she will die. [Luqma-n: 34] And He says, He is the Knower of the unseen. So, He does not reveal His unseen to anyone*”. [Jinn: 26]

Qa-sim laughed and said, “Read the next verse also. *Except6 only to such a messenger as He is well-pleased with. [Jinn: 27]* And my Master is a well-pleased messenger.” Qa-sim said, “I know what you are saying. Mark today’s date. If I outlive the date predicted in this letter, then my creed is false and if I die on that date, then you assess your condition.” ‘Abd al-Rahma-n noted the date at that day and left.

Qa-sim got a fever seven days after the arrival of the letter. On that day, his malady worsened. He was lying on his bed on the side of the wall. His son Hasan, who used to drink wine and was married to the daughter of Abu Ja‘far Ibn Hamdu-n al-Hamda-ni, was sitting. Qa-sim’s sheet was covering his face, as he was lying in one side of the room. Abu Ha-mid was sitting on one side, as Abu ‘Ali Ibn Jahdar and I and a group of other men of the locality were crying.

Suddenly, Qa-sim rose and sat resting on his hands on his behind, and began saying, “Ya-Muhammad (saw), Ya- ‘Ali (as), Ya- Hasan(as), Ya- Husain(as), O’ my Masters, be my intercessors before Allah the Exalted.” He said this another and then a third time. When he reached the third time, saying, “Ya- Musa(as)-, Ya- ‘Ali(as),” his eyelid popped open like children crack windflowers. His eyes opened and he began rubbing his eyes with his sleeves. A soupy fluid came out from his eyes. Then he glanced at his son and said, “O’ Hasan.” He looked each one of us and was saying, “O’ Abu Ha-mid, O’ Abu ‘Ali.” We crowded around him and looked at his perfect eyeballs.

Abu Ha-mid asked him, "Do you see me?" as he was pointing his hand at each one of us. The news spread amongst the people and the commonality. Individuals from the commonality began coming and examining him. The judge, Abu Sa-'ib 'Ataba Ibn 'Ubaidillah al-Mas'u-di, who was the chief justice at Baghdad, came and met Qa-sim and asked him, "What is in my hand?" as he was showing him a ring the stone of which was turquoise. He brought the ring near. Qa-sim told him what it had and said it has three lines.

The judge brought it closer but he could not read the lines. People left as they were amazed at him and talking about him. Qa-sim said to his son Hasan, "Allah will grant you a great position, so take accept it with gratitude." Hasan said, "Father, I accept it." Qa-sim said, "How?" "As you order me father." He said, "Do not drink wine." Hasan said, "Father, you are right. I will give up wine and many other things you do not know." Qa-sim raised his hands to the sky and said, "Allah, cast into Hasan's heart Your obedience and prevent him from Your sins." He said this three times.

Then he asked for a paper and wrote his final will with his own hands. He gave endowed the orchards and the properties that were in his possession as endowment for our Master. Amongst the things he confided in his final will in his son Hasan, was "My son, if you become eligible for this position [meaning representation from the Master], your livelihood should be from the half of my bequeathals in Farji-da. The rest of them will belong to my Master. If you were not eligible for this, seek your goodness from a venue that Allah desires." Hasan accepted his final will.

When it was the fortieth day and after dawn, Qa-sim died. 'Abd al-Rahma-n received the news of his departure with great grief, as he was running in the streets barefoot and was unclad head, calling, "O' my master." People viewed his action odd and they began saying to him, "What are you doing?" He said to them, "Quiet. I have seen what you have not."

'Abd al-Rahma-n became a Shi-'a and forsook his previous creed. He endowed his orchards and his properties as waqf. Abu 'Ali Ibn Jahdar gave Qa-sim his funeral bath and Abu Ha-mid poured water over him. Qa-sim was shrouded in eight dresses, with the shirt of his Master Abu al-Hasan (a.s) on his body and the other seven that came from Iraq over them. A short while after that, a letter of consolation came to his son from our Master (a.s), at the end of which was a du'a- for him, "May Allah cast into your heart His obedience and may He prevent you from his sins," the du'a- his father had prayed for him. At the end it stated, "We made your father an imam for you and his actions an example for you."

38- Al-Ghaiba of Sheikh Tusi: Abu Nasr Hibatullah Ibn Muhammad Ibn Bint Umm Kulthum Bint Abi Ja'far al-'Amri says, A number of people from the Bani Nawbakht, amongst them Abu al-Hassan Ibn Kathi-r al-Nawbakhti and also Umm Kulthum Ibn Abi Ja'far Muhammad Ibn 'Othma-n, may Allah be pleased with them, narrated to me that in a certain time,

religious dues from Qum and its peripheries sent for Imam al Mahdi (a.tfs) were brought to Abu Ja'far (a.s).

When the messenger reached Baghdad and went to Abu Ja'far and delivered to him what he had brought and then bid him farewell, and came to return, Abu Ja'far said to him, "There is one thing remaining, which you have been entrusted with. Where is it?" "Nothing is remaining with me, my master. I have submitted it everything to you," replied the messenger. "On the contrary, something is remaining with you. So return to your belongings and search and remember what things were given to you," said Abu Ja'far.

The messenger left and remained many days trying to remember and search and think. He did not recall anything, nor did anyone who was with him reminded him of anything. He came back to Abu Ja'far and said, "Nothing that was given to me remains in my hands, which I have not brought to your eminence." Abu Ja'far said to him, "It is said that you have two Sarda-ni garments, which were given to you by a certain man," mentioning his name and his father's name. "Where are they?"

The messenger said, "Yes, by Allah, O' my master, I totally forgot about them, so much that they have gone away from my heart and I do not remember where I have put them." The man left and searched and opened everything he had with him and asked all the people he had carried something for them to look for the garments. But they were not to be found anywhere. He returned to Abu Ja'far (a.s) and told him his mishap. Abu Ja'far said to him, You are ordered to go to so-and-so, the cotton seller, to whom you carried the two loads of cotton in the cotton market. Open one of them, which has such and such writing. The two garments are on its side.

The messenger was amazed by the prediction of Abu Ja'far and went ahead to the spot and opened the load that he had told him to open and there they were: two garments on the side, entered into the cotton. He took them and brought them to Abu Ja'far and said, "I had forgotten them, because when I tied the goods, they were left outside, so I put them on the side of the cotton load to keep them safe." The man spoke about this astonishing incident and Abu Ja'far's informing him, which knows none but an apostle or an Imam ordained by the Allah, Who knows all the secrets and all that the chests hide.

This man did not know Abu Ja'far and he was sent as courier and as a messenger, just like merchants send someone whom they entrust to their business partners. Nor did he have a register that he might have given to Abu Ja'far nor a letter, because the issue was very sensitive at the time of al-Mu'tadhid and swords were dripping blood. This sort of activity was a secret amongst very special people who were qualified for such confidentiality. A person who would carry assets to Abu Ja'far would not know his position and his duty. He would be only asked to go to such and such place and deliver these things, without being told anything else. Such a courier would not be given a letter so the purpose of his deliver

could not be traced.

39- Al-Ghaiba of Sheikh Tusi: Muhammad al-Kulaini narrates that Muhammad Ibn Ziya-d al-Musyari wrote to the Patron of the Age, asking for a blessed burial shroud from his holy presence. The answer came, “You will need it in the year two hundred and eighty one.” He died, (a.s), in the time that the Imam of the Age had foreseen for him. The Imam sent him a burial shroud a month before his demise.

40- Al-Ghaiba of Sheikh Tusi: Ibn Marwa-n al-Kufi- says, Ibn Abi Su-ra said to me, I was in Karbala on the eve of ‘Arafa. I left following the land route. As I reached the al-Masna-th, I sat over the hill to rest and then got up and began walking. A man came from the rear of the road and said to me, “Would you be interested in having a company?”

” I said, “Definitely.” We walked together and he talked to me and I talked to him. He asked me about my situation; I told him that I was in hardship and did not have anything with me in my hands. He turned to me and said, “When you enter Ku-fa, go to Abu Ta-hir al-Ra-zi and knock at his door. He will come out to you and blood of sacrifice will be on his hand. Say to him, ‘You are asked to give me the sack of dina-rs that is with the man of the bedstead.’”

Supplement 3

I much wondered at his words. Then he separated from me and went his way. I don't know where he went to. I reached Ku-fa and went to Abu Ta-hir Muhammad Ibn Sulayma-n al-Ra-zi. I knocked on his door, as he had asked me to. Abu Ta-hir came out to me; on his hands were the blood of sacrifices. I said to him, "You are asked to give me the sack of dina-rs, which are with the man of the bedstead." He said, "Of course, you are heard and obeyed." He went back and brought out the sack and gave it to me. I took the sack and went away.

41- Al-Ghaiba of Sheikh Tusi: Abu Gha-lib says, I had seen two sons of Abu Su-ra. Abu Su-ra had been one of the Sheikhs of the Zaidiyya. Abu Gha-lib narrates on the authority of the named narrators from Abu Su-ra, who says, I left to visit the Tomb of Abu 'Abdillah (a.s) on the 'Arafa. I stayed the day of 'Arafa there and when it was the time of 'isha-' prayers,

I stood to perform my salat. I rose and began by the al-Hamd. Suddenly, a young man of tremendous beauty, who had a summer cloak on him, also began with al-Hamd, and finished before me or I did before him. Later we left together from the door of the shrine. When we reached the banks of the Euphrates, the young man said to me, "You want to go to Kufa, so go ahead." I went ahead by the way of the Euphrates and the young man took the land trail.

Abu Su-ra continues, Feeling sorry for separating from his company, I began following him. He said to me, "Come." We went together to the foundation of the fortress of al-Masna-th. We slept there. When we woke up, we were at the heights, at the mountain of al-Khandaq. He said to me, "You are in hardship and you have a family to support.

Go to Abu Ta-hir al-Ra-zi. He will come out to you, while his hands are drenched in the blood of sacrifice. Say to him a young man who had these qualities says that the sack that has twenty dina-rs in it and one of your brothers has brought it to you is yours. Take it from him." Abu Su-ra says, I went to Abu Ta-hir Ibn al-Ra-zi, as the young man had said and described him to him. He said, "Praise belongs to Allah, and you saw him." He went inside and brought out a sack in which were dina-rs. He gave them to me and I returned.

Abu 'Abdillah Muhammad Ibn Zaid Ibn Marwa-n, who is also one of the sheikhs of the Zaidiyya, says, I recounted this narrative to Abu al-Husain Muhammad Ibn 'Ubaidillah al-'Alawi, when we were stationed at the land of al-Herr. He said, This is true. A young man came to me and I recognized a sign in his face. When all the public left, I asked him, "Who are you?" He said, "I am the messenger of the Imam (a.s) to one of his brothers in Baghdad." I asked, "Do you have the means for the journey?"

"Yes, in the house of the Talhayayn." I said to him, "Go and bring them." I sent a page with

him. He brought his gears and the means of travel and stayed with me that day. He ate with me and talked about many of the secrets and confidentialities. I asked him, "What road are you going to take?" "I will disembark at this height and then I will go to the valley of the sands then I will go to the tents and purchase coursers and will ride to the Imam (a.s) to the west."

Abu al-Husain Muhammad Ibn 'Ubaidillah said, Next day he rode his courser and I rode along with him. We went to the archway of the house of Sa-lih. He crossed the channel by himself and I was watching him until he reached Najaf and then he disappeared from my eyes. Abu 'Abdillah Muhammad Ibn Zaid says, I recounted these two narratives to Abu Bakr Muhammad Ibn Abi Darra-m al-Yama-mi, who is one of the sheikhs of the Hashawiyah. He said, This is true.

42- Al-Ghaiba of Sheikh Tusi: Abu 'Abdillah narrates from Abu Gha-lib al-Ra-zi, I reached Kufa. I was a young man and one of our brothers [whose name Abu 'Abdillah had forgotten], was with me. This was in the days of Sheikh Abu al-Qa-sim al-Husain Ibn Ru-h , when he went into hiding and appointed Abu Ja'far Muhammad Ibn 'Ali known as al-Shalmagha-ni, who was at that time a righteous man and had not evinced the heresy and blasphemy which he later did.

People visited him and met him because he was a comrade of al-Sheikh Abu al-Qa-sim al-Husain Ibn Ru-h and his emissary amongst the people with regard to their needs and necessities. My friend said to me, "Do you wish to meet Abu Ja'far and make a covenant with him, for he is the appointed man today amongst this congregation?" I wanted to ask him to request a du'a- from Imam al Mahdi (Atfs)?" I said, "Yes." We went to him and saw a congregation of our faithful brethren there with him. We offered him our greetings and sat there. He turned to my comrade and asked him, "Who is this young man?" He said, "A man from the house of Zura-ra." He turned to me and asked, "Which Zura-ra?" I said, "My master, I am from the children of Bukair Ibn A'yun the brother of Zura-ra.

" He said, "This is a majestic household, dignified in this Order." My comrade turned to him and said, "Our master, I want to request a du'a-." He said, "Yes." When I heard this, I also desired to request the same. I intended in my heart not to disclose it to anyone the condition of my wife the mother of my son Abu al-'Abba-s. She was had many differences and was very angry at me while I was greatly fond of her. I said in my heart that I will ask him a du'a- for this problem that has been much troubling me and will name it. So I said, "May Allah prolong the life of our Master, I have a wish as well." Al-Shalmagha-ni said, "What is your wish?" I said, "I want a du'a- for relief from a problem that has troubled me." Al-Shalmagha-ni took the paper that was in front of him on which he registered people's requests and wrote, "And the man from Zura-ra has a request for du'a- about a matter that has troubled him." Then he folded the paper. We rose and left. After a few days, my friend said to me, "Shouldn't we go to Abu Ja'far and ask him about our requests we made to

him?

” I went with him and we entered al-Shalmagha-ni’s place. As we sat down, he took out a paper that had many requests on it, which had been answered in their sides. He turned to my friend and read to him the answer of his query. Then he turned to me as he was reading, “As for the man from Zura-ra and the condition between the husband and the wife, may Allah rectify their relationship.” I was overwhelmed by this great incident. We got up and left. My friend said to me, “You are overwhelmed by this?” I said, “I am surprised by this.” “By what?” I said, “It was a secret that no one but Allah and me knew and he informed me about it.” He said, “Are you doubting about the capacity of the Imam! Tell me what is the story.” I told them what had happened and he was much amazed too. Then we returned to Ku-fa and I went to my house, my wife, who had been angry at me and had been living with her family, came to me and sought my pleasure and apologized to me. She remained very agreeable to me and did not disagree with me until death separated us.

A congregation narrated this story to me from Abu Gha-lib Ahmad Ibn Muhammad Ibn Sulayma-n al-Zura-ri through an ija-za. Abu al-Faraj Muhammad Ibn al-Mudhaffar wrote from his side in house at Baghdad at the street of Gha-lib on Sunday five days left from Dhu al-Qa’da of the year three hundred and fifty six, saying, I was married to a woman, who was the first woman I had married. I was young man and my age was below twenty. I copulated with her at her father’s house and then she stayed there at her father’s house for years. I tried much to convince them to let her move to my house, but they would not listen to me. The woman became pregnant from me in this time and gave birth to a girl. The girl lived for a while and then died. I was neither present at her birth, nor when she died, and I never saw her because of the strained relationship between me and my in-laws. Then again we agreed that they are going to let her move to my house. So I went to their house, but they again declined to let me take her to my house. I again made the woman pregnant. Then I demanded them to bring the woman to my house, as we had agreed. They again refused and our relationship soured.

I moved away from them. She gave birth in my absence to a girl. We remained in this strained condition many years. I did not go to get her. Then I went to Baghdad. My friend at that time in Baghdad was Abu Ja’far Muhammad Ibn Ahmad al-Zajzawzaji and was like an uncle or father to me. I stayed at his house in Baghdad and complained to him about my strained relationship with my wife and my in-laws. He asked me to write a letter and ask for a du’a-. So, I wrote a letter and mentioned in it my condition and my sour relation with my wife’s family and their refusal to let my wife come to my house.

I and Abu Ja’far took the letter to Muhammad Ibn ‘Ali, who was at the time a connection between us and al-Husain Ibn Ru-h , who was at that time the messenger of the Imam (Atfs). We gave him the letter and asked him to send it. He took the letter from me but the answer did not come for a long while. I met him and told him that I was much

uncomfortable with the delay in the answer to my letter. He said, "The delay should not make you uncomfortable." He hinted to me that if the answer comes soon, it is from al-Husain Ibn Ru-h , and if there is a delay, it is from the Hujja (atf.s). I left. After a while—which I do not remember how long, but it was not very long—Abu Ja'far al-Zajawzaji called me one day. I went to him. He took out a section of a letter and said to me, "This is the answer of your letter. If you should like to copy it, copy it and then return it to me."

I read the letter, which said, "May Allah set right the differences of the husband and the wife." I copied these down words and returned the letter to him. We went to Ku-fa. Allah made the woman's heart soft to me with no effort. She lived with me many years and I had many children from her. At times I was very rough to her and did things that would require much forbearance from any woman, but she did not utter a word of disagreement, nor did her family, until time separated us from one another.

The narrators say, Abu Gha-lib said, Long before this, once I wrote a letter requesting that my orchard and property be accepted. It was not my belief at that time to seek the pleasure of Allah, but rather I had a desire to find courtship with the Nawbakhtis, because of the wealth and power and prestige they enjoyed. No reply came to me. I insisted on making my request. A reply came to me, "Choose someone and transfer the property into his name, because you will need it.

" I wrote the property on the name of Abu al-Qa-sim Musa- Ibn al-Hasan al-Zajawzaji, the nephew of Abu Ja'far, because I had confidence in him in his piety. Not many days had passed that the Bedouins took me prisoner and looted the property I owned. All my grains and animals and instruments worthy one thousand dina-rs were gone. I remained in their captivity for some time until I bought my freedom for one hundred dina-rs and one thousand five hundred dirhams. I became indebted to the couriers another five hundred dirhams. I came out from the captivity and sold the property for this sheer need.

43- Al-Ghaiba of Sheikh Tusi: Abu 'Ali Ibn Hima-m says, Muhammad Ibn 'Ali al-Shalmaghani al-'Aza-qari challenged al-Sheikh al-Husain Ibn Ru-h to a muba-hila, saying, "I am the companion of the Imam and have been ordered to manifest my knowledge, which I have manifested expressly and implicitly; so, come to my muba-hila." The Sheikh sent a reply to him, "Whoever of us dies first, is the one who bears the anathema." Al-'Aza-qari's died first, as he was killed, crucified, and Ibn Abi 'Awn was taken with him.

This was in the year three hundred and thirteen. Al-Hasan Ibn Ja'far Ibn Isma-'i-I Ibn Sa-lih al-Saimuri says, When al-Sheikh Abu al-Qa-sim al-Husain Ibn Ru-h sent the letter of the Imam that cursed Ibn Abi al-'Aza-qir, he sent it from where he was sitting at the house of al-Muqtadir to our Sheikh Abu 'Ali Ibn Hima-m in the Dhu al-Hijja of the year three hundred and twelve. Abu 'Ali copied the letter and told me that Abu al-Qa-sim is not bound not to express condemnation of Ibn Abi al-'Aza-qir, because he was in the hands of the

commonality and in their prison, and was ordered in that condition to disclose this condemnation and not to fear and that he will be safe. So he was freed from the prison short while after that. I found in an old book that had been written in Ahwa-z in the Muharram of three hundred and seventeen. It narrated on the authority of Abu Ta-lib al-Jurja-ni: While I was on Qum, there began a discussion amongst our people about a man who had negated his son to be from his seed. They sent a man to Sheikh Siya-natullah, as I was present before him.

The messenger handed to him the letter, but he did not read it and told him to go to Abu ‘Abdillah al-Bazufari for the answer to the letter. I went with the messenger. Al-Bazufari said to him, “The boy his son and he copulated with his mother” in such and such day in such and such time. “Tell him to name his son Muhammad.” The messenger returned and the matter was clarified to all and the boy was named Muhammad.

Ibn Nu-h narrates that ‘Ali Ibn al-Husain Ibn Musa- Ibn Ba-bawayh was married to the daughter of his uncle Muhammad Ibn Musa- Ibn Babawayh, and did not have offspring from her. He wrote to Abu al-Qa-sim al-Husain Ibn Ru-h and asked him to request the Imam to pray for him that Allah gives him faqi-h sons. An answer came, “You will not be given sons from her.

You will have a Dailumi concubine and you will sire to faqi-h sons from her.” The narrator says that a man who had been at that time recounted that Abu al-Hasan Ibn Ba-bawayh has three sons. Muhammad and Husain are very adept jurists and they learn what other people of Qum cannot. They have a brother whose name is Hasan. He is the middle brother and he has devoted himself to worship and piety and does not mix with the people. He is not a faqih. Whenever the two sons of Abu al-Hasan narrate something, people are amazed by their learning and they say, “You have this by the blessing of the Imam.” This is a very well-known matter in Qum.

44- Ikma-l al-Di-n: Muhammad Ibn Sha-dha-n Ibn Na‘i-m says, Religions dues belonging to the Ghari-m[1] (a.s) were deposited with me. It was twenty dina-rs short of five hundred. I did not like to send a number that was not round, so I put another twenty from myself and sent it to Muhammad Ibn Ja‘far and did not write that my money was also included. Muhammad Ibn Ja‘far sent the receipt to me, which said, “Five hundred dirhams reached us, in which twenty dirhams were yours.”

45- Ikma-l al-Di-n: Isha-q Ibn Ya‘qu-b says, I heard al-Sheikh al-‘Amri say, I was once with a man from the people of the peripheries, who had some religious dues belonging to the Ghari-m . He sent the assets, but were returned to him and it was stated, “Take out the rights of your cousin from them, which is four hundred dirhams.” The man wax transfixed with wonder and perplexity. He viewed the accounts and there was in his hands the lost assets for the son of his uncle, some of which he had returned but not all of it. When he

transferred his cousins' assets to currency, it was worth four hundred dirhams, as the Imam (a.s) had said. He took that sum out and sent the rest. His dispatch was accepted.

46- Ikma-I al-Di-n: 'Ali Ibn Muhammad al-Ra-zi narrates from a number of our scholars that Imam al Mahdi (Atfs) sent to Abu 'Abdillah Ibn al-Junaid, when he was at Wa-sit, a page and asked him to sell the page.

[1] Another title of the Imam of the Age, by which the Shi-'a commonly referred to him during the early days of occultation.

He sold him and took his money and when he measured the weights of the dina-rs, they were eighteen carats and a seed. So he added eighteen carats and a seed from himself and sent the money. A dina-r, which weighed eighteen carats and a seed, was returned to him.

47- Ikma-I al-Di-n: Muhammad Ibn Ibra-him Ibn Mahzya-r says, I decided to go to the 'Askar for a visit. A woman met me and said, "Are you Muhammad Ibn Ibra-him?" I said, "Yes." She said, "Return, for you will not reach at this time. Come back in the night; the door will be open for you; enter the house and go to the room where there is light." I did that. I went to the door; it was open. I entered the house and went to the room, which was lighted. There I was, between two tombs, crying and wailing, when I heard a voice, which said, "O' Muhammad, fear Allah and repent from all which you are up to, for you have adhered to an order so very great."

48- Ikma-I al-Di-n: Nasr Ibn al-Saba-h al-Balkhi says, There was a transcriber in Marw that al-Khu-zistani had introduced him to me as Nasr. Gradually, one thousand dina-r belonging to Imam al Mahdi (Atfs) were deposited with him. He sought my advice. I said, "Send them to al-Ha-jiz." He said, "You will be held responsible, if Allah asks me about him on the Day of Judgment." 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 dina-rs two al-Ha-jiz, the receipt of which came to him along with a du'a for him. It had been written to him, "The asset was one thousand dina-rs, and you sent me two hundred dina-rs. If you would like to transact through anyone, do so through al-Asadi in Ray." The news of al-Ha-jiz's death came, which made me so very grievous and mournful. I said to him, "Do not grieve or become sad, for Allah has done you the favor of two hints: He informed of you of the receipt of the money and Ha-jiz's death was relayed to you already."

49- Ikma-I al-Di-n: Nasr Ibn al-Saba-h says, A man from Balkh sent five dina-rs to al-Ha-jiz and wrote a slip with his name on it. The receipt came with his name and them name of his forefathers and a du'a- for him.

50- Ikma-I al-Di-n: Muhammad Ibn Sha-dha-n Ibn Na'i-m says, A man from the people of

Balkh sent some assets 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 informed 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 for a du'a- that Allah may do that to you and He did that to you."

51- Ikma-l al-Di-n: Muhammad Ibn Sa-lih says, I wrote a letter asking for du'a- for Ba-da-sha-ka, who had been imprisoned by Ibn Abd al-'Azi-z. 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 He 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 are hasty."

When the news of the death of Ibn Hila-l, the Accursed came, the Sheikh 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, al-Hila-li), 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 our du'a-."

52- Ikma-l al-Di-n: Al-Hasan Ibn al-Fadhli al-Yama-ni says, I set out to go to Surra Man Ra'a-. A bag was sent to me, which had dina-rs 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 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 too, "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 ihra-m 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 at 'Asfa-n 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 at me and smiled and said, "Rejoice, you will go to Hajj this year and will return to your family, Allah-willing." I went to Ibn 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.

53- Ikma-l al-Di-n: 'Ali Ibn Muhammad al-Shamsha-ti the messenger of Ja'far Ibn Ibra-him al-Yama-ni 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 Handhalas

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 was raided by the pirates. I went to perform ziya-ra at al-'Askar. I was at the mosque, when a page 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 Ibra-him al-Yama-ni. 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 ziya-ra from the inside. I was granted permission.

Supplement 4

54- Ikma-I al-Di-n: Abu Rija-' al-Basri says, I went to investigate the situation two years after the demise of Abu Muhammad (a.s). I did not find anything in those two years. In the third year, I was in Medina in search of the offspring of Abu Muhammad (a.s). I was riding a couched a camel. Abu Gha-nim had asked me to have dinner with him. I was sitting thinking with my self and saying, "If there had been something, it would have manifested after three years.

" Suddenly, I heard a caller, whose voice I heard but his person I did not see, say, "O' Nasr Ibn 'Abdillah, say to the people of Egypt, do you believe in the Messenger of Allah after seeing him?" I did not know my father's name, because I was born in Mada-'in and al-Nawfali had taken me to Egypt. My father had died and I was raised in Egypt. When I heard the voice, I left and did not go to Abu Gha-nim. I set on the trail of Egypt. He also says, Two men from Egypt wrote to me about two sons of hem.

The answer came for one, Allah rewarded you, and a prayer for the other, the son of whom died. Abu Muhammad al-Wajana-'i- says, The order of the land became chaotic and mischief rose. I decided to stay in Baghdad for eighty days. The Sheikh came to me and said, "Return to your lands." I left Baghdad while I disliked my departure. As I reached Surra Man Ra'a-, 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 sheikh 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.

55- Ikma-I al-Di-n: Muhammad Ibn Ha-ru-n says, I owed five hundred dina-rs to Imam al Mahdi (Atfs). 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 dina-rs. I set them aside for Imam al Mahdi (Atfs)) for his five hundred dina-rs." 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.

56- Ikma-I al-Di-n: Abu al-Qa-sim Ibn Abi Ha-bis says, I used to visit the Shrine of Imam Husain (a.s) in the mid-Sha'ba-n. On one of the years, I went to al-'Askar before Sha'ba-n and thought about not visiting the Tomb in Sha'ba-n. When Sha'ba-n arrived, I said, "I will not abandon the ziya-ra 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 Abu al-Qa-sim al-Hasan Ibn Abi Ahmad, the Representative, "Do not inform them of my arrival.

I want it to be a sincere ziya-ra.” Abu al-Qa-sim came to me, as he was smiling and said, “These two dina-rs have been sent to me and I have been told to give them to al-Ha-bisi and to say to him, Whoever fulfills the order of Allah, Allah fulfills his need.” I became much sick in Surra Man Ra’a-. 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 them. I had not finished them that I had already recovered. Praise belongs to Allah, the Lord of the Worlds.

Someone who owed me money died. I wrote a letter and sought permission to go to his heirs at Wa-sit. 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. Abu al-Qa-sim says, Ibn Ra’i-s sent ten dina-rs to Ha-jiz, which Ha-jiz forgot to deliver. A letter came to him, “You shall send the dina-rs of Ibn Ra’i-s.” Ibn Ha-ru-n Ibn Musa- Ibn al-Fura-t wrote a letter about a number of things. He inscribed with a pen that did not have ink, asking for du’a- for two of his nephews who were in prison. The answer of his letter came and it included a du’a- for the prisoners, mentioning them by their names.

A man from the people of Hami-d wrote and asked for du’a- for the baby his wife had conceived from him. The du’a- came about the conception four months before the delivery, saying, “She will deliver a girl.” It happened as written in the letter. Muhammad Ibn Muhammad al-Qasri wrote and asked for a du’a- for the sufficiency of his means for his daughters and that he may go to Hajj and that his assets 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 assets were returned to him. Muhammad Ibn Yazda-d wrote, asking for du’a- 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 to the peripheries. She had written that fifty dina-rs be sent for a congregation of the faithful, 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 faithful came, “May Allah accept from them and may He do favors to them and reward you.” He had not prayed for my cousin. I also sent some dina-rs for a faithful congregation.

A man who was called Muhammad Ibn Sa’i-d also sent me some dina-rs, 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 you changed.” I carried on this year, in which I saw this sign, one thousand dina-rs, which Abu Ja’far had sent. Abu al-Husain Muhammad Ibn Muhammad Ibn Khalaf and Isha-q Ibn al-Junaid were with me.

Abu al-Husain took on to carry the saddlebags to the houses.

We rented three donkeys and when we reached al-Qa-tu-l, we did not find any donkey. I said to Abu al-Husain, "Take the saddlebags in which the money is and go with the caravan. I will stay behind and look for a donkey for Isha-q Ibn al-Junaid to ride because he is an old man." I rented a donkey and joined Abu al-Husain at al-Hiyar, which is the periphery of Surra Man Ra'a-. 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 Ra'a- 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, Abu al-Qa-sim took a private moment with me and Abu al-Husain and Isha-q went ahead. Abu al-Qa-sim 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, Abu al-Husain said to me, "When I was with you at the 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 with al-'Askar." I said to him, "Take these. Allah has granted them to you. All praise belongs to Allah the Lord of the Worlds."

Muhammad Ibn Kashmard wrote a letter, seeking du'a- to have his son Ahmad from his concubine forgiven. The answer came, "As for the al-Saqari, may Allah have that forgiven for him." The Imam (a.s) let him know that his patronym was Abu Saqar.

57- Ikma-l al-Di-n: 'Ali Ibn Muhammad Ibn Isha-q al-Ash'ari says, I had a wife from the cousins, which I had deserted for ages. 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 has been impregnated.

I wrote about her and about a house my son in law had left behind for Imam al Mahdi (Atfs)). 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 have 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 World.

58- Ikma-l al-Di-n: Abu 'Ali al-Ni-li says, Abu Ja'far came to me and took me to al-'Abba-siyya and led me to a ruins 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 a female, who was Umm 'Abdillah, who would clip her hairs and leave the house and would it 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.

Abu Ja'far al-Marwazi narrates from Ja'far Ibn 'Amr who says, I went to al-'Askar; this was while the mother of Abu Muhammad was alive. I was with a congregation 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."

Abu al-Hasan Ja'far Ibn Ahmad said, Ibra-him Ibn Muhammad Ibn al-Faraj al-Rakhji wrote about 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 to Allah, the Lord of the World. 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.

Al-'A-simi told me that a man was thinking about someone who would deliver the religious dues he owed to the Ghari-m (a.s) and became much ill at ease for this. He heard a caller call, "Deliver what you have to Ha-jiz." Abu Muhammad al-Sarwi went to Surra Man Ra'a-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 Ha-jiz." Abu Ja'far told me, 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.

Sa'd Ibn 'Abdillah says, Abu 'Abdillah al-Husain Ibn Isma-'il al-Kindi said, "Abu Tahir al-Bila-li said to me, '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 'Abdillah told Abu Ta-hir 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 Heir 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 bosom friends of God their rights and leads the people to their challengers and may praises be for Allah.'" "

59- Ikma-I al-Di-n: 'Ali Ibn Muhammad al-Saimuri wrote and requested for a burial shroud (kafan). The answer came that he will need that in the year two hundred and eighty or two hundred and eighty one. The man died in the year prophesied by the holy Imam and he sent him the burial shroud two months before his death.

60- Ikma-I al-Di-n: Muhammad Ibn 'Ali al-Aswad said, A woman gave me a garment in one of the years and asked me to take it to al-'Amri (a.s). I took that with many other garments

and when I reached Baghdad, he ordered me to submit all of them to Muhammad Ibn al-'Abbas al-Qummi. I gave all of them to him except for the garment of the woman. Al-'Amri 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 did not have a list of the things I was carrying.

61- Ikma-I al-Di-n: Muhammad Ibn 'Ali al-Aswad said, 'Ali Ibn al-Husain Ibn Musa- Ibn Ba-bawayh asked me after the death of Muhammad Ibn 'Othma-n al-'Amri to ask Abu al-Qa-sim al-Ruhi to ask our Master Imam al Mahdi (Atfs) 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 sire a blessed son that Allah will benefit him through this son and then there will be other sons after him. Abu Ja'far Muhammad Ibn '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.

Al-Sadu-q says, Abu Ja'far Muhammad Ibn 'Ali al-Aswad would often say to me when he saw me coming to the sessions of our Sheikh Muhammad Ibn al-Hasan Ibn Ahmad Ibn al-Wali-d 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 du'a- of Imam al Mahdi (Atfs)." Abu 'Abdillah Ibn Ba-bawayh says, I started teaching when I had less than twenty years of age. Many a time, Abu Ja'far Muhammad Ibn 'Ali al-Aswad would attend my sessions and when he would see my promptness in answering questions regarding the codes of practice (fiqh), he would be much astonished by my young age and then he would say, "It is not surprising, you were born through the du'a- of the Imam al Mahdi (Atfs)."

62- Ikma-I al-Di-n: Muhammad Ibn 'Ali Ibn Mati-I said, There was a woman called Zainab from the people of A-ba. She was married to Muhammad Ibn 'Abdi-I al-A-bi. She had three hundred dina-rs. She came to my uncle Ja'far Ibn Muhammad Ibn Mati-I and said, "I want you to give this money from me to Abu al-Qa-sim Ibn Ruh." My uncle sent me with her to translate for her. When I entered upon Abu al-Qa-sim (a.s), he addressed her with an eloquent tongue and said, "Zainab, chuna-, chu-waida-, ku-waida-, chu-n aiqanah." It meant, "Zainab, how are you and how did you stay and what is the news of your children?" She did not need my translation. She gave the money and came back.

63- Ikma-I al-Di-n: Muhammad Ibn 'Ali al-Mati-I said, My uncle Ja'far Ibn Muhammad Ibn Mati-I said, Abu Ja'far Muhammad Ibn 'Othma-n al-Samma-n, 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 Wa-sit 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 Wa-sit." 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 these insignificant items.” I went to Wa-sit, dismounted from the courser, and the first man who encountered me, I asked him about al-Hasan Ibn Muhammad Ibn Qata-t, the pharmacist and the representative of the endowment in Wa-sit. He said, “I am him. And who are you?” I said, “I am Ja’far Ibn Muhammad Ibn Mati-l.

” 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 he gave me these little garments and this sac to give them to you.” He said, “Praise belongs to Allah. Muhammad Ibn ‘Abdillah al-’A-miri 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.

64- Ikma-l al-Di-n: Abu Muhammad al-Hasan Ibn Muhammad Ibn Yahya- al-’Alawi, the nephew of Ta-hir, told us in Baghdad on the side of the cotton market in house that Abu al-Hasan ‘Ali Ibn Ahmad Ibn ‘Ali al-’Aqi-qi came to Baghdad in the year two hundred and ninety eight and went to ‘Ali Ibn ‘Isa- al-Jarra-h, who was at that time the minister, to seek help about something he had lost. He asked the minister for help. But he said to him, “Your family is extensive in this land.

Even if we go to them, they will give us everything we ask for.” This took very long or he gave this answer. So, al-’Aqi-qi- said to him, “I will ask someone who can fulfill my need.” ‘Ali Ibn ‘Isa- asked, “And who is that?” He said, “Allah, the Exalted.” Saying this, he left angrily. He said, I went out as I was saying, “To Allah is the call of help from every calamity and in Him is relief from every tragedy.” As I went away, a messenger from Husain Ibn Ru-h came to me and I confided in him my misgivings.

The messenger went and brought this to the attention of Husain Ibn Ru-h . The messenger came to me with a hundred dirhams, whole in number and weight, and a scarf and some scents for the deceased and some burial shrouds. He said, “Your master is extending his greetings to you and is saying, ‘When a grief or hard event challenges you, touch this scarf against your face, for this is the scarf of your master. And take these dirhams and these scents and these burial shrouds. Your need will be fulfilled in this night of yours. When you reach Egypt, Muhammad Ibn Isma-’i-l will be dead ten days before your arrival and then you will die after him. So, this will be your burial shroud and this will be your scent and this will be your gear.” I took the items and put the event into my memory. The messenger left.

When I was at the al-Masha-’il at my door. The door was knocked. I asked my page, “Look, what is it?” He said, “It is alright. It is the page of Hami-d Ibn Muhammad al-Ka-tib, the cousin of the minister.” He brought him to me. He said, “The minister wants to see you. My master Hami-d is asking you to ride to him.” I rode and passed by the streets gates and reached the street of the weight-makers. I saw that Hami-d was sitting there and waiting

for me. When he saw me, he held my hand and we rode to the minister. The minister said, "O' Sheikh, Allah has fulfilled your need." He apologized to me and gave me letters that were written and sealed and he had made them ready for me. I took the letters and left. Abu Muhammad al-Hasan Ibn Muhammad says, Abu al-Hasan 'Ali Ibn Ahmad al-'Aqi-qi-narrated this to us in Nasi-bayn and said to me, "These scents have not come but for my aunt." He did not mention her name. I really wished the scents for myself. Al-Husain Ibn Ru-h 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 weaved at Yemen, three garments from Khurasa-n, and a turban. The scents were in a sack. 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 you want?"

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 the long sack. 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-'Aqi-qi- and said to his page Khair, "I want to see the Sheikh.

" He took me inside. Al-'Aqi-qi- said, "What is happening?" I said, "My master, the dirham which you gave me, I did not put it in my sack." 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 Ibn Isma-'i-l had died ten days before him and then he died and was shrouded in the burial shrouds he was given. May Allah have mercy on him.

65- Ikma-l al-Di-n: Al-'Atta-r narrates on the authority of his father from Muhammad Ibn Shadha-n Ibn Na'i-m, who said, Four hundred and eighty dirhams were given to me as religious dues. I added another twenty from myself and sent them to Abu al-Husain al-Asadi (a.s) and did not tell him about the twenty from my own. The answer came, "The five hundred dirhams, of which twenty was yours, was received." Muhammad Ibn Sha-dha-n says, After that I sent some money and did not specify who the senders were. The receipt that came was specifying the name of each individual and the amount he had sent.

Abu al-'Abba-s al-Kufi says, A certain man took some money to deliver to the Imam. He

desired to see a proof. Imam al Mahdi (Atfs) 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 dina-rs 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 dina-rs and five dawa-niq and one and a half grain." I weighed the dina-rs and they were as Imam al Mahdi (Atfs) had said.

66- Ikma-l al-Di-n: Ahmad Ibn Ha-ru-n narrates on the authority of Muhammad al-Humyari from Isha-q Ibn Ha-mid al-Ka-tib, who says, There was a merchant who sold fabrics in Qum. He was a faithful man, but his partner was a murje'i-. A very delicate garment once came to them. The faithful man said, "This garment is appropriate for my master." His partner said, "I do not know your master, but do with the garment as you like." When the garment reached him, the Imam (a.s) stripped it into two halves by length. He kept one half and returned the other and said, "I do not have any need for the murje'i-'s wealth."

67-Ikma-l al-Di-n: 'Amma-r Ibn al-Husain Ibn Isha-q al-Ashru-si says, Abu al-'Abba-s Ahmad Ibn al-Khidhr Ibn Abi Sa-lih al-Jahdari told us 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 Imam al Mahdi (Atfs). It read, "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.

68- Muhammad Ibn Ahmad Ibn Ru-h Ibn 'Abdillah Ibn Mansu-r Ibn Yu-nus Ibn Ru-h, the last the companion of our master Imam al Mahdi (Atfs)said, I heard Muhammad Ibn al-Hasan al-Sairafi, who lived in the land of Balkh say, I desired to go to Hajj and had a 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 assets had been entrusted to me that I will deliver them to al-Sheikh Abu al-Qa-sim al-Husain Ibn Ru-h (a.s).

When I reached Sarakhs, I erected my tent on a sandy spot and began separating the pieces of gold and silver. One of these pieces fell from me and went into the sand and I did not notice. When I reached Hamdha-n, I went over the gold and silver once again as a precaution to guard them, and found out that one piece, which weighted one hundred and three metical, or he said, ninety three metical, was missing.

I replaced that piece with another precious piece of the same weight from my own assets and put it with the other pieces of gold and silver. When I reached Baghdad, I went to al-Sheikh Abu al-Qa-sim al-Husain Ibn Ru-h 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 assets, from amongst all the pieces, and 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 al-Sheikh Abu al-Qa-sim Ibn Ru-h had passed away. I met Abu al-Hasan al-Samari and gave the piece to him.

69- Ikma-I al-Di-n: Al-Husain Ibn ‘Ali Ibn Muhammad al-Qummi, known as Abu ‘Ali al-Baghdadi, narrated to us, When I was in Bukhara, the man known as Ibn Ja-wshi-r handed me ten pieces of gold and asked me to give them to al-Sheikh Abu al-Qa-sim al-Husain Ibn Ru-h (a.s) 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 the equal weight in its place and put it with the other nine pieces. Then I went to al-Sheikh Abu al-Qa-sim al-Ru-hi 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.

Al-Husain Ibn ‘Ali Ibn Muhammad, known as Abu ‘Ali al-Baghdadi, said, I saw at that year in Baghdad a woman who was asking me about the representative of our Master (a.s) who he was. One of the Qummi told her that he is Abu al-Qa-sim al-Husain Ibn Ru-h and he led her to me. She came to him when I was there and said, “O’ Sheikh, 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. Abu al-Qa-sim 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 that is fastened with jewels, and two small rings fastened with jewels and two rings, one of them turquoise and the other agate.” 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 hadith to me, al-Husain said, “I bear witness by Allah, the High, that this hadith is as I told you, neither 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.

70- Ikma-l al-Di-n: Muhammad Ibn 'Isa- Ibn Ahmad al-Zurji says, I saw at Surra Man Ra'a- a young man in the masjid known as Zubaida. He mentioned that he is a Ha-shimite from the progeny of Musa- Ibn 'Isa-. When he was talking to me, he called out a bondmaid and said either O'Ghazza-l or O' Zula-l. Suddenly an aged bondmaid came. He said to her, "Bondmaid, speak to your master of the narrative of the applicator and baby."

She said, "We had a child who was sick. My mistress asked me to go to the house of al-Hasan Ibn 'Ali (a.s) and ask lady Haki-ma to give us something to bless our child with health. I went to lady Haki-ma and asked her that. Lady Haki-ma said, 'Bring me the applicator by which the baby, who was born yesterday, has been received kuhl,'" meaning the son of al-Hasan Ibn '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.

The Emissaries Who Communicated Between the Shi-'a And the Qaim During the Minor Occultation

1- Al-Ghaiba of Sheikh Tusi: It has been recorded in certain narrations that they have said, "Our servants and our caretakers are the most evil of Allah's creation." This statement is not meant to be general and all inclusive. They have said so because these individuals included non-Shi'a and traitors, as we shall mention. Muhammad Ibn 'Abdillah Ibn Ja'far al-Humyari narrates on the authority of his father from Muhammad Ibn Sa-lih al-Hamdani, saying, I wrote to Imam al Mahdi (atfs) that my family was abusing me and were rebuking me with the tradition that has been narrated from your forefathers, peace be with them, "Our servants and our caretakers are the most evil of Allah's creation." The holy Imam wrote back, "Do you not read what Allah, the High, has said, And We set between them and the cities that We have blessed, cities apparent. By Allah, we are the cities which Allah has blessed and you are the cities apparent.

Ikma-l al-Di-n: My father and Ibn al-Wali-d both have narrated on the authority of al-Humyari from Muhammad Ibn Sa-lih al-Hamda-ni a similar account. Then he said, 'Abdullah Ibn Ja'far said, 'Ali Ibn Muhammad al-Kulaini narrated this hadith on the authority of Muhammad Ibn Sa-lih from Imam al Mahdi (atfs)).

'Alla-ma Majlisi says, Then Sheikh Tu-si mentions some of the companions of the Imams, Divine bliss be for them, who have been praised. And then he says, Of the emissaries in the time of the minor occultation, who have been extolled, their first one is the person appointed by Abu al-Hasan 'Ali Ibn Muhammad al-'Askari and his son Abu Muhammad al-Hasan Ibn 'Ali Ibn Muhammad, peace be with them all. He was the reliable scholar Abu 'Amr 'Othma-n Ibn Sa'i-d al-'Amri and was from the tribe of Asad. He has been called al-'Amri on the virtue of the narration of Abu Nasr Hibatullah Ibn Muhammad Ibn Ahmad al-Ka-tib Ibn Bint Abi Ja'far al-'Amri saying, He was from the Asad, and is known by his grandfather's name and therefore, it is said al-'Amri. A group of the Shi-'a has said, Abu Muhammad al-Hasan Ibn 'Ali (a.s) said, "The names Ibn 'Othma-n and Abu 'Amr shall not gather in one man," and ordered him to break his patronym, so he was called al-'Amri. He is also called al-'Askari, because he was from the 'Askar of Surra Man Ra'a-. He is also called al-Samma-n, because he used to trade grease in order to conceal his task. When the Shi-'a carried their religious dues to Abu Muhammad (a.s), they would send it to Abu 'Amr, which he would place in containers that were used for grease and carry them to Abu Muhammad (a.s) because of protection and fear.

A group of scholars narrated to me from Abu Muhammad Ha-ru-n Ibn Musa- from Abu 'Ali Muhammad Ibn Hima-m al-Iska-fi, who said Ahmad Ibn Isha-q Ibn Sa'd al-Qummi narrated to us, saying, I entered on a certain day upon Abu al-Hasan 'Ali Ibn Muhammad, peace be with him (a.s). I said, "O' my master, many a time, I go away and then come to your vicinity,

yet I am still not able to find access to you every time I come nearby. So whose word should we accept and whose order should we obey?" The Imam (a.s) said, "This is Abu 'Amr. He is trustworthy and honest. He is the trustworthy man of the past and my man of trust in my lifetime and after my death. Whatever he says to you, he says it from us; whatever he delivers to you, he does so from me." Abu Muhammad Ha-run said, Abu 'Ali said, Abu al-'Abbas al-Humyari said, We would often discuss this narration and extol the eminence of Abu 'Amr. A group of scholars narrated to us from Abu Muhammad Ha-ru-n from Muhammad Ibn Hima-m from 'Abdullah Ibn Ja'far, saying, On a certain year after the demise of Abu Muhammad (a.s), we performed Hajj. I went to Ahmad Ibn Isha-q at the and saw Abu 'Amr with him. I said, "This Sheikh," pointing to Ahmad Ibn Isha-q, "and he is a trustworthy and admirable man before us, has narrated to us," such and such.

I narrated to him all of the narrative, which we have mentioned above on the account of the eminent position of Abu 'Amr. I said, "You are now someone whose word and truthfulness is not dubitable. I beseech you for the sake of Allah and the sake of the two Imams who have declared you trustworthy, have you seen the son of Abu Muhammad who is the Patron of the Age?" He wept and then said, "You cannot inform anyone with this regard so long as I am alive." I said, "Sure so." He said, "I have verily seen him and his neck is like this." He wanted to say that he has the most beautiful and wholesome of the necks.

I asked, "And the name?" He said, "You have been all forbidden from that." Ahmad Ibn 'Ali Ibn Nu-h Abu al-'Abba-s al-Saira-fi narrates through the chain of narration from Muhammad Ibn Isma-'il al-Hasi-n and 'Ali Ibn 'Abdillah al-Hasi-n, that the two men said, We entered upon Abu Muhammad al-Hasan (a.s) at Surra Man Ra'a-. There were a congregation of his devotees and his Shi-'a in his presence when Badr, his servant, entered and said, "O' my master, there is a nation, streaked in dust and with uncombed hair, at the gate." The Imam said, "They are a congregation of our Shi-'a from Yemen."

The narration is long. The two narrators say, Al-Hasan (a.s) said to Badr, "Go and bring 'Othma-n Ibn Sa'i-d al-'Amri to us." It was not long that 'Othma-n entered. Our master Abu Muhammad (a.s) said to him, "O' 'Othma-n go, for you are the representative and the reliable and entrusted man with respect to Allah's money.

Take from these Yemeni gentlemen the religious dues they have brought." Then the two narrators continue their narrative until they say, Then we all said, "O' our Master, by Allah, 'Othma-n is of the best of your Shi-'a. You increased our knowledge with respect to his position in your service and that he is your representative and your reliable man in God's money." He said, "Yes, and bear witness for me that 'Othma-n Ibn Sa'id al-'Amri is my representative and that his son Muhammad is the representative of my son your Mahdi."

Abu Nasr, who is the great grandson of al-'Amri's daughter, narrates through his chain of narration that when al-Hasan Ibn 'Ali (a.s) passed away, 'Othma-n Ibn Sa'i-d attended his

burial bath and served in all of his rituals of shrouding, scenting, and burial. He was ordered to be the caretaker in the superficialities, and superficialities cannot be rejected but through the rejection of the reality of things because of their appearances.

The letters of Imam al Mahdi (atfs) to his Shi'a and the intimate devotees of his father Abu Muhammad (a.s), containing orders and prohibitions and answers to their queries when they needed to pose questions, would come through 'Othma-n Ibn Sa'i-d and his son Abu Ja'far Muhammad Ibn 'Othma-n.

These letters were in the same handwriting that used to come in the lifetime of al-Hasan (a.s). The Shi-a continued to recognize him as a righteous man until 'Othma-n Ibn Sa'id died and his son Abu Ja'far gave him burial bath and took over the task. Then onwards, all undertakings were accomplished through Abu Ja'far and the Shi-a remained unanimous on his uprightness and trustworthiness and honesty due to the narration recorded during his father's lifetime that enunciated his honesty and uprightness and commanded the Shi-a to refer to him in the lifetime of al-Hasan (a.s) as well as after his death.

Ahmad Ibn 'Ali Ibn Nu-h Abu al-'Abba-s al-Saira-fi narrates on the authority of a number of named narrators in a long well-known narration, in which they all say, We gathered before Abu Muhammad al-Hasan Ibn 'Ali (a.s) to ask him about the Hujja after him. There were forty men in the gathering. 'Othma-n Ibn Sa'i-d Ibn 'Amr al-'Amri rose and said, "O' son of the Messenger of Allah, I want to ask you about a great subject which you know better than me." "Sit down, O' 'Othma-n," he told him.

'Othma-n rose to leave. The Imam said, "No one leaves." None of us left. It was an hour that the Imam called 'Othma-n. 'Othma-n who rose on his feet. The Imam said, "Shall I inform you why you have come?" They said, "Yes, O' son of the Messenger of Allah." He said, "You have to ask me about the Hujja after me." They said, "Yes." Suddenly, there came a boy, as he were a piece of the moon and more similar to Abu Muhammad (a.s) than all the people. The Imam said, "This is your Imam after me and my caliph over you. Obey him and do not disperse after me, lest you will perish in your religions. Behold, you will not see him after this day of yours until ages pass. So, accept from 'Othma-n what he says and obey his order and accept his word, because he is the caliph of your Imam and the affairs are in his hands."

Abu Nasr Hibtullah Ibn Muhammad says in a narration, The tomb of 'Othma-n Ibn Sa'i-d is on the western side of Baghdad in the street of the turf. It is in the beginning of the famous place in the gate known as the gate of Hubla, in the gate of the Mosque on the right side. The tomb is in the very qibla of the mosque.

Sheikh Tu-si has said, I saw his tomb in the said spot. A wall had been erected at its face at which the mosque's mihra-b stood. On its side is a gate that goes to the tomb in a dark and

small room. We used to enter that room and visit him every month. Such was my practice from the time of my arrival at Baghdad, which was at the year four hundred and eight, until the year four hundred and thirty and something.

Then the Chief Abu Mansu-r Muhammad Ibn al-Faraj tore down that wall and manifested the tomb to view and built a sepulcher over it. It is under a ceiling and anyone who desires can enter and visit it. The neighbors seek blessing by visiting him and believe that he is a virtuous man. They often say he is the son of the woman who raised the Master of the Martyrs al-Husain (a.s) and do not know the reality about him. This condition continues until this day of ours, which is the year four hundred and forty seven.

Abu Ja'far Muhammad Ibn 'Othma-n Ibn Sa'i-d al-'Amri

When Abu 'Amr 'Othma-n Ibn Sa'i-d died, his son Abu Ja'far Muhammad Ibn 'Othma-n stood in his place, on the virtue of the clear instructions of Abu Muhammad (a.s) and the instructions of his father about the time of the Qa-'im (a.s). A congregation of scholars narrated to me on the authority of Abu al-Hasan Muhammad Ibn Ahmad Ibn Da-wu-d al-Qummi and Ibn Qulawayh from Sa'd Ibn 'Abdillah, saying, the Veracious Sheikh Ahmad Ibn Isha-q Ibn Sa'd al-Ash'ari narrated to us, and then he mentions the account which we brought earlier.

A congregation of our scholars narrated to me from all of the eminent personages of Abu al-Qa-sim Ja'far Ibn Muhammad Ibn Qulawayh and Abu Gha-lib al-Ra-zi and Abu Muhammad al-Tala'kabari, who all narrate from Muhammad Ibn Ya'qu-b al-Kulaini, who narrates from Muhammad Ibn 'Abdillah and Muhammad Ibn Yahya-, who narrate from 'Abdullah Ibn Ja'far al-Humyari, saying, I and al-Sheikh Abu 'Amr were with Ahmad Ibn Isha-q al-Ash'ari al-Qummi.

Ahmad Ibn Isha-q made a gesture to me to ask him about the Heir. So, I asked him, "O' Abu 'Amr, I want to ask you a question; however, I am not unsure about what I want to ask you, for my faith and my belief is that the earth does not remain without a Hujja, unless it is forty days prior to the Day of Judgment. And when that happens, the Hujja is ascended and the gateway of repentance is shut.

And it will not benefit any soul has it not already believed and earned good in its belief. They are the wicked of God's creation and they are the ones that the Day of Judgment shall stand against them. However, I desire to increase my certitude, as Abraham (a.s) asked his Lord to show him how He brings the dead back to life. He said, 'Do you believe not? He said, Indeed; rather, for my heart to satisfy. Abu 'Ali Ahmad Ibn Isha-q has narrated to me from Abu al-Hasan (a.s).

He said, I asked the Imam, 'With who should I transact and from whom should I learn and whose word should accept?' The Imam said to him, 'Al-'Amri is my trustworthy man. Whatever he delivers to you, he does so from me. And whatever he says to you, he does so from me. So listen to him and obey him, for he is a trustworthy and honest man.

' Also Abu 'Ali narrated to me that he asked Abu Muhammad al-Hasan Ibn 'Ali the same question and the Imam said to him, 'Al-'Amri and his son are two trustworthy men. Whatever they deliver to you, they deliver from me; and whatever they say to you, they say from me. Listen to them and obey them, for they are two trustworthy and honest men.' These are the words of two Imams of the past about you."

Abu 'Amr fell into prostration and tears rolled down from his eyes and then he said, "Ask." I said to him, "Have you seen the Heir of Abu Muhammad (a.s)?" He said, "Yes, by Allah. And his neck is like this," and he pointed with his hands. I said to him, "I have one more question." He said, "Bring it forth." I said, "His name?" He said, "That is forbidden to you to ask about. I am not saying this from myself, nor am I permitted to allow or disallow. Rather, this prohibition is from the Imam himself (a.s).

The scepter's impression is that Abu Muhammad (a.s) passed away and did not leave a son behind and that his bequeathals were divided and taken over by people who were not entitled to do that. He bore patience on that. There is his household, wandering about and there is no one who has the courage to recognize them or offer them something. Should the name come out, search will be on. So fear God and hold back from that."

Al-Kulaini said, A Sheikh from our scholars, that my memory fails his name, said that Abu 'Amr was asked in the presence of Ahmad Ibn Isha-q the same question and he gave a similar answer. A congregation of our scholars narrated to us from Muhammad Ibn 'Ali Ibn al-Husain Ibn Musa- Ibn Ba-bawayh from Ahmad Ibn Ha-ru-n al-Fa-mi, saying, Muhammad Ibn 'Abdillah Ibn Ja'far al-Humyari narrated to us from his father 'Abdillah Ibn Ja'far, saying, A holy letter came out to al-Sheikh Abu Ja'far Muhammad Ibn 'Othma-n Ibn Sa'i-d al-'Amri, may Allah sanctify his soul, consoling him for his father (a.s).

One section of the letter read, "We belong to Allah and to Him do we return, submit to His command and are pleased with His destiny. Your father lived fortuitously and died praiseworthy. May Allah have mercy on him and take him to the company of his Imams and his masters, peace be with them. He was always dedicated to their cause and diligent in what would take him near Allah, the Exalted, and the Imams. May Allah beautify his visage and forgive him his shortcomings." Another segment of the letter reads, "May Allah increase upon you the reward and may He adorn for you the grieving. This tragedy has struck you and has struck us. His separation has left you in fright and has left us in fright. May Allah please him in his eternal abode. Of the best of his fortuitousness was that Allah gave him a son like you, to stay behind him and take his place and perform his task and seek mercy for him. I say, All praise belongs to Allah, for breathes are sacred at your place and at what Allah has given you and placed before you. May Allah help you and strengthen you and empower you and grant you success. May He be your Guardian and Protector and Shepherd."

2- Al-Ghaiba of Sheikh Tusi: A congregation of our scholars narrated to me from Ha-ru-n Ibn Musa- from Muhammad Ibn Hima-m, saying, 'Abdullah Ibn Ja'far al-Humyari said to me, When Abu 'Amr (a.s) passed away, letters continued to come to us with the same handwriting through which we used to receive letters on the virtue of Abu Ja'far (a.s) taking his father's place.

On the authority of the same chain of narration from Muhammad Ibn Hima-m, who says, Muhammad Ibn Hemawayh Ibn 'Abd al-'Azi-z al-Ra-zi recounted to me in the year two hundred and eighty that Muhammad Ibn Ibra-him Ibn Mahziya-r al-Ahwa-zi recounted that a letter came to him after the demise of Abu 'Amr that stated, "And his son has always been our man of trust during the lifetime of his father . He is to us like his father and in his place. He orders to our command and according to our command he acts. May Allah cherish him. Pay heed to his word. And let this assertion of ours be known."

A congregation narrated to us from Abu al-Qa-sim Ja'far Ibn Muhammad Ibn Qulawayh and Abu Gha-lib al-Ra-zi and Abu Muhammad al-Tala'kabari, all of whom narrate from Muhammad Ibn Ya'qu-b on the authority of Isha-q Ibn Ya'qub, who says, I asked Muhammad Ibn 'Othma-n al-'Amri to deliver a letter of mine, in which I had asked about some queries that had baffled me. The answer with the hand writing of our Master Imam al Mahdi (atfs) came that stated, "As for Muhammad Ibn 'Othma-n al-'Amri, may Allah be pleased with him and his father before him: he has my full trust and his letter is my letter.

3- Al-Ghaiba of Sheikh Tusi: Abu al-'Abba-s said, Hibatullah Ibn Muhammad Ibn Bint Umm Kulthu-m Bint Abi Ja'far al-'Amri narrated to me from his teachers, who said, The Shi-'a always believed in the uprightness of 'Othma-n Ibn Sa'i-d . His son Abu Ja'far Muhammad Ibn 'Othma-n performed his burial bath and took the charge and assumed leadership. The Shi-'a were all unanimous on his uprightness and trustworthiness and honesty, due to the explicit narrations pronouncing his honesty and uprightness and commanding the people to refer to him in the lifetime of al-Hasan (a.s) and after his death in the lifetime of his father 'Othma-n Ibn Sa'i-d.

The Shi-'a did not dispute his uprightness nor did they doubt his honesty. The letters came out through him to the Shi-'a in their important matters during his life. They were by the same handwriting as they were in the lifetime of his father 'Othma-n. The Shi-'a did not know anyone else but him in this position. Nor did they turn to anyone else but him. Many signs and miracles of the Imam, which appeared through him, have been narrated. He spoke of the events to the Shi-'a that increased their faith in this regard and they are well-known before the Shi-'a. We will bring a fragment of them and will not prolong the discourse through their repetition, because this much is sufficient for the fair minded investigator.

Ibn Nu-h says, Abu Nasr Hibatullah Ibn Bint Kulthu-m Bint Abi Ja'far al-'Amri said to me, Abu Ja'far Muhammad Ibn 'Othma-n al-'Amri had a number of books. He had written them on the subject of fiqh on the basis of his learning from Abu Muhammad al-Hasan (a.s) and the Patron (a.s) and from his father 'Othma-n Ibn Sa'i-d, who had procured his knowledge from Abu Muhammad and from 'Ali Ibn Muhammad, peace be with them. They included books titled as The Books of Drinks. Al-Kabi-ra the mother of Kulthu-m the daughter of Abu Ja'far (a.s) mentioned that the books reached Abu al-Qa-sim al-Husain Ibn Ru-h at the time of the

final will to him and they remained in his possession. Abu Nasr says, I suspect she said that they reached afterwards to Abu al-Hasan al-Samari . Abu Ja'far Ibn Ba-bawayh says, Muhammad Ibn 'Othma-n al-'Amri narrated that by Allah, the Patron of this Order attends the Hajj every year and sees the people and knows them and they see him but do not recognize him.

A number of scholars narrated to me on the authority of the named narrators from 'Abdullah Ibn Ja'far al-Humyari that he said, I asked Muhammad Ibn 'Othma-n (a.s) "Have you seen the Patron of this Order?" "Yes," he said, "and my last covenant with him was at the Sacred House of God as he was saying, O' Allah, fulfill to me what You promised to me." He said, "I saw him, Divine bliss be for him, clinging to the curtains of the Ka'ba in al-Mustaja-r as he was saying, O' Allah, avenge from Your enemies through me." Through the same chain of narration from the father of Muhammad Ibn 'Ali, who said, 'Ali Ibn Sulayma-n al-Ra-zi recounted to us on the authority of 'Ali Ibn Sadaqa al-Qummi, who said, A letter came to Muhammad Ibn 'Othma-n al-'Amri without any inquiry from him, and commanded him to inform the people who were inquiring about the name of the Imam to either be silent and attain the Paradise or either talk and be condemned to the Fire. For if they discern the name, they will spread it, and if they discover the place, they will lead others to it.

Ibn Nu-h narrates from Abu Nasr Hibabtullah Ibn Muhammad, who narrates from Abu 'Ali Ibn Abi Jayyed al-Qummi, who narrates from Abu al-Hasan 'Ali Ibn Ahmad al-Dalla-l al-Qummi, who said, I entered upon Abu Ja'far Muhammad Ibn 'Othma-n on a certain day to offer him my greetings. He was there and in front of him was a square frame of oak and an inscriber who was inscribing on it and writing verses of Qur'a-n and the names of the Holy Imams on its sides. I asked him, "What is this oak for, my master?" He said, "This is for my grave; it will be in it." He said either, "I will be placed over it" or, "I will be raised over it." Then he said, "I am done with it, and every day, I descend into it and recite a part of Qur'a-n and come back."

Abu 'Ali Ibn Abi Jayyed al-Qummi says, I also think he said, Abu Ja'far Ibn 'Othma-n (a.s) took my hand and showed his tomb to me. He told me that on such and such day of the such and such month of the such and such year, "I will go towards Allah, the Exalted, and will be buried here, and this frame of oak will be with me."

When I came out from his place, all of his providential sayings came true. I was constantly watching his state. It was not long that he became ill and then he died on the very day of the month and the year he had confided in me; and he was buried there. Abu Nasr Hibatullah says, I heard this narration from someone other than Abu 'Ali.

Also Umm Kulthu-m Bint Abi Ja'far (a.s) and another congregation of scholars from Abu Ja'far Muhammad Ibn 'Ali Ibn al-Husain (a.s) narrated to me on the authority of

Muhammad Ibn 'Ali Ibn al-Aswad al-Qummi that Abu Ja'far al-'Amri dug a tomb for himself and leveled it with oak. I inquired about it. He mentioned some reasons to the people. Then I asked him about it. He said, "I have been ordered to gather my affairs." He died two months after that.

4- Al-Ghaiba of Sheikh Tusi: Abu Nasr Hibatullah said I found in the handwriting of Abu Gha-lib al-Ra-zi (a.s) that Abu Ja'far Muhammad Ibn 'Othma-n al-'Amri died at the end of Jama-di al-U-la- of the year three hundred and five. Abu Nasr Hibatullah Ibn Muhammad Ibn Ahmad has mentioned that Abu Ja'far al-'Amri (a.s) died in the year three hundred and four and that he undertook this duty for about fifty years. People would carry their religious dues to him and letters to them would come with the same handwriting that they came during the lifetime of al-Hasan (a.s) addressing their important and vital issues of religious as well as worldly life and responding their queries with astonishing answers. May Allah please him and He be pleased with him. Abu Nasr Ibn Hibatullah says, Abu Ja'far Muhammad Ibn 'Othma-n's grave is near that of his mother in the street of gate of Kufa in the place where his houses and quarters were, which is now in the middle of the desert. May Allah sanctify his soul.

Abu Ja'far Muhammad Ibn 'Othma-n Ibn Sa'i-d al-'Amri's Appointment of Abu al-Qa-sim al-Husain Ibn Ru-h in His Position after Himself through the Order of Imam al Mahdi (atfs)

Al-Husain Ibn Ibra-him al-Qummi narrates through the named chain of narration on the authority of Abu 'Abdillah Ja'far Ibn Muhammad al-Mada'ini, known as Ibn Qazda- in Baghdad, who said, It was my conduct that when I carried religious dues that were in my hands to al-Sheikh Abu Ja'far Muhammad Ibn 'Othma-n al-'Amri to say to him something no one else said its like to him, This money, the amount of which is such and such, belongs to the Imam (a.s). He would say, "Yes. Leave it." I would return and say to him, "Say to me it belongs to the Imam.

" And he would say, "Yes, it belongs to the Imam (a.s)." And then he would take it. The last time I saw him, I went to him with four hundred dina-rs. I talked to him as my custom was. He said to me, "Take it to al-Husain Ibn Ru-h." I paused and said, "You will take it from me like every time." He turned me down like a stranger to my words and said, "Go, may Allah keep you well, and give them to al-Husain Ibn Ru-h." As I saw anger on his face, I moved and climbed over my courser.

I had gone some ways that I had doubts, so I returned and knocked on the door. The servant came to me and asked, "Who are you?" I said my name. He went inside and sought permission for my entry and came back, turning me down. I said to him, "Go and ask for permission for me. I must see him." He went inside and told him about my return. He had gone to the women's quarters. He came out and sat over a bunk, while his feet were on the ground. He was wearing two slippers, half of beauty of which were due to good looks of his feet.

He said to me, "What prompted you to come back? And why did you not do what I told you to do?" I said, "I did not dare do what you asked me to do." He called on me as he was angry, "Go, may Allah keep you well, for I have raised Abu al-Qa-sim al-Husain Ibn Ru-h to my position and have assigned him my chair." I asked, "By the order of the Imam?" He said, "Go, may Allah keep you well. It is as I told you."

I did not have any option but to leave. I went to Abu al-Qa-sim Ibn Ru-h. He was in a narrow house. I related to him what had happened. He was pleased and thanked Allah, the Exalted. I gave him the dina-rs. I kept submitting all of my religious dues to him after that. On the authority of Ja'far Ibn Ahmad Ibn Mati-l al-Qummi, Muhammad Ibn 'Othma-n Abu Ja'far al-'Amri had about ten people in Baghdad who were his deputies. Abu al-Qa-sim Ibn Ru-h was one of them. All of them were closer to him than Abu al-Qa-sim Ibn Ru-h so much so that when he needed something or had a task, he would have it fulfilled through someone else, because Ibn Ru-h did not have that kind of proximity to him. When Abu Ja'far was to pass

away, the choice was his and he had the authority to make his final will.

Our Sheikhs were saying, We did not have any doubt that if something should happen to Abu Ja'far, no one will take his place but Ja'far Ibn Ahmad Ibn Mati-l or his father, for he was Abu Ja'far's confidential and was at his house mostly. It was known that towards the end of his life, Abu Ja'far did not eat any food that was not prepared at the house of Ja'far Ibn Ahmad Ibn Mati-l and his father, due to an incident that had occurred. His food was at the house of Ja'far and his father. Our scholars did not doubt that if something happened, the position will be handed to him. When he passed away and Abu al-Qa-sim was selected, they submitted to him and did not reject him.

They were all with him and at his service just as they were with Abu Ja'far . Ja'far Ibn Ahmad Ibn Mati-l continued to serve Abu al-Qa-sim as his deputy until his death as he served Abu Ja'far al-'Amri. Anyone who would question Abu al-Qa-sim questions Abu Ja'far and questions the Hujja (a.tfs). A congregation of scholars narrated to us from Abu Ja'far Muhammad Ibn 'Ali Ibn al-Husain Ibn Ba-bawayh, saying Abu Ja'far Muhammad Ibn 'Ali al-Aswad said, I used to carry religious dues procured as waqf to Abu Ja'far Muhammad Ibn 'Othma-n al-'Amri , which he would take from me. One day, I took some money to him. It was at his last days, two or three years prior to his demise. He ordered me to give them to Abu al-Qa-sim al-Ru-hi . I always asked Abu al-Qa-sim for receipts, so he complained to Abu Ja'far about it, and he ordered me, "Do not insist on receipts and everything that reaches Abu al-Qa-sim is as it reaches me." After that, I used to take the dues to him and would not ask for receipts.

5- Al-Ghaiba of Sheikh Tusi: On the authority of Ja'far Ibn Ahmad Ibn Mati-l, saying, When death approached Abu Ja'far Muhammad Ibn 'Othma-n al-'Amri, I was sitting near his head and was asking him questions and talking to him. Abu al-Qa-sim Ibn Ru-h was near his feet. He turned to me and then said, "I have been ordered to confide my final will to Abu al-Qa-sim al-Husain Ibn Ru-h." I rose from his overhead and took Abu al-Qa-sim's hand and sat him on my seat and sat myself at his feet.

6- Al-Ghaiba of Sheikh Tusi: Ibn Nu-h says, Abu 'Abdillah al-Husain Ibn 'Ali Ibn Ba-bawayh came to us in Basra in the month of Rabi-' al-Awwal of the year three hundred and seventy eight. He said, I heard the 'Alawi lady of al-Saffa-r and al-Husain Ibn Ahmad Ibn Idri-s mentioning the following narrative that they were present at Baghdad at that year and witnessed that.

Also a congregation narrated to us on the authority of Abu Muhammad Ha-ru-n Ibn Musa-, saying, Narrated to me Abu 'Ali Muhammad Ibn Huma-m that Abu Ja'far Muhammad Ibn 'Othma-n al-'Amri called us before his demise. We were the elite of the Shi-'a and senior members of the congregation. He said to us, "If the incident of death befalls me, the command is with Abu al-Qa-sim al-Husain Ibn Ru-h al-Nawbakhti. I have been ordered to

place him in my position after me. Refer to him and depend on him in your affairs.”

Al-Husain Ibn Ibra-him narrated to me through the named chain of narration on the authority of Abu Ahmad Ibn Ibra-him and my Abu Ja'far 'Abdillah Ibn Ibra-him and others that when the condition of Abu Ja'far al-'Amri worsened, he gathered a group of the personages of the Shi-'a. There was Abu 'Ali Ibn Hima-m; there was Abu 'Abdillah Ibn Muhammad al-Ka-tib; there was Abu 'Abdillah al-Ba-qita-ni; there was Abu Sahl Isma-'il Ibn 'Ali al-Nawbakhti; there was Abu 'Abdillah Ibn al-Wajna-' and other senior individuals of the denomination. They entered upon Abu Ja'far (a.s) and said to him, “If some thing happens, who will be at your place?”

He said to them, “This, Abu al-Qa-sim al-Husain Ibn Ru-h Ibn Abi Bahr al-Nawbakhti will sit on my seat and will be the emissary between you and Imam al Mahdi (atfs). He will be his representative and is a reliable and honest man. Refer to him in your affairs and trust him in your vital enterprises. I have been ordered to that and I conveyed the message.” Through the same chain of narration from Hibatullah Ibn Muhammad Ibn Bint Umm Kulthu-m Bint Abi Ja'far al-'Amri on the authority of Umm Kulthu-m the daughter of Abu Ja'far (a.s): Abu al-Qa-sim al-Husain Ibn Ru-h was the representative of Abu Ja'far (a.s) for good many years.

He was watching over his properties and would deliver his secret messages to chiefs of the Shi-'a. He was his intimate deputy, so much so that Abu Ja'far would discuss with him things that happened between him and his concubines, thanks to his proximity to him and his affinity with him. She said, He would give him every month thirty dina-rs as stipend for him. This was in addition to what he received from the ministers and chiefs of the Shi-'a, such as the house of Fura-t and the others, due to his prestige and position and his respectability before them.

The Shi-'a had a very majestic impression about him for his intimacy with my father and the latter's statements before them endorsing his trustworthiness, excellence, piety, and all and other qualities that he bore from this creed. So, the affairs were facilitated for him during the lifetime of my father until the final will explicitly pronounced him for that position. No one disputed his authority and no one doubted it, except someone who must have been ignorant about my father first. Besides, I do not know anyone from the Shi-'a who has questioned his position. Hibatullah says, I heard this from many members from the Nawbakhts, such as Abu al-Husain Ibn Kibriya-' and others.

A number of scholars narrated to me on the authority of Abu al-'Abba-s Ibn Nu-h, saying, I discovered the first letter that came from Abu al-Qa-sim (a.s) with the handwriting of Muhammad Ibn Nafi-s, amongst the things he wrote in Ahwa-z. “We know him, may Allah let him know all that is good, and His Paradise, and may He render him fortuitous by success. We came across his letter. He is our man of trust on the position he is. He is before us in the position and rank that please him. May Allah increase His favors upon him; He is

the All-Mighty Guardian. And praise belongs to Allah; there is no partner for Him. And may Allah bless His Messenger Muhammad and his House and greet them many greetings.” This letter arrived on the Sunday, six nights left from the Shawwa-l of the year three hundred and five.

‘Alla-mah al-Majlisi says, Sheikh Tusi then chronicles the letters that came to al-Humyari, which we have brought in the section of the letters. Then he says, Abu al-Qa-sim was of the wisest of all people, before friend and foe. He observed taqiyya. Abu Nasr Hibatullah Ibn Muhammad says, Each one, Abu ‘Abdillah Ibn Gha-lib and Abu al-Hasan Ibn Abi al-Tayyeb said, I did not see anyone wiser than al-Sheikh Abu al-Qa-sim al-Husain Ibn Ru-h. I saw him one day in the house of Ibn Yasa-r. He had a great position before the Seyed and the caliph.

The commonality of the Muslims also revered him. Abu al-Qa-sim attended that place due to taqiyya and fear. I remember him. Two men were arguing; one was claiming that Abu Bakr was the best of the people after the Messenger of Allah (saw) and then ‘Omar and then ‘Ali (as); while the other contended that ‘Ali (as) was better than ‘Omar. Their debate took long, so Abu al-Qa-sim said, “What the companions are unanimous upon is that the Siddi-q comes first, then after him the Fa-ru-q, and then after him ‘Othma-n, and then ‘Ali, the Successor.

Narrators of traditions uphold this. This is the correct belief before us.” Everyone who was there was perplexed from these words. Members of the commonality were raising him over their heads from gaiety and were praying for him and were cursing those who were “accusing him to be a Ra-fidhi.” Laughter was all the while overwhelming me. I tried to withhold it and control myself from laughing by putting my sleeve into my mouth. But then I feared that they will discern who I am, so I left. The Sheikh looked at me and noticed that. When I arrived at my house, there was a knock on the door. I came out and saw Abu al-Qa-sim Ibn Ru-h was on his mule.

He had come to me on his way to his house. He said, “‘Abdallah, may Allah do you favors, why were you laughing and were almost cheering me. As if what I said was not true before you.” I said, “It is true before me.” He said, “Fear Allah, Sheikh. I will not forgive you if you consider this word of mine great.” I said, “My master, someone who is seen to be the companion of the Imam and his representative, if he says a word as such, it is not awkward and not laughable.” He said, “By your life, if you say this again, I will desert you.” He bid me farewell and left. Abu Nasr Hibatullah Ibn Muhammad said, Abu al-Hasan Ibn Kibriya-’ al-Nawbakhti narrated to us, saying, Al-Sheikh Abu al-Qa-sim discovered that his doorman had cursed and cussed Mu’a-wiya. He ordered that he should be turned away and removed from his post.

For a long time, the doorman was asking him to reinstate him. But by Allah, he did not reinstate him to his post. Someone from the houses took him and gave him employment.

All of this was due to taqiyya. Abu Nasr Hibatullah said, Abu Ahmad Ibn Dara-nawayh al-Abras, whose house was at the gate of stationeries said to me, I and my brothers used to go in to Abu al-Qa-sim al-Husain Ibn Ru-h and transact with him. He was very polite and had great manners. When we would go to him, we would be nine or ten people, nine of us against him and perhaps one of us unsure about him. When we would leave him, nine of us would be seeking proximity to God through his love, while one us may be unsure about him.

That was because he would discuss the qualities of the companions according to our narrations and narrations we did not have, which we would write down because he was a very nice person.

Al-Husain Ibn Ibra-him narrated to me from Abu al-'Abba-s Ahmad Ibn 'Ali Ibn Nu-h on the authority of Nasr Ibn Hibatullah Ibn Muhammad al-Ka-tib Ibn Bint Umm Kulthu-m the daughter of Abu Ja'far al-'Amri that the tomb of Abu al-Qa-sim al-Husain Ibn Ru-h was in the district of the Nawbakhtis at the gate where the house of 'Ali Ibn Ahmad al-Nawbakhti, who was appointed at al-Tall. There was the bridge of al-Shawk.

Abu Nasr said to me that Abu al-Qa-sim al-Husain Ibn Ru-h died in the Sha'ba-n of the year three hundred and twenty six. I have narrated inordinate number of traditions from him.

Abu Muhammad al-Muhammadi narrated to me from Abu al-Husain Muhammad Ibn al-Fadhli Ibn Thamma-m, saying, I heard Abu Ja'far Muhammad Ibn Ahmad al-Zakku-zaki say the following as he mentioned to us the book Kita-b al-Takli-f, which we believed that only people who exaggerated about the position of the Imams carried it. We heard him in the beginning when we started writing hadi-th say, "Everything that Ibn Abi al-'Aza-qir has in Kita-b al-Takli-f, he would go to the emissary of the Imam al-Sheikh Abu al-Qa-sim al-Husain Ibn Ru-h (a.s) and would show it to him and would then narrate it. When it was authenticated, the emissary of the Imam al-Sheikh Abu al-Qa-sim al-Husain Ibn Ru-h ordered us to make copies of it. Abu Ja'far says, I wrote it into tablets with my hands. Ibn Thamma-m says, I said, My master, pass it on to me so I may write it down from your handwriting. He said, I have lost it. Ibn Tamma-m says, Then I found its copy somewhere else and wrote it down after I had heard this story.

Abu al-Husain Ibn Thamma-m says, 'Abdullah al-Kufi, the servant of al-Sheikh al-Husain Ibn Ru-h (a.s) said, The Sheikh was asked about the books of Ibn Abi al-'Aza-qir after he was denounced and the Imam had cursed him. He was asked, "How are we going to act according to his books? Our houses are full of them."

He said, "I will say to you the same thing, which Abu Muhammad al-Hasan Ibn 'Ali (a.s) said when he was asked about the books of the progeny of Fadh-dha-l. They asked, 'How should we act on their books? Our houses are full of them.' The Imam (a.s) said, 'Take what they have narrated and discard what they have seen.'"

Abu al-Hasan al-Aya-di- asked Abu al-Qa-sim al-Husain Ibn Ru-h, “Why is it abominable to have temporary marriage with a virgin?” He said, “The Prophet (saw) said, ‘Modesty is part of the faith.’ There are conditions between you and her and when you convince her to enjoy, she loses her modesty and faith goes away.” He asked, “If he does it, is he a fornicator?” “No,” replied the Sheikh.

Al-Husain Ibn ‘Ubaidullah narrates on the authority of Sala-ma Ibn Muhammad, saying, Al-Sheikh al-Husain Ibn Ru-h (a.s) sent the book Kita-b al-Ta’di-b to Qum and wrote to a congregation of jurists about it and asked them to examine the book and see whether there is anything they disagree with in that book. They wrote to him, “All of it is correct and there is nothing in it to be differed with except the assertion with respect to the amount of fitra to be half of a sa-‘ (a cubic measure) of food and food before us is the like of barley from every one sa-‘.” Ibn Nu-h says, I heard a congregation of our scholars at Egypt mention that Abu Sahl al-Nawbakhti was asked about how this position reached al-Sheikh Abu al-Qa-sim al-Husain Ibn Ru-h and not him.

He said, “They are more knowledgeable about who they have chosen. I am a man who meets the adversaries and have debates with them. If I should know his place, as knew Abu al-Qa-sim, and was pressed in my debates for proofs, perhaps I would lead up to his place. As for Abu al-Qa-sim, even if the Hujja were to be under his cloak, and he were cut by scissors, he would not remove his cloak.” Or he said something like this.

Muhammad Ibn ‘Ali Ibn Abu al-‘Aza-qir al-Shalmagha-ni mentioned in the beginning of Kita-b Al-Ghaiba, which he had written, “As for the dispute between me and the aforesaid man, may Allah increase his success, I cannot elaborate on it except to someone this man has involved him into this, because I am the victim in this and it is my right.” In another section he says, “Someone upon him the favors of Allah are great, many proofs bind him and he must speak the truth in what hurts and what pleases him. It is not permissible for me, between me and Allah, but to speak the truth about this man, despite his grave crime. This man is appointed to a duty from which the public are not allowed to turn away. Despite this, he is considered a Muslim like other Muslims.”

Abu Muhammad Ha-ru-n Ibn Musa- says, Abu ‘Ali al-Junaid said to me, Abu Ja’far Muhammad Ibn ‘Ali al-Shalmagha-ni said to me, “I did enter into this contest against Abu al-Qa-sim al-Husain Ibn Ru-h but I knew what I was entering into. We were fighting each other for this position like dogs fight each other over a dead corps.” Abu Muhammad said, “The Shi-‘a did not pay attention to these words and were unanimous in praying for his chastisement him and despising him.”

Abu al-Hasan 'Ali Ibn Muhammad al-Samari, the Last of the Four Deputies

A congregation of scholars narrated to me on the authority of Abu 'Abdillah Muhammad Ibn Khali-la-n who narrates on the authority of his great grandfather, saying, Imam al Mahdi (atfs) appeared on the day of Friday. His mother is Rayha-na and she is called Narjis; and she is called Saqi-l; and she is called Susan. She was called Saqi-l (shining) because of the luminous pregnancy. His birth was on eight days remaining from the Sha'ba-n of the year two hundred and fifty six.

His representative was 'Othma-n Ibn Sa'i-d; and when he died, 'Othma-n Ibn Sa'i-d appointed Abu Ja'far Muhammad Ibn 'Othma-n; and Abu Ja'far appointed Abu al-Qa-sim al-Husain Ibn Ru-h; and Abu al-Qa-sim appointed Abu al-Hasan 'Ali Ibn Muhammad al-Samari (a.s). And when it was the time of final departure of al-Samari he was asked to appoint a successor. He said, "To Allah belongs the Order and He is its Sustainer." The full occultation is the one that began after the demise of al-Samari

Muhammad Ibn al-Ne'ma-n al-Husain Ibn 'Ubaidillah narrated to me from Abu 'Abdillah Ahmad Ibn Muhammad al-Safwa-ni, saying, Al-Sheikh Abu al-Qa-sim confided his final testimony to Abu al-Hasan 'Ali Ibn Muhammad al-Samari and appointed him at his duty. So, he undertook Abu al-Qa-sim's task and when his time came, the Shi-'a gathered before him and asked him about the representative after him and that who was going to carry his duties after his demise. He did not express anything with that regard and mentioned that he has not been ordered to appoint anyone after him for this position.

A congregation of scholars narrated to me from Abu Ja'far Muhammad Ibn 'Ali Ibn al-Husain Ibn Musa- Ibn Ba-bawayh, saying, Abu al-Hasan Sa-lih Ibn Shu'aib al-Ta-liqa-ni (a.s) narrated to us in the Dhu- al-Qa'da of the year three hundred and thirty nine, saying, Narrated to us Abu 'Abdillah Ahmad Ibn Ibra-him Ibn Mukhallad, saying, I was present in Baghdad in the companionship of scholars of narration, may Allah bless them. Al-Sheikh Abu al-Hasan 'Ali Ibn Muhammad al-Samari, may Allah sanctify his soul, said without being questioned with this respect, "May Allah have mercy on 'Ali Ibn al-Husain Ibn Ba-bawayh al-Qummi." The scholars noted the date of that day. Later, the news came that Ibn Ba-bawayh had passed away on that very day. Abu al-Hasan al-Samari died after that in the mid-Sha'ba-n of the year three hundred and twenty nine.

7- Al-Ghaiba of Sheikh Tusi: A congregation of scholars narrated to us from Abu Ja'far Muhammad Ibn 'Ali Ibn al-Husain Ibn Ba-bawayh that Abu Muhammad al-Hasan Ibn Ahmad al-Muktib said, I was in Baghdad in the year in which al-Sheikh Abu al-Hasan 'Ali Ibn Muhammad al-Samari passed away. I went to him a few days before his demise. He brought

a holy letter to the people that read as follows, "In the name of Allah, the Merciful, the Compassionate. "O' 'Ali Ibn Muhammad al-Samari, may Allah enhance the reward of your brothers for you, as you shall die within six days. Pull your affairs together and do not appoint any successor to carry out your duties after your final transfer. The full occultation has begun and there shall be no appearance but after Divine permission, high His name is, and that shall be after lengthy times, and the hardening of the hearts, and the earth's repletion with inequity. Individuals who will claim they have seen me will come to my Shi-'a. Behold, whoever claims seeing me before the rise of Sufya-ni and the call, he is a liar and a slanderer. And there is no power except through Allah, the High, the Great." We transcribed copies of the holy letter and exited from his presence. When it was the sixth day, we returned to him as he was breathing his last breathes. He was asked, "Who is your successor after you?" He said, "To Allah belongs the Order and He is its Sustainer." He died. These were the last words heard from him. May Allah be pleased with him and may He please him.

8- Al-Ghaiba of Sheikh Tusi: A congregation of our scholars narrated to me from Abu 'Abdillah al-Husain Ibn 'Ali Ibn Ba-bawayh, saying, a congregation of scholars of Qum, amongst them, 'Ali Ibn Ba-bawayh, narrated that a congregation of scholars of Qum, amongst them 'Ali Ibn Ahmad Ibn 'Imra-n al-Saffa-r and his relative the lady of Saffa-r and al-Husain Ibn Ahmad Ibn Idri-s, they said, We were present at Baghdad in the year in which 'Ali Ibn al-Husain Ibn Musa- Ibn Ba-bawayh passed away.

Abu al-Hasan 'Ali Ibn Muhammad al-Samari would often ask us of the news of 'Ali Ibn al-Husain (a.s). We would answer him that letters are coming that he is well. This continued until came the day in which Ibn al-Husain died. He asked us about Ibn al-Husain and we gave him a similar answer. He said, "May Allah reward you in the event of the demise of 'Ali Ibn al-Husain. He just died at this hour."

We recorded the hour and the day and the month. After seventeen or eighteen days, the news came that he had died in the very hour in which al-Sheikh Abu al-Hasan had mentioned him. Al-Husain Ibn Ibra-him narrated to me from Abu al-'Abba-s Ibn Nu-h from Abu Nasr Hibatullah Ibn Muhammad al-Ka-tib that the grave of Abu al-Hasan al-Samari is in the street known as the street of al-Khalanji on the quarter of the gate of al-Muhawwal, near the banks of the stream of Abu 'Atta-b. He mentioned that he died in the year three hundred and twenty nine.

9- Al-Ehteja-j: The Great Gateways and the Praiseworthy Emissaries in the Time of the Occultation: Their first one is the trustworthy Sheikh Abu 'Amr 'Othma-n Ibn Sa'i-d al-'Amri. Abu al-Hasan 'Ali Ibn Muhammad al-'Askari appointed him first and then his son Abu Muhammad al-Hasan Ibn 'Ali. He undertook to carry out the services of the two Imams during in their lifetimes and afterwards, undertook the affairs of Imam al Mahdi (atfs)

Letters of Imam al Madhi (atfs) and answers to the queries of the people would come out through him. And when he died, his son Abu Ja'far Muhammad Ibn 'Othma-n took his position and carried out the duties of his father in these matters. And when he died, Abu al-Qa-sim al-Husain Ibn Ru-h from the progeny of the Nawbakht undertook the responsibility. And when he died, Abu al-Hasan 'Ali Ibn Muhammad al-Samari undertook the task. None of them assumed this position but there was explicit instruction with respect to him from the Patron of the Age, and was appointed by his predecessor. The Shi-'a did not accept their word except after a miraculous sign from Imam al Mahdi (atfs) was worked on the hands of each one of them, signifying the truth of their word and propriety of their intentions. At the time of the departure of Abu al-Hasan al-Samari from this transient abode, he was asked about his successor. A holy letter came to them, "In the name of Allah, the Merciful, the Compassionate. O' 'Ali Ibn Muhammad al-Samari..." and the letter goes as we narrated from Sheikh Tusi .

10- Al-Ghaiba of Sheikh Tusi: In the times of the praiseworthy emissaries, there were great many trusted individuals who received letters from the assigned emissaries. Of such individuals is Abu al-Husain Muhammad Ibn Ja'far al-Asadi . Abu al-Husain Ibn Abi Jayyed al-Qummi narrated to us from Muhammad Ibn al-Hasan Ibn al-Wali-d from Muhammad Ibn Yahya- al-'Atta-r from Muhammad Ibn Ahmad Ibn Yahya- from Sa-lih Ibn Abi Sa-lih, saying, Some people asked me in the year two hundred and ninety to accept religious dues. I refused that request and wrote a letter, seeking instructions. The answer came, "In Ray is Muhammad Ibn Ja'far al-'Arabi. He should deliver it to him, for he is from our men of trust."

Muhammad Ibn Ya'qu-b al-Kulaini has narrated from Ahmad Ibn Yu-suf al-Sha-shi, saying, Muhammad Ibn al-Hasan al-Ka-tib al-Marwazi said to me, I sent to Ha-jiz al-Washsha-' two hundred dina-rs and wrote to Imam al Mahdi (atfs) about it and then I received a receipt. The Imam had mentioned that I owed one thousand dina-rs and had sent only two hundred dina-rs to him. He had said, "If you desire to act through someone, you must refer to Abu al-Husain al-Asadi at Ray." Then after two or three days, the news of Ha-jiz's death came.

Ahmad Ibn Yu-suf says, I informed Muhammad Ibn al-Hasan of Ha-jiz's death. He became much grievous, so I said to him, "Grieve not, for you have two signs in the holy letter to you, one is the Imam's statement that the money owed is one thousand dina-rs and the second is his command to you to refer to Abu al-Husain al-Asadi, as he knew the imminent death of Ha-jiz." Through the same chain of narration on the authority of Abu Ja'far Muhammad Ibn 'Ali Ibn Nawbakht: I intended to go for Hajj and made preparations for this purpose. A message came, "We dislike that." I became much anxious and grievous.

I wrote, "I remain a submissive and an obedient. However, I am sad for missing the Hajj." A holy letter came, "Grieve not, for you will perform Hajj next year." Next year, I sought permission and the answer came in positive. I wrote, "I am leaving Muhammad Ibn al-'Abba-s behind, and I am certain of his piety and honesty." The answer came, "Al-Asadi is

the best of a caretaker. If he should arrive, do not choose anyone over him.” Al-Asadi came and I left him as my caretaker. Muhammad Ibn Ya‘qu-b from ‘Ali Ibn Muhammad from Muhammad Ibn Sha-dha-n al-Naisha-buri, saying, Five hundred dirhams short of twenty were deposited before me.

I did not like it to be short of this amount, so I weighed another twenty dirhams from myself and sent the money to al-Asadi. I did not inform him of its shortage and that I had completed it from my own money. The answer came, “The five hundred, of which twenty were yours, reached us.” Al-Asadi died in the Rabi-‘ al-A-khir of the year three hundred and twelve. He was honest, he never changed, and he was not mentioned disrespectfully. Of such individuals is Ahmad Ibn Isha-q and a congregation in whose praise a holy letter has come. Ahmad Ibn Idri-s narrates from Ahmad Ibn Muhammad Ibn ‘Isa- from Abu Muhammad al-Ra-zi, saying, I and Ahmad Ibn Abi ‘Abdillah were at al-‘Askar when a messenger came from “the man” and said, “Ahmad Ibn Isha-q al-‘Ash‘ari and Ibra-him Ibn Muhammad al-Hamda-ni and Ahmad Ibn Hamza Ibn al-Yas‘ are all trusted men.”

11- Ikma-I al-Di-n: Muhammad Ibn al-Husain Ibn Sha-dhawayh from Muhammad al-Humyari, from his father, from Muhammad Ibn Ja‘far, from Ahmad Ibn Ibra-him, saying, I went to Lady Haki-ma the daughter of Muhammad Ibn ‘Ali al-Redha- (a.s) and the sister of Abu al-Hasan of al-‘Askar (a.s) in the year two hundred and sixty two. I conversed with her from behind a 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 your ransom, 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 Shi-‘a 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 (as)Ibn ‘Ali (a.s). Al-Husain (as)Ibn ‘Ali (a.s) assigned his sister Zainab (sa) Bint ‘Ali (as) in the superficialities.

The learning and knowledge coming from ‘Ali (as)Ibn al-Husain (a.s) were attributed to Zainab (sa) Ibn ‘Ali (As)in order to maintain secrecy over ‘Ali (as)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 al-Husain (as) Ibn ‘Ali (as)will be divided in his lifetime.”

12- Al-Khara-‘ij wa al-Jara-‘ih: It has been narrated from Muhammad Ibn Ibra-him Ibn Mahziya-r, saying, Doubts overwhelmed me at the demise of Abu Muhammad (a.s). This was while great amounts of religious dues had been deposited with my father, which he carried and boarded a ship. I went with him to for company. He got fever and said to me, “My son, take me back This is my death. And fear Allah in these assets.” He confided his final will to me and died. I said to myself that my father would not ask me to do anything wrong. I will carry these assets to Iraq and will rent a house there and will not inform

anyone. If things become clear to me, I will hand them over, or else, I will spend them. So, I rented a house on the river. I had remained there but a few days when a messenger brought me a letter that was saying, O' Muhammad, you have brought this and this, accounting for everything that was with me. So, I gave the assets to the messenger. I remained there a few more days and was not given any attention, which made me rather sad. Then a letter came, "We have placed you in the position of your father, so thank Allah."

13- I'la-m al-Wara-: Of the things that indicate the validity of his Imamate are the narrations explicitly describing his occultation and its exclusive qualities and its occurrence with the said attributes, so much so that none of these foretold qualities and attributes have fallen short. It is not ordinary that a massive number of people create a lie, which predicts a future event, and then that event takes place as they have described. As the narrations of his occultation precede the time of the Hujja (a.s), but rather the time of his father and grandfather—to an extent that many sects such as al-Ki-sa-niyya, al-Na-wu-siyya, and al-Mamtu-ra argued on the basis of these traditions for their beliefs; Shi-'a narrators recorded them in their books in the days of the Two Imams al-Ba-qir (as) and al-Sa-diq (a.s) and narrated them from the Messenger of Allah (saw) and the Imams, one after the other—it is very fair to conclude the Imamate of the Patron of the Age with the qualities and the occultation described about him in the narrations of his Imamate. No one can dare deny this.

Of the reliable narrators and authors from the Shi-'a is al-Hasan Ibn Mahbu-b al-Zarra-d, who authored Kita-b al-Mashi-kha, which is one of the primary Shi-'a books and more reputable than Kita-b al-Mazni and its likes. He wrote this book more than a hundred years before the occultation. He has recorded therein some of the narrations which we have mentioned amongst the traditions of occultation. And all that have been narrated and included in the traditions have occurred with no inconsistency.

Of such narrations is his narration from Ibra-him al-Ha-rithi- on the authority of Abu Basi-r from Abu 'Abdillah (a.s). Abu Basi-r says, I said to him, "Abu Ja'far (a.s) used to say, 'There will be two occultations for the House of Muhammad (saw), one long and the other short.'" The Imam said, "Yes, O' Abu Basi-r. One of them is longer than the other. Then his appearance will not take place until the progeny of so-and-so have a dispute, and the circle is tightened, and al-Sufya-ni appears, and trials worsen, and death and murder encompass people and they take refuge from that to the Sanctuary of Allah and the Sanctuary of His Messenger (a.s)." Make a note how the two occultations of Imam al Mahdi (atfs) have occurred in concert with the contents of the narrations from his forefathers, peace be with them, that have been recorded before his birth. Then the shorter occultation was when his emissaries were present as his well-known gateways. The Ima-miyya who upheld the Imamate of al-Hasan Ibn 'Ali (a.s) did not dispute their authority. Of these emissaries were Abu Ha-shim Da-wu-d Ibn al-Qa-sim al-Ja'fari, Muhammad Ibn 'Ali Ibn Bila-l, Abu 'Amr

'Othma-n Ibn Sa'i-d al-Samma-n, his son Abu Ja'far Muhammad Ibn 'Othma-n, 'Omar al-Ahwa-zi, Ahmad Ibn Isha-q, Abu Muhammad al-Wajana-'i-, Ibra-him Ibn Mahzya-r, Muhammad Ibn Ibra-him, and many others that perchance they will be mentioned when the need shall arise. The length of this occultation was seventy four years. 'Alla-ma Majlisi says, Then the author of I'la-m al-Wara-, Ami-n al-Isla-m al-Tabrasi, recounts the days of the four emissaries almost similar to what we mentioned.

Explanation: Apparently, he means by the duration of occultation the period from beginning of Imamate to the demise of al-Samari, which is shorter than seventy years, since the beginning of his Imamate, according to the common understanding is eight days left from the Rabi-' al-Awwal of two hundred and sixty and the demise of al-Samari is in mid-Sha'ba-n of three hundred and twenty eight. And according to his account of al-Samari's demise, this falls one year short as well, as he says he passed away in the mid-Sha'ba-n of three hundred and twenty eight. Perhaps, he has considered the beginning of the occultation from the time of his birth and he has mentioned the holy birth to have taken place in two hundred and fifty five. This would be accurate only on the basis of the date of demise of al-Samari narrated by al-Sheikh al-Tusi. According to his own account of the date, it falls short one year. Perhaps, the date of al-Samari which he mentions is a mistake from his pen.

The Holy Letter Enunciating his Damnation

A congregation of scholars narrated to us from Abu Muhammad Ha-ru-n Bin Musa-, saying, Muhammad Ibn Huma-m said, In the Dhu- al-Hijja of the year three hundred and twelve a letter came through al-Sheikh Abu al-Qa-sim al-Husain Ibn Ru-h about Ibn Abi al-'Aza-qir. The ink was still wet and had not dried. A congregation of scholars narrated to us on the authority of Ibn Da-wu-d saying, The holy letter came through al-Husain Ibn Ru-h about al-Shalmagha-ni. He sent a copy thereof to Abu 'Ali Ibn Huma-m in the Dhu al-Hijja of three hundred and twelve. Ibn Nu-h said, Abu al-Fath Ahmad Ibn Zakka-', the ally of 'Ali Ibn Muhammad Ibn al-Fura-t said, Abu 'Ali Ibn Hiram Ibn Suhail informed us about the holy letter that came in Dhu al-Hijja of three hundred and twelve. Muhammad Ibn al-Hasan Ibn Ja'far Isma-'i-l Ibn Sa-lih al-Saymuri said, Al-Sheikh al-Husain Ibn Ru-h (a.s) sent from the house of al-Muqtadir to our Sheikh Abu 'Ali Ibn Hima-m in the Dhu al-Hijja of three hundred and twelve.

Abu 'Ali dictated the letter to me and told me that Abu al-Qa-sim is no longer bound not to express denunciation of al-Shalmagha-ni. He is in the hands of the people and their captive. He was ordered to denounce and not to fear and will be safe. He was released soon after that. All praise belongs to Allah. The Letter: "May Allah prolong your life, and may He let you know the all good, and may He eventuate your actions with a good end—let everyone from our brothers, whose religiosity you trust and whose sincerity you are confident of, know, may Allah make you all fortuitous, that Muhammad Ibn 'Ali known as al-Shalmagha-ni, may God hasten His punishment to him and may He respite him not, has abandoned and deserted Islam.

Ha-ru-n says, Abu 'Ali took this letter and read it to every sheikh and then this letter was copied for these sheikhs and sent to different cities. This news spread in the congregation and they became unanimous in cursing him and shunning him. Muhammad Ibn 'Ali al-Shalmagha-ni was killed in the year three hundred and twenty three. He has blasphemed the religion of Allah and has made claims that amount to disbelief and denial of the Creator. He has weaved lies and falsehood. He has spoken dishonestly and has committed a grave sinister act. Those who associate with Allah are liars; they have trodden far in misguidance and have sustained a palpable loss.

We have turned away with repulsion from this person to Allah, the High, and to His Messenger and household, unto them be the blessings of Allah and His peace and His mercy and His grace. We have, in public and private, in secrecy and in the open, and in every time and condition, beseeched continuous damnations of Allah for him and for anyone who follows him and pledges allegiance to him, or hears this word of ours and remains steadfast in his devotion to him. Let them know, may Allah enhance your honor, we shun and stay away with disdain from this person, and the ones who were like him

before him, such as al-Shari-'i, al-Numairi, al-Hila-li, al-Bila-li and others. The actions of Allah, Majestic His praise is, with this, prior to this and after this, is beautiful to us. In Him we have trust, from Him we seek help, and He is sufficient for us in all of our affairs, and He is the best caretaker."

The Story of Abu Bakr al-Baghda-di, the Nephew of al-Sheikh Abu Ja'far Muhammad Ibn 'Othma-n al-'Amri and the Story of Abu Dalaf al-Majnu-n Al-Sheikh Abu 'Abdillah Muhammad Ibn Muhammad Ibn al-Ne'ma-n narrated to me from al-Hasan Ibn Bila-l al-Malhabi, saying, I heard Abu al-Qa-sim Ja'far Ibn Muhammad Ibn Qulawayh say, Abu Dalaf the Transcriber, may God not forgive him, we knew him to be blasphemous. Then he expressed exaggeration about the Imams and then he went crazy and was put in chains. Then he was released. Every where he went he was ridiculed.

The Shi-'a knew him for a very little time. They are disdainful of him, and whoever promotes him. We sent someone to Abu Bakr al-Baghda-di when it was said that he had made such claims. He denied that and took oaths. So we took him on his word. But when he went to Baghdad, he turned to this person and distanced himself from the congregation and was appointed his successor. We had no doubt that he was on his path. So we cursed him and denounced him, because we believe that whoever claims this position after al-Samari, he is ka-fir, he is evil, he is misguided, and leads astray.

Abu 'Amr Muhammad Ibn Muhammad Ibn Nasr al-Sakari says, When Ibn Muhammad Ibn al-Hasan Ibn Wali-d al-Qummi went to him on behalf of his father and the congregation and asked him that it was said that he had claimed to be a deputy of the Imam, he denied. He said, "I do not have any such position, nor have I made any claims." I was present at this conversation. Ibn 'Ayya-sh mentioned, One day I was with Abu Dalaf. We mentioned Abu Bakr al-Baghda-di. He said, "Do you know how our master the Sheikh, may Allah bless his soul, was great?" He made Abu Bakr al-Baghda-di higher than Abu al-Qa-sim al-Husain Ibn Ru-h and others. I said, "I do not know." He said, "Because Abu Ja'far Muhammad Ibn 'Othma-n mentioned his name before the name of Abu al-Qa-sim al-Husain in his final will." I said to him, "On this account, then al-Mansu-r must be higher than our master Imam Abu al-Hasan Musa- (a.s)." He said, "How?" I said, "Because Imam al-Sa-diq (a.s) mentioned Mansu-r's name before al-Sadiq's in his final will." He said, "You are biased about our master and you hate him." I said, "All of the creation hates Abu Bakr al-Baghda-di and dislikes him except only you." We were about to start fighting and hold each other's collars. Abu Bakr al-Baghda-di's ignorance and lack of virility is well-known. Abu Dalaf's stories of madness are more than to be accounted for. We will not engage our book with them.

Ibn Nu-h has mentioned some of them. Abu Muhammad Ha-ru-n Ibn Musa- has narrated from Abu al-Qa-sim al-Husain Ibn 'Abd al-Rahi-m that Abu 'Abd al-Rahim sent me to Abu Ja'far Muhammad Ibn 'Othma-n al-'Amri (a.s) for something that was between me and him.

I went to him as many of our scholars were present there. They were discussing some traditions from the Imams. At this, Abu Bakr Muhammad Ibn Ahmad Ibn 'Othma-n known as al-Baghda-di, the nephew of Abu Ja'far al-'Amri came. When Abu Ja'far (a.s) saw him, he said, "Stop. This man who is coming is not one of you." It has been narrated that he became the deputy of al-Yazi-di at Basra and remained at his service a long while and collected large amounts of money. This was reported to al-Yazi-di, who arrested him and confiscated the money and gave him a blow at the top of his head, so hard that fluids of his brain came to his eyes. Abu Bakr died at this.

Abu Nasr Hibatullah Ibn Muhammad said that Abu Dalaf was in the beginning a mukhammas and known for that. Because he had been raised and taught by the Kharkhi-s, who were mukhammas. No Shi-'a doubted that. Abu Dalaf used to believe in that and acknowledge that. He would say, "Our master the virtuous Sheikh converted me from the creed of Abu Ja'far al-Karikhi to the valid faith," meaning the belief of Abu Bakr al-Baghda-di. Abu Dalaf's madness and the stories of the perfidy of his beliefs are more than to be recounted.

We mentioned some accounts of the stories of the emissaries and gateways in the time of the occultation, because their validity presupposes the Imamate of Imam al Mahdi (atfs) and their representation and miracles worked by them are clear proofs of the Imam they followed. The reason we mentioned this is that no one can say, What is the benefit of mentioning their stories when the inquiry is focused on the occultation?

2-Al-Ehteja-j: Our scholars have narrated that Abu Muhammad al-Hasan al-Shari'i- was one of the companions of Abu al-Hasan 'Ali Ibn Muhammad, and then al-Hasan Ibn 'Ali (a.s) and he was the first one who claimed the position of representation of the Imam of the Age (a.s) that Allah had not designated him to. He weaved lies about Allah and His Hujjas and attributed to them things that are not worthy of them and things they despise. Then he expressed beliefs of kufr and blasphemy. Likewise was Muhammad Ibn Nusair al-Numairi from the companions of Abu Muhammad al-Hasan (a.s). When the Imam died, he claimed to be a representative of Imam al Mahdi (atfs). So, Allah disgraced him through the blasphemies, exaggerations about the Imams, and belief in reincarnation he evinced. He used to claim that he is the messenger of a prophet that 'Ali Ibn Muhammad (a.s) has sent, whom he believed was a god. He permitted marrying with the mahrams.

Ahmad Ibn Hila- al-Kharkhi was also one of the people who exaggerated the position of the Imams. Previously, he had been one of the companions of Abu Muhammad (a.s). Then he changed and rejected the position of Abu Ja'far Muhammad Ibn 'Othma-n al-'Amri. A letter came from the Imam of the Age, which condemned him to la'na and denounced him. Likewise were Abu Ta-hir Muhammad Ibn 'Ali Ibn Bila-l and al-Husain Ibn Mansu-r al-Halla-j and Muhammad Ibn 'Ali al-Shalmagha-ni, known as Ibn Abi al-'Aza-qir. The letter of the Imam came through al-Sheikh Abu al-Qa-sim al-Husain Ibn Ru-h that carried la'na against

them and their denunciation. The letter read:

“May Allah prolong your life, and may He let you know the all good, and may He eventuate your actions with a good end—let everyone from our brothers, whose religiosity you trust and whose sincerity you are confident of, know, may Allah make you all fortuitous, that Muhammad Ibn ‘Ali known as al-Shalmagha-ni, may Allah hasten His punishment to him and may He respite him not, has abandoned and deserted Islam. He has blasphemed the religion of Allah and has made claims that amount to disbelief and denial of the Creator. He has weaved lies and falsehood. He has spoken dishonestly and has committed a grave sinister act. Those who associate with God are liars; they have trodden far in misguidance and have sustained a palpable loss.

We have turned away with repulsion from this person to Allah, the High, and to His Messenger and household, unto them be the blessings of Allah and His peace and His mercy and His grace. We have, in public and private, in secrecy and in the open, and in every time and condition, beseeched continuous damnations of Allah for him and for anyone who follows him and pledges allegiance to him, or hears this word of ours and remains steadfast in his devotion to him. Let them know, may Allah enhance your honor, we shun and stay away with disdain from this person, and the ones who were like him before him, such as al-Shari-‘i, al-Numairi, al-Hila-li, al-Bila-li and others. The actions of Allah, Majestic His praise is, with this, prior to this and after this, is beautiful to us. In Him we have turst, from Him we seek help, and He is sufficient for us in all of our affairs, and He is the best caretaker.”