

ANNUAL IMAM MAHDI (AJTF) QUIZ

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The Life of Imam Al-Mahdi



Baqir Shareef al-Qurashi

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This book is the biography of the Twelfth Imam, Imam Muhammad al-Mahdi (a.s.), also referred to as the Qaim of Aale Muhammad, the Awaited Imam (a.s.) and the Last of the Successors. The book also covers major objections that the opponents of Shias aim against the belief in Imam Mahdi (a.s.), which the respected author, Baqir Sharif Qarashi has refuted in a convincing way.



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Dedication

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

In the Name of Allah, the Beneficent, the Merciful

وَلَقَدْ كَتَبْنَا فِي الزُّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ.

And certainly We wrote in the Book after the reminder that as for the land, My righteous servants shall inherit it.

(Surah 21, Verse 105)

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

Allah (SwT) has promised to those of you who believe and do good that He will most certainly make them rulers in the earth as He made rulers those before them, and that He will most certainly establish for them their religion which He has chosen for them, and that He will most certainly, after their fear, give them security in exchange; they shall serve Me, not associating aught with Me; and whoever is ungrateful after this, these it is who are the transgressors. (Surah 24, Verse 55)

To the designer of the human civilization that is established on the Unity of Almighty Allah (SwT)... To the redeemer of human volition and thought... To the Seal of the Prophets (as) and the Master of all beings; the Holy Prophet Muhammad — peace be upon him and his Household... I dedicate this survey on the Seal of his Successors, the Reviver of his Faith, and the resuscitator of his Mission: Imam al-Mahdi, peace be upon him who shall fill the earth with justice and righteousness after it will be filled with injustice and prejudice. I thus hope for acceptance so that I will keep it as reservoir for the day on which I shall meet Almighty Allah (SwT).

O my Master! The whole world is looking forward to receiving your delightful advent so that you shall raise the standard of justice, very high and fluttering; and you shall spread security and luxury over the peoples of the world and the inhabitants of this globe; and you shall save human beings from the dooms of the oppressors and the persecutions of the terrorists; and you shall fold the frivolous political regimes that have violated all the sanctities of Almighty Allah (SwT), abused all human rights, transmuted the earth into hell, and exhausted the fortunes of the peoples on making destructive weapons that are destroying “the crops and the cattle” while millions of people are starving!

O My Master! O the hope of the weak and the tortured on this earth! To you are the eyes of these people turning and for you are they desiring so that you shall save them from their bitter actualities, establish social justice in their lands, and distribute the riches of Almighty Allah (SwT) among them fairly in order that hunger and deprivation will no longer snap at the body of anyone under your authority; rather everybody will live as exactly as Almighty Allah (SwT) wants for them to live with comfort and opulence; neither attacked by humility nor fearing any meekness, nor anticipating any partiality.

O My Master! Ethics have collapsed, virtues have been eliminated, human race have fallen down to a baseless, lowly level as honesty has disappeared, fabrication has prevailed, hypocrisy has become common, social relations have vanished, and man has no longer played his role that Almighty Allah (SwT) wanted for him—to act as His representative on this earth by following the right and seeking the justice.

Consequently, humanity is aspiring after your arrival and hoping for your government so as to save them

from this horrible collapse that is preparing for the revival of the jungle law.

O My Master! The laws of Islam have been frozen, its commandments have been impeded, and nothing of it has remained except the name. Here it is crying for your aid so that you may reinforce its marks and bring back its signs so that the world will flourish with the justice of Islam, the fearful will be secured, and the enfeebled will be delighted by its laws.

Translator's Foreword

Praise be to Allah (SwT), the Lord of the worlds and benedictions upon the Messenger of Allah (S) and his Purified Progeny.

By the Grace of the Almighty, the English translation of "*Life of the last successor, Imam Mahdi (a.s.)*" is complete.

The esteemed author, Baqir Sharif Qarashi, has to his credit detailed biographies of the Holy Imams (a.s.) and he covers almost all aspects of the respective Imam in the particular book.

This book is the biography of the Twelfth Imam, Imam Muhammad al-Mahdi (a.s.), also referred to as the Qaim of Aale Muhammad, the Awaited Imam (a.s.) and the Last of the Successors.

The book also covers major objections that the opponents of Shias aim against belief in Imam Mahdi (a.s.), which the respected author, Baqir Sharif Qarashi has refuted in a convincing way.

I have translated the Arabic term, 'Hazrat' as 'his or her eminence' and also used the same titles and honorifics that the original author has employed, though English readers may find this a little unusual, especially when the same personality is referred to by different appellations in a single sentence. For example the same Twelfth Imam is called as the Qaim, the Awaited Imam (a.s.), the Promised Mahdi and the Imam of the Time, the Remnant of Allah...etc.

Since the English equivalents of Islamic terminology do not convey the exact meaning, I have sometimes used the original Arabic terms with the English meaning in parentheses. However those who are not conversant with Arabic words may refer to the "Glossary of Islamic Terms" at the end of the book.

Wassalaam

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Foreword

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In The Name Of Allah, The Beneficent, The Merciful

We Shias are caught in the clutches of the hopes of humanity and we are being grinded between the oppressors. Therefore our sights are fully trained on the advent of a great savior so that he comes to establish the divine rule, as no one is needless of it and there is no injustice in it.

We are convinced of the age of justice in which injustice, oppression and slavery would be eradicated and he would spread love, lofty morals, equality and sacrifice among the people, and in the shade of such a government those powers would be destroyed and suppressed who play with human life or those who spread destruction on the earth.

We are present in the age of that divine just one and the Awaited one, who is the Haibatullah (awe of Allah (SwT)), a gift and a great bounty of Allah (SwT) for the humanity. That awaited leader, who is the hope for the deprived ones and the helpless and who would bestow them mercy and distribute goodness and divine bounties among them.

We live during the age of the twelfth Imam from the Imams of Ahlul Bayt (a.s.) who is also known as the *Qaim al-Aale Muhammad (a.s.)*, whom the Almighty Allah (SwT) has prepared for the reformation of the world and changing of the system of the corrupted rulers of the world who have pushed the people into the worst circumstances.

The Almighty Allah (SwT) has created the holy personality of Imam Mahdi (a.s.) for the loftiest aims and the greatest reformation of human society. Thus it is him who would fill the earth with justice and equity after it would have been filled with injustice and oppression.

The Kind Lord has selected him from among the saints for such a lofty purpose, because the heart and the original essence (teenat) of the His Eminence (a.s.) is purer and cleaner than all the people and from the aspect of insight and intelligence is the most dominant one because he is from a family, which the Almighty Allah (SwT) has honored and kept away from all sorts of uncleanness and bestowed it with purity and chastity.

He, the Promised Mahdi (a.s.), is the most important religious fact and the clearest of the Islamic beliefs. Indeed the Holy Prophet of Islam (S) did not say anything of his own and in the same way are the Imams (a.s.) of Muslims and leaders of Muslim Ummah who are the treasures of Prophetic sciences and exponents of Prophetic wisdom. They have all conveyed the good news of the existence and advent of

the Mahdi (a.s.).

Reports and traditions of these great personalities in the terminology of the science of narrators (Ilme Rijal) are not 'solitary narrations' that could be doubted or refuted and finally discredited. Rather, these reports, in the terminology of the science of narrators are known as 'Mutawatir' (widely narrated) and reach to the level of certainty, and scholars and experts of traditions have certified them and guaranteed their veracity.

All of them have included these traditions in their collections, writings and histories. 'Tawatur' (widely narrated) and certainty in these reports has reached to the limit that doubt and misgiving about them is like doubting a necessary principle of faith, because it is narrated from the Holy Prophet (S) that he said: "One who disbelieved in the advent of Mahdi (a.s.) is a disbeliever."

The perfect intellect, absolutely believes in the existence of the Promised Mahdi and the Awaited Imam (a.s.) and that he would surely reappear. Because reason dictates that it has to be thus and it is a confirmed matter and no kind of intellectual proof goes against it, because these traditions are mentioned under such discussions in the history of the Holy Prophet (S), his practice and also that of his honorable successors that they have removed every kind of doubt and uncertainty and very clearly throughout his life he issued sayings regarding the confirmed reappearance for the eradication of injustice and oppression and for infusing fresh life into the religion of Islam and its complete reformation and well-being.

In addition to these reports and narrations, all divine religions and sects are unanimous that a reformer would surely arrive to establish truth and a just rule, and who would destroy all corruptions and evils.

Also the rule and system of this holy personality would be such that nothing as great and as perfect had ever been present on the face of the earth throughout history in the destiny of the humanity. It would be much higher and exalted. In addition to this, his rule and rulership will have such progress as human civilization has never seen anywhere previously.

If we desire to study the life history of Imam Mahdi (a.s.) with all its characteristics and different aspects on the basis of philosophical arguments, it would necessitate that we associate with it and bring faith upon it. Because the Almighty Allah (SwT) has always continued His Grace upon His creatures and this shall never be stopped by Him.

He has bestowed bounty upon His servants that shall never be stopped from them. He brought them from non-existence into existence and created them in the best of the forms and made them superior to most of the creatures and commanded the angels to prostrate before their father, Adam (a.s.), and gave the Sun and the Moon in their control and provided them with everything they are in need of.

The greatest grace and bestowal of Allah (SwT) upon His servants is that He has kept them away from deviation and misguidance. For their guidance, He sent great prophets like Ibrahim (a.s.), Musa (a.s.),

Isa (a.s.) and Muhammad (S) at the time when humanity was sunk in ignorance, crimes and evils. The Almighty Allah (SwT) says:

كُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنْقَذَكُم مِّنْهَا

“And you were on the brink of a pit of fire, then He saved you from it.” (Surah 3, Verse 103)

His Eminence, Amirul Momineen (a.s.) has described the society, which was filled with all evil when the Holy Prophet (S) announced his prophethood in the following words:

“Allah (SwT) sent the Prophet (S) when the mission of other prophets (a.s.) had stopped and the people were in slumber for a long time. Evils were raising heads; all matters were under disruption and in flames of wars, while the world was devoid of brightness, and full of open deceitfulness. Its leaves had turned yellow and there was absence of hope about its fruits.”¹

In the same way the reappearance of the Qaim of Aale Muhammad (a.s.) would occur at a time when humanity and human beings would be under the yoke of injustice and oppression, undergoing pains and calamities and tasting the bitterness of oppression and falsehood.

That is the time when the most kind Lord would save humanity through the great reformer, His Eminence, the Mahdi (a.s.). He would establish peace and justice and provide all kinds of comforts and good things to the humanity, which is eagerly waiting for his advent and he would spread all these good things among them.

The birth, occultation and reappearance of His Eminence, Mahdi (a.s.) resembles the various aspects of the great divine Messengers (a.s.) and social reformers of the earth. The concealed birth of Imam Mahdi (a.s.) closely resembles the birth of Prophet Musa (a.s.) because in the case of Musa (a.s.) the Pharaoh had appointed female spies to inform him about the birth of male children to every woman so that they could be murdered.

If the newborn were female it was of no concern. This was so because astrologers had predicted to the Pharaoh that his power and kingdom would be brought to end through a young man who would be born in that same period.

In the same way was the incidence of the conception and birth of His Eminence, Mahdi (a.s.), the awaited one, that the most Wise Lord kept him concealed because the Abbaside tyrants were in search of him so that as soon as he is born he should be murdered. So much so that the house of Imam Hasan Askari (a.s.) was surrounded by the security forces and filled with male and female informers so that they may identify the newborn child of Imam Hasan Askari (a.s.), who according to the sayings of the Holy Prophet (S) would be the last Caliph.

Thus the Abbasides may put an end to his life immediately. The Abbaside rulers had become certain that their power and kingdom would be destroyed through such a personality. Thus through any means he should be captured and killed like his forefathers.

In the same way, Imam Mahdi (a.s.) resembles the great Prophet Isa (a.s.), the son of Maryam (a.s.) in the matter that he spoke as soon as he was born. When he was born from the womb of his mother, Maryam (a.s.), a group of people gathered near her and accused her of unchastity. Maryam (a.s.) pointed towards her newborn child. The Almighty Allah (SwT) made the newborn Isa (a.s.) to speak in the cradle and he said:

إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا

وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا

“Surely I am a servant of Allah (SwT); He has given me the Book and made me a prophet; and He has made me blessed wherever I may be, and He has enjoined on me prayer and poor-rate so long as I live...”(Surah 19, Verse 30–31)

When the Master of the Age, Imam Mahdi (a.s.) was born, he recited the following verse of Quran:

وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ

“And We desired to bestow a favor upon those who were deemed weak in the land, and to make them the Imams and to make them the heirs.”(Surah 28, Verse 5)

His Eminence, the Awaited Imam (a.s.), was not similar to the prophets (a.s.) in only these aspects. He was having similarity in more important aspects like changing the society and taking the ethics of the society to a great height and also to destroy evil; reformation of the society, and crystallization in proper way of the thoughts and views of the people and to suppress and destroy injustice and oppression.

His Eminence, Mahdi (a.s.), the Awaited one fulfills the same function that the great Messengers of the Lord (a.s.) had performed. On the basis of this, he would eradicate inequity and oppression and establish justice, truth and brotherhood among the people.

In my view, no other topic of discussion, except the subject of the Promised Imam (a.s.) is accorded more importance and significance in the writings of scholars and researchers. Scholars, biographers and researchers have discussed all the aspects of the Imam (a.s.) on the basis of Quran and traditions. They have studied and written upon all the aspects connected with the signs and prophecies connected with the reappearance of the Awaited Imam (a.s.).

It is necessary to mention that books of Ahle Sunnat scholars written on Imam Mahdi (a.s.) exceed those written by Shia scholars. We would mention a list of 50 such books in the forthcoming pages. The subject of Imam Mahdi (a.s.) reaches to such a limit of certainty among Muslims that to harbor any doubt about it is like doubting in the established principles of faith. Such that reason and common sense do not support it and logic does not accept it.

In any case, to say anything in denial of the holy existence of His Eminence, Mahdi (a.s.) is a sign of deficient intelligence and superficial thinking. However, the cause and the philosophy of denial of those like Ibn Khaldun, Kasrawi Majoosi and Ahmad Amin Misri is due to the enmity and deep hatred of these people with the Imams of Ahlul Bayt (a.s.). All these writers have been disrespectful to these honorable personalities and guides of humanity.

However, the readers of books written by these writers do not consider them to be serious and reliable and that whatever they have written about the reformers of the community and Imams of Muslims, has no scholarly value and authenticity because they write thus only due to their malice and bigotry.

Shias and followers of Ahlul Bayt (a.s.) have been unjustly made the butts of criticism and allegations throughout the ages due to their belief in the Awaited Imam (a.s.), may the souls of the worlds be sacrificed on him. Allegations of falsehood and lies have been associated with them.

For example, they say: The Shias believe in an Imam who disappeared from the cellar of his house in Samarrah and they await for him to emerge from that same cellar.

And they say: The Shias gather in a particular cellar in Babylon and await the reappearance of that Imam from that same cellar.

These kinds of foolish allegations are made against the Shias.

It is definite that the belief of the Shias and followers of the school of Ahlul Bayt (a.s.) in the matter of the Awaited Imam (a.s.) and the universal reformer is like all their principles of belief, clean and pure and as clear and illuminated as the shining sun. It is based on the respected Islamic texts and teachings of the Imams of guidance of Ahlul Bayt (a.s.) of the Messenger (S). The Almighty Allah (SwT) has kept them away from every impurity and dirt and bestowed on them purity and sanctity. Thanks be to Allah (SwT), our belief is not taken from the liars, forgers and deviated persons.

There is no kind of deficiency, deviation, falsehood or misguidance in the beliefs of the Shias and it is in no way against the rules of nature and natural aspects. Rather the followers of Ahlul Bayt (a.s.), all of them together believe in all that is accepted by logic, argumentative proof, nature and realization and all the human society in all the ages are unanimous upon it.

Shias believe that when the Abbasid tyrants surrounded the Imam (a.s.) and wanted to put an end to his life, he disappeared just like his grandfather, the Messenger of Allah (S) when he was surrounded by the

Quraish in his house. He appointed his successor and the gate of the city of his knowledge, His Eminence, Amirul Momineen (a.s.) in his place and escaped to Yathrib (Medina) from between them. Ali (a.s.) slept on the bed of the Messenger of Allah (S) and the Quraish were not able to perceive it.

Shias have clearly announced their belief and they continue to do so, that the reappearance of the Master of the Age will not be from the cellar of Samarrah. Rather the place of reappearance of His Eminence (a.s.) is the Holy Mecca and the Honorable Kaba and it shall be on a clear day just as his respected grandfather had risen up from this holy land. We shall discuss this aspect in the coming pages.

People ask regarding the wisdom and philosophy of occultation of the Awaited Imam (a.s.) that why does the Imam not meet the Shias and other people during the period of occultation. Why he does not participate in the affairs of the world?

In my view, the Almighty Allah (SwT) on the basis of hidden wisdom has kept concealed the true wisdom and secret of occultation from the people like He has reserved the secret of the Night of Power, the Day of Judgment and the time of Friday when prayers are accepted and the form and appearance of the spirit and place of the birth of the Prophet of Allah, Musa Ibn Imran (a.s.) was kept secret. The occultation and reappearance of His Eminence, Imam Mahdi (a.s.) is also in the same way.

It is an accepted fact that limited human understanding is not capable to fully realize the affairs of the great creator of the universe and existence. The Omnipotent Lord has made apparent the existence and the universe and designed a system for controlling and running them. We humans do not have any knowledge about these systems and rules.

However, the Wise Lord possesses perfect knowledge about His creation and has true wisdom about everything while man sometimes understands His wisdom and philosophy but most of the time he is helpless to perceive them.

Search for recognition and knowing the signs of the reappearance has been given utmost importance and arrangements made for the same. In my view, such elaborate arrangement shows that people are fed up with the systems created by human beings. Their cries and protests have risen up greatly, while these systems and kingdoms have considered it permissible to torment and oppress the people. They have put the people and the world in mischief and destruction.

It is here that people of the world are desirous of the command of Allah (SwT) and a divine government so that political and social justice may be accorded to them and that they may be saved from the attack of those who do as they like. Numerous reports and narrations recorded in books of history and traditions from the Messenger of Allah (S) and Imams of guidance (a.s.) mention and explain the signs of reappearance of Imam Mahdi (a.s.).

In this book, we shall study in brief the special characteristics of Imam Mahdi (a.s.) especially those lofty

qualities that are spiritual and moral. Doubtlessly these qualities are permanent and everlasting and were present in his forefathers and ancestors, all of whom were sources of good and beneficial to people of all communities and societies.

The most apparent and obvious quality of the Imams of the Muslims was that they were the destroyers and crushers of oppressions and false deities.

His Eminence, Amirul Momineen (a.s.), the chief and the senior member of the purified progeny of the Messenger of Allah (S) has said: "The strong one in my view is weak till I take from him the right and the weak one is strong in my view till I obtain his right for him."

The same blessed quality and personal characteristic in its best form is present in his (grand) son, the Awaited Imam (a.s.). In the light of the widely related reports, when Imam Mahdi (a.s.) would reappear he would spread justice and destroy injustice and oppression. He would lay the foundation of the centers of justice and equality and shake up the throne of rebellion and oppression.

In this book, a section is devoted to the tortures and pressures witnessed by the Sayyid elders and their followers at the hands of the tyrannical rulers and oppressors of their time. These rulers dealt very harshly with these noble souls and even used to bury them alive and raise walls over them. They used to drown their young children by throwing them into the river.

So much so, ministers on special occasions and for flattery and gaining proximity with the caliphs, used to present the heads of the Sayyids and Shias to the oppressive rulers. In other words the tortures of the oppressors on the Imams of guidance and their Shias were of the worst kind.

The time and place of the reappearance of Imam Mahdi (a.s.) is discussed in this book in the light of traditional reports. The place of reappearance of Imam Mahdi (a.s.) is the Holy Mecca, the Masjidul Haram and at the sanctified Kaba. It is that same House of Allah (SwT), Hajj towards which Allah (SwT) made obligatory on the people. It is that holy place from where would be raised the call of justice and truth by the divine promised one and reach the ears of the people of the world.

In the same way, this book has explained the method and policies of the Imam (a.s.) and activities of the Master of the Age. We shall also explain the system of his government to some extent.

When that divine personality reappears, he would establish peace, comfort and prosperity for the people and establish justice among them. Such a kind of justice as had never been witnessed in the rules (kingdoms) throughout history.

In this book we shall also discuss about the helpers and supporters of Imam Mahdi (a.s.) and their lofty qualities and merits as befits the fighters in the way of Allah (SwT). Those great people whose help the Imam (a.s.) takes to spread divine principles and human virtues and to make apparent virtues of humanity and after the proof of humanity is taken from them they would be appointed for this task.

These were some topics that are going to be discussed in this book.

It is appropriate that before I conclude this discourse, I should clearly announce that this book is a life sketch of the Imam of the Age (a.s.) whom the Almighty Allah (SwT) has prepared and treasured to reform the world and to keep the religion established and to further spread the religion of Islam. This is neither an underestimation nor extremism. Rather, it is fact that his holy existence is shading all the people and has them in his control and submission.

As the practice and method of this dear Imam (a.s.) and his respected forefathers and the life of these great people in all aspects, resembles their grandfather, the Messenger of Allah (S) it has continued in the Imam of the present Age (a.s.), such that he shall fill the earth with his virtues and sciences.

No book can be comprehensive enough to cover all the facts and realities of this matter and it is not possible to expose all the secrets and realities of his existence. Thus are the respected successors and protectors of the knowledge and wisdom of the prophets (a.s.) ...

Baqir Sharif Qarashi

Najaf Ashraf

[1. Nahjul Balagha](#)

Manifestation of the Light

Before we mention about the blessed birth of the great universal reformer and the hope of humanity, the great leader of the people, the Awaited Imam (a.s.), it would be most fitting to mention in brief about the exalted family and genealogy of the holy Imam (a.s.), and the true loftiness and exaltedness that is present in this pure family tree and is the source of heavenly light.

He it is who would illuminate the horizon of the world and eradicate oppression and darkness of ignorance and stupidity and destroy the mischief-makers and their centers of destruction and oppression.

Honorable Father of Imam Mahdi (a.s.)

The eleventh of the Imams of guidance is Imam Hasan Askari (a.s.). Like all the Imams, he was the source of contemplation and awakening of the Islamic world and one who made the people proximate to God, one who entreats and pleads in the court of the Lord of the world.

According to unanimity of historians and biographers, Imam Hasan Askari (a.s.) was the greatest

personality of Islam of his time and the leader of opposition of the usurper and oppressor Abbaside ruler, whose rule was based on injustice and the rights of the people were being trampled upon.

The Abbaside rule kept on increasing pressure and force on the Imam (a.s.) till they finally imprisoned the Holy Imam (a.s.). And he was forcibly taken to Samarrah and put under surveillance and house arrest. Every type of communication between the Imam (a.s.) and his Shias was stopped. The complete life history of this holy Imam (a.s.) has been discussed by us in the book, Life of Imam Hasan Askari (a.s.). In the forthcoming discussion we would again touch upon some aspects of his blessed life.

Respected Mother of Imam Mahdi (a.s.)

The genealogy of the respected mother of the Awaited Imam (a.s.) can be traced to the great Roman personalities on the basis of traditional reports and clear statements of the historians. She was the daughter of Yusha whose genealogy goes back to Caesar of Rome. In the same way her mother's lineage could be traced to Simon, the successor and one of the companions of Prophet Isa (a.s.).¹

This chaste lady is one of the greatest ladies of the Muslims by way of purity, faith and chastity, and she is the mother of the greatest reformer of human society after his honorable forefathers, throughout history. This alone is sufficient for her from the viewpoint of dignity and honor.

In spite of the fact that Imam Hasan Askari (a.s.) himself possessed absolute perfections and virtues, he used to accord utmost respect to this esteemed lady, just as the respected aunt of His Eminence, Askari (a.s.) paid due honor to her since her nephew informed her that the Awaited Imam (a.s.) would be born through her.²

The Name of Imam Mahdi's (a.s.) Mother

Historians have mentioned the following good names of this honorable lady: Susan³, Raihana⁴, Narjis⁵, Saqeel⁶, Khamt⁷. From the aspect of her being pregnant with the holy effulgence of the Promised Mahdi (a.s.) and that she was the mother of that respectable personality she was surrounded by effulgence and light, therefore she was addressed by these blessed names.

In Praise of Imam Mahdi's (a.s.) Mother

In history a part of traditional reports and narrations of the Imam of guidance is recorded in praise of this honored lady. We mention below a few of them.

1. In the final stages of the Battle of Naharwan the matter of the advent and reappearance was presented before His Eminence, Amirul Momineen (a.s.). Ali (a.s.) praised and glorified the mother of Imam Mahdi (a.s.) and said thus:

“O Son of the best of the maidservants! How long would you wait? I give good news of a near victory from the Merciful Lord.”[8](#)

2. Abu Basir (a.r), a student of the school of Ahlul Bayt (a.s.) says, “I asked Imam Sadiq (a.s.), ‘O Son of the Messenger of Allah (S)! Who is the Qaim among you Ahlul Bayt (a.s.)?’ He replied: ‘O Abu Basir! He is my fifth descendant from my son, Musa (a.s.). He would be the son of the chief of the maidservants and the greatest of ladies. He would go into an occultation and the followers of falsehood would doubt in him. After that, the Almighty Allah (SwT) would make him reappear, and conquer the east and west of the earth through his powerful hands.’”[9](#)

3. Muhammad, the son of Asaam, through his own chain of narrators narrates from Abu Basir (a.r) that he quotes Imam Muhammad Baqir (a.s.) or Imam Jafar as Sadiq (a.s.) that he said, “There are two signs in His Eminence, Qaim (a.s.), a black spot on the head and a black spot between the shoulders, just as the leaf of the sweet basil. He is the son of the female prisoner and the best of maidservants.”[10](#)

History mentions numerous narrative reports of such kinds from the Imams of Ahlul Bayt (a.s.) describing the lofty station of this exalted lady and her greatness and majesty. In spite of the fact that she was a slave maid there is no negative effect in her status because the great religion of Islam has destroyed and eradicated all types of criteria, standards and baseless veils and made piety and obedience of the Lord of the world to be a distinction and merit.

- [1.](#) Bihar, 13/5
- [2.](#) Bihar, 13/5
- [3.](#) Matalib as Soo-ol fi Manaqib Aale Rasool, Bihar, 13/7
- [4.](#) Bihar, 13/6
- [5.](#) Wafayatul Ayaan, Al Irshad
- [6.](#) Miraatuz Zamaan
- [7.](#) Bihar
- [8.](#) Yanabiul Mawaddah
- [9.](#) Kamaluddin
- [10.](#) Ghaibat, Nomani

Manifestation of the Light of the Imam of the Time (a.s.)

The sky and the atmosphere of the world became illuminated by the birth of the great reformer who would once again create the grandeur and bounty of Islam for the people and save them from the darkensses of oppression and transgression.

Among the greatest of bounties of Almighty Allah (SwT) upon His Eminence, Mahdi (a.s.) was that his presence in the womb of his mother and his birth was kept concealed like that of Prophet Musa Ibn Imran (a.s.).

Historians state that Imam Hasan Askari (a.s.) invited his aunt, Hakima the daughter of Imam Jawwad (a.s.) to his house, who was an Alawite lady of a very pious character. Her chastity and purity closely resembled that of her honorable grandmother, Fatima Zahra (s.a). When she arrived at the residence of her nephew, Imam Hasan Askari (a.s.), he welcomed her with utmost respect and said,

“Auntie, be with us today for breaking the fast. Very soon the Almighty Allah (SwT) would gladden you as a result of His Wali and Proof (Hujjat) on the people and my caliph after me.”

The whole being of the exalted lady became surrounded with elation and joy just by hearing these words of the Imam (a.s.) and she said, “O my master and chief! May I be sacrificed on you, from whom would the caliph be born?”

Imam (a.s.) replied, “From Susan (or Narjis).”¹

Her Eminence, Hakima cast a glance at Susan but did not see any sign of pregnancy in her. She turned to Imam (a.s.) and said, “She is not pregnant.” The Imam (a.s.) smiled and said, “The pregnancy would be manifested for you at dawn. Because her pregnancy has not become apparent like that of the mother of Musa (a.s.) and no one could learn about it till the time of delivery. This was so because, the Pharaoh used to have the bellies of expecting ladies cut open so that he could get hold of Musa (a.s.); and this newborn child is also like His Eminence, Musa (a.s).”

When the time of evening prayer (Maghrib) arrived, Lady Hakima recited the evening and night prayers. After that she sat down with Lady Susan for breaking the fast. Later she went to sleep. She awoke during the night and glanced at Susan but again saw no sign of pregnancy and childbirth in her.

When the last hours of the night approached she arose and began to perform the Midnight (Shab) Prayer. When she reached the one–unit ‘watr’ prayer, Susan, the chaste lady, woke up from her sleep and also recited the Midnight Prayer. After the prayers she began to feel labor pains. Lady Hakima approached the honorable maid and asked, “Do you feel something?” She replied, “I am feeling a severe thing.”

Lady Hakima addressed her with utmost kindness and respect, “If Allah (SwT) wills, there is no fear for you.” Not much time passed when a beautiful male child was born from the womb of his mother, Susan. The child who would purify the earth from transgressors and oppressors and establish the rule of God over it.

His Eminence, Imam Hasan Askari (a.s.) was extremely overjoyed at the birth of this blessed and fortunate child and he began to speak up in refutation of the Abbaside rulers that they used to think that

they would be able to soon kill him and deprive the Imam (a.s.) from continuing his progeny. He said in this way, “These cruel people thought that they would kill me so that this progeny could be cut off. What an estimation of God’s power they had?”²

Performance of Rituals Connected with the New Birth

Lady Hakima took the newborn child of exalted rank to its honorable father, Imam Hasan Askari (a.s.) who welcomed him with great pleasure and joy and initiated the Islamic rituals connected with the occasion. In the right ear of the newborn child, the Imam (a.s.) recited the ‘Azan’³ and in his left recited the ‘Iqamat’⁴. Thus the first words to reach his ears were, ‘God is the Greatest’⁵ and, ‘There is no god, except Allah (SwT)’⁶.

In fact, Imam Hasan Askari (a.s.), by these words fed the child with the secret of existence and the aim of the prophets (a.s.) and it resulted in completely surrounding the heart with kindness, feelings and understanding and at this moment the nascent divine child spoke up, like among the past prophets Isa (a.s.) had done, reciting the following verse from the Holy Quran:

وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ

“And we desired to bestow a favor upon those who were deemed weak in the land, and make them the Imams, and to make them the heirs...” (Surah 28, Verse 5)

In this way, the Proof of Allah (a.s.) on people and His Guardian (Wali) was born in such a concealed way due to the fear of the oppressive rulers who were in severe pursuit to find and kill him. Lady Hakima took him in her arms, kissed him and said, “I smelt such a sweet fragrance from him as I had never before experienced.”

Imam Hasan Askari (a.s.) again took the child from Lady Hakima and said, “I am entrusting you to the one whom Musa’s (a.s.) mother had entrusted, Remain in the care and protection of Allah (SwT).”

Then he said to Lady Hakima, “Auntie take him back to his mother, and keep the report of the birth of this newborn child a secret and do not convey it to anyone till the time is ripe for it...”⁷

Public Feast

After the birth of his blessed child, Imam Hasan Askari (a.s.) ordered that a large quantity of meat and bread be purchased and distributed among the needy people of Samarra. In this way seventy sheep were slaughtered for his Aqiqa Ceremony from which four were dispatched to his friend, Ibrahim along with the following letter: “In the name of Allah, the Beneficent, the Merciful. These sheep are due to (the birth of) my son, Muhammad Mahdi. Partake it yourself and whomsoever of our Shias you see, make

them partake it too.”[8](#)

Shias Informed of the Birth of the Imam of the Time (a.s.)

The Shias learnt of the birth of the Imam, Proof of Allah upon the people, the Awaited Imam (a.s.), and they were overjoyed upon this news with their whole beings. Among those who received the good tidings was Hamzah, son of Abul Fath. He was told, “Good news! Yesterday, the Almighty Allah (SwT) bestowed, Abu Muhammad, Imam Hasan Askari (a.s.) with a child, though the holy Imam (a.s.) has ordered that this information be kept confidential.”

Hamzah asked, “What is the name of the child?” He was told, “His name is Muhammad and agnomen, Abu Jafar.”[9](#)

Felicitations for the Birth of the Imam of the Time (a.s.)

As a result of the birth of Imam Mahdi (a.s.) all the centers and gatherings of Shias were in joy and exultation. Prominent personalities and elders came to Imam Hasan Askari (a.s.) in groups and congratulated him for the birth of Imam Mahdi (a.s.). One of them, Hasan, the son of Husain Alawi says, “I came to Imam Hasan Askari (a.s.) in Samarrah and complimented him about the birth of his son, Qaim (one who rises).”[10](#)

Not much time elapsed after the birth of the Holy Imam (a.s.) that Shias continued to compliment and congratulate each other for the good news, and poets composed couplets and poems on the festive occasion expressing their joy. Shaykh Muhammad Samawi says,

“O the night that passed in the birth of that child.

By whom the atmosphere was mesmerized and his fragrance spread all around...”[11](#)

Among those who composed eulogical poems on this occasion was Shaykh Kazim Aale Nuh, the acknowledged and successful literary personality. He writes in a panegyric thus,

“Good news arrived on this great night.

Of the one who is as great as this night.”

[1.](#) Bihar, 13/5

[2.](#) Bihar, 13/10

[3.](#) Call for Prayer

[4.](#) Shorter call for prayer

[5.](#) Allaho Akbar

[6.](#) Laa ilaaha illallaah

[7.](#) Bihar, 13/7

[8.](#) Bihar, 13/10

[9.](#) Bihar, 13/4

Name of the Imam of the Time (a.s.)

The name of the Holy Imam (a.s.) was same as that of his respected great grandfather, the Messenger of Allah (S). The Holy Prophet (S) saved the people from deviation and his grandson and last of the twelve successors is also the savior of humanity. Historians and tradition reporters are unanimous that his holy great grandfather, the Messenger of Allah (S), selected this name for him.[1](#)

[Titles of Imam Mahdi \(a.s.\)](#)

The Holy Imam is endowed with numerous titles, some of which are as follows:

1. Mahdi

It is the most popular and well-known title of the Holy Imam (a.s.). It is due to the fact that he would guide the people in truth and in every concealed affair. That is why he is given the title of “Mahdi”. The same title was once accorded to the Messenger of Allah (S).

The distinguished poet, Hisaan bin Thabit has worded the following couplet at the tragedy of passing away of the Holy Prophet (S):

*“What has happened to my eyes that I cannot sleep
As if in my eyes is the Kohl of sleeplessness.”[2](#)*

In the same way, the Prophet of Allah (S) says in his supplication,

“O Allah, embellish me with the embellishment of faith. O Allah! Make me of the guided ones.”[3](#)

This title was also associated with Imam Hasan (a.s.). Sulaiman bin Sard, one of the prominent penitents of Kufa says, “O Allah, have mercy on Hasan, the martyr, son of the martyr, the Mahdi, son of the Mahdi.”[4](#)

However, this honorific is specially associated with the Awaited Imam (a.s.) in such a way that its application to any other personality is very rare and any reference to it is without fail associated with Imam Mahdi (a.s.) as mentioned by Ibn Manzoor[5](#) and Zubaidi[6](#), the well known lexicographers and experts of Arabic.

2. Qaim (One who rises)

This is also a title of the Holy Imam Mahdi (a.s.). It is due to the fact that he would arise for truth.⁷ And he is also referred to as the Qaim of the Progeny of Muhammad (S).

3. **Muntazar**⁸ (The Awaited one)

As the believers are patiently waiting for his reappearance.

4. **Hujjat**⁹ (Proof)

This is because he is the Proof of Almighty God upon His creatures and servants.

5. **Khalaf al-Salih** (the best and the righteous Successor)

Because he is the heir of the greatest families of the Islamic world.

Agnomen of the Imam of the Time (a.s.)

It is a confirmed fact that the Prophet of Islam (S) had designated, Abu Abdillah¹⁰ as the agnomen of his last successor, the Awaited Imam (a.s.). It is also said that the agnomen of the Holy Imam (a.s.) is Abu Jafar and Abul Qasim.¹¹

Year of Birth of the Imam of the Time (a.s.)

The birth of His Eminence, Mahdi (a.s.), the great reformer of humanity is said to have been in the year 255 A.H.¹² and the year 232 all is also mentioned in this regard¹³.

The Blessed Night

The Qaim of the Progeny of Muhammad (S) was born on the blessed night of the 15th of the month of Shaban al-Moazzam. It is the most holy night and it is mentioned in some traditions and narrations that the night of Power (Shab al-Qadr) is this very night. And that all affairs are appointed on this night. On this night, the Ziyarat (visitation) of the father of the independent ones and the beloved of the Messenger of Allah (S), the chief of the martyrs, Imam Husain (a.s.) is recommended.

Recommendation of Supplication on the Night of the Imam's (a.s.) Birth

Supplications and recitals of prayers quoted from the Imams of guidance are recommended on the night of the auspicious birth of the Awaited Imam (a.s.). And the following supplication is recommended:

اللَّهُمَّ بِحَقِّ لَيْلَتِنَا هَذِهِ وَمَوْلُودِهَا

وَ حُجَّتِكَ وَ مَوْعُودِهَا

الَّتِي قَرَنْتَ إِلَىٰ فَضْلِهَا فَضْلاً

فَتَمَّتْ كَلِمَتُكَ صِدْقاً وَ عَدْلاً

لَا مُبَدِّلَ لِكَلِمَاتِكَ

وَ لَا مُعَقِّبَ لِآيَاتِكَ

نُورِكَ الْمُنْتَلِقُ

وَ ضِيَاؤُكَ الْمَشْرِقُ

وَ الْعِلْمُ النُّورُ فِي طَحْيَاءِ الدِّيَجُورِ

الْغَائِبُ الْمَسْتُورُ

جَلَّ مَوْلِدُهُ وَ كَرَّمَ مَحْتَدُهُ

وَ الْمَلَائِكَةُ شُهَدَاؤُهُ

وَ اللَّهُ نَاصِرُهُ وَ مُؤَيِّدُهُ

إِذَا أَنْ مِيعَادُهُ وَ الْمَلَائِكَةُ أَمْدَادُهُ

سَيْفُ اللَّهِ الَّذِي لَا يَنْبُو

و نُورُهُ الَّذِي لَا يَخْبُو

و دُو الْحِلْمِ الَّذِي لَا يَصْبُو

مَدَارُ الدَّهْرِ

و نَوَامِيسُ الْعَصْرِ

و وُلاةُ الْأَمْرِ

و الْمُنَزَّلُ عَلَيْهِمْ مَا يَنْزَلُ [يَنْزِلُ] فِي لَيْلَةِ الْقَدْرِ

و أَصْحَابُ الْحَشْرِ وَ النَّشْرِ

تَرَاجِمُهُ وَ حَيِّهِ

و وُلاةُ أَمْرِهِ وَ نَهْيِهِ

اللَّهُمَّ فَصِّلْ عَلَيَّ خَائِمَهُمْ وَ قَائِمَهُمْ

الْمَسْتُورِ عَنِ عَوَالِمِهِمْ

اللَّهُمَّ وَ أَدْرِكْ بِنَا أَيَّامَهُ

وَ ظُهُورَهُ وَ قِيَامَهُ

وَ اجْعَلْنَا مِنْ أَنْصَارِهِ

وَ اقْرِنُ تَارَنَا بِتَارِهِ

وَ اَكْتُبْنَا فِي اَعْوَانِهِ وَ خُلَصَائِهِ

وَ اُحِينَا فِي دَوْلَتِهِ نَاعِمِينَ

وَ بِصُحْبَتِهِ غَانِمِينَ

وَ بِحَقِّهِ قَائِمِينَ

وَ مِنْ السُّوءِ سَالِمِينَ

يَا اَرْحَمَ الرَّاحِمِينَ

وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

وَ صَلَوَاتُهُ عَلَى [وَ صَلَّى اللَّهُ عَلَى] سَيِّدِنَا مُحَمَّدٍ

خَاتَمِ النَّبِيِّينَ وَ الْمُرْسَلِينَ

وَ عَلَى أَهْلِ بَيْتِهِ الصَّادِقِينَ

وَ عِتْرَتِهِ النَّاطِقِينَ

وَ الْعَنْ جَمِيعَ الظَّالِمِينَ

وَ احْكُمْ بَيْنَنَا وَ بَيْنَهُمْ

يَا أَحْكَمَ الْحَاكِمِينَ

allahumma bihaqqi laylatina hadhihi wa mawludiha
wa hujjtika wa maw`udiha
allaty qaranta ila fadliha fadlan
fatammt kalimatuka sidqan wa `adlan
la mubaddla likalimatika
wa la mu`aqqba li-ayatika
nuruka almutalliqu
wa diyau`uka almushriqu
wal-`alamu alnnuru fi takhya`i alldayjuri
algha`ibu almasturu
jalla mawliduhu wa karuma mahtiduhu
wal-mala`ikatu shuhhaduhu
wallahu nasiruhu wa mu`ayyduhu
idha ana mi`aduhu wal-mala`ikatu amdaduhu
sayfu allahi alladhy la yanbu
wa nuruhu alladhy la yakhbu
wa dhu alhilmi alladhy la yasbu
madaru alddhri
wa nawamisu al`asri
wa wulatu alamri
wal-munazzalu `alayhim ma yatanazzalu fi laylati alqadri
wa ashabu alhashri wal-nnashri
tarajimatu wahyih
wa wulatu amrihi wa nahiihi
allahumma fasalli `ala khatimihim wa qa'imihim
almasturi `an `awalimihim
allahumma wa adrik bina ayyamahu
wa `uhurahu wa qiyamahu
waj`alna min ansarihi
waqrin tha`rana bitha`rihi
waktubna fi a`wanihi wa khulasa`ihi
wa ahiina fi dawlatihi na`imina
wa bisuhbatih
ghanimina
wa bihaqqhi qa'imina
wa mina alssu`l salimina
ya arhama alrrahimina
walhamdu lillahi rabbi al`alamina

wa salawatuhu `ala sayydina muhammadin
khatami alnabiyyina wal-mursalina
wa `ala ahli baytihi alssadiqina
wa `itratih alnnaqina
wal-`an jami`a al`alimina
wahkum baynana wa baynahum
ya ahkama alhakimina

O Allah: I beseech You in the name of this night and in the name of him whom was born at it
and in the name of Your Argument and in the name of Your promise in it,
the night that You have added a new merit to its many merits
So, Your Word has been accomplished truly and fairly;
no one can change Your words,
nor obscure Your signs,
(He is) Your glowing Light
and Your bring splendor
and the luminous sign in the obscurity of darkness
and the absent and the concealed,
Lofty is his birth and noble is his lineage
and the angels are his witnesses
and Allah is his Supporter and Backer
when his time comes and the angels shall be his sponsors;
(He shall act as) the sword of Allah that shall never miss the target,
and His light that shall never be extinguished
And the forbearing person who shall never deviate the truth.
and the motive and reason of the course of events,
and the one for whom the laws of ages have been made
and (one of) the men of authority
who receive that which is revealed on the Grand Night.
and the managers of the Resurrection and the Account;
(They are) the interpreters of His revelations
and in charge of what is deemed lawful and what is deemed unlawful by Him.
O Allah: send blessings on their seal and their Riser
whom is hidden from their world.
O Allah: (please) make us causes for the coming of him,
and causes for his advent and reappearance
and (please) include us with his supporters
and join our vengeance to his
and decide us to be among his assistants and retinue.

and make us live in bliss in his reign,
and make us win the ecstasy of his companionship,
and make us of those who carry out our duty toward him,
and save us from evil.

O the most Merciful of all those who show mercy.

All praise be to Allah, Lord of the worlds.

His blessings be upon our master, Muhammad

the seal of the Prophets and the Messengers,

and upon his Household, the veracious,

and his offspring, the spokespersons of the truth,

and curse all the wrongdoers

and judge between them and us

O the Most Just of all judges.

The night of the birth of the Qaim of the Progeny of Muhammad (S) is considered as the holiest and the greatest night in the view of Islam. On this night was born the one who would establish justice and equity and eradicate injustice and oppression and he will destroy every falsehood and false deities.

Acquainting the Shias with Imam of the Time (a.s.)

Imam Hasan Askari (a.s.) initiated training so that the sincere Shias and his good friends may recognize His Eminence, Mahdi (a.s.) in such a way that none could deny or have doubts about him.

Muawiyah Ibn Hakim, Muhammad Ibn Ayyub and Muhammad Ibn Uthman, each of them have separately narrated that His Eminence, Abu Muhammad Hasan Askari (a.s.) acquainted us, forty persons, with his newborn son, His Eminence, Mahdi (a.s.), while we were present at his house. He said: "This son of mine is my Imam and Caliph for you after me. Obey him and after me do not become disunited in your religion, that you be destroyed. But you should know that, after this, you will not see him..."¹⁴

Imam Hasan Askari (a.s.) completed the argument upon them and acquainted them with the Imam of their time so that they may be testifiers of truth and that they may convey to others what they had witnessed.

^{1.} Iqdud Durar

^{2.} Diwan, Hisaan bin Thabit, Pg. 97

^{3.} Musnad, Imam Ahmad, Vol. 4, Pg. 264

^{4.} Tarikh, Tabari, 7/70

^{5.} Tajul Uroos, 1/409

^{6.} Lisanul Arab, 3/787

^{7.} Bihar, 13/10

^{8.} Bihar

[9. Bihar](#)

[10. Iqdud Durar fi Akhbar al-Muntazar, Pg. 194](#)

[11. Rauzatush Shohada, Pg. 326](#)

[12. Wafayatul Ayan, 2/451, Usool-al-Kafi](#)

[13. Bihar](#)

[14. Yanabiul Mawaddah, Pg. 460, Kamaluddin](#)

Characteristics and Qualities of the Imam of the Time (a.s.)

The qualities and merits of His Eminence, Mahdi (a.s.) are same as those of the divine messengers and legatees. The effulgence of Imamate and the awe of the prophets was perfectly apparent in the face of the Holy Imam (a.s.). His description and details have come in the narrations as follows:

1. Abu Saeed Khudri narrates from the Messenger of Allah (S) that he said, “Indeed, the Almighty Allah (SwT) will raise from my progeny and Ahlul Bayt (a.s.) a man, who would have appropriate gap between his front teeth and have a bright forehead so that he may fill the earth with justice, welfare and economic equality.”[1](#)

Numerous traditions of the same type have been recorded by the scholars and narrators of Ahle Sunnat from the Holy Prophet (S) describing the various characteristics of Imam Mahdi (a.s.), the descendent and great grandson of the Prophet (S).

2. His Eminence, Abu Jafar, Imam Muhammad Baqir (a.s.) through his forefathers has narrated from the chief of Ahlul Bayt (a.s.), His Eminence, Amirul Momineen (a.s.) that His Eminence proclaimed from the pulpit, “In the last age a man from my progeny would rise, having a fair complexion that has some redness (hue) and having a clear and wide belly and his thighs would be broad and his bones shall be long (big) and prominent and he would have two beauty spots one of whom shall be the color of the Prophet (S). He shall rise up.”

3. In another tradition His Eminence, Ali (a.s.) again mentions about Imam Mahdi (a.s.) in the following words:

“He shall have a wide forehead and big eyes and a clear and wide belly, broad thighs, his front teeth would be sparkling and there is a mole on his right thigh.”[2](#)

A fact derived from traditions and reports of the Holy Prophet (S) is that in his facial appearance he is most handsome and elegant. All physical and facial beauties would be humble and submissive before the elegance of Imam Mahdi (a.s.).

The prominent and acknowledged poet, Agha Sayyid Hasan has thus mentioned about His Eminence (a.s.):

*“The elegance came up (arose) through his clear face
The morning breeze spread from his calming countenance.”³*

Resemblance of Imam of the Time (a.s.) with the Prophet (a.s.)

Among all the people, His Eminence (a.s.) is most resembling His great grandfather, the Messenger of Allah (S), by way of method, Jihad and revolution against oppression and transgression and transformation of the system of the oppressive rulers in society, from theft and destruction, humiliation, affliction and problems. He would replace all this with a system that would provide every kind of comfort and security and be a cause of general welfare and happiness of the people.

When the Qaim of the progeny of Muhammad (S) would appear, he would work in the same way as his great grandfather had done. That is why he would destroy the false powers and tyrannical rulers whose power is based on falsehood and hypocrisy and he shall eradicate them completely. He would then establish justice and equity in every sense of the term.

Numerous traditions of the Holy Prophet (S) and the Imams of guidance (a.s.) have reached us that mention that Imam Mahdi (a.s.) resembles his great grandfather, the Messenger of Allah (S). Some of them are mentioned below:

1. Abdullah Ibn Masud narrates from the Messenger of Allah (S) that he said, “A man from my family would arise having my name, and his manners and habits would be like my manners and habits and he would make the earth abound with justice and equity.”
2. Huzaifah relates from the Messenger of Allah (S) that he said, “Even if there remains one day in the life of the earth, God will bring forth a man whose name and character will be like mine, and whose patronymic will be Abu Abdillah. People would pay allegiance to him between the Rukn and Maqam⁴ of Kaba. Through him God will revive His religion and bring it back to its early glory. God will also endow him with many victories and there will remain on earth none other than the ones who will declare: There is no god, except Allah.”

Sulaiman got up from his place and asked as to which of his children’s descendent he would be.

The Prophet (S) struck his hand on Husain (a.s.) and said, “From his (descendants).”

3. Ayesha has narrated from the Messenger of Allah (S) that he said, “Mahdi (a.s.) is a person from my progeny. He will fight for my Sunnah like I have fought for revelation.”⁵
4. Jabir Ibn Abdullah Ansari has quoted the Messenger of Allah (S) that he said, “The Mahdi (a.s.) is

from my progeny, his name and patronymic is same as mine. Among all the people he would resemble my character. There would be an occultation for him during which people shall be perplexed. After that he would reappear like a bright star and make the earth abound with justice and equity after it had been completely fraught with injustice and oppression.”

5. Imam Jafar Sadiq (a.s.) has narrated through his forefathers from the Messenger of Allah (S) that he said, “The Mahdi (a.s.) shall be from my descendants. He would be having the same name and agnomen as I have. He would resemble me most in character; he would have an occultation which would cast people into confusion, till they deviate from their religion. At the time he reappears he shall be like a brilliant star. Then he would spread justice and equity on the earth just as it would have been absolutely fraught with injustice and inequity.”⁶

6. Imam Jafar as Sadiq (a.s.) has narrated through his blessed ancestors from the Holy Prophet (S) that he said, “The Qaim (a.s.) is from my descendents. His name is same as mine and patronymic is same as mine. His appearance is like my appearance and his practice like my practice. He will establish the people on my religion and my law and call them to the Book of my Lord, the Mighty and the sublime. One who obeys him has obeyed me and one who disobeys him has disobeyed me. And one who denies his occultation has denied me. And one who falsifies him has falsified me. And one who testifies for him has testified for me. I would complain to Allah (SwT) about those who falsify me in my affair and those who mislead the people. And the oppressors would soon realize where they would be returned when they are sent back (to Hell).”⁷

The above tradition is the most comprehensive one that shows that Imam Mahdi (a.s.) would be like his great grandfather, the Messenger of Allah (S) in many respects.

7. Abu Salih Saibi in *Al-Fitan* has narrated from His Eminence, Amirul Momineen (a.s.) that he said, “His Eminence, Mahdi (a.s.), in appearance, character, habits and good virtues, would most resemble the Messenger of Allah (S).”⁸

Such types of traditions have reached us in large numbers from the Holy Prophet (S) and the Holy Imams (a.s.). They all prove beyond any doubt that Imam Mahdi (a.s.) not only resembles the Holy Prophet (S) in appearance and built; he is also having the same type of character and habits, due to which he is more superior to the other prophets of God.

Rather in his method of reformation, engagements and his war tactics for the annihilation of oppression and injustice and for the establishment of equity and justice on the earth he closely resembles his great grandfather, the Messenger of Allah (S).

Concocted Traditions

Sources of Islamic beliefs are heavenly revelation, the Holy Quran and the practice of the Infallibles

(a.s.). Reason, understanding, conscience and nature are bestowed by Almighty God so that through them we may derive the authentic and correct heavenly sciences and avoid the pitfalls of deviation. All these are provided as internal prophets for humanity. That is why Islamic thoughts derived from these pure sources are actually bestowed by God. They all are pure and conform to reality.

In spite of all this, people of evil and malicious nature and enemies of religion have always been in pursuit to cast doubts and spoil the true face of religion and religious leaders.

That is why enemies of faith and malicious people have concocted many traditions to defame and spoil the true Islamic facts and beliefs and these concocted traditions were surreptitiously included in the tradition compendiums.

In the parlance of traditional science these concocted traditions are termed as “Israiliyat.” One of such fabricated traditions is related by Ganji and others that the Messenger of Allah (S) said, “Mahdi (a.s.) is from my descendants. His face is like a bright star and his complexion is of Arab and his body is of an Israelite. He would make the earth abound with justice just as it would be filled with oppression. All the folks of the heaven and the earth and also the birds would be happy during his kingdom and caliphate. He would reign for twenty years.”⁹

The reason that this tradition is fabricated is that the body of the Holy Imam (a.s.) is a part of the body of the Prophet (S) and Amirul Momineen (a.s.), which were the most pure and clean; infused with the effulgence of guidance. How can the physique of Imam (a.s.) resemble that of the Israelites, while they are having the worst of the bodies and the most evil of the appearance?

They are the wolves among human beings, the germs and personification of low character. Most probably, the Jews have fabricated this tradition to defame the Muslims on the basis of their enmity towards Islam and to present their own deficiencies in favorable light.

¹. Iqdud Durar fi Akhbar al-Muntazar, Pg. 101

². Yanabiul Mawaddah, Pg. 423

³. Minanur Rahman, 2/237

⁴. The two main landmarks connected with Hajj

⁵. Yanabiul Mawaddah, Pg. 433

⁶. Kamaluddin, Yanabiul Mawaddah, Pg. 493

⁷. Kamaluddin

⁸. Al-Malahim wal Fitan, Chap. 79

⁹. Al Bayan fi Akhbare Sahibus Zaman

Prominent Characteristics and Merits of the Imam of the Time (a.s.)

The predominant characteristics and personal traits of His Eminence, Mahdi (a.s.) are the same as that of his honorable ancestors and forefathers, the Holy Imams (a.s.). Those great personages were the centers of mercy and torchbearers of effulgence of guidance on the earth, as the Almighty (SwT) had sent them for the guidance of His creatures, they were created from effulgence, and appointed as guides and callers to Himself. Some of the important merits of the Holy Imam Mahdi (a.s.) are as follows.

Encompassing Knowledge of the Imam of the Time (a.s.)

It is an established fact that His Eminence (a.s.), would be the most knowledgeable and possess proficiency in all the sciences because he is the heir of his grandfather, the Messenger of Allah (S) and he is the custodian of the treasure of prophetic wisdom.

He is having encompassing knowledge about the religious law and the various aspects of the Shariah of his grandfather, the chief of the prophets (S). It is one of the comprehensive sciences of the Awaited Imam (a.s.).

The Purified Imams (a.s.) have mentioned the high intellectual level of Imam Mahdi (a.s.) in their sayings issued long before he was born in this world.

1. His Eminence, Amirul Momineen (a.s.) says with regard to the virtues of Imam Mahdi (a.s.), “He shall be most refuge-giving and the one having most knowledge and the one who does the most ‘Sile Raham’ (doing good to relatives).”^{[1](#)}

2. Harth Ibn Mughaira Nazari says, “I inquired from His Eminence, Aba Abdillah Husain Bin Ali (a.s.), ‘From what would the Mahdi be recognized?’ He replied, ‘By recognizing the permissible and the prohibited and by the fact that people would be needful of him while he would not be needful of them.’”^{[2](#)}

3. His Eminence, Imam Muhammad Baqir (a.s.) said, “His matter, that is, Kingdom would be from the youngest and the most handsome of us (the Progeny of Muhammad (S)). The Almighty Allah (SwT) would give him knowledge in inheritance and not leave him on his own (rather He is his helper and supporter).”^{[3](#)}

4. His Eminence, Imam Muhammad Baqir (a.s.) said, “Knowledge of Almighty Allah (SwT), the Mighty and Sublime and the Sunnah (practice) of the Messenger of Allah (S) grows luxuriantly in the heart of our Mahdi (a.s.) in the best form. Any of you that survives and sees it should say when you see him: ‘Peace be upon you (all) of Ahlul Bayt (a.s.) of Mercy and Prophethood and the mines of knowledge and

the location of messengership.”⁴

Under the discussion of his excellent knowledge and accomplishments of His Eminence (a.s.) it is narrated that when he would reappear, he will discuss and prove his points with the Jews on the basis of Torah as a result of which a majority of them would accept Islam.⁵

His Eminence, Mahdi (a.s.) during the minor occultation, was the sole point of reference and the greatest center of the final decision. Therefore the special deputies used to convey the questions of the people to the Holy Imam (a.s.) and obtain their replies. Such questions in large numbers are recorded in books of jurisprudence and traditions and they serve as references for the Islamic jurisprudents in deriving their verdicts.

It is better to reiterate here that Shaykh Saduq (a.r) had collected many replies bearing the signature of the Holy Imam (a.s.).

Piety of the Imam of the Time (a.s.)

The character and hearts of the Imams of Ahlul Bayt (a.s.) in all aspects of thoughts and actions (among them is piety in the world and giving up of material pleasures and joys) are same for all of them. It is not possible to pick out a single instance from them but that it would be found to be piety in the world and the renunciation of material things.

His Eminence, Amirul Momineen (a.s.), the gate of the city of knowledge of the Messenger of Allah (S) in fact, divorced the world thrice so that it did not remain worthy of reconciliation. His pure and chaste descendents have also been bestowed with this exalted quality. Many traditions regarding the piety of Imam Mahdi (a.s.) are recorded in history. Some of them are presented below:

1. Muammar Ibn Khuld has narrated from Imam Reza (a.s.) the he said, “The dress and food of the Qaim of the Progeny of Muhammad (S) shall be coarse and dry.”⁶

2. Abu Basir (a.r) has quoted that Imam Sadiq (a.s.) said, “Do not be in haste of the advent and reappearance of the Imam of the time (a.s.). By Allah (SwT), his dress shall be coarse and his food, barley bread, thick and dense.”⁷

3. Ali Ibn Hamzah and Wahab have narrated from Imam Sadiq (a.s.) that he proclaimed regarding His Eminence, the Awaited Imam (a.s.), “His dress is coarse and thick and his food is hard and rigid.”⁸

It is an established fact that this method is found in all aspects of the life of His Eminence (a.s.). If he had not possessed such mannerism, the Almighty Allah (SwT) would not have selected him for the greatest reformatory movement, from all the personalities of the earth.

Then he it is, who would make the earth abound with justice and equity, as it would be completely

fraught with injustice and oppression, and he would save humanity from arrogance and pride of oppressors. He would distribute divine wealth and goodness between deprived and needy people.

Patience of Imam of the Time (a.s.)

One of the prominent characteristics and spiritual excellence of His Eminence (a.s.) is patience and forbearance.

His Eminence (a.s.) is encountering more severe problems and calamities than faced by all the infallible Imams (a.s.). During his prolonged life he has experienced many bitter incidents and great tragedies, which has made the Islamic world black and broken its limbs and the Muslim community with these pieces, is subjugated under the yoke of disbelievers and tyrants and struggling in that position.

Such types of different oppressions have become common in the world of Islam and the divine rules and laws have been rendered useless. The wealth of the Muslims has been plundered and they interfere in all the decisions of the Muslim nation and they force their own view upon them.

All these calamities and corruptions are being wrought under the very eyes of His Eminence (a.s.) and he, being the father of the broken-up community, is very much pained by it.

He has indeed resorted to patience and forbearance and entrusted everything to the Almighty (SwT). And this is so because He is the One, Who has everything in His power, and He is the true Ruler on His creatures, and there is no kind of any command or opinion for anyone else.

Worship of the Imam of the Time (a.s.)

It is beyond any doubt that the worship of His Eminence, Mahdi (a.s.) is also like the worship of his respected forefathers, the Purified Imams (a.s.). All the Imams had devoted their whole lives to the Almighty Allah (SwT). They have deeply imbibed the love and regard of Allah (SwT) in the depths of their hearts. Their complete beings are surrounded by the love of Almighty (SwT).

That is why they fasted most of the days and prayed during the better part of the night, extolling and praising the Lord. Yes, the method of worship of the Awaited Imam (a.s.) is also same. Therefore, the tradition scholars have recorded some of his supplications in the ritual prayers or otherwise, that point out the extreme piety and attachment of the Holy Imam (a.s.) with his Lord and his aloofness from everything else. Some of them we present below.

Supplications of the Imam of the Time (a.s.) in the Qunut of Ritual Prayers

His Eminence, the Master of the Age (a.s.) , recites the following supplication in the Qunut of his ritual prayers. The actual supplication is as follows:

لَهُمْ مَالِكِ الْمَلِكِ

تُؤْتِي الْمَلِكِ مَنْ تَشَاءُ،

وَتَنْزِعُ الْمَلِكِ مِمَّنْ تَشَاءُ،

وَتُعِزُّ مَنْ تَشَاءُ،

وَتُذِلُّ مَنْ تَشَاءُ،

بِيَدِكَ الْخَيْرُ، إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

، يَا مَاجِدُ يَا جَوَادُ

، يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

، يَا ذَا الْبَطْشِ الشَّدِيدِ

، يَا فَعَالًا لِمَا يُرِيدُ

، يَا ذَا الْقُوَّةِ الْمَتِينِ

، يَا رَوْوْفُ يَا رَحِيمُ

يَا حَيُّ حِينَ لَا حَيَّ

أَسْأَلُكَ بِاسْمِكَ الْمَخْزُونِ الْمَكْتُونِ

،الْحَيِّ الْقَيُّومِ

الَّذِي اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ

،لَمْ يَطَّلِعْ عَلَيْهِ أَحَدٌ مِنْ خَلْقِكَ

،وَأَسْأَلُكَ بِاسْمِكَ الَّذِي تُصَوِّرُ بِهِ خَلْقَكَ فِي الْأَرْحَامِ كَيْفَ تَشَاءُ

،وَبِهِ تَسَوِّقُ إِلَيْهِمْ أَرْزَاقَهُمْ فِي أَطْبَاقِ الظُّلُمَاتِ، مِنْ بَيْنِ الْعُرُوقِ وَالْعِظَامِ

،وَأَسْأَلُكَ بِاسْمِكَ الَّذِي أَلْفَتَ بِهِ بَيْنَ قُلُوبِ أَوْلِيَاءِكَ

،وَأَلْفَتَ بَيْنَ الثَّلْجِ وَالنَّارِ

،لَا هَذَا يُذِيبُ هَذَا

وَلَا هَذَا يُطْفِئُ هَذَا

،وَأَسْأَلُكَ بِاسْمِكَ الَّذِي كَوْنْتَ بِهِ طَعَمَ الْمِيَاهِ

،وَأَسْأَلُكَ بِاسْمِكَ الَّذِي أُجْرِبْتَ بِهِ الْمَاءَ فِي عُرُوقِ النَّبَاتِ بَيْنَ أَطْبَاقِ التُّرَى

،وَسُقْتَ الْمَاءَ إِلَى عُرُوقِ الْأَشْجَارِ بَيْنَ الصَّخْرَةِ الصَّمَاءِ

،وَأَسْأَلُكَ بِاسْمِكَ الَّذِي كَوْنْتَ بِهِ طَعَمَ الثَّمَارِ وَالْوَانِهَا

،وَأَسْأَلُكَ بِاسْمِكَ الَّذِي بِهِ تُبْدَى وَتُعِيدُ

،وَأَسْأَلُكَ بِاسْمِكَ الْفَرْدِ الْوَاحِدِ

،الْمُتَفَرِّدِ بِالْوَحْدَانِيَّةِ

،الْمُتَوَحِّدِ بِالصَّمَدَانِيَّةِ

،وَأَسْأَلُكَ بِاسْمِكَ الَّذِي فَجَّرْتَ بِهِ الْمَاءَ مِنَ الصَّخْرَةِ الصَّمَاءِ

وَسُقْتَهُ مِنْ حَيْثُ شِئْتَ

،وَأَسْأَلُكَ بِاسْمِكَ الَّذِي خَلَقْتَ بِهِ خَلْقَكَ

،وَرَزَقْتَهُمْ كَيْفَ شِئْتَ وَكَيْفَ شَاءُوا

،يَا مَنْ لَا تُعَيِّرُهُ الْأَيَّامُ وَاللَّيَالِي

أَدْعُوكَ بِمَا دَعَاكَ بِهِ نُوحٌ حِينَ نَادَاكَ

،فَأَنْجَيْتَهُ وَمَنْ مَعَهُ، وَأَهْلَكَتَ قَوْمَهُ

وَأَدْعُوكَ بِمَا دَعَاكَ بِهِ إِبْرَاهِيمُ خَلِيلُكَ حِينَ نَادَاكَ

،فَأَنْجَيْتَهُ وَجَعَلْتَ النَّارَ عَلَيْهِ بَرْدًا وَسَلَامًا

وَأَدْعُوكَ بِمَا دَعَاكَ بِهِ مُوسَى كَلِيمُكَ حِينَ نَادَاكَ

،فَفَلَقْتَ لَهُ الْبَحْرَ فَأَنْجَيْتَهُ وَبَنَى إِسْرَائِيلَ

وَأَغْرَقْتَ فِرْعَوْنَ وَقَوْمَهُ فِي الْيَمِّ

وَأَدْعُوكَ بِمَا دَعَاكَ بِهِ عِيسَى رُوحَكَ حِينَ نَادَاكَ

،فَنَجَّيْتَهُ مِنْ أَعْدَائِهِ وَإِلَيْكَ رَفَعْتَهُ

وَأَدْعُوكَ بِمَا دَعَاكَ بِهِ حَبِيبُكَ وَصَفِيُّكَ وَنَبِيِّكَ

مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

،فَاسْتَجَبْتَ لَهُ، وَمِنَ الْأَحْزَابِ نَجَّيْتَهُ

وَعَلَى أَعْدَائِكَ نَصْرَتَهُ

،وَأَسْأَلُكَ بِاسْمِكَ الَّذِي إِذَا دُعِيتَ بِهِ أُجِبْتَ

،يَا مَنْ لَهُ الْخَلْقُ وَالْأَمْرُ

،يَا مَنْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا

،يَا مَنْ أَحْصَى كُلَّ شَيْءٍ عَدَدًا

،يَا مَنْ لَا تُغَيِّرُهُ الْأَيَّامُ وَاللَّيَالِي

،وَلَا تَتَشَابَهُ عَلَيْهِ الْأَصْوَاتُ

،وَلَا تَخْفَى عَلَيْهِ اللُّغَاتُ

وَلَا يُبْرِمُهُ إِلَّا الْحَاحُ الْمُلْحِينُ

أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

،خَيْرَتِكَ مِنْ خَلْقِكَ

،فَصَلِّ عَلَيْهِمْ بِأَفْضَلِ صَلَوَاتِكَ

،وَصَلِّ عَلَيَّ عَلَى جَمِيعِ النَّبِيِّينَ وَالْمُرْسَلِينَ

،الَّذِينَ بَلَغُوا عَنْكَ الْهُدَى

،وَأَعْقَدُوا لَكَ الْمَوَاطِيقَ بِالطَّاعَةِ

وَصَلِّ عَلَيَّ عِبَادِكَ الصَّالِحِينَ

يَا مَنْ لَا يُخْلِفُ الْمِيعَادَ

،أُنَجِّزْ لِي مَا وَعَدْتَنِي

،وَاجْمَعْ لِي أَصْحَابِي وَصَبْرَهُمْ

،وَانصُرْنِي عَلَى أَعْدَائِكَ وَأَعْدَاءِ رَسُولِكَ

،وَلَا تُخَيِّبْ دَعْوَتِي

،فَإِنِّي عَبْدُكَ، إِبْنُ عَبْدِكَ، إِبْنُ أُمَّتِكَ

أَسِيرٌ بَيْنَ يَدَيْكَ،

سَيِّدِي أَنْتَ الَّذِي مَنَنْتَ عَلَيَّ بِهَذَا الْمَقَامِ

،وَتَفَضَّلْتَ بِهِ عَلَيَّ دُونَ كَثِيرٍ مِنْ خَلْقِكَ

أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ

،وَأَنْ تُنَجِّزَ لِي مَا وَعَدْتَنِي

إِنَّكَ أَنْتَ الصَّادِقُ

،وَلَا تُخْلِفُ الْأَمْعَادَ

وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

allahumma malika almulki
tu'tiy almulka man tasha'u
wa tanzi`u almulka mimman tasha'u
wa tu`izzu man tasha'u
wa tudhillu man tasha'u
biyadika alkhayru
innaka `ala kulli shay'in qadirun
ya majidu ya jawadu
ya dha aljalali wal-ikrami
ya dha albatshi alshshadidi
ya fa`-`alun lima yuridu
ya dha alquwwati almatinu
ya ra'ufu ya rahimu
ya hayyu hina la hayyu
as'aluka bismika almakhzuni almaknuni
alhayyi alqayyumi

alladhi ista'tharta bihi fi `ilmi alghaybi `indaka
wa lam yattali `alayhi ahadun min khalqika
wa as'aluka bismika alladhi tusawwiru bihi khalqaka fi alarhami kayfa tasha'u
wa bihi tasuqu ilayhim arzaqahum fi atbaqi al`ulumati min bayni al`uruqi wal`i`ami
wa as'aluka bismika alladhi allafta bihi bayna qulubi awliya'ika
wa allafta bayna alththalji walnnari
la hadha yudhibu hadha
wa la hadha yutfi'u hadha
wa as'aluka bismika alladhi kawwanta bihi ta`ma almiyahi
wa as'aluka bismika alladhi ajrayta bihi alma'a fi `uruqi alnnabati bayna atbaqi alththara
wa suqta alma'a ila `uruqi al-ashjari bayna alssakhrati alssamma'i
wa as'aluka bismika alladhi kawwanta bihi ta`ma alththimari wa alwanaha
wa as'aluka bismika alladhi bihi tubdi wa tu`idu
wa as'aluka bismika alfardi alwahidi
walmutafarridi bilwahdaniyyati
almutawahhidi bilssamadaniyyati
wa as'aluka bismika alladhi fajjarta bihi alma'a fi alssakhrati alssamma'i
wa suqtahu min haythu shi'ta
wa as'aluka bismika alladhi khalaqta bihi khalqaka
warazaqtahum kayfa shi'ta wakayfa tasha'u
ya man la tughayyiruhu al-ayyamu wallayali
ad`uka bima da`aka bihi nuhun hina nadaka
fa-anjaytahu waman ma`ahu wa ahlakta qawmahu
wa ad`uka bima da`aka bihi ibrahimu khaliluka hina nadaka
fa-anjaytahu wa ja`alta alnnara `alayhi bardan wa salaman
wa ad`uka bima da`aka bihi musa kalimuka hina nadaka
fafalaqta lahu albahra fa-anjaytahu wa bani isra'ila
wa aghraqta fir`awna wa qawmahu fi alyammi
wa ad`uka bima da`aka bihi `isa ruhuka hina nadaka
fanajjaytahu min a`da'ika wa ilayka rafa`tahu
wa ad`uka bima da`aka bihi habibuka wa safiyyuka wa nabiyyuka
muhammadun salla allahu `alayhi wa alihi
fastajabta lahu wa mina al-ahzabi najjaytahu
wa `ala a`da'ika nasartahu
wa as'aluka bismika alladhi idha du`ita bihi ajabta
ya man lahu alkhalqu wal-amru
ya man ahata bikulli shay'in `ilman
ya man ahsa kulla shay'in `adadan
ya man la tughayyiruhu al-ayyamu wal-layali

wa la tatashabahu `alayhi al-aswatu
wa la takhfa `alayhi allughatu
wa la yubrimuhu ilhahu almulihhina
as'aluka an tusalliya `ala muhammadin wa ali muhammadin
khiyaratika min khalqika
fasalli `alayhim bi-afdali salawatika
wa salli `ala jami`i alnabiyyina walmursalina
alladhina ballaghu `anka alhuda
wa `aqadu laka almawathiqah bilta`ati
wa salli `ala `ibadika alssalihina
ya man la yukhlifu almi`ada
anjiz li ma wa`adtani
wajma` li ashabi wa sabbirhum
wansurni `ala a`da`ika wa a`da`i rasulika
wa la tukhayyib du`a`i
fa inni `abduka wabnu amatika
asirun bayna yadayka
sayyidi anta alladhi mananta `alayya bihadha almuqami
wa tafaddalta bihi `alayya duna kathirin min khalqika
as'aluka an tusalliya `ala muhammadin wa ali muhammadin
wa an tunjiza li ma wa`adtani
innaka anta alssadiqu
wa la tukhlifu almi`ada
wa anta `ala kulli shay'in qadirun

O Allah: the Master of the Kingdom
You give the kingdom to whomsoever You please
and take away the kingdom from whomsoever You please
and You exalt whom You please
and You abase whom You please
in Your hand is the good;
surety, You have power over all things
O the All-glorious; O the All-magnanimous
O the Lord of Majesty and Honor
O the Lord of the great might
O He Who does whatever He wills
O the Lord of power; O the Strong
O the All-affectionate; O the All-merciful
O the Living when there was no other one living

I beseech You by Your Name, the stored, the concealed
the Ever-Living, the Self-Subsisting
Whom You have taken up in the Unseen Knowledge with You
and none of Your creatures has ever known about
and I beseech You by Your Name through which You shape Your creatures as You like
and through which You deliver them their sustenance in the layers of murk from between the veins and
the bones
and I beseech You by Your Name through which You united the hearts of Your friends
and You united between ice and fire
neither fire melts ice
nor ice extinguishes fire
and I beseech You by Your Name through which You generated the flavor of water
and I beseech You by Your Name through which You made water flow in the roots of plants between the
layers of the earth
and You made water reach the roots of the trees from hard rocks
and I beseech You by Your Name through which You created the flavor and colors of fruits
and I beseech You by Your Name through which You begin the creation and then reproduce it
and I beseech You by Your Name; the Single, the One
the Unique in singleness
the Single in Eternity
and I beseech You by Your Name through which You burst water in hard rocks
and You drove it from whence You willed
and I beseech You by Your Name through which You created the creatures
and You provided them as You will and however You will
O He Who is never changed by days and nights
I pray You with the prayer of Noah when he called at You
So, You saved him as well as those who were with him and You destroyed his people
and I pray You with the prayer of Abraham, Your intimate friend, when he called at You,
So, You saved him and made fire comfort and peace on him
and I pray You with the prayer of Moses, the spoken by You, when he called at You
So, You split asunder the sea for him and saved him as well as the children of Israel
and You sank the Pharaoh and his people in the river
and I pray You with the prayer of Jesus, Your Spirit, when he called at You
So, You saved him against Your enemies and You elevated him towards You
and I pray You with the prayer of Your most-dear, choice, and Prophet
Muhammad, peace be upon him and his Household
So, You responded to him and saved him from the Allied Parties
and You supported him against Your enemies
and I beseech You by Your Name that You answer the prayer of whoever beseeches You by it

O He Who owns creatures and all affairs
and He Whose knowledge encompasses all things
O He Who records the number of all things
O He Who is never changed by days and nights
and He Whom is not confused by sounds
and He Whom is not unaware of languages
and He Whom is not annoyed by the insistence of the earnest pleaders
I beseech You to send blessings upon Muhammad and the Household of Muhammad
the choicest of all your creatures
So, (please do) bless them with the most favorable of Your blessings
and also bless all Your Prophets and Messengers
Who have conveyed true guidance from You
and bound themselves with covenants of obedience to You
and bless Your righteous servants
O He Who never breaks his promise
(Please do) fulfill Your promise to me
and bring together my companions and confer upon them with patience
and give me victory against Your enemies and the enemies of Your Messenger
and do not disappoint my prayers
for I am verily Your servant and the son of Your bondwoman
and I am prisoner at You
My Master! It is You Who have endowed me this position
and You have conferred upon me with it from among many of Your creatures
I beseech You to send blessings upon Muhammad and the Household of Muhammad
and to fulfill Your promise to me
Verily, You are the true Honest
and You never break Your promise
and You have power over all things.⁹

This blessed supplication mentions the unimaginable power of the Lord Creator Who has brought everything into existence. He is the One Who bestows existence and is the originator of all creatures. In the same way the supplication also proves that His Eminence (a.s.), begs to the Almighty (SwT) for help and success over the enemies of Allah (SwT) and the prophets (a.s.). And also desires that his helpers should be gathered so that the religion may be enlivened and bestow exaltation of the Kalimah¹⁰.

[Another Supplication of the Imam of the Time \(a.s.\)](#)

His Eminence, Mahdi (a.s.) recites the following blessed supplication in some of his prayers:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ،

،وأكرم أولياءك بإنجاز وعدك

،وبلّغهم درك ما يأملون من نصرك

،واكفف عنهم بأس من نصب الخلاف عليك

،وتمرد بمنعك على ركوب مخالفتك

،واستعان برفدك على فلّ حدك

،وقصد لكيدك بأيدك

،وأوسعته حلماً لتأخذه على جهرة

،وتستأصله على غرة

:فإنك اللهم قلت وقولك الحق

حَتَّىٰ إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازْبَيَّنَتْ

وَوَطَّنَ أَهْلَهَا أَنَّهُمْ قَادِرُونَ عَلَيْهَا

أَتَاهَا أَمْرُنَا لَيْلًا أَوْ نَهَارًا

فَجَعَلْنَاهَا حَصِيدًا كَأَن لَّمْ تَغْنَبِ بِالْأَمْسِ

(كَذَلِكَ نَفْصِلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ

(وقلت: (فَلَمَّا ءَاسَفُونَا اِنْتَقَمْنَا مِنْهُمْ

،وإن الغاية عندنا قد تناهت

،وإننا لغضبك غاضبون

،وعلى نصر الحق متعاصبون

،وإلى ورود أمرك مشتاقون

،ولإنجاز وعدك مرتقبون

.ولحلول وعيدك بأعدائك متوقعون

،اللهم فأذن بذلك وافتح طرقاته

،وسهل خروجه، ووطئ مسالكه

،واشرع شرائعه، وأيد جنوده، وأعوانه

،وبادر بأسك القوم الظالمين

،وابسط سيف نقيمتك على أعدائك المعاندين

وخذ بالثأر إنك جواد كريم

wa akrim awliya'aka bi-injazi wa`dika
 wa ballighhum daraka ma ya'malunahu min nasrika
 wakfuf `anhum ba'sa man nasaba alkhilafa `alayka
 wa tamarrada biman`ika `ala rukubi mukhalafatika
 wasta`ana birifdika `ala falli haddika
 wa qasada likaydika bika
 wa awsa`tahu hilman lita'khudhahu `ala jahratin
 wa tasta'silahu `ala ghirratin
 fa'innaka allahumma qulta wa qawluka alhaqqu:
 (hatta idha akhadhati al-ardu zukhrufaha wazzayyanat
 wa "anna ahluha annahum qadiruna `alayha
 ataha amruna laylan aw naharan
 faja`alnaha hasidan ka'an lam taghna bil-amsi
 kadhalika nufassilu al-ayati liqawmin yatafakkaruna)
 wa qulta: (famma asafuna intaqamna minhum)
 wa inna alghayata `indana qad tanahat
 wa inna lighadabika ghadibuna
 wa inna `ala nasri alhaqqi muta`asibuna
 wa ila wurudi amrika mushtaquna
 wa li'injazi wa`dika murtaqibuna
 wa lihululi wa`idika bi'a`da'ika mutawaqqi`una
 allahumma fa'dhan bidhalika waftah turuqatihi
 wa sahhil khurujahu wa wattl' masalikahu
 washra` shara'i`ahu wa ayyid junudahu wa a`wanahu
 wa badir ba'saka alqawma al'"alimina
 wastu sayfa naqimatika `ala a`da'ika almu`anidina
 wa khudh bilththa'ri innaka jawadun karimun

O Allah: Bless Muhammad and the Household of Muhammad
 and honor Your friends by fulfilling Your promise (to them)
 and make them attain the best of their hope for Your victory
 and save them against the influence of those who have determined to contravene You
 and those who have rebelled to stand against You by committing whatever violates You
 and those who have used Your aid to weaken Your authority
 and those who have aimed at plotting conspiracies against You
 and You have treated them with Your forbearance so that You shall seize them openly
 and You shall eliminate them abruptly.

Verily, You have said, and all that which You say is but the utter truth:

"...until when the earth puts on its golden raiment and it becomes garnished,

and its people think that they have power over it,
Our command comes to it, by night or by day,
so We render it as reaped seed; produce, as though it had not been in existence yesterday;
thus do We make clear the communications for a people who reflect. (10/24)"
You have also said: "Then, when they displeased Us, We inflicted a retribution on them. (43/55)"
Verily, the deadline in our view has come to its end
and we are furious for Your wrath
and we are determined to support the right
and we are eager for engaging ourselves in this affair of You
and we are waiting for the fulfillment of Your promise
and we are expecting the befalling of Your threat concerning Your enemies.
O Allah: (please) then permit that and open the ways for him (to appear)
and make easy his advent and pave the way for him
and decide his courses to start and aid his followers and supporters
and begin with inflicting Your power over the oppressors
and unsheathe the sword of Your retribution over Your stubborn enemies
and take the revenge. Verily, You are All-magnanimous, All-generous.

In this blessed supplication, His Eminence (a.s.) has clearly explained that he is very eager for his reappearance and extremely keen to enliven the religion and practice of his grandfather, the chief of the prophets (S) and to take revenge from the enemies of Islam and monotheism. He is very keen and desirous to reappear as soon as possible.

Valor of the Imam of the Time (a.s.)

His Eminence, Mahdi (a.s.) is the bravest and the most valiant of all the people. In strength, power, courage and daring, he is like his great grandfather, the Messenger of Allah (S), because His Eminence (S), with all his capacity uprooted the powers of polytheism and destroyed roots of ignorance and oppression and announced the rights and honor of human beings.

The Prophet of Islam (S) rose against the leaders of oppression and enemies of Islam who intended to destroy and humiliate the lofty religion of God and destroyed their leaders and dispersed their supporters and bestowed honor and majesty to the word of Allah (SwT) on the earth.

In the same way, his great grandson and caliph, the Promised Imam (a.s.), will also perform the same function. He would make the oppressors and rebels taste their misdeeds. And with firm determination, bereft of sloth, reinfuse greatness and honor to Islam without in any way surrendering to any sort of difficult matter and painful circumstances due to weakness and lack of attitude.

Steadfastness of the Imam of the Time (a.s.) in Rightfulness

His Eminence, the Awaited Imam (a.s.) is among the most steadfast defenders of truth and his defense and help for the oppressed and tortured one is more than that of anyone else. No kind of criticism hinders him from the deliverance of truth and its establishment.

The forefather and elders of His Eminence (a.s.) supported truth and displayed steadfastness in the face of falsehood and presented their sacrifice for social justice among the people. His Eminence, the Mahdi (a.s.) also possesses the same quality.

When the world shall be illuminated by the reappearance of the Qaim of the Progeny of Muhammad (S) and humanity would become fortunate by the advent of His Eminence (a.s.), His Eminence would enliven all aspects of truth and destroy every kind of fraud, cheating and oppression.

Generosity of the Imam of the Time (a.s.)

His Eminence, the Awaited Imam (a.s.) is the most generous and charitable among all the people. Narrators of traditions are unanimous that during the time of his government, His Eminence (a.s.) would distribute bounties and sustenance of God among all the poor people in such a way that not a single poor and needy person would remain on the face of the earth; so much so, that a person who desires to pay his Zakat to the eligible one would not be able to find a single recipient of alms. Some of these types of traditions are presented below. [11](#)

1. Abu Saeed Khudri has narrated from the Prophet of Islam (S), in the events of His Eminence, Mahdi (a.s.) that he said, "A man comes to him and says, 'O Mahdi! Give me! Give me!' His Eminence (a.s.) fills his utensil to the extent of what he could lift."
2. Ibn Asakir has quoted from the Messenger of Allah (S) that he said, "In the last age there would be a caliph who would pile up wealth." [12](#)
3. Jabir has narrated that he was in the company of His Eminence, Abu Jafar Imam Muhammad Baqir (a.s.) when a person came to him and addressing the Imam said, "Please accept these 500 dirhams, that is the Zakat of my wealth, and spend it in a suitable way."

His Eminence, Imam Muhammad Baqir (a.s.) said, "Search for them yourself in your neighbors, orphans, the needy and brothers-in-faith and distribute it among them. And it is the time when our Qaim (a.s.) would rise so that he could distribute it in equitable way and establish justice among the creatures of God, according to their good or evil. One who obeys him has obeyed Allah (SwT) and one who disobeys him has disobeyed Allah (SwT). Since he guides in a secret and subtle manner, he is called 'the Mahdi.'"

His Eminence (a.s.) will bring out the Torah and other books from a cave in Antioch and command the

people of Torah by Torah and people of Injeel with Injeel and people of Zabur with Zabur and people of Quran with Quran. All the wealth of the earth that is on its surface and below its surface would be gathered with him.

Then he would say, 'O People! Come towards that for which you had severed relations and spilled blood on the earth and committed things prohibited by God.' Then he would give so much wealth to them as had never been given. [13](#)

And other traditions that prove that His Eminence (a.s.) is a sea of mercy and generosity are those that mention that His Eminence (a.s.) would deal with the people with kindness and favors and save them from the yokes of hunger and deprivation and spread peace, comfort and needlessness among them.

- [1.](#) Ghaybah, Nomani
- [2.](#) Iqdud Durar
- [3.](#) Iqdud Durar, Pg. 109
- [4.](#) Kamaluddin
- [5.](#) Bihar, etc.
- [6.](#) Ghaybah, Nomani
- [7.](#) Ghaybah, Nomani
- [8.](#) Ghaybah, Nomani
- [9.](#) Muhajjud Dawat, Pg. 84–86
- [10.](#) Formula: There is no God, except Allah (SwT)
- [11.](#) Yanabiul Mawaddah, Pg. 431
- [12.](#) Tarikh, Ibn Asakir, 1/186
- [13.](#) Kamaluddin, Biharul Anwar

Question 26

A person reciting the Tasbih of Her Eminence, Zahra (s.a) recites the Takbir (Allaho Akbar) more than 34 times. Should he continue with the Tasbih or restart? If he has uttered it for 67 times what should he do? Should he start all over again? Please explain what is obligatory in this case?

Reply

If he makes a mistake in repeating the Takbir and exceeds 34 times he should suffice with it. But if he recites 67 times he should be content with it. But if “Alhamdo lillah” is recited more than the stipulated times there is nothing upon him.⁶

This was a part of that which has reached us from the Master of the Age (a.s.) and it was the most beautiful and lasting reminder of the purified Imam (a.s.).

- ¹. Quran, (Surah 6, Verse 79)
- ². Supererogatory
- ³. Repetitions
- ⁴. Camphor rubbed at the seven prostration points of the body of the dead
- ⁵. A person who is performing pilgrimage
- ⁶. Ihtijaj, 2/309

The Minor and the Major Occultation

I am certain that the readers would be eager to gain information on the minor and major occultation of His Eminence, Imam Mahdi (a.s.), as this belief is not fully supported by all the sects of Muslims.

Therefore, we present the following discussion for the benefit of our respected readers.

The Imam of the Time (a.s.) under the Shade of his Respected Father

As His Eminence, Imam Mahdi (a.s.) is that divine reformer whom the Almighty Allah (SwT) has kept especially for the reformation of the world and the establishment of religious rule on the Earth therefore, His Eminence, Imam Hasan Askari (a.s.) also accorded the best of respects and honors to his son who would be the “Remnant of Allah on His Earth” (Baqiatullah Fil Arzih).

He kept his affair concealed very meticulously from the oppressive Abbasids who were in severe pursuit of him. In spite of this Imam Askari (a.s.) informed many great trusted personalities of the Shias regarding this matter and introduced His Eminence, Imam Mahdi (a.s.) to them in special audiences.

These people saw His Eminence, Imam Mahdi (a.s.) in some gatherings of Imam Askari (a.s.).

These gentlemen in turn conveyed this information to the other Shias who were considered trustworthy and sincere with regard to the Wilayat (love and guardianship) of Ahlul Bayt (a.s.) till the existence of His Eminence, Imam Mahdi (a.s.) became a certain fact to all of them and no doubts remained in this regard.

The subject of the Awaited Imam (a.s.) is the foremost of the accepted and clear beliefs of the Shias. He is the last of the successors of the Messenger of Allah (S) who were certified by him as the leaders of his community. Therefore, it was but natural for the Shias to pose many detailed questions about him to the Prophet (S) and other Imams (a.s.) in order to recognize him perfectly and to gain as much information in this subject as possible. We have hinted about this in the previous discussions.

Imam Hasan Askari (a.s.) goes Towards the Eternal Abode

The Abbasid tyrants used to wreak the worst kind of tortures and pressures on His Eminence, Imam Askari (a.s.). They transferred him from one prison to another so that a major part of his limited and brief life passed away in dark and horrible prisons. Similarly they did not permit that Shias should meet His Eminence (a.s.) and that the scholars and narrators of tradition should benefit from the company of the Imam (a.s.).

Also, with absolute strictness and mercilessness they imposed economic embargo on His Eminence (a.s.) and all this was as a result of malice and jealousy that these evil people had harbored against the Holy Imam (a.s.) for the following reasons:

Firstly: His Eminence, Imam Hasan Askari (a.s.) was the most eminent personality of his times, as a big portion of the Muslim community regarded him as their Imam and leader. And it did not support the tyrannical rule of the Abbasides and were not in favor of it. Rather they were in the forefront of opposition to the oppressive Abbaside regime and their view was exactly opposed to the Abbasides to the extent of even criticizing and denouncing them. Therefore, the Abbasides behaved with utmost severity and force with His Eminence (a.s.).

Secondly: The Abbaside rulers were absolutely terrified of the son of His Eminence (a.s.) and the Awaited Imam whom the Messenger of Allah (S) had prophesied that he would be his last vicegerent and the unique reformist who would establish the system of absolute justice and equity and wipe off all oppressions and injustice, because they were certain that their oppressive rule would be destroyed at his hands.

That's why they tried to murder Imam Hasan Askari (a.s.) time and again so that his progeny is cut off just as some letters of His Eminence (a.s.) state. In letters that he wrote to some of his Shia followers it is mentioned:

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

The above letter was written after the birth of His Eminence, the Awaited Imam (a.s.).

Thirdly: The Alawite Sadats raised standards of revolts in various areas against the tyrannical and despotic rule of the Abbasides in order to establish justice and restore the rights of humanity that had been trampled by the Abbasides. These uprisings were supported in sections of the society and Muslim community. Naturally this was a matter of great consternation for the Abbasides who became deadly foes of anyone who was even suspected to be an Alawite and they wreaked upon them the worst of the tortures and atrocities.

At that time Imam Hasan Askari (a.s.) was a pivot and a great personality and obeyed by everyone. Therefore he was the target of the wrath and enmity of the Abbaside tyrants. Thus they subjected him to the worst of the tortures, atrocities and pressures. All these are examples of the causes for the enmity and malice of the Abbasides against the Holy Imam (a.s.).

Clarification of Imam Hasan Askari (a.s.) on the Imamate of the Awaited Imam (a.s.)

When Imam Hasan Askari (a.s.) became cognizant that his death and martyrdom was near he clearly announced the Imamate of His Eminence, Imam Mahdi (a.s.) and he introduced him to his close confidants and reliable followers. Ahmad bin Ishaq Ashari, a trustworthy, pious and god fearing man was one of these persons. It has come in narrations that he said: I went to Imam Hasan Askari (a.s.) and wanted to inquire about his successor. His Eminence (a.s.), preceded me in the matter and said as follows:

“O Ahmad bin Ishaq! The Almighty Allah (SwT) has not left the earth without a Divine Proof since the creation of Adam (a.s.) and would not leave it without a Divine Proof till the hour shall be established (Day of Judgment). Through the Divine Proof, calamities are repelled from the inhabitants of the Earth, rain falls and the bounties of the earth come out.”

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

“O Ahmad! If you were not having a special and exalted position before Allah (SwT) and the Proof of Allah, I would not have shown this son of mine to you. His name and patronymic is the same as that of the Messenger of Allah (S). He would fill the earth with justice and equity, as it would be fraught with

injustice and oppressions. O Ahmad! In this community his example is like that of Khizr and Dhulqarnain. By Allah! He will have an occultation and none shall be safe from destruction but one whom Allah (SwT) has kept steadfast in the belief of his Imam and given the divine opportunity (Tawfeeq) to pray for his reappearance.”

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

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

“I am the remnant of Allah (SwT) on His earth and the revenge taker from His enemies and do not demand proof after what is before you...”

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

His Eminence, Imam Hasan Askari (a.s.) said in reply, “Prolonged occultation.”

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

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

O Ahmad! This is the command of Allah (SwT) and one of the divine secrets and one of the Unseen matters of Allah (SwT). So remember what I am telling you and keep it confidential and be of the thankful ones so that you may reside in the position of Illyeen¹ with us.”²

This tradition contains some very important points as follows:

Firstly: Since the Almighty Allah (SwT) created man on the earth, He considered it necessary for their needs to establish His proof on them. So He sent prophets and successors towards them that they may convey the message of their Lord and complete the proof upon them. And this is due to the kindness of the Lord. And divine grace is having a logical base which the scholars and experts of scholastic theology in their discussions present their arguments through it.

And they say that it is incumbent on Allah (SwT) according to rational arguments to establish and complete His argument on the people so that one who intends to awaken himself, his awakening should be on the basis of proof and logical arguments. And one who desires to destroy himself, it should also be on the basis of proof and argument.

And apart from this, the existence of the Proof of Allah (SwT) is itself a cause of His innumerable fruits and blessings. Some of them are repelling of calamities from the creatures of the earth and the coming down of rain etc.

Secondly: When the Almighty Allah (SwT) favors His creatures with the reappearance and advent of His great reformer, His Eminence, the Awaited Imam (a.s.), they would establish the loftiest values, chief of whom is the establishment of political and social justice in the world and destroy the various forms of oppressions that shall be present there.

Thirdly: The Almighty Allah (SwT) shall prolong the age of the Awaited Imam (a.s.) like the age of Khizr (a.s.) and Dhulqarnain. And this is not difficult for the All-powerful and All-wise Lord. It is the same way as the Almighty has made the stars and the planets fixed in their orbits and which continue to exist on the face of the earth. Thus for such a wise Lord it is not difficult to prolong the age of His reformer saint in view of those hidden wisdoms that only He is aware of.

Fourthly: The Almighty Allah (SwT) tests His servants through the prolonged occultation of His Saint and helper, the Awaited Imam (a.s.). And only those shall remain steadfast on his Imamate who are firm in their belief about him. These were some important points mentioned in the blessed tradition.

One of the traditions that Imam Hasan Askari (a.s.) has stated to explain the Imamate of his great son, His Eminence, the awaited Imam (a.s.) is the one quoted by the eminent and trustworthy personality, Muhammad Ibn Uthman Amri from his father.

He said: I was present in the service of Abu Muhammad Imam Hasan Askari (a.s.) when His Eminence was asked about the traditions, 'Indeed the earth shall never be devoid of the Proof of Allah (SwT) upon His creatures till the Day of Qiyamat and if he dies without recognizing the Imam of his time he dies the death of ignorance...' that had been narrated by the forefathers of His Eminence (a.s.). His Eminence (a.s.) in reply to the question emphasized on the authenticity of this tradition and said: "This tradition is true and correct, just as the day and the sun is true and correct..."

At that time a person in the gathering stood up and asked: "O son of Allah's Messenger (S)! Who is the Divine Proof and Imam after you?"

His Eminence, Imam Hasan Askari (a.s.) guided him to the Imam after him and said, "My son, Muhammad, is the Imam and the Proof of Allah (SwT) after me. Whosoever dies without recognizing him shall die the death of ignorance. He has an occultation when the foolish and misguided people would be perplexed and destroyed. And those who fix the time of his reappearance are liars. Then he shall reappear."

This tradition also contains the same points as the previous one we had discussed before.

Assassination of Imam Hasan Askari (a.s.)

Since His Eminence, Imam Hasan Askari (a.s.) was famous among all and worthy of respect and honor of the Muslims and all the Alawites, it was hard upon the tyrant Abbaside, Mutamid. And they were not able to bear this honor and respect of Imam (a.s.), therefore they decided to poison the Imam (a.s.).[3](#)

And they proceeded with the plan. And when His Eminence (a.s.) was poisoned, he fell down on the earth due to the severe effect of pain and discomfort of the poison. In spite of this the Imam (a.s.) bore the pain and discomfort patiently.

Vigilance of the Abbaside Rule

The Abbaside rule became severely vigilant and they were horrified. Therefore Mutamid Abbaside ordered five of his confidants and one of his servants instructed Nahrir not to leave the house of His Eminence (a.s.) and observe all the information connected with the Imam (a.s.) closely and to pass on the information to him.

On the other hand he formed a medical committee and ordered them to visit His Eminence (a.s.) every morning and late afternoon. Two days after the poison was administered to His Eminence (a.s.) his condition worsened and he became weak. Mutamid commanded the physicians they must not leave the side of Imam (a.s.) and not leave him alone.[4](#)

In the same way he instructed the chief Qazi who was that day appointed as a minister. He in turn provided ten people to further subject the Imam to surveillance with clear orders not to be away from the side of Imam (a.s.).

Towards Paradise

Due to the effect of the terrible poison, the condition of His Eminence (a.s.) became more and more serious and the physicians became hopeless to save him. Therefore, the Imam (a.s.) turned to Qibla and immersed himself in the remembrance of Allah (SwT) and recitation of the Holy Quran.

And with complete entreaty and weeping sought the proximity of Allah (SwT) and supplicated and pleaded till his purified soul flew away towards the high heavens and towards the Lord and was welcomed by the angels and the pure souls of the Prophets and saints.

The death and martyrdom of Imam Hasan Askari (a.s.) at that time was great loss and a severe calamity for the whole world of Islam while the Muslim community had been deprived of the great religious guide and protector of human rights. Therefore plaintive cries and mournful chorus arose from the house of Imam (a.s.).

The Last Rites of Imam Hasan Askari (a.s.)

At last the purified body of Imam (a.s.) was given the funeral bath, anointed, shrouded and readied for the funeral prayers. Abu Isa Ibn Mutawakkil was appointed by Mutamid, the Abbaside to recite the funeral prayer. It has come in narrations that Jafar, the uncle of Imam al-Zaman (a.s.) stepped forward to recite the prayer but Imam al-Zaman (a.s.) pulled him back and said, "I am more deserving to pray over my father than you."

After that he recited the prayer over the holy corpse of his father. At that time Jafar's face became red in shame. Those who were present there asked him regarding the Awaited Imam (a.s.), who had prayed on his father. He said he did not know him. After the funeral prayers were over the regime ordered to keep the face of the Imam (a.s.) open so that Bani Hashim, Abbasides and defense officials, civil servants, chiefs of organizations and government magistrates may see His Eminence (a.s.) for the last time.

At that moment he said in this way: This is Hasan Ibn Ali Ibn Muhammad Ibn Reza, who has died a natural death, while such and such employees of the caliph and so and so officials of the chief Judge were at his bedside.⁵ After that he covered the face of the Holy Imam (a.s.). They did thus so that the Abbaside regime may not be held responsible for having poisoned the Imam (a.s.) like they had poisoned his grandfather, Imam Musa Ibn Jafar (a.s.).

Elaborate Arrangements of the Funeral Procession of Imam

Hasan Askari (a.s.)

People from all walks of life of Samarra converged on the residence of the Imam (a.s.) in aggrieved condition to participate in the funeral. All the official organizations, courts and markets closed down and Samarra resembled a scene of apocalypse.⁶

Till that day Samarra had not seen such a huge gathering in a funeral. People came in groups and in crowds and participated in the funeral of the Holy Imam (a.s.). They paid condolence to each other and comforted each other for the gigantic loss suffered by the community. They reminded each other of the virtues and merits of the Holy Imam (a.s.).

Burial Place of Imam Hasan Askari (a.s.)

The holy body of Imam Hasan Askari (a.s.) was buried in his own house besides the grave of his respected father, Imam Ali al Hadi (a.s.). Yes! The beloved of the Holy Prophet of Allah (SwT) and the illuminated leaf and a luminary of the Holy Progeny (a.s.) was at last buried.⁷

The Alawite Sadat and Abbasides stood besides the grave. People came in groups and paid condolence

to them and the funeral program came to an end. People departed for their homes in aggrieved condition with heavy hearts.8

Raid on the House of Imam Hasan Askari (a.s.)

The Abbaside regime was so much terrified and concerned regarding the Awaited Imam (a.s.) that they immediately surrounded the house of Imam Hasan Askari (a.s.) and the neighboring houses also in case a lady of the Imam (a.s.) may be hiding there. The house of Imam (a.s.) was thoroughly searched and then sealed and locked and it was instructed to some woman to keep strict vigilance on the ladies of the Imam's household.

And if anyone of them were to be pregnant she was to be arrested. Till the time they were informed that a lady was pregnant. She was immediately taken into custody and put under the charge of Nahrir and some lady officers. The oppressive Abbaside rulers took such severe measures so that the Awaited Imam (a.s.) may not come and destroy their rule. However, divine will is not that it could be prevented by such raids and searches, etc.

Delegation from Qom

A group of Iranians from Qom departed for Samarra carrying some monies as trusts and religious payments of the Shias of Qom to visit His Eminence, Imam Hasan Askari (a.s.) and to deliver him the monies. But when they reached Samarra they learnt that Imam Hasan Askari (a.s.) had passed away.

Some servants of Jafar told them that after him the Imam was Jafar. At that same time Jafar has gone out with his singers and musicians to entertain himself on the banks of Tigris River. That is why the delegation of Qom did not believe that Jafar could be the Imam because they knew that an Imam and a Divine Proof is aloof from sinful acts and disobedience.

Thus they decided to see him and learn the truth about him. So they arrived when Jafar returned home and met him saying: We are a group of Shias from Qom and we bring some monies for our master, Imam Hasan Askari (a.s.). Jafar did not let them complete the sentence and asked in haste: Where are the monies? "With us", they replied but they requested Jafar to tell them about the amount of money they had brought and who had given it to them. Because previously whenever they came to Imam Hasan Askari (a.s.) he used to inform them all these things.

Jafar was dumbfounded and did not know what to do. Jafar protested that they were lying and the knowledge of the unseen was only for Allah (SwT) and his brother was not having such knowledge. The delegation of Qom was further perplexed and they looked at each other. But Jafar told them in an angry and harsh tone to hand him the money.

The group said that they were representatives of the people of Qom and that they would hand him the

monies only if he could furnish some signs like Imam Hasan Askari (a.s.) used to do. Therefore if he were their Imam he should prove that he is the Imam otherwise they would return the monies to their respective owners.

On hearing this reply Jafar hurried to the Abbaside Caliph and informed him about the matter concerning the group from Qom. Jafar sought his help in taking hold of the monies from the Qummi group. The Caliph also pressured the Qummis and said to them, "Give this money to Jafar."

The Qom delegation said that they were representatives and agents of people of Qom. "They have requested us not to give these monies to anyone without getting a proof of Imamate. And this same procedure was prevalent during the time of Imam Hasan Askari (a.s.)."

"What was that sign that Imam Hasan Askari (a.s.) presented?"

The group said, "Without us saying anything, His Eminence (a.s.) used to inform us the details of whatever we had brought. And when we used to be reassured that the Imam is perfectly knowing those things we used to hand them over to him. Now if this man is the owner of Guardianship (Wilayat) like his brother he should inform us about these things and explain their quantity and condition so that we can hand it over to him. Otherwise we would convey it back to the owners."

Jafar was infuriated and he turned to the Caliph and said, "O Master of believers! These people attribute falsehood to my brother because this is knowledge of the unseen and my brother had no such knowledge."

The Caliph paid no attention to the statement of Jafar but said, "They are agents and they are not the owners so they could not be held responsible for their decision."

The delegation implored the Caliph to help them leave the city in safety and security. The Caliph ordered they be taken out of the city under police protection and none should obstruct their passage.

The Qom delegation left the boundaries of the city and all of a sudden they decried a handsome young man who mentioned each of their names and said, "Accept your Master!" The group said, "Are you the master of Guardianship?" The youth replied, "Refuge of Allah (No)! Rather I am the slave and the obedient one of your Master, so come with me to be in the presence of our Master (a.s.)."

The Qom group happily followed the young man. When they reached the house of Imam (a.s.) they saw that the Imam (a.s.) was sitting on a platform wearing a green dress. His face shone like a full moon. They saluted the Holy Imam (a.s.) and after they had made themselves comfortable the Imam (a.s.) informed them about the amount of monies with them and the details of other items as well.

The Qom group fell into prostration of thanks for Almighty Allah (SwT) for having given them the recognition of their Imam and the Divine Proof. After that they posed some religious queries to His Eminence (a.s.) and His Eminence (a.s.) provided the replies. Then they handed over the monies and

goods to the Imam (a.s.).

His Eminence instructed them that in future they must not bring anything to Samarra but that it should be handed over to the Imam's representative in Baghdad. The Imam's written communications must also be taken from this representative. In that same gathering Imam (a.s.) gave a shroud and camphor to Abu Abbas Muhammad Ibn Jafar Qummi Himyari and said, "May Allah (SwT) magnify your rewards..."

After having received these favors the group bid farewell to His Eminence (a.s.) and departed for Iran and Qom and during the journey when they reached between Uqbah and the area of Hamadan, the above mentioned gentleman, Abu Abbas died.⁹

Jafar and the Abbaside Caliph

After the passing away of the Imam Hasan Askari (a.s.), Jafar sent 20000 Dinars to the Abbaside Caliph and requested him to bestow Jafar the status and position the eleventh Imam (a.s.) was having. The Abbasides replied to him that the position and elevated status of the previous Imam (a.s.) was not bestowed by them but it was from the Almighty Allah (SwT).

He further confessed that they had applied all their resources to destroy all that but the Almighty Allah (SwT) continued to elevate the position of the Holy Imam (a.s.). That's why His Eminence (a.s.) was having perfections of knowledge, merit and virtues.

So if Jafar was having the same elevated status in the view of the Shias and followers of the Holy Imam (a.s.) he did not need anything else. But if the Shias of Imam Askari (a.s.) do not recognize the merits it is evident that he did not possess what his late brother was having. In such circumstances any assistance from the Abbasides would be useless for Jafar.¹⁰

In fact the statement of the Abbaside Caliph was true, that the position and status of Imam (a.s.) was not in the control of the Abbasides, that they may bestow it to anyone they pleased. Rather the personality of the Imam (a.s.) and his honorable post was from the Almighty Allah (SwT).

And it is He alone who selects the best of His servants for Imamate and guardianship (Wilayat). The Abbaside regime had concentrated all their efforts to bring down the elevated position and status that was possessed by Imam Hasan Askari (a.s.) and the other Imams (a.s.).

And they considered every type of atrocity and tyranny permissible on the Ahlul Bayt (a.s.) and their followers. In spite of this their position and success increased day by day. And trust and satisfaction of the people with regard to His Eminence (a.s.) continued to increase. However, Jafar with his false claim of Imamate and Wilayat continued to suffer loss and his request to the Abbaside Caliph was of no avail and he did not succeed in achieving this position and honor.

^{1.} The highest place in Hereafter

- [2.](#) Kamaluddin, Saduq, Pg 216
- [3.](#) Life of al-Imam Al-Hasan al-Askari
- [4.](#) Al-Irshad, Pg. 283
- [5.](#) Al-Irshad, Pg 383
- [6.](#) Al-Irshad, Pg. 383, Dairatul Marif, Bustani, 7/45
- [7.](#) Life of al-Imam al-Hasan al-Askari
- [8.](#) Ibid
- [9.](#) Kamaluddin
- [10.](#) Muntakhabul Athar, Pg. 370

The Great Emissaries of the Imam of the Time (a.s.)

His Eminence, Imam Mahdi (a.s.) appointed some prominent scholars and worthy people as his emissaries so that they may act as medium between the Imam (a.s.) and the Shias. Their function was to convey the problems and queries of the Shias to His Eminence (a.s.) and seek their solution from His Eminence (a.s.). We have already mentioned some of these queries in the past pages. In the following pages we shall provide some details about the special representatives of the Holy Imam (a.s.).

Uthman bin Saeed Amri

He was the first representative and ambassador of His Eminence (a.s.). He had the honor of being the Imam's (a.s.) representative for a long time. He was a very worthy personality and most trustworthy and reliable gentleman. Let us briefly discuss the life and times of Uthman bin Saeed.

Uthman bin Saeed's Services to the Imam (a.s.)

Uthman bin Saeed remained in the service of the Holy Imam (a.s.) for many years. He joined the services of the Infallible Imams (a.s.) when he was just a lad of eleven.

At that time, the situation was very tense and especially during the rule of the Bani Abbas and Mutawakkil, the tyrant Abbaside who was absolutely cruel and atrocious on the Holy Imam (a.s.), and he subjected them to constant surveillance and surrounded them with police and kept them under house arrest.

Uthman bin Saeed for the sake of their holy mission of Imamate and Wilayat (Guardianship) posed as an oil-vendor till he got the appellation of "Samman". And in this disguise he became a link between the Shias and their Imam (a.s.).

The Shias sent to him their religious payments and he also put these monies in the oil containers and delivered them to His Eminence, Imam Hadi (a.s.) and after that to Imam Askari (a.s.) and thus by this he used to solve the financial problems of the Holy Imams (a.s.). And after those two Imams (a.s.), he also received the honor of representing His Eminence, the Awaited Imam (a.s.).

Trustworthiness and Reliability of Uthman bin Saeed

According to historical sources and biographical sciences, Uthman bin Saeed was among the trustworthy, pious and just people. So much so, that His Eminence, Imam Hadi (a.s.) has certified his reliability and introduced him to be a trustworthy person:

Ahmad bin Ishaq has narrated that he asked Abul Hasan, Imam Hadi (a.s.) from whom should he take the material of Imam (a.s.) and whose statement should be accepted?

His Eminence, Imam Hadi (a.s.) guided him to the course of truth and reality and said: “Amri (Uthman bin Saeed) is my trustworthy associate, so whatever he conveys to you on my behalf it is in fact from myself, and whatever he has said on my behalf, it is in fact what I have said. Thus listen and obey him because he is trustworthy and reliable...”¹

These certifications of the master of Wilayat (Guardianship) and infallibility, His Eminence, Imam Hadi (a.s.) regarding Uthman bin Saeed Amri prove that Uthman bin Saeed held an esteemed position and trustworthy status with the Imam (a.s.).

A person inquired from His Eminence, Imam Hasan Askari (a.s.) regarding Amri.

His Eminence replied: “Al-Amri and his son, both of them are trustworthy and reliable. Whatever they convey to you from me is in fact from me, and whatever they say on my behalf is actually what I have said. Thus listen to them and obey them because they are worthy of trust and are reliable.”²

A matter that proves the position and elevated status of Uthman bin Saeed and confirms his trustworthiness and reliability is that letter of His Eminence, Imam Hasan Askari (a.s.) that he sent to Ibrahim bin Abde Nishapuri, commanding him to obey and follow Uthman bin Saeed: “Do not leave the town till you meet Amri and be in his charge and obedience. Recognize him and let him also recognize you. Because he is a pure, chaste and trustworthy man in our view...”

These statements and other certifications, all inform us of the piety and elevated status of Uthman bin Saeed.

Deputyship of Uthman bin Saeed from His Eminence, the Awaited Imam (a.s.)

Uthman bin Saeed was having the absolute deputyship and general representation of His Eminence, Imam Mahdi (a.s.). He was a link between His Eminence (a.s.) and his Shias. He used to convey their letters, rights and religious payments to His Eminence (a.s.). And no one else had received such trust and deputyship among the Shias from His Eminence (a.s.).

Death of Uthman bin Saeed

The blessed grave of Uthman bin Saeed is in Baghdad besides Rasafa where the believers and religious people visit it.

Shaykh Tusi says: “We used to visit the grave of Uthman bin Saeed and the Ziyarat was performed openly. This practice continued from the time I arrived in Baghdad in 408 A.H. till the year 430.”

Shaykh Tusi further says, “The Governor, Muhammad bin Faraj had a metal enclosure constructed over

the grave of Uthman bin Saeed and the neighbors and people visit the grave and obtain blessings therefrom.”³

Condolence of the Awaited Imam (a.s.)

After the death of Uthman bin Saeed, His Eminence, Imam Mahdi (a.s.) sent condolence letter to his knowledgeable son, Muhammad bin Uthman as follows.

“Indeed we are from Allah (SwT) and to Him we shall return...We submit to His command and are satisfied with His decree. Your father has lived in good fortune and has passed away with dignity. May Allah’s (SwT) mercy be upon him, he has joined his friends and masters. Your father was always in the affair of the Imams (a.s.) and whatever would bring him near to Allah (SwT). May Allah (SwT) brighten his countenance!

May Allah (SwT) give you more reward...and from the success of that departed one it is sufficient that he had a son like you, who would succeed him in his place and invoke mercy for him. And I also say that thanks be to my Lord because the hearts of the Shias are happy because of what Allah (SwT) had made in you. May Allah (SwT) help you and make you succeed. May He be your guardian and protector.”

Just as the sorrowful statements of His Eminence, the Master of the Age (a.s.) prove the trustworthiness and elevated status of Uthman bin Saeed, in the same way they confirm the reliability and trustworthiness of his son, Muhammad bin Uthman, who also possessed great merits and good manners.

Muhammad bin Uthman

After the death of his father, Muhammad bin Uthman succeeded to the post of the special deputyship of the Awaited Imam (a.s.). Muhammad was among the trustworthy and reliable persons and was a dignified personality of the Shias in his knowledge as well as his actions.

Since everyone also trusted him like his father, the Shia people now forwarded their queries and religious payments through him to the Holy Imam (a.s.). Muhammad bin Uthman then conveyed the replies of the Imam (a.s.) to his Shias.

Justice and Trustworthiness of Muhammad bin Uthman

All biographers of Muhammad Ibn Uthman are unanimous about his work, position and elevated status among the Shias. And this distinction is sufficient for him that he was a special deputy of the Proof of Allah, and the Awaited Imam (a.s.). A position held by his father during his lifetime, which after his passing away was transferred to Muhammad Ibn Uthman.⁴

The written communication of His Eminence, the Master of the Age (a.s.), proves his position and

elevated status and the letter is as follows.

“And as for Muhammad bin Uthman Amri, may Allah (SwT) be pleased with him and his father before him, is my trustworthy and reliable associate and his writing is my writing.”[5](#)

Imam Hasan Askari (a.s.) was asked regarding Uthman Amri. He replied: “Amri and his son, both are trustworthy and reliable. Whatever they do on my behalf is in fact from me. And whatever they say on my behalf is in fact my saying. Then listen to and obey them because they are trustworthy and reliable.”[6](#)

Regarding him, His Eminence, the Master of the Age (a.s.) writes in a letter to Muhammad bin Ibrahim bin Mahziyar Ahwazi: “Muhammad was always in the time of his father, may Allah (SwT) be pleased with him, worthy of our trust. He is like his father in our view and he is appointed to his post and he acts according to our commands. May Allah (SwT) protect him. So act upon what he says.”[7](#)

And Muhammad bin Uthman has narrated that His Eminence, the Master of the Age (a.s.) performed the Hajj Pilgrimage every year. He says, “By Allah! His Eminence, the Master of the Affair (a.s.) is present every year in the Hajj season and he sees the people and recognizes them, but the people do not recognize him.”[8](#)

Writings of Muhammad bin Uthman

Muhammad bin Uthman has compiled a book on Islamic Jurisprudence and traditions that he heard from Imam Hasan Askari (a.s.), Imam Mahdi (a.s.) and his father, Uthman bin Saeed who had also heard them from the Holy Imams (a.s.). Umme Kulthum daughter of Abu Jafar has mentioned that her father’s books reached Husain Ibn Ruh.[9](#)

Deputyship of Muhammad bin Uthman from Imam Mahdi (a.s.)

Muhammad bin Uthman had the absolute deputyship and general representation from His Eminence, Imam Mahdi (a.s.) for fifty years. The Shias came to him from all corners and sent to him their religious payments so that he may convey them to the Imam of the time (a.s.). They also received replies to their numerous juristic inquiries through him from the Imam (a.s.).

Death of Muhammad bin Uthman

Abu Jafar Muhammad bin Uthman had gained much from faith and piety, therefore when he perceived that his death was near and that he must move towards meeting with Allah (SwT), he dug a grave for himself and once in a while descended into it for reciting Quran therein.

So much so, that he had inscribed some verses of Quran and names of the Holy Imam (a.s.) on a tablet and had made a bequest that it be buried with him. After a few days his illness worsened and his soul flew away to the ethereal world and he submitted his life to his creator. This occurred in the end of the

month of Jamadi I in the year 305 A.H. [10](#)

Husain bin Ruh

Husain bin Ruh was the third special deputy of His Eminence, Imam Mahdi (a.s.) during the period of minor occultation. He was a worthy personality, a pious, intelligent and a knowledgeable man. In this way he was greatly respected among all Muslims, whether Sunnis or Shias. When Muhammad bin Uthman was on his deathbed he was surrounded by the Shias of his time. They asked him: Who is the deputy of His Eminence, Imam Mahdi (a.s.) after you?

He replied: This Abul Qasim shall take my place and he would be the link between you and the Master of the Age (a.s.). He is the deputy and representative of His Eminence (a.s.). He is a trustworthy and a reliable person. Therefore, refer to him in your affairs and seek his counsel in your problems. I have been ordered to convey this message to you and I have done so.

Debate of Husain bin Ruh with the Opponents

A person from among the opponents had a debate with Husain bin Ruh Nawbakhti that shows the intellectual level and powerful knowledge of the latter. The opponent said to Husain bin Ruh, "I wish to pose some questions to you."

He replied, "You may ask."

He asked, "Please tell me if Husain (a.s.) is the Wali (saint) of Allah (SwT)?"

He replied at once, "Yes."

He asked, "Is it possible for Allah (SwT) to give power to His enemy over this friend?"

Husain bin Ruh said, "Pay attention to what I am saying and remember it. You should know that the Almighty Allah (SwT) does not speak to the people directly. But He sends some prophets (a.s.) of His to them. If He had sent non-humans as prophets they would not have gathered near him, they would have shunned him.

That's why the prophets were from the people (human). They used to eat like humans and walked in the streets and bazaars. People used to say to him: You are like us and we are like you. We do not accept that you are a prophet but that you present some miracle. If you show a miracle we would know that you have a special distinction from Allah (SwT), which we do not have. Thus the miracles of the prophets (a.s.) are the greatest proof of the veracity of their claims.

Therefore some of them after warnings and completion of proof presented the miracle of the flood and storm and the arrogant were drowned. Some were such that when thrown into the fire, it became cool and comfort for them. For some of them the sea split and the enemies drowned in it. The Almighty Allah

(SwT) turned the dry staff into a python. Of them were such through whose hands the Almighty enlivened the dead and for some split the moon and in the same way gave speech to animals like camel and wolf, etc.

In other words the divine prophets (a.s.) presented such miracles that people were not capable of performing them. The wisdom of the Almighty was such that the prophets, though they possessed the miracles sometimes they achieved victories and sometimes they suffered defeat.

If they had always been victorious and had never suffered defeat and calamities the people would have mistaken them for being god and considered them all-powerful. Thus the prophets (a.s.), despite their miracles were sometimes victorious and successful and sometimes vanquished.

Therefore the people did not perceive them to be omnipotent and realized that there was a power above the prophets (a.s.) Who is the creator and Nourisher of the Universe. They were compelled to confess to Him and obey His prophets (a.s.), who are the proofs of Allah (SwT) over the people.

Anyone who saw their propagation, warnings and signs, decided and confessed that it was truth and worth obedience. In this way they secured their salvation and those who deviated from this and became inimical to the divine messengers fell into everlasting chastisement.”

This reply and debate shows the powerful rational capability and knowledge of Husain bin Ruh. The opponent was so much affected by the discourse that he fell into bewilderment. Therefore, Muhammad bin Ibrahim bin Ishaq who was present in the gathering says that the reply of Husain bin Ruh was so astonishing that the next day I went to him to ask him whether it was his own reply or he had learnt it from the Infallible Imam (a.s.). Husain bin Ruh told him: “O Muhammad bin Ibrahim! I never say anything on my own even in the most difficult circumstances. Rather the source of all the things is from the favors I have received from the Proof of Allah (SwT) and heard from him...”¹¹

Steadfastness of Husain bin Ruh

Husain bin Ruh had a powerful determination on the path of truth and possessed great steadfastness and bravery. Abu Sahl Nawbakhti says: “If Abul Qasim had the Imam (a.s.) underneath his garment, and even if his flesh was being cut into pieces to make him reveal his whereabouts, he would not yield or reveal his presence to his foes.”¹²

Dissimulation of Husain bin Ruh

Husain bin Ruh was living in a time when the society was full of hatred and malice towards the family of the Messenger of Allah (S). Therefore he was compelled to secure his life. So that he may continue to fulfill the great duty and heavy responsibility of the deputyship of the Imam of the time (a.s.).

Thus he used to act in dissimulation. Historians state that one day a sentry of his cursed Muawiyah,

therefore Husain bin Ruh terminated his services and though many people interceded that he be reinstated he was not taken back by Husain bin Ruh ever. [13](#)

Husain bin Ruh with Ali Qummi

The great Allamah, Ali bin Husain Qummi wrote a letter to Husain bin Ruh that he request His Eminence (a.s.), to pray that the Almighty Allah (SwT) may give him a child who may become a scholar of religion from his present wife, who was the daughter of his uncle.

Husain bin Ruh also conveyed his request to His Eminence, Imam Mahdi (a.s.). The reply came that he would not have any children from this wife. But soon he would become a master of a bondmaid through whom would be born two sons, deeply knowledgeable about religion and religious law. Not much time passed but that he became a master of a Dailamite lady.

The Almighty Allah (SwT) gave him three sons from this lady, Muhammad, Husain and Hasan. But Muhammad and Husain became prominent scholars of Shia Islam having few equals. They were experts of religion and memorizers of the verses of Allah Almighty (SwT) and their powerful memory astonished the people and people say that this distinction was due to the blessings of His Eminence, Imam Mahdi (a.s.). However Hasan was an ordinary man and was always engrossed in prayers, away from the company of people. [14](#)

Death of Husain bin Ruh

Husain bin Ruh was the sole deputy and emissary of His Eminence, Imam Mahdi (a.s.) for 21 or 22 years. He was the sole link and medium between Shias and His Eminence (a.s.). He used to convey the queries and religious payments to His Eminence (a.s.) and obtain their replies from him.

After this period he fell ill and in the year 326 A.H. he passed away from this world and was buried in Baghdad with elaborate funeral arrangements at Bazar Shorja, which is an important business center and court of law. People go for Ziyarat to his grave and obtain blessings therefrom.

Ali bin Muhammad Samari

Ali bin Muhammad Samari was a man of faith and piety and had a very special and elevated position of spirituality among the people. It is sufficient for his distinction that he had the honor of being the special deputy of His Eminence, the Master of the Age (a.s.).

In spite of the fact that in his time there existed many worthy and capable people among the Shias, he became the last special deputy of His Eminence (a.s.). And with his passing away commenced the Major Occultation of the Twelfth Imam (a.s.). Now the general deputyship of His Eminence (a.s.) became the share of the great scholars of Shia religion.

Narrators have reported that His Eminence (a.s.) wrote an epistle to Ali bin Muhammad Samari before his death as follows.

“O Ali bin Muhammad Samari, may Allah (SwT) reward you. You are going to die in six days. Tie up your affairs 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 being replete with inequity. Individuals who claim to have seen me will come to my Shia. Behold, whoever claims seeing me before the rise of Sufyani and the Call, is a liar and a slanderer. And there is no power except through Allah, the Lofty, the Great.”¹⁵

We learn from this epistle that if anyone after the major occultation claims to meet His Eminence, Imam Mahdi (a.s.) he would be a blatant liar. On the other hand we have historical records of many people and many great scholars meeting the Imam (a.s.). Now how can we reconcile the two things?

The explanation is that one who claims to meet the Imam (a.s.) at will and also says that he is an agent of the Imam (a.s.) like some people did during the minor occultation is a liar. However, if one reports without such a claim there is no harm in it. This according to me is the apparent explanation of this puzzle.

[Death of Ali bin Muhammad Samari](#)

Ali bin Muhammad Samari became indisposed and the Shia people visited him and inquired, “Who is your successor after you?”

He replied, “The affair rests in the hands of Allah (I do not have a successor).” Samari entered into the mercy of the Lord on 15th of Shaban 328 A.H.¹⁶

^{1.} Tanqihul Maqal, 2/245, Usool al-Kafi

^{2.} Mawaqidul Maarif, 2/63

^{3.} Moraqidul Maarif, 2/63

^{4.} Tanqihul Maqal, 3/149

^{5.} Tanqihul Maqal, 3/149

^{6.} Bihar, 13/97

^{7.} Bihar, 13/97

^{8.} Bihar, 13/97

^{9.} Bihar, 13/97

^{10.} Bihar

^{11.} Muntakhabul Athar, Pg. 397-399

^{12.} Bihar, Maraqidul Maarif, 1/25

^{13.} Bihar

^{14.} Ghaybah, Shaykh Tusi, Pg 188

^{15.} Mojam Rijalul Hadith, 13/186

^{16.} Ghaybah, Shaykh Tusi

What is the Benefit Derived from the Occultation of the Imam of the Age (a.s.)?

A lot of discussion is carried out on the benefits of the occultation of the Awaited Imam (a.s.). Those who do not have deep understanding of the matter have expressed their view saying that the existence or absence of the Imam (a.s.), whether he is in occultation or not is one and the same. The Shia scholastic theologians have later rebutted their view and mentioned numerous benefits, and they are as follows:

Firstly: Even though His Eminence (a.s.) is concealed from public view, his existence is the cause of security for the inhabitants of the earth, as mentioned clearly in numerous traditions regarding this matter. Some of them are as follows.

The Messenger of Allah (S) said:

“My Ahlul Bayt (a.s.) are security for the inhabitants of the earth. If my Ahlul Bayt (a.s.) are not there, the inhabitants of the earth shall be destroyed.”¹

The Messenger of Allah (S) said:

“This religion shall always be upright till there are twelve chiefs from Quraish. When they pass away, the earth will swallow all its inhabitants.”²

His Eminence, Amirul Momineen (a.s.) said:

“Yes! The earth is never devoid of the Qaim (a.s.) from Allah (SwT)...”

Other traditions also prove that the Purified Imams (a.s.) are the security for the inhabitants of the earth and their existence repels calamities and troubles from all the people of the earth. And the traditions also prove that the occultation of His Eminence, Imam Mahdi (a.s.) is for the well-being of people.

Secondly: The occultation of the Awaited Imam (a.s.) is so because the people do not deserve him and also because of prevailing evils among the people. Were they righteous and deserving and had not deviated from the path of truth, His Eminence (a.s.) would have appeared. The great scholar, Tusi (a.r) has pointed towards these two causes mentioned above. He says:

“The existence of His Eminence (a.s.) is a grace; his authority is another grace.”³

Thirdly: While he is in occultation, Imam Mahdi (a.s.) is kind on his Shias and he prays for them and there is no obstacle in his prayer and if the prayer of the Imam (a.s.) had not been for them, the oppressors would never have allowed the righteous people to control their desires and they would have destroyed all of them. The same point is mentioned in a letter of His Eminence (a.s.) to Shaykh Mufeed (a.r.). In the letter he says:

“Surely we are neither negligent of your affairs, nor are we forgetful of your remembrance. Had it been so, afflictions would have descended upon you and enemies would have suppressed you.”

Fourthly: His Eminence, the Baqiatullah (a.s.) has himself mentioned a benefit of his occultation and said:

“Taking benefit from me during my occultation is like getting benefit from the sun while it is hidden from the view.”

Sulaiman Amash bin Mehran asked His Eminence, Imam Sadiq (a.s.): How do the people benefit from His Eminence, the Proof (Hujjat) (a.s.) when he is concealed from the view? His Eminence, Imam Sadiq (a.s.) replied:

“Just as they benefit from the sun when a cloud comes over it.”

Allamah Majlisi (a.r) explains this tradition and says:

Effulgence, generosity, knowledge and guidance reaches the people through His Eminence (a.s.) because it is proved from traditions that His Eminence (a.s.) is the cause of the creation of the creatures. Thus if he had not been there no one else would have come into existence.

Rather, sciences and recognition is due to his blessings and cure and mediation of His Eminence (a.s.) becomes apparent on the people and calamities are repelled through him. It is so because if they had not been there, people would have been involved in various chastisements due to their evil deeds. As the Almighty Allah (SwT) has said: “Allah (SwT) would not punish them till you are among them.”

And we have often experienced that when we are in difficulties and our avenues are closed and we are distanced from the Almighty and we have closed the doors of mercy due to our deeds. Yes! At that time we have made those noble personages as our mediums. And we pray through the holy effulgence of those personages in proportion to our proximity with them. Our complicated problems are solved and whosoever’s heart Allah (SwT) has illuminated with faith realizes this fact and is not able to deny it.

Just as people gain benefit from the sun hidden behind clouds and wait for the cloud to move away so that they could gain more benefits, in the same way the real awaiter and the sincere Shias wait for His Eminence (a.s.) during the occultation every moment that when His Eminence (a.s.) reappears there may be greater benefit from him.

One who denies His Eminence (a.s.) during the period of occultation is like one who has denied the sun when it is behind the clouds.

Sometimes, when the sun is behind the clouds, it is for the good of the people. In the same way the occultation of His Eminence (a.s.) is better for the people rather than his reappearance due to the condition of the people (who are not capable or deserving).

It is ordinarily not possible to see the sun directly when it is not behind a cloud. It can lead to blindness if one sees the sun with naked eyes. In the same way the sun of the existence of His Eminence (a.s.) may cause the incapable people to be blinded of truth.

Sometimes the sun comes out from behind the clouds and some people see it. In the same way during the period of occultation some people see His Eminence (a.s.) and are honored to be in his service.

His Eminence (a.s.), like the sun, gives benefit to all, although one who is blind is not able to take benefit from him. As the Almighty Allah (SwT) says:

وَمَنْ كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا

“And whoever is blind in this, he shall (also) be blind in the hereafter, and more erring from the way.” (Surah 17, Verse 72)

It is explained in this way:

Just as the rays of the sun enter the house according to the space of the slits and windows and by it gives light and energy, in the same way are the hearts of the people. As much as they remove the curtains of sensuality and physical attachments and open up the slits and windows of the heart for the recognition of Allah (SwT), the same proportion of the light of guidance of those great personages would benefit them.

In the same way they must remove from them the obstacles and curtains like one who stands below the shining sun and the rays of the sun surround him. By this eight doors of Paradise of spirituality are opened up for him and the rays of guidance and guardianship (Wilayat) cover him...[4](#)

Fifthly: We do not know the Hidden wisdom of the occultation of His Eminence (a.s.) as many traditions have explained.

Abdullah bin Fazl Hashimi says that he heard from His Eminence, Imam Sadiq (a.s.) that he said:

“The Master of this affair has an occultation which is certain, and every untrue person falls into doubt regarding it.”

Abdullah asked: “May I be sacrificed for you. Why is it so?”

His Eminence (a.s.) replied:

“It is a matter regarding which we are not permitted to inform you.”

Abdullah asked: “Then what is the wisdom behind occultation?”

The Imam (a.s.) said in reply:

“The wisdom behind the occultation of His Eminence (a.s.) is the same that had been in the occultation of the previous Divine Proofs. The cause of the wisdom shall be known after the reappearance just like the wisdom behind the actions of His Eminence, Prophet Khizr (a.s.), regarding the damaging of the boat, the killing of the boy and the repairing of the wall. It was not clear to His Eminence, Prophet Musa (a.s.) till they were about to part ways.

O son of Fazl! This is an affair of Allah (SwT) and the secret and mystery of the occultation is from the secrets and mysteries of Allah (SwT). As we have faith that Allah (SwT) is the wisest one, we must have certainty that all His actions are based on wisdom. Even though we may not be aware of the hidden wisdom in detail.”[5](#)

These were some causes and factors regarding the benefits of the occultation of His Eminence, Imam Mahdi (a.s.).

Longevity of the Imam of the Age (a.s.)

Numerous questions are raised regarding the age of the Imam of the Age (a.s.) and it is asked how His Eminence (a.s.) has continued to live for 1150 years and how natural factors like old age and weakness have not affected him?

In reply to this question it is said:

Firstly: It is logically possible for one to have a long age and it is not from the impossibilities. In the same way it is not possible for a thing to be single and two at the same time. On the other hand it is rationally possible for a person to land on the moon or another planet and therefore after obtaining the causes and means of it, his landing becomes practical.

In the same way, the prolonging of the life of a man is rationally possible and from the scientific and rational view there is no doubt in it. When divine providence has favored him, his body is shielded from natural factors and unaffected by the ageing process and old age does not approach him.

Such an example is also present in the Holy Quran, where Prophet Nuh (a.s.) is said to have lived among his people for 950 years. On the basis of this, how do we accept the long age of Nuh (a.s.) but not accept the long age of His Eminence, Imam Mahdi (a.s.)? Even though both of them were appointed for the reformation of humanity.

Secondly: If, supposedly we accept that an age of hundreds and thousands of years is an impossible thing because it is against the natural factors, but we say that it is possible for the Almighty Allah (SwT) and it is very much in His power if He wants.

Just as fire has a natural effect of burning; He made it cool and comfortable for His friend, Ibrahim (Surah Anbiya 21:69). And He split the sea for His Prophet, Musa (a.s.) and saved Musa (a.s.) and his people and drowned the Pharaoh and his people. Thus when the Almighty Allah (SwT) intends such things, He does it.

Therefore, He can also protect and shield His Wali from natural disasters and ageing factors. The Almighty Allah (SwT) renders the natural qualities of various things ineffective. Just as infidels and polytheists of Mecca were unable to see His Messenger (S) and he went out right under their eyes.

Why Such a Long Age?

Here another question arises that why the Almighty Allah (SwT) has bestowed such a long life to His Eminence (a.s.)? And why his age was not like his respected great grandfather, the Messenger of Allah (S) and his ancestors, the Infallible Imams (a.s.)?

The reply to this is that His Eminence, the Baqiatullah (a.s.) is an exception among them, because the reformation of all the world and saving of all the people from the waves of darkness and ignorance is restricted to His Eminence (a.s.).

Therefore, the Awaited Imam (a.s.), is the last reformer of human society of the world, thus it should be that the afflictions should be maximum on the people when the illuminated sun of His Eminence (a.s.) grace shines upon them and that he fills the whole earth with justice and equity.

His Eminence, Imam Mahdi (a.s.) is that champion that will alter the flow of the history of the world. He would on the basis of a lofty civilization destroy all those civilizations that have filled the earth with injustice and oppression and dominated the whole world. Thus it is necessary for His Eminence (a.s.) to have a long life so that he could cover the whole world and he may reform them in every way.

Why does the Imam of the Age (a.s.) not Reappear?

One of the questions that arise regarding His Eminence, Imam Mahdi (a.s.) is that why His Eminence (a.s.) is not reappearing to establish the rule of God on the Earth and save the people from difficulties and problems?

Its reply is that the reappearance of His Eminence (a.s.) is not in the control of man and the will of humanity. It is in the hands of the Almighty Allah (SwT). The Almighty Allah (SwT) raised the great Prophet of Islam (S) after five centuries of ignorance. And he was raised only when the conditions that were suitable for his advent had been fulfilled.

Apparently such an advent did not take place before the conditions were conducive for it. The reappearance of His Eminence, Imam Mahdi (a.s.) is also like that. Till the world and all the conditions of the world are not eligible for reformation and the atmosphere is not conducive for his reappearance, his

reappearance will not occur.

When its time would be mature and the worldly systems would not be able to lead humanity, such is the time when His Eminence (a.s.) would arise and install the system of divine religion in human society, which is presently incapable of guiding the people.

How would the Imam of the Time (a.s.) Reform the World?

Another question regarding His Eminence (a.s.) is how can one individual take upon himself the task of reforming the whole world and fill the earth with justice and equity as it would have been filled with injustice and oppression in such a way that the rights of everyone are protected and that the oppressors, oppression, deprivation and poverty is destroyed? And all the human beings, to whichever religion they may belong, would have their rights protected.

The reply is as follows: The greatest systems and events that changed the world were caused at the hands of a single individual and not by a group of people. For example, the Prophet of Islam (S) was a single individual, who had such influence that he destroyed the systems of the period of ignorance and replaced it by a heavenly and illuminated system.

The same was the case of Prophets Musa (a.s.) and Isa (a.s.), that each of them, completely and even without the help of their relatives, rose up and fulfilled the functions of their divine messengership. All of them performed those feats single handedly and not in the form of a group.

It is against what the Marxists believe, who say that it is not possible for an individual to compete and bring about complete reformation. Rather a group would be effective in this. However, this view of the Marxists is not based on facts and it is far from reality.

In all conditions, His Eminence, the Awaited Imam (a.s.) would arise like his holy great grandfather to establish peace, justice, truth and prosperity and save humanity from all difficulties and evils and spread love and brotherhood and unity of mankind. The time of his reappearance is not in control of anyone except that it is at the discretion of the wise will of the Almighty Lord.

[1.](#) Zakhairul Uqbah, Pg 17, Kanzul Ummal, 6/116

[2.](#) Muntakhabul Athar, Pg. 27, quoted from Kashful Astar

[3.](#) Sharh Tajreed, Tusi, Pg. 389 (Iran Edition)

[4.](#) Muntakhabul Athar, Pg. 271-272

[5.](#) Jalalul Uyun, 3/157

Those who Prophesied the Reappearance of the Imam of the Time (a.s.)

Numerous traditions of the Prophet of Islam (S) and the Infallible Imams (a.s.) have predicted the reappearance of His Eminence, Imam Mahdi (a.s.). And that His Eminence (a.s.) will reappear and straighten the deviations and release humanity from the mischief of oppressors and he would establish peace and security on the earth and spread love and equity among the people and remove fear and anxiety from them. Those who have mentioned such prophecies are as follows.

The Holy Prophet (S)

Numerous traditions are quoted from the Prophet of Islam (S) that prophesize the advent of His Eminence, Imam Mahdi (a.s.):

a. Huzaifah (a.r) has narrated from the Messenger of Allah (S) that he said, “If only a single day remains from the tenure of this world, the Almighty Allah (SwT) in that same day, will raise a person from my descendants whose name and manners shall be like mine and his patronymic shall be Abdullah, and people would pay allegiance to him between Rukn and Maqam and the Almighty Allah (SwT) will revive the religion through him and give him victories and all the people on the earth shall be the reciters of the formula ‘La ilaaha Illallaah’ (There is no God except Allah (SwT)).”

Salman asked: O Allah’s Messenger (S), which of your sons?

The Holy Prophet (S) said, “This son of mine. So saying, he placed his hand on Husain (a.s.).”^{[1](#)}

This tradition means that the reappearance and advent of His Eminence, Imam Mahdi (a.s.) is from the confirmed and certain matters that it will indeed come to pass even if a single day remains for the world to end.

b. Abdullah bin Umar has narrated from the Holy Prophet (S) that he said, “In the last age a man from my descendants, whose name is same is mine, shall arise and fill the earth with justice and equity just as it would be fraught with injustice and oppression.”^{[2](#)}

According to this tradition, the Master of the Age (a.s.) shall spread truth and justice among the people and destroy oppression and injustice from the world.

c. Amirul Momineen (a.s.) has quoted the Prophet of Islam (S) that he said, “Mahdi (a.s.) is from my progeny and he has an occultation that many from the communities shall be misguided and deviated and in the end the treasures of the prophets (a.s.) shall become apparent through His Eminence (a.s.), the

remnant of Allah (Baqiatullah). He would establish justice and equity just as it would be fraught with injustice and oppression.”[3](#)

This tradition proves that His Eminence, the Master of the Age (a.s.) shall have an occultation and that a group of people would deny him and another group shall have faith in him. When he reappears he would be having with him the relics of the prophets (a.s.) and their successors and he would establish justice and truth.

d. Jabir bin Abdullah Ansari (a.r) has related from the Prophet of Islam (S) that he said, “Mahdi (a.s.) is from my progeny and his name and patronymic is same as mine. He shall have an occultation; during which the communities would be lost and deviated. At last, like a brilliant moon he would shine and fill the earth with justice and equality just as it would be fraught with injustice and oppression.”[4](#)

e. Saeed bin Jubair has narrated from Ibn Abbas who quotes the Holy Prophet (S) to have said, “Indeed, Ali (a.s.) is my successor and His Eminence, the Awaited Qaim, Mahdi (a.s.) is from his descendents. And he would fill the earth with justice and equality just as it would be full of injustice and oppression. By the One Who has sent me as a Prophet and warner, those who are steadfast on his Imamate during his occultation shall be more precious than red sulphur.” Jabir asked His Eminence, “O Allah’s Messenger (S)! Is there occultation for the Qaim of your progeny?”

The Holy Prophet (S) replied, “Yes, by Allah! So much so, that he would purify the believers and destroy the infidels.”

Then he said, “O Jabir! This is one of the divine affairs and one of the secrets of Allah (SwT), so do not ever doubt it because doubt in a divine affair is disbelief.”[5](#)

This tradition also explains that those who shall believe in His Eminence, the Master of the Age (a.s.) during his occultation shall be very less and they shall be like red sulphur and their existence is very pure. And the occultation of His Eminence (a.s.) is by way of the test of the people. It is a matter not known to the people and it is in the hands of Allah (SwT). It is one of the divine secrets and if one has any doubt about it, one leaves the pale of Islam.

f. The Prophet of Islam (S) said, “The world shall not end but that a man from my Ahlul Bayt (a.s.), whose name shall be same as mine, would have power and authority over all.”[6](#)

The Qaim of the Progeny of Muhammad (S) shall establish justice on the earth and fulfill the aims of the prophets and messengers. He shall hoist the flag of monotheism and he would destroy polytheism and apostasy.

g. Huzaifah bin Yaman (a.r) has narrated from the Prophet of Islam (S) that he said, “O Huzaifah! Even if a day remains from this world, the Almighty Allah (SwT) would prolong that day till a man from my Ahlul Bayt (a.s.) takes over the reigns of power and establishes Islam. And the Almighty Allah (SwT)

never breaks His promise and He is having power over it.”

h. Abi Saeed Khudri has narrated from the Prophet of Islam (S) that he said, “In the last age, there would be terrible oppressions for my community from the rulers of that time the like of which have never occurred; so much so, that the world would become narrow for them and the earth shall be replete with injustice and oppression and the religiously inclined people shall not have any refuge.

It is the time when the Almighty Allah (SwT) would raise a man from my progeny and he would fill the earth with justice and equity just as it would be fraught with injustice and oppression. The earth shall become populated and divine blessings shall descend and the people who shall live for a few years would say, ‘If only those who had died were alive to witness this scene.’”[7](#)

i. Ali Hilali has narrated from his father that he came to the Prophet of Islam (S) to find Fatima (s.a) sitting near his head while he was on his deathbed and she was wailing aloud. The Messenger of Allah (S) turned to Fatima (s.a) and asked, “My dearest Fatima! Why do you weep?”

She replied, “Due to the afflictions after you.” He said, “My dear! The Almighty Allah (SwT) sent your father for the people of the earth, then He selected your husband and revealed to me to marry you to him. And the Almighty Allah (SwT) has bestowed us, Ahlul Bayt (a.s.) with seven special characteristics, such that none before or after us shall have them.

I am the seal of the Prophets (a.s.) and the greatest of them and the most beloved creature of Allah (SwT) among them. And I am your father. And my successor is the best successor and the most beloved of them and he is your husband. Among us is the one with two green wings who glides in Paradise with the angels. He is the son of your father’s uncle and the brother of your husband.

And the two grandsons of this community are from us. And they are your sons, Hasan (a.s.) and Husain (a.s.) and they are the chiefs of the youths of Paradise and their father, by the One who sent me with truth, is the best; and he is from us.”

“O Fatima! By the One Who sent me with truth, the Mahdi of this community is from us. When mischief, corruption and troubles shall surround the world and the paths become unsafe and the elders are not kind on the youngsters and the youngsters do not respect the elders, at that time the Almighty Allah (SwT) will send the one who shall conquer the fortifications of deviation and ignorance and establish the religion just as I had done so in the beginning and he shall fill the earth with justice and truth just as it would be fraught with injustice and oppression.”[8](#)

j. His Eminence, Amirul Momineen (a.s.) has said, “I asked the Messenger of Allah (S), ‘O Allah’s Messenger! Is the Progeny of Muhammad (S) from us or from someone other than us?’ He replied, ‘Indeed it is from us. The religion shall be completed on us just as it began with us. People shall be relieved of mischiefs through us, just as they have got relief from polytheism through us. And through us they cultivate love and amity among themselves and their brotherhood is strengthened.’”[9](#)

It is understood from this tradition that just as the Holy Prophet (S) saved mankind from deviation and polytheism and guided it to the straight path in the same way his last successor, His Eminence (a.s.), the Remnant of Allah, the great (Baqiatullah Azam) would remove the problems of humanity and establish justice and truth upon them.

k. Jabr bin Nauf says that he told Abu Saeed Khudri, “By Allah (SwT)! Our each year is worse than the previous one and every ruler and leader who comes is worse than his predecessor.” Abu Saeed said, “I have also heard from the Prophet of Islam (S) that he said:

Continuous mischief and calamities shall come on you. So much so that none shall dare to say: ‘God.’ After that the Almighty Allah (SwT) shall raise a man from my progeny and he would fill the earth with justice and equity just as it would be fraught with injustice and oppression. And the earth shall expose its treasures for him. The economic affair and prosperity of the people shall be at its zenith and Islam shall become stable.”

l. Abu Saeed Khudri has narrated from the Holy Prophet (S) that he said from the pulpit, “Indeed the Mahdi is from my Progeny and from my Ahul Bayt (a.s.). He shall reappear in the last age. The sky shall send its rain for him and the earth shall expose its contents for him. Then he would fill the earth with justice as the oppressors had filled it with injustice and oppression.”¹⁰

These were some examples of the traditions of the Holy Prophet (S) that are narrated and recorded in the books of all sects of Muslims. These traditions prove that the reappearance of His Eminence, Imam Mahdi (a.s.) is a certainty. They give glad tidings to the Islamic world that His Eminence, Imam Mahdi (a.s.) will definitely come and he would establish truth, justice and peace; such that no one would have ever witnessed such a period.

His Eminence, Amirul Momineen (a.s.)

Numerous traditions have been recorded from the chief of the Progeny of the Messenger of Allah (S), His Eminence, Ali (a.s.) regarding the reappearance of His Eminence, the Awaited Imam Mahdi (a.s.). Some of them are presented in the following pages.

a. Abu Wail, His Eminence, Ali (a.s.) glanced at Husain (a.s.) and said, “This son of mine is the chief, just as the Messenger of Allah (S) has named him the chief and master. And in the future a man from his progeny having the same name as that of your Prophet’s shall appear in the period of heedlessness of the people and non-existence of truth and the appearance of oppression; and the heavenly folks shall be elated by his advent and he is a man with a bright forehead and a high nose.”¹¹

The above tradition proves the following points:

1. His Eminence, Imam Mahdi (a.s.) is from the progeny of Aba Abdillah, the chief of the Martyrs, Imam Husain bin Ali (a.s.).

2. The reappearance of His Eminence (a.s.) shall be sudden and people would be least expecting it.

3. Suppression of truth and elevation of oppression are the signs of the reappearance of His Eminence (a.s.).

4. The tradition has described the excellent physical appearance of the Holy Imam (a.s.).

5. When he reappears, he would spread truth and justice in the true sense of the word.

b. His Eminence, Ali (a.s.) has said in some of his sermons, “A man from my Ahlul Bayt (a.s.) shall be my caliph who would command by the order of Allah (SwT) and strengthen the commands of Allah (SwT) at a time when mischiefs and calamities would have surrounded human societies and hopes would be cut off and bribing would be commonplace.”¹²

c. Asbagh bin Nubata has narrated from His Eminence, Ali (a.s.) that he said, “In the last age, the Mahdi is from us. There is none in the community who does not wait for his reappearance.”¹³

d. Imam Husain (a.s.) has quoted his father, His Eminence, Ali (a.s.) that he told him, “O Husain (a.s.), your ninth descendent is the Qaim by truth and one who would spread religion and establish justice everywhere.” After that Imam Husain (a.s.) asked for more details.

In reply, His Eminence (a.s.) said, “Yes! By Allah (SwT)! Who sent His Eminence, Muhammad (S) and chose him above all, it is so, but he shall have an occultation which shall be confusing and perplexing but only those who are sincere and those who have certainty and from whom the Almighty Allah (SwT) has taken the covenant of our guardianship (Wilayat) and in whose hearts He has made belief firm, and supported them and blessed them, they shall be steadfast on that Qaim and continue to have faith in him.”¹⁴

e. His Eminence, Imam Ali (a.s.) said, “Very soon the Almighty Allah (SwT) shall bring a community that He shall love and they shall also love Allah (SwT) and anyone who is poor among them shall become powerful. He is that same Mahdi whose appearance...”

These were some examples of the traditions of Ali (a.s.) that convey glad tidings of the reappearance of the universal reformer, His Eminence (a.s.), the Remnant of Allah, the Greatest (Baqiatullahil Aazam). And it is that he shall revive Islam and prove the signs of Allah (SwT) among the people.

His Eminence, Imam Hasan Mujtaba (a.s.)

Numerous traditions are recorded from His Eminence, Imam Hasan (a.s.) regarding the subject of His Eminence, the Master of the Age (a.s.). Some of these traditions were of the time of the forced treaty with Muawiyah.

Some partisans of His Eminence (a.s.) criticized him for signing the treaty and he told them, “Woe be

unto you! Don't you know that I am your Imam (a.s.) and my obedience is obligatory upon you? And on the basis of the clear statement of the Prophet (S) I am one of the two chiefs of the youths of Paradise?"

The replied, "Yes! It is so."

He asked, "Don't you know that when His Eminence, Prophet Khizr (a.s.) made a hole in the boat, repaired the wall and killed that boy, Prophet Musa bin Imran (a.s.), because he did not know the wisdom of those actions, became upset while all these actions were right and based on wisdom in the view of Allah (SwT).

Don't you know that all of us are having the allegiance of tyrant of the time on our necks except His Eminence, Qaim (a.s.), behind whom the spirit of Allah (Ruhullah) would recite the prayer? The Almighty Allah (SwT) has concealed his birth and kept him in occultation otherwise he too would have been forced to have the allegiance of a tyrant on his neck.

That Qaim is the ninth descendant of my brother, Husain (a.s.), the son of the chief of the ladies of the worlds. Almighty Allah (SwT) will prolong his age and occultation. After that, by His power, He would make him reappear in the form of a young man aged less than forty years. And He is powerful over everything." [15](#)

The above tradition contains some very important points. Some of them are as follows.

a. The treaty of Imam Hasan (a.s.) with Muawiyah was a necessary step as there was no other solution, because if armed confrontation had started, the victory would have been Muawiyah's. While on the other hand the military prowess of the Imam (a.s.) had been greatly marred due to the previous battles and due to the emergence of the Khawarij beliefs in the people their sloth and inclination towards a life of comfort and luxury had increased.

In addition to this, his army was also infiltrated by some hypocritical elements and Muawiyah's agents. Therefore it was not possible to have a serious military confrontation with Muawiyah and defeat him. So much so, that they were also prepared to abduct the Imam (a.s.) and hand him over to Muawiyah in exchange of monetary favors.

Thus there was no other option except to sign a treaty and Imam Hasan (a.s.) selected this same option. If he had not done so, Muawiyah would have defeated him and openly announced disbelief and irrelegiosity; like his son, Yazid had done.

b. His Eminence, the Master of the Age (a.s.), will not have the allegiance of any oppressor on his neck. Rather the Almighty Allah (SwT) has kept him safe and secure away from the tyrant rulers.

c. When His Eminence, Imam Mahdi (a.s.) reappears, His Eminence, Isa Masih (a.s.) (Jesus Christ) will arrive and recite congregation prayer behind him.

d. The Almighty Allah (SwT) has concealed the birth of His Eminence, Imam Mahdi (a.s.) from the tyrant Abbaside rulers so that they may not get hold of him, as we have already discussed in detail before.

e. The Almighty Allah (SwT) shall give to His Wali, a long life and make him reappear as a young man, so that he may establish justice and truth on the earth.

His Eminence, Imam Husain (a.s.)

Many traditions have been quoted from His Eminence, the chief of the martyrs (a.s.) regarding the reappearance of the Awaited Imam (a.s.). Some of them are presented below.

a. Imam Husain (a.s.) said, “The ninth of my descendants has a similarity with Prophet Yusuf (a.s.) and a similarity with Prophet Musa (a.s.). And he is Qaim of us, Ahlul Bayt of the Prophet (S). The Almighty Allah (SwT) will improve his affairs in a single night.”¹⁶

The similarity to Prophet Musa (a.s.) is that like him, Imam Mahdi (a.s.) also was born unknown to the tyrannical ruler of that time due to his fear. And in the matter of his being concealed from the view of the people, His Eminence (a.s.) was like Prophet Yusuf (a.s.), who remained in prison for a long time.

b. His Eminence, Imam Husain (a.s.) said, “The Qaim of the Ummah (community) is my ninth descendant and he is having an occultation.”

c. His Eminence, Imam Husain (a.s.) said, “The twelve leaders are from us. The first of them is His Eminence, Amirul Momineen Ali bin Abi Talib (a.s.) and the last of them is my ninth descendant who will arise with truth and rid the earth of barrenness and give life to it and make the true religion dominant even if the polytheists dislike it.

Although he has an occultation during which a group will have doubts in him, another group will remain steadfast on it. He shall be in a painful condition (uncomfortable). He would be asked, ‘When would your promise be fulfilled if you speak truth?’ Though the patient ones and his supporters would have forbearance on this denial and falsification. And their reward and recompense is like that of the holy fighters who have fought with the sword, side by side the Messenger of Allah (S).”¹⁷

We come to know from this tradition that people shall be tested and examined through the occultation of His Eminence, the Awaited Imam (a.s.). Only one whom the Almighty Allah (SwT) has blessed and whose heart is made firm with faith would remain steadfast on the Imamate of His Eminence (a.s.). These people shall be like the holy fighters of early Islam who fought alongside the Holy Prophet (S).

d. Imam Husain (a.s.) said, “The master of this affair, that is the Mahdi, has two occultations, one of which shall be longer than the other till some people say that His Eminence (a.s.) has expired.

And some of them shall go out to search for him but they would not be able to trace him. And only the

Wise Lord is his guardian and only He is aware of his whereabouts.”[18](#)

His Eminence, Imam Zainul Abideen (a.s.)

Numerous narrations are recorded from the Imam of the Pious, His Eminence, Imam Zainul Abideen (a.s.) regarding the glad tiding of the reappearance of His Eminence, the Master of the Age (a.s.). Some of them are presented below.

a. His Eminence, Ali bin Husain, Imam Sajjad (a.s.) recited the verse of, “that He will most certainly make them inherit the Earth...”[19](#) and then said, “They are the supporters of us, Ahlul Bayt (a.s.) and this “inheritance” shall be through a man from us, and he is the Mahdi (a.s.) of this community.

The Holy Prophet (S) has said, ‘Even when the entire duration of the world’s existence is exhausted, and one solitary day is left to embrace the eve of Doomsday, Allah (SwT) will prolong that day and make it swell to such a length of time as to accommodate the ultimate reign of a person out of my holy Progeny (a.s.) who will be called by my name and my agnomen (Abul Qasim). He will then make the earth abound with peace and justice as it will have been fraught with injustice and tyranny before him.”[20](#)

b. His Eminence, Imam Zainul Abideen (a.s.) said, “The verse of: Allah has promised...[21](#), is revealed about the Imam Qaim, His Eminence, Mahdi (a.s.).”[22](#)

c. When His Eminence, Imam Zainul Abideen (a.s.) was apparently taken as a prisoner he said inter alia in his sermon, “From us was the Messenger of Allah (S) and his successor, the chief of the Martyrs, Jafar at-Tayyar in Paradise, the two grandsons of this community and the Mahdi (a.s.) who would slay the Dajjal.”[23](#)

d. His Eminence, Imam Zainul Abideen (a.s.) said, “Our Qaim has the characteristics of seven prophets: From our forefather Adam (a.s.), from Nuh (a.s.), from Ibrahim (a.s.), from Musa (a.s.) from Isa (a.s.), from Ayyub (a.s.) and His Eminence, Muhammad Mustafa (a.s.).

As for the similarity with Adam (a.s.) and Nuh (a.s.) it is a long life. From Ibrahim (a.s.) is the concealed birth and going away from among the people. From Musa (a.s.) it is fear and occultation. From Isa (a.s.) it is the controversies that people created about him. From Ayyub (a.s.) it is release and success after trials and tribulations. From the Holy Prophet (S) is the armed uprising.”[24](#)

His Eminence, Imam Muhammad Baqir (a.s.)

Traditions regarding His Eminence, Imam Mahdi (a.s.) and the certainty of his reappearance are also recorded from Imam Baqir (a.s.). Some of them are as follows.

Abu Basir (a.r) has narrated that His Eminence (a.s.) said, “In the Master of this affair are similarities with Prophet Musa (a.s.), Prophet Isa (a.s.), Prophet Yusuf (a.s.) and Prophet Muhammad (S). As for

the similarity with Prophet Musa (a.s.) it is fear; from Yusuf (a.s.) it is his imprisonment and occultation; from Prophet Muhammad (a.s.) it is the taking up of arms. He shall continue to exterminate the enemies of God so that Divine Pleasure is achieved.”

Abu Basir (a.r) asked, “How would it be known that the Almighty Allah (SwT) is pleased?”

He replied, “He (God) will put mercy and kindness in his heart.”[25](#)

His Eminence, Imam Muhammad Baqir (a.s.) mentioned the names of the twelve Imams (a.s.) and successors of the Holy Prophet (S) that he had introduced and appointed and said, “The last and the twelfth of them is the one under whose leadership Isa bin Maryam (a.s.) will perform the prayer.”[26](#)

His Eminence, Imam Jafar as Sadiq (a.s.)

Numerous traditions are quoted from Imam Sadiq (a.s.) regarding the subject of the Awaited Imam (a.s.) and the fact that his reappearance is certain, some of which are quoted by us as follows.

a. The great Sayyid Ismail bin Muhammad Himyari, a prominent poet among the partisans of Ahlul Bayt (a.s.) says, “I was an extremist (ghulat) for a long time and believed in the occultation of Muhammad bin Hanafiyah till the time Allah (SwT) favored me and saved me from hell fire through Imam Jafar as Sadiq (a.s.) and guided me to the true path.

When it was finally proved to me with arguments and proofs that His Eminence, Imam Sadiq (a.s.) is the proof of Allah (SwT) on me and all the people and the one whose obedience is obligatory and incumbent. At that time I asked His Eminence (a.s.), “Traditions are quoted from your respected forefathers regarding occultation and its authenticity; on whom would this occultation take place?”

The Imam (a.s.) replied, “This occultation will occur for my sixth descendant who is the twelfth Imam (a.s.) from the Imams of guidance (a.s.) after the Prophet of Islam (S). These Imams (a.s.), the first of whom is Amirul Momineen Ali (a.s.) and the last is Mahdi (a.s.), who will rise with truth.

He is the remnant of Allah (Baqiatullah) and the Master of the Age. By Allah (SwT)! Even if his occultation may be prolonged, he will in the end definitely reappear and fill the earth with justice and equity, as it would be fraught with injustice and oppression.”

Sayyid Himyari says, “When I heard this matter from my master, His Eminence, Imam Jafar as Sadiq (a.s.), I repented to Allah (SwT) and became regretful of my past. Then I composed a panegyric, which begins as follows:

*When I saw that people have become deviated in religion
I said ‘Bismillah’ and became a Jafari with the Jafaris.”[27](#)*

b. His Eminence, Imam Jafar Sadiq (a.s.) said, “Our Master, that is Imam Mahdi (a.s.) shall reappear

and he is from the progeny of this person.” And so saying he pointed towards Musa Ibn Jafar (a.s.). “And he shall fill the earth with justice just as it would be full of injustice and oppression and the world shall be reformed through him.”[28](#)

c. His Eminence, Imam Jafar Sadiq (a.s.) said, “The Khalaf al-Salih (The righteous successor) is from my descendants and he is the Mahdi, whose name is Muhammad and patronymic Abul Qasim. He shall reappear in the last period of time. His mother shall be Narjis. There would be a cloud over the head of His Eminence (a.s.) and it would never leave him so that the heat of the sun may not affect His Eminence (a.s.). The cloud remains with His Eminence (a.s.) and cries out loudly: ‘This is Mahdi (a.s.), follow him.’”

Narrators have quoted many traditions like this from Imam Jafar Sadiq (a.s.) and all announce the certainty of the reappearance of the Awaited Imam (a.s.) who would establish truth and destroy falsehood.

His Eminence, Imam Musa Kazim (a.s.)

Like the other Imams, His Eminence, Musa bin Jafar has also explained the Imamate of His Eminence, the Master of the Age (a.s.). Yunus bin Abdur Rahman says that he went to His Eminence, Musa bin Jafar (a.s.) and asked him if he were the Qaim.

The Imam (a.s.) replied, “I am indeed the Qaim but the Qaim who would purify the earth from Allah’s (SwT) enemies and fill it with justices and equity like it would be filled with injustice and oppression is my fifth descendant. He shall have a prolonged occultation such that many people shall deny him and others would have firm faith in him.

Congratulations to our Shias who shall remain attached to our guardianship (Wilayat) during the occultation of our Qaim (a.s.). They shall be steadfast on our guardianship and keep aloof from our enemies. They are from us and we are from them. They are pleased with our Imamate and we are satisfied with their adherence. Therefore, blessed are they. I swear to Allah (SwT), that they shall be with us in our rank in Paradise.”[29](#)

This tradition shows that His Eminence, Imam Mahdi (a.s.) shall purify the earth of Allah’s (SwT) enemies and destroy the oppressors.

His Eminence, Ali bin Musa (a.s.)

His Eminence, Imam Reza (a.s.) has also given glad tidings to the Muslims that His Eminence, the Remnant of Allah (Baqiatullah) in the earths shall reappear. For example:

a. The poet among the partisans of Ahlul Bayt (a.s.), Dibil Khuzai came to Imam Reza (a.s.) and recited a panegyric he had composed regarding the afflictions of Ahlul Bayt (a.s.) from Bani Umayyah and Bani

Abbas. The opening lines were as follows:

Schools divine verses are bereft of recitation place.

Places of divine revelation are empty and the area has become deserted.

When he reached the lines:

Then if it had not been what I desire for today or tomorrow any heart would have broken in the grief of your signs.

His Eminence (a.s.) raised up his head to listen to what Khuzai hoped. That hope, which if it had not been there, his longings would have killed him. Dibil continued to recite and when he recited:

Advent of an Imam; it would definitely happen.

He will rise in the name of God and come with the bounties.

He will differentiate between who is right and who is wrong.

And give recompense for good and bad.

His Eminence, Imam Reza (a.s.) began to weep incessantly and turned to Dibil, the poet of the oppressed ones, saying, "O Khuzai! Ruhul Qudus (the angel) has made you recite these two couplets. Do you know who that Imam (a.s.) is? And when he would arise?"

Dibil replied, "No my master. I have only heard that an Imam (a.s.) from among you shall arise and purify the earth of corruption and fill it with justice." His Eminence, Imam Reza (a.s.) began to introduce the great reformer, His Eminence, Imam Mahdi (a.s.) and said:

"O Dibil after me, my son Muhammad (a.s.) shall be the Imam and after him, his son Ali (a.s.), and after him, his son Hasan al Askari (a.s.), and after him, his son, Al Qaim (a.s.) who shall be the awaited one during the period of his occultation. When he shall reappear, the believers would follow him.

Even if a single day remains for this world, Allah, the Sublime and the Mighty, shall prolong that day till he reappears and fills the earth with justice as it has been filled with tyranny. And as for the time of his reappearance, or to forecast about it, indeed, my father has heard from my grandfather and he from his forefathers from Ali (a.s.) who says that the Messenger of Allah (S) was asked, 'O Messenger of Allah (S), when will the Qaim of your progeny arise?'

He replied, 'His likeness is to the Hour (Qiyamat), that only the Almighty Allah (SwT) knows about it and it will arrive all of a sudden.'³⁰

b. Hasan bin Khalid has narrated from Imam Ali bin Musa ar Reza (a.s.) that he said, "One who has no abstemiousness, has no faith and one who has no dissimulation cannot be a believer. And the most honorable of you near Allah (SwT), is the most pious; that is one who is most particular about dissimulation³¹." His Eminence (a.s.) was asked, "O son of Allah's Messenger (S), till what time?"

He replied, “Till the appointed day, and that is the day of the reappearance of our Qaim (a.s.). Therefore, whoever gives up Taqayyah before the reappearance of our Qaim (a.s.) is not from us.”

His Eminence (a.s.) was asked, “O Son of Allah’s Messenger (S). Who is your Qaim (a.s.)?”

He replied, “My fourth descendant. He is the son of the Chief of the slave maids. He shall purify the earth of injustice and oppression. He is such that his birth will be a matter of doubt for most of the people and he shall have an occultation.

And when he reappears he would spread light and he would establish the scales of justice among the people and none shall be oppressed. And he is such that he shall encompass the world and a caller shall proclaim from the sky and call the people towards him and all the people of the earth shall hear that call. The call would be as follows:

“Know that! The proof of Allah (SwT) has reappeared from the side of the House of Allah (SwT)! Thus follow him. Because the truth is in him and with him. And it is the statement that He says:

إِنْ نَشَاءُ نُنزِلُ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ

If We please, We should send down upon them a sign from the heaven so that their necks should stoop to it.” (Surah 26, Verse 4)

And the Almighty Allah (SwT) has said:

وَاسْتَمِعْ يَوْمَ يُنَادِ الْمُنَادِ مِنْ مَكَانٍ قَرِيبٍ

يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ۗ ذَٰلِكَ يَوْمُ الْخُرُوجِ

“And listen on the day when the crier shall cry from a near place. The day when they shall hear the cry in truth; that is the day of coming forth.” (Surah 50, Verse 41–42)

“That is the advent of my son, Mahdi Qaim (a.s.).”[32](#)

These were some traditions narrated from Imam Reza (a.s.) regarding Imam Mahdi (a.s.). The most important point derived from all these traditions is that the Imam of the time (a.s.) shall soon be the source of light of the whole earth.

His Eminence, Imam Muhammad Jawwad (a.s.)

His Eminence (a.s.) has also given glad tidings regarding the perfect reformer, the Master of the Age (a.s.) and considered his reappearance a certainty in the following traditions quoted from him.

a. The great trustworthy personality, His Eminence, Abdul Azim Hasani says: I came to my master, Muhammad bin Ali (a.s.) and wanted to ask His Eminence (a.s.) regarding the word 'Qaim', that whether it is for the Mahdi or someone else.

I saw that His Eminence (a.s.) began to speak and told me, "O Abul Qasim, indeed the Qaim (a.s.) is from among us, he is that same Mahdi, who should be awaited during his occultation. And when he reappears he should be followed. He is my third descendant. By the God Who sent Muhammad (S) and restricted the Imamate to us, if only a day remains from the world, the Almighty Allah (SwT) shall prolong that same day till His Eminence (a.s.) reappears and fills the earth with justice and equity just as it would be fraught with injustice and oppression.

And the Almighty Allah (SwT) would reform his affairs in a single night just as He reformed the affair of His Kaleem (who conversed with Allah (SwT)), Musa (a.s.) when he went to get fire, but he returned in such a way that he had become a prophet and messenger of Allah (SwT)." Then he said: "The best deed of my Shias is to wait for the reappearance."³³

In the above tradition, Imam Jawwad (a.s.) has proved to the Shias and the narrators of his traditions regarding the Awaited Imam (a.s.) that the reappearance of His Eminence (a.s.) is definite and this will indeed come to pass.

b. Saqar bin Abu Dalf says: I heard from His Eminence, Abu Jafar Muhammad bin Ali (a.s.) that he said, "The Imam after me is my son, Ali (a.s.). His command is my command, his saying is my saying. His obedience is my obedience." Then he fell silent. I asked him, "O Son of Allah's Messenger (S)! Who is the Imam after Ali (a.s.)?"

He replied, "His son, Hasan (a.s.)."

I asked, "Who is the Imam, after Imam Hasan Askari (a.s.)?"

His Eminence, Jawwad (a.s.) wept severely and then said, "The son of Imam Hasan will be the Qaim (a.s.) with truth and the Awaited one."

I asked His Eminence (a.s.), "Why is he given the title of 'Qaim'?"

He replied, "Because his advent (Qiyam) shall be after he is forgotten and after the apostasy of those who had initially believed in his Imamate."

I asked His Eminence (a.s.), "Why is he given the title of the Awaited one (Muntazar)?"

He replied, "He shall have an occultation, which shall be greatly prolonged, and his sincere followers will wait for him and those who doubt shall reject him. And his deniers will ridicule about him and those who fix the time of his reappearance shall be proved liars. The people of falsehood shall be destroyed and the Muslims and the people of submission shall get salvation."³⁴

His Eminence, Ali al Hadi (a.s.)

His Eminence, Imam Hadi (a.s.) has also given glad tidings regarding the Holy existence of His Eminence (a.s.), the Wali of Almighty God in the following traditions narrated from him.

a. Saqar bin Abu Dalf says: I heard Ali bin Muhammad bin Ali ar Reza (a.s.) say, "The Imam after me is my son Hasan (a.s.) and after him, his son Qaim (a.s.) who would fill the earth with justice and equity after it would be fraught with injustice and oppression."³⁵

b. The great religious jurisprudent, Sayyid Abdul Azim Hasani says: I came to my master Ali bin Muhammad (a.s.). When His Eminence (a.s.) turned his attention to me he said, "Welcome to Abul Qasim who is our real supporter."

I told him that I wanted to present my religion to him and if he had no objection to it I would remain on it till I meet my Lord. His Eminence (a.s.) said, "You may begin reciting it."

I said: There is nothing like Allah (SwT) and the Almighty Allah (SwT) is beyond the two invalid extremes and comparison. He has no shape, form or substance. Rather He is the Creator of all bodies, the maker of faces, the originator of forms and substances. He is the master and Lord, the one who appoints for everything.

And His Eminence, Muhammad (S) is the slave and Messenger of Allah and seal of the prophets and no other prophet will come after him. And his Shariah (religious law) is the last Shariah. Till the Qiyamat, no other Shariah will arrive.

After the Messenger of Allah (S), the Imam, the Caliph and the guardian (Wali) of the affair is His Eminence, Amirul Momineen Ali bin Abi Talib (a.s.) after that Imam Hasan (a.s.), Imam Husain (a.s.), Ali bin al Husain (a.s.), Muhammad bin Ali (a.s.), Jafar bin Muhammad (a.s.), Musa bin Jafar (a.s.), Ali bin Musa (a.s.), Muhammad bin Ali (a.s.) and after that you are my master!

After this statement, His Eminence, Abdul Azim fell silent. At that time the Holy Imam (a.s.) told him about the Imam after him and said, "The Imam after me is my son, Hasan (a.s.). Then after him how would the people be with the successor of His Eminence (a.s.)?"

Abdul Azim eagerly asked about the successor of His Eminence, Hasan Askari (a.s.). Imam Hadi (a.s.) said, "He is the Awaited Imam (a.s.), who is concealed from the eyes till he reappears and fills the earth with justice and equity as it would be fraught with injustice and oppression."

Abdul Azim confessed to what Imam Hadi (a.s.) commanded him and brought faith on the occultation of His Eminence, Imam Mahdi (a.s.). After that His Eminence, Hadi (a.s.) turned to him and said, “O Abal Qasim! This is the religion Allah (SwT) likes for His slaves.”³⁶

His Eminence, Imam Hasan Askari (a.s.)

His Eminence, Imam Hasan Askari (a.s.) has also explained about his son, the Qaim, the awaited Mahdi (a.s.). We have mentioned some of his traditions in the foregone pages. One of them was as follows.

The reliable personality, Ahmad bin Ishaq bin Saad Ashari says: I went to Imam Hasan Askari, Abu Muhammad (a.s.) and wanted to ask him about his successor. His Eminence, Askari (a.s.) began speaking and said,

“O Ahmad bin Ishaq! The Almighty Allah (SwT) has not left the earth without a Divine Proof since the creation of Adam (a.s.) and would not leave it without a Divine Proof till the hour shall be established (Day of Judgment). Through the Divine Proof calamities are repelled from the inhabitants of the Earth, rain falls and the bounties of the earth come out.”

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

“O Ahmad! If you were not having a special and exalted position before Allah (SwT) and the Proof of Allah (a.s.), I would not have shown this son of mine to you. His name and patronymic is the same as that of the Messenger of Allah (S). He would fill the earth with justice and equity, as it would be fraught with injustice and oppression. O Ahmad! In this community his example is like that of Khizr and Dhulqarnain.

By Allah (SwT)! He will have an occultation and none shall be safe from destruction but one whom Allah (SwT) has kept steadfast in the belief of his Imam (a.s.) and given the divine opportunity (Tawfeeq) to pray for his reappearance.”

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

Just then the boy, who looked like a full moon, began to speak,

“I am the remnant of Allah (SwT) on His earth and the revenge-taker from His enemies; do not demand proof after what is before you...”

After hearing these words of the Proof of Allah (a.s.), Ahmad went out of the house of Imam Hasan Askari (a.s.) in such a condition that his complete being was surrounded by joy. When again he came to

Imam Hasan Askari (a.s.) after that day he said, “O son of Allah’s Messenger (S)! I was very much pleased with the favor you bestowed me that day. Thus what is the continuing practice of Khizr and Dhulqarnain?”

His Eminence, Imam Hasan Askari (a.s.) said, “Prolonged occultation.”

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

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

O Ahmad! This is the command of Allah (SwT) and one of the divine secrets and one of the Unseen matters of Allah (SwT). So remember what I am telling you and keep it confidential and be of the thankful ones so that you may reside in the position of Illyeen³⁷ with us.”³⁸

Here we conclude the prophecies of the Messenger of Islam (S) and the Infallible Imams (a.s.) regarding Imam Mahdi (a.s.). The conclusion derived from all these traditional reports is that the Awaited Imam (a.s.) shall reappear and make the earth replete with justice and equity and he would eradicate all injustice and oppressions. Also that he is the son of Imam Hasan Askari (a.s.) and Her Eminence, Narjis (s.a). He is the ninth descendant of Abu Abdillah Al Husain (a.s.). His name and patronymic is same as that of the Holy Prophet (S).

- [1.](#) Iqdud Durar, Chapter 2, Tradition 41
- [2.](#) Iqdud Durar, Chapter 2
- [3.](#) Faraidus Simtain, End of Part II, Yanabiul Mawaddah, Pg. 448
- [4.](#) Yanabiul Mawaddah, Pg. 448
- [5.](#) Yanabiul Mawaddah
- [6.](#) Sahih Tirmidhi, 2/46; Musnad Ahmad Hanbal, 1/376
- [7.](#) Yanabiul Mawaddah, Pg. 448; Al-Burhan fi Alamat al-Aadkhiruz Zaman, Chapter 2; Muntakhabul Athar Pg. 149; Kashful Ghummah
- [8.](#) Al-Bayan fi Akhbar al-Sahibuz Zaman
- [9.](#) Al-Bayan fi Akhbar al-Sahibuz Zaman
- [10.](#) Ghaybah, Shaykh Tusi
- [11.](#) Iqdud Durar, Chapter 3
- [12.](#) Muntakhab Kanzul Ummal, 6/34
- [13.](#) Dalailul Imamah
- [14.](#) Kamaluddin
- [15.](#) Kamaluddin, Kifayatul Athar
- [16.](#) Kamaluddin, Al-Ihtijaj
- [17.](#) Kifayatul Athar
- [18.](#) Al-Burhan fi Alamat al-Sahibuz Zaman
- [19.](#) Quran; (Surah 24, Verse 55)

Mikyal al-Makarim Fi Fawa'id al-Du'a Li'l Qai'm vol. 1



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Part 1: It Is Incumbent To Recognize The Imam of The Time (as)

Religious faith without recognizing the Imam will not attain certainty; this matter is supported by textual as well as rational proofs.

1) Rational Proof

The same arguments and reasons advocated to prove the need and necessity of the Prophet are also applicable in proving the necessity of the presence of the successor and legatee of the Prophet. That after the passing away of the Prophet it is necessary that a successor of his should be present, so that people may refer to him in various matters of their life like they used to refer to the Prophet. Thus it is incumbent on the Almighty Allah to appoint him and it is also incumbent on the people to know the Imam because it is not possible to follow him without having his recognition and identification.

If someone objects that: The reason for sending of the prophets is different in this regard, because people are needful of the prophets in matters of earning livelihood, material aspects of life, the matters connected to the hereafter and resurrection so that they may bring from the Almighty Allah a law for them and that they should act according to it.

And since the prophet brought for the people what they needed and explained to them the divine laws and principles and the people recognized them and acted upon them the other need is removed. And there are scholars and authentic books for explanation and teaching of rules and commands of religion, so the presence of the legatee and successor of the Prophet is not necessary!

We reply: This objection is improper from some aspects:

First

The Prophet stated the laws in general and he explained the rules of religion according of the general need of that time. And this matter is clear to anyone who refers to the traditions of the Holy Prophet (s.a.w.s.). On the basis of this the need of the people was not fulfilled to that extent. Rather some of the religious problems are even not understood fully by the scholars leave alone the common people. Thus people are in need of the being of the Imam and the infallible leader so that they may refer to him and learn various things from him.

There is no doubt that the Holy Prophet (s.a.w.s.) entrusted all the laws and sciences to his successor who was appointed by Allah as the guide of people after him. And every Imam entrusted them in turn to the Imam after him till the matter reached the Imam of our time (aj). In other words the Holy Imams explained to the people the divine laws they had received from the Holy Prophet (s.a.w.s.) and they made them aware of the foundations and meanings of the holy religion.

It is said that if the one explaining the laws of religion is not infallible the people will not be able to completely rely on him and trust his words and the aim of selecting him will not be realized.

Second

Human beings due to their natural makeup and circumstances and as result of their carnality are always involved in a tussle and contradictions. This matter could be perceived through conscience and can also be seen with the eyes. Therefore it is the demand of divine grace that for removal of conflicts and differences He must appoint someone who is perfectly cognizant of the reality and facts so that people may refer to him in every age and take his help in their conflicts and problems.

And as a result everyone will obtain their rights and divine justice shall be established among the people. One whom the Almighty Allah selected for removing differences and conflicts is that same Imam to whom the people are obliged and to whom they must refer in their different matters and they must rely upon him.

If you have a doubt that: The Holy Imams (as) during their times never commanded except on the basis of apparent rules, and in other words they issued orders according to the same set of rules that religious scholars follow in the period of the occultation of the Imam. Then how can it be claimed that it is demand of divine grace to appoint the Imam so that he may act on the reality and facts?

I say: This practice was due to the obstacle from the side of the people themselves. Such that the obstacle of the reappearance of the Imam was also from the people's side. Thus in such circumstances no objection could be made against them and in no way could one imagine such a matter to be opposed to divine grace.

That which proves this claim are traditional reports that are related from themselves and which explain clearly that if they are given absolute rulership and caliphate comes to them with authority over the world they would govern according to the system of Prophet Dawood and they would make the realities known to the people. Among the traditions narrated from Imam Ja'far Sadiq (as) in Usul al-Kafi¹ is the following:

From Abu 'Ubaydah al-Hadhdha' that His Eminence, Abu Abdillah Sadiq (as) said: "O Abu 'Ubaydah, when the Qa'im of the family of Muhammad rises he shall judge according to the law of Dawood and Sulaiman (as) and he will not ask for evidence and testimony."

In the same book it is mentioned² from Aban who narrates that His Eminence, Abu Abdillah Sadiq (as) said:

“The world shall not end till a man from our progeny reappears who will judge like the progeny of Dawood and who will not ask for evidence and testimony; he will restore the rights of every person.”

Also the same book mentions³ from an authentic chain of narrators from Ammar Saabiti that he said:

I asked His Eminence, Imam Ja'far Sadiq (as): How will you rule if the kingdom reaches you? He replied: “By divine law and the judgment of Dawood. Thus whenever we have a case to solve whose solution we do not have, Ruhul Qudus will inspire it to us.”

In the same way it is narrated from Jauid Hamadani from his chain of narrators that when he asked His Eminence, Imam 'Ali Ibne Husain (as): What shall be the basis of your judgment? He

replied: “According to the judgment of the progeny of Dawood and when we are unable to solve a matter the Ruhul Qudus will bring it for us.”⁴

I say: This topic shall be further elaborated in the fourth part of this book under the letter H'a, if the Almighty Allah wills.

Third

If we suppose that all the religious scholars and intellectuals acted on all the rules even then it will not make us needless of the existence of the Imam because they are not immune to mistakes and forgetfulness so in every age we are in need of a person who is infallible and immune from mistakes and forgetfulness so that he may be a point of reference for the people and refuge for them. And that he may explain and tell them about the realities and facts of religious laws, and such a person is none but the Holy Imam.

If at this point someone says: What is the difference between 'no Imam' and 'an Imam who is out of the sight of the people'? We would say: first of all since the obstacle for the reappearance of His Eminence is from the side of the people themselves it is not having contradiction against divine grace and it does not prove that there is no need of His Eminence. Rather it is incumbent on the people that they must remove the obstacles to reappearance so that they may benefit from his holy presence and that they may gain from his various sciences and recognitions.

Secondly: The occultation of His Eminence is not in all the times and from all the people. Rather a large number of senior believers had the chance to meet the Imam and had access to him. Their incidents are mentioned in books of senior scholars but quoting them right now is beyond the scope of this topic and

since the incidents are narrated by a large number of people we can be certain of their authenticity.

Thirdly: The benefits of the blessed being of His Eminence are not restricted to explanation of the sciences, rather all the benefits and divine graces that reach the creatures are through the Barakat of his being as will be explained in Part Three of this book, if the Almighty Allah wills.

[1.](#) Usul al-Kafi; Muhammad bin Yaqoob Kulaini; Vol. 2/247

[2.](#) Usul al-Kafi; Muhammad bin Yaqoob Kulaini; Vol. 2/247

[3.](#) Usul al-Kafi; Muhammad bin Yaqoob Kulaini; Vol. 2/247

[4.](#) Usul al-Kafi; Muhammad bin Yaqoob Kulaini; Vol. 2/249

2) Textual Proof

Numerous traditional reports that reach to the level of Tawatur (widely related) are recorded on this subject but here for the sake of brevity we shall only relate a few selected ones from the book, Kafi of Thiqatul Islam Muhammad Kulaini:

In an authentic report from Muawiyah Ibne Ammar it is related that: When His Eminence, Imam Ja'far Sadiq (as) was asked regarding the verse:

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا

“And Allah’s are the beautiful names, therefore call on Him thereby.”(Surah Araaf 7: 180)

He said: “By Allah! We are those beautiful names as the Almighty Allah does not accept any deed of the people except through our identification and recognition.”[1](#)

We say: Perhaps the Imams are compared to the ‘beautiful names’ because they are the proof and guidance of the people towards Allah and they are the signs of divine power and might just as the name is a means of identifying the person to whom it belongs; Allah knows best.

In a reliable report from Abdus Salih, His Eminence, Imam Moosa bin Ja'far (as) is reported to have said:

“Verily, the Proof is not established by Allah on His creatures except through an Imam who is recognized.”[2](#)

I say: His Eminence intends to highlight the necessity of establishment of proof by Allah and the recognition of Allah is not possible except through the existence of the Imam (as). Therefore it is

incumbent on the people to recognize the Imam and his appointment is necessary for Allah.

In an authentic report is mentioned a sermon of His Eminence, Abu Abdillah Sadiq (as) wherein he is describing the qualities of the Imams (as). In that sermon it is mentioned:

“Verily, Allah to Whom belong Might and Majesty, has unveiled His religion through the Imams of right guidance of the Ahlul Bayt of our Prophet (s.a.w.s.), and has made clear through them the direction of His path. He has opened through them the innermost part of the springs of His knowledge.

Thus, whoever among the community of Muhammad (s.a.w.s.) has recognized the rights of his Imam which are obligatory has found the taste of sweetness of his faith and has known the superiority of the goodness of his Islam, since Allah, the Blessed, the Sublime, has set up the Imam as a sign for His creatures and has made him a Proof for those who receive his provisions and those of his time. Allah has crowned him with dignity and has enveloped him with the Light of His Might. He makes a rope to stretch up to heaven, whose provisions are not cut off from him.

Nothing can be obtained from what is with Allah except by means of him, nor does Allah accept the good deeds of His creatures except through their recognition of him. Thus, he knows (with certainty) what reaches him of the ambiguities of darkness, the obscurities of the paths and the complications of the disturbances. Allah, the Blessed, the Sublime, has not ceased to select them for His creatures from the sons of al-Husain (as) after each Imam. He prefers them for this and chooses them, He approves them for His creatures and is well pleased with them.

Whenever one Imam from them passes away, He sets up an Imam after him for His creatures, as an evident sign, a brilliant light, a custodian leader (Imam) and a knowledgeable Proof. They are Imams from Allah, who guide to the truth and by it act with justice³

They are the Proofs of Allah, the callers to Him and His shepherds for His creatures through whose guidance the people practice the religion. Places of habitation are lit up by their light, what they (people) have from old is revived through their blessing (increase, Barakah). Allah has made them life for the created beings, lamps for the darkness, keys for speech and pillars for Islam. Allah’s determining for them occurred in this way with certainty.

Thus, the Imam is the one who is selected and approved; the guide, the one entrusted (by Him); the upholder, the one in whom there is hope. Allah has preferred him in this way and has formed him in His sight, in the (world of) scattering when He scattered him, and in the (world of) fashioned things when He fashioned him. He was a Zill before the creation of any living thing, on the right side of His throne, being gifted with wisdom because of the hidden knowledge which was with Him. Allah has selected him (through) His knowledge, and has chosen him for His purity.

The Imam is what remains of Adam, the best of the seed of Nuh, the preferred one from the progeny of Ibrahim, the descendant of Ismail and the elite of the relatives of Muhammad (s.a.w.s.). He does not

cease to be watched over in the sight of Allah; He protects him and guards him with His covering, being kept far from the net of Iblees and his hordes; the gathering darkness and the blowings of every evil-doer is repelled from him, and he is free from any physical defect. He is veiled from misfortunes, immune from slips and well-protected from indecencies, well-known for forbearance and virtue from his youth.

He is qualified by modesty, knowledge and excellence in his last days. The affairs of his father have been passed to him. He remains silent during the life-time of his father, then when the extent of his father's life comes to an end, the decree of Allah concerning him (his father) becomes fulfilled by His Will; the Will of Allah comes to him by His Love, and the extent of his father's life reaches its end, then he passes away, and the command of Allah reaches him after him (his father), and He entrusts His religion to him, and appoints him the proof over His creatures and His custodian over His inhabited lands, and confirms him with His Spirit, and gives him His knowledge, and makes him to know his decisive speech, and commits His secret to him, and appoints him to His great affairs, and makes him to know the excellence of the expression of His knowledge, and establishes him as a sign for His creatures, and appoints him as the Proof over the people of his time, the Light for the people of His religion, and the custodian over His creatures.

Allah approves him as an Imam for them, commits His secrets to him, makes him the safeguard for His knowledge, confines His Wisdom to him, makes him a shepherd of His religion, appoints him to His great affairs, and to light through him the tracks of His way, His ordinances, and His restrictions. When the ignorant are confused and the disputers (in matters of religion) confuse, he sets up in justice the brilliant light and the beneficial healing through the clear truth and a lucid explanation of everything which requires it by the trodden path along which his truthful fathers (as) passed.

There is no-one who ignores the right of this man of knowledge except a wicked person, no-one denies him but the misled and the misleader, and no-one bars from him except the insolent towards Allah, to Whom belong Majesty and Supremacy.”[4](#)

Some commentators have stated that ‘those of his time’: in the sentence:

And has made him a Proof for those who receive his provisions and those of his time.

Denotes the people or the provisions. And perhaps it implies the intellects because the provision of Marefat is that same intellect and these two additions that is the provision and ‘those of his time’ by the use of pronoun of the Almighty Allah by attaching it to Laam in ‘Le Khalqih’ has restricted its connotation. That is the Almighty Allah appointed the Imam as a proof and everything must refer to the Imam in its praise, glorification, worship and humility.

There is another possibility also that ‘those of his time’ implies the ages and physicalities and the word ‘those’ denotes the individualities and spiritualities. As for the possibility that ‘those who receive his provisions’ denotes the people who love him, it is a very remote possibility because it would mean that we have relied on the words preceding that.

I say: The correct thing is that there is no individuality except for the Almighty Allah and the above statement is not a solid proof in its favor, rather it a proof against it which was proved in its place and there is no need to explain the matter further. And as for that the retroactive be taken as the interpretation and explanation of that which is mentioned before, it is not remote even though there is a rule for it that the retroactive can be taken on some other meaning.

In a traditional report just like authentic, it is related from His Eminence, Imam Muhammad Baqir (as) or Imam Ja'far Sadiq (as) that he said:

“No one can be a believer until he knows Allah, His Messenger (s.a.w.s.) and all the Imams (including) the Imam of his time, and refers (everything) to him and submits to him.”

Then he said: “How can someone know the last one when he is ignorant of the first?”⁵

In an authentic tradition it is narrated from Zurarah that he asked His Eminence, Imam Muhammad Baqir (as):

“Let me know whether knowledge about the Imam from among you (Ahlul Bayt) is obligatory on all people.” He said: “Verily, Allah, to Whom belong Might and Majesty, has sent Muhammad (s.a.w.s.) to all mankind as His Messenger, and to all His creatures on His earth as Allah's Proof. So it is obligatory on one who believes in Allah, in Muhammad (s.a.w.s.) the Messenger of Allah, and who follows and affirms him, that he knows the Imam from among us; and how can it be obligatory on one who does not believe in Allah and His Messenger, who has never followed him and affirmed him, and has never known the right of both (i.e., Allah and His Messenger) to know the Imam, while he does not believe in Allah and His Messenger, and know the right of both of them?”⁶

I say: It implies that the obligatoriness of Marefat and recognition of Allah and the Prophet is more important and the obligatoriness of recognizing the Imam is not that it negates the obligatoriness of the Imam for one who does not recognize Allah and the Prophet. In other words, anyone who in the first stage is obliged to recognize Allah and the Prophet in the second stage he has to create recognition and Marefat of the Imam and leader that the Almighty Allah has appointed for him.

In an authentic report from Muhammad bin Muslim it is narrated that he heard His Eminence, Imam Muhammad Baqir (as) saying:

“Everyone who is obedient to Allah, to Whom belong Might and Majesty, by worship in which he exerts effort but who does not have an Imam (appointed) from Allah, his strivings are unacceptable; and he is astray and bewildered. Allah detests his actions. Such a person is like a sheep which has strayed away from its flock and its shepherd, and which runs in this and that direction the whole day. When the night descends on it, it sees some flock of sheep with a shepherd. It goes towards it and is deceived. It passes that night with that flock in their resting- place.

And when the shepherd herds the flock, that sheep refuses to recognize the flock and the shepherd. It runs in bewilderment seeking its shepherd and its flock. Then it sees another flock of sheep with its shepherd. Again the sheep turns towards it and is deceived by the second flock. The shepherd shouts: "Join your shepherd and your flock. You are lost from, and bewildered over, your shepherd and your flock." So the sheep runs away in fear, bewilderment and loss, having no shepherd to guide it to a pasture or back to its own place. Being like this, a wolf takes

advantage of its being lost, and eats it.

Thus is it, by Allah, O' Muhammad! He who wakes up in this community without having an Imam (appointed) from Allah, to Whom belong Might and Majesty, who is manifest (Zaahir) and just, wakes up astray and lost.

If such a person dies in this condition, he dies the death of unbelief and hypocrisy. Know, O' Muhammad! Unjust Imams and their followers have been expelled from the religion of Allah. They are misguided and they misguide.

"So the actions which they perform are as ashes whereon the wind blows strong upon a tempestuous day. They have no power over that they have earned – that is the far error (Ibrahim, 14: 18)."[7](#)

I say: Note the Imam's words:

"O' Muhammad! He who wakes up in this community without having an Imam (appointed) from Allah, to Whom belong Might and Majesty, who is manifest (Zaahir) and just..."

If the text of the tradition is supposed to have the word 'Taahir' instead of 'Zaahir' it would imply the infallibility of the Imam. That is one who will attach himself to an Imam who is infallible...If it is 'Zahir', that is the existence of the Imam is clear for the people from the manifest proofs and clear signs even though the Imam may be hidden from short-sighted eyes.[8](#)

According to a chain of narrators that is as authentic or from certain aspects is authentic, it is recorded from Imam Muhammad Baqir (as) that he said:

"Verily, he who knows Allah, to Whom belong Might and Majesty, and worships Him is the person who knows Allah and recognizes His Imam from among us, the Ahlul Bayt: and he who does not know Allah, to Whom belong Might and Majesty, and does not recognize the Imam from among us, the Ahlul Bayt, knows and worships other than Allah. By Allah, all such as this is misguidance."

In an authentic report is stated that Imam Muhammad Baqir (as) said:

"The apex of the thing, the height of it, the key to it, the gate to everything and the good pleasure of ar-Rahman, the Blessed, the Sublime, is obedience to the Imam after knowing him." Then he said: "Allah,

the Blessed, the Sublime, says:

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ ۗ وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا

Whosoever obeys the Messenger, thereby obeys Allah; and whosoever turns his back – We have not sent thee to be a watcher over them.”(Surah Nisa 4:80)

“And if a person stands for prayer in the nights, fasts during the days, gives away all his property in Sadaqah and goes for the Hajj every year of his life but does not have recognition of the Wali of Allah so that he may follow him and perform all his deeds under his guidance, he is not eligible to receive any rewards from Allah and he is not from the believers.”⁹

Also in an authentic report from Isa bin as-Sirri Abul Yasa it is said that he asked Imam Ja’far Sadiq (as):

“No one can reduce the recognition of the pillars of Islam and if one deranges them his religion will become corrupted and his deeds will not be accepted in the court of Allah. And one who recognizes them and acts according to them, his religion is accepted by Allah and he will not be punished for knowing other matters. They asked: Please enumerate them. The Imam said: The testimony of ‘There is no god except Allah’ and to believe that Muhammad (s.a.w.s.) is the Prophet and Messenger of Allah and to confess that His Eminence has been sent by Allah, and the share of Zakat in wealth and Wilayat that the Almighty Allah has commanded is the Wilayat of Aale Muhammad (as).”

The narrator asked: Is there in Wilayat something less than other that its minimum should be understood? He replied: “Yes,

Allah, the Mighty and the High says:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

“O you who believe! obey Allah and obey the Apostle and those in authority from among you...”(Surah Nisa 4:59)

And the Holy Prophet (s.a.w.s.) said:

“One who dies without recognizing the Imam of his time, dies the death of ignorance.”

“And this Imam was the Prophet and ‘Ali while others said it was Muawiyah; after that it was Hasan and then, Husain while others said, Yazid bin Muawiyah!! No! No! They were not equal. At that moment he fell silent and after that he said: Shall I say more? Hakam Awaar a person present there said: Why not, may I be sacrificed on you? He replied: After that it was ‘Ali bin al-Husain, then Abu Ja’far Muhammad

bin 'Ali (as). And the Shias before the period of the Imamate of His Eminence, Abu Ja'far Baqir (as) were not knowing the rules of their Hajj till His Eminence opened the door of knowledge and explained to them the rules of Hajj and lawful and unlawful because the people were in need of Ahle Bayt (as) after they had been needful of others and in this way it will pass and the earth shall not be without the Imam and one who dies without recognizing the Imam of his time is like one who dies in the age of ignorance. And it is the most needful matter for you when your soul reaches here – and he pointed to his neck – and the world is cut off from you, he will say: I was in a good condition and I has had a righteous religion.”¹⁰

I say: In narrator's question (is there in Wilayat something lesser than something?) there are two possibilities:

1 – It is that there is a determined limit for Wilayat and the least of it is not the permissible limit that the questioner may take it as the Imam (as) has replied to him mentioning two matters: First is the Marefat of Imam and second is his obedience and he proved it by quoting the holy verse of obedience and tradition of the Holy Prophet (s.a.w.s.) about the Marefat of Imam (as) and this aspect is supported by the authentic tradition mentioned previously.

2 – It is that the aim of explaining was the proof from Qur'an or Sunnah of the Holy Prophet (s.a.w.s.) that proves the obligatoriness of Wilayat of Aale Muhammad (as) so that it be an evidence for the opponents, because when His Eminence said that the Wilayat that the Almighty Allah has commanded is the Wilayat of Aale Muhammad (as) the narrator asked: Is there in it something, that is an evidence that would be reliable for the opponents and which they cannot reject or deny? After that mentioned two proofs, one from the Holy Qur'an and another from the Sunnah which the opponents cannot refute.

Explanation: The point of evidence in the verse and the tradition quoted by the Holy Imam (as) is: One who possesses the least insight if he makes his intellect a judge he will confess that Allah, the Mighty and the High has not ordered His believer servants to follow a person who is a transgressor, a sinner or a tyrant. Rather He has ordered them to follow a person who is pious and infallible. In the same way the Holy Prophet (s.a.w.s.) did not say that one who dies without recognizing a person who committed various sins like Muawiyah and Yazid and others like them, would die the death of ignorance. Rather it is obligatory to refer to one without whom it is not possible to understand the religious laws and that which supports this possibility is the last portion of the tradition that he said:

“And others said it is Yazid bin Muawiyah and Husain bin 'Ali No! No! They were not equal.”

The authentic report of Muhammad Muslim quoted above (6 tradition) also supports this point.

10 – In an authentic tradition from Harith bin al-Mughaira it is mentioned that he said: I asked His Eminence, Abu Abdillah Sadiq (as):

Did the Holy Prophet (s.a.w.s.) say:

“One who dies without recognizing the Imam of his time dies the death of ignorance?”

He replied: “Yes.”

I asked: “What ignorance is it, absolute ignorance or the ignorance of one who does not recognize his Imam?”

He replied: “Ignorance of disbelief, deviation and hypocrisy”[11](#)

I say: A large number of traditions are recorded on this subject.

11 – It is mentioned in Kamaluddin that: The Seventh Imam, Abul Hasan Moosa bin Ja’far Kazim (as) said:

“One who doubts in any of the four things is a believer in all the affairs the Almighty Allah has sent; one of them is the recognition of the Imam in every period of time, with regard to his identity and characteristics.”[12](#)

12 – In the same way this book also narrates from Imam Ja’far Sadiq (as) from his respected forefathers that the Holy Prophet (s.a.w.s.) said:

“Whoever denies the Qa’im from my progeny during his occultation, dies the death of ignorance.”[13](#)

The same book also contains a tradition related from His Eminence, Imam Ja’far Sadiq (as) who quotes that the Holy Prophet (s.a.w.s.) said:

“Whoever denied the Qa’im from my progeny has in fact denied me.”[14](#)

13 – It is mention in Ghaibat Nomani from the author’s chain of narrators that Imam Ja’far Sadiq (as) said:

“One who passes a night without recognizing the Imam of his time, dies the death of ignorance.”[15](#)

Numerous other traditional reports narrated from the Purified Imams (as) have been recorded stressing the above point. However, what recognition and identification actually means? If Allah wills, in the first of the eight chapters it shall be explained that two things are incumbent in recognition; one is knowing the identity of the Imam by his name and genealogy and secondly knowing his characteristics and special qualities that make him superior to other people.

Note

The latter Mujtahids have stated: An authentic report is one whose narrator at every stage is a just Imam. However, the former scholars maintained that an authentic report is one about which one is satisfied that it has come from the Infallible. In this chapter I have taken ‘Sahih’ in the former sense and

when I have stated that a particular report is 'like authentic' it is on basis of some aspects implied to the second sense.

- [1.](#) Usul al-Kafi; Muhammad bin Yaqaob Kulaini; Vol. 2/249
- [2.](#) Usul al-Kafi; Muhammad bin Yaqaob Kulaini; Vol. 1/143
- [3.](#) Ref al-Araaf, 7: 159,181
- [4.](#) Usul al-Kafi; Muhammad bin Yaqaob Kulaini; Vol. 1/203
- [5.](#) Usul al-Kafi; Muhammad bin Yaqaob Kulaini; Vol. 1/180
- [6.](#) Usul al-Kafi; Muhammad bin Yaqaob Kulaini; Vol. 1/180
- [7.](#) Usul al-Kafi; Muhammad bin Yaqaob Kulaini; Vol. 1/374
- [8.](#) That which supports this matter is a tradition that Thiqatul Islam Kulaini has mentioned in Kafi (Vol. 2/336, Tr. 3) narrating from Mufaddal bin Umar that he said: I heard from His Eminence, Abu Abdillah Sadiq (as) that he said: Lest you reveal it, by Allah, your Imam will be in occultation for a period of time and you shall be involved in a difficult test. Till different things will be said about him; (he is) dead, killed, gone to which valley?

Indeed the eyes of the believers will weep at that, and they will be tossed by the waves of calamities just as a boat is tossed by stormy waves. Then no one will get deliverance except those from whom the Almighty Allah has taken a covenant, whose faith is strong and whom He supports by revelation from Him. And twelve flags of doubts will be raised which must be rejected, as they won't know where to turn.

The narrator says: So I began to weep as asked: Then what should he do? His Eminence glanced at the Sun that was illuminating the courtyard and said: O Aba Abdillah, do you see this Sun? "Yes," I replied. He said: By Allah, our affair is more illuminated than the Sun. (Writer)

- [9.](#) Usul al-Kafi; Muhammad bin Yaqaob Kulaini; Vol. 1/185
- [10.](#) Usul al-Kafi; Muhammad bin Yaqaob Kulaini; Vol. 2/19
- [11.](#) Usul al-Kafi; Muhammad bin Yaqaob Kulaini; Vol. 2/377
- [12.](#) Kamaluddin; Shaykh Saduq; Vol. 2/413
- [13.](#) Kamaluddin; Shaykh Saduq; Vol. 2/412
- [14.](#) Kamaluddin; Shaykh Saduq; Vol. 2/412
- [15.](#) Al-Ghaibah; Ibne Abi Zainab Nomani; Pg. 62

Part 2: Proofs of the Imamate of His Eminence, Hujjat bin al-Hasan al-Askari (aj)

Dear Readers!

May Allah keep you and me steadfast on the confirmed word and faith in truth in the world and the hereafter, and may He gather us together with the Khalaf al-Muntazar (the awaited vicegerent) of the family of infallibility and purity as there is no way to prove the Imamate except Nass (text of appointment) and miracle just as it is proved that infallibility is among the proven conditions of the Imam. Such that if the Imam is not infallible, the aim of his appointment will not be served and in religious terminology it

would be ‘against purpose’.

Infallibility is a personal condition and a grade hidden from common view and no one is aware of it except the Almighty Allah and one whose knowledge Allah has inspired it with. In this connection it is necessary for the Almighty Allah to introduce the infallible Imam in one of the following two ways:

1 – Through the Holy Prophet (s.a.w.s.) or the preceding Imam.

2 – or through a miracle performed by him. And when the Imam has been appointed for the people it is incumbent on them to refer to him and rest assured that:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا

“And it behoves not a believing man and a believing woman that they should have any choice in their matter when Allah and His Apostle have decided a matter; and whoever disobeys Allah and His Apostle, he surely strays off a manifest straying.” (Surah Ahzab 33:36)

What we have stated above is supported by a Mutawatir (widely related) tradition from the aspect of its meaning.

1 – It is a tradition that the great trustworthy Shaykh Ahmad bin Abi Talib Tabarsi has mentioned in Ihtijaj. Though very lengthy, this traditional report is having many benefits and important matters. In this tradition is proved the Imamate of our Master (aj) through Nass and miracle so that the Ummah may not appoint an Imam for itself. Thus we quote the full text of the tradition and pray to Allah that He include us among those who accept it. Shaykh Tabarsi (a.r.) has stated: In the debate of His Eminence, Hujjat Qa’im Muntazar Sahib az-Zaman, peace be upon him and his ancestors Saad bin Abdullah Qummi Ashari has said:

“I became involved in a debate with a Nasibi (Ahle Bayt hater) who was the strongest among Nasibi debaters. One day during the debate he told me: Death be on you and all your co-religionists. You Rafidis lay curse on the Emigrants and Helpers and deny their love for the Holy Prophet while the Siddiq was the most exalted persons among the companions and he had precedence in accepting Islam. Don’t you know that the Messenger of Allah took him along to the cave on the night of migration due to the risk to his life, just as he was concerned for his own safety. Because he knew that he would be his caliph and successor.

Therefore he wanted to protect his life like he was concerned about his own security. So that the religion may not be destroyed after him. In those very circumstances he made ‘Ali sleep on his bed as he knew that even if he were killed there would be no problem for Islam in the future because there were people among the companions who could have taken his place, therefore he did not accord much importance to

his ('Ali) getting killed.”

Saad says: I replied to it but the replies were not so effective. So he said: “You Rafidis say that the first and the second caliphs were hypocrites and you support it by what happened on the Lailatul Uqbah.” Then he said: “Come let us see if they accepted Islam willingly and happily or it was under duress and pressure?”

Here I did not give any reply, because if I said it was under duress it would not be correct as Islam at that time was not dominant and if I said they accepted willingly it would negate their hypocrisy. I returned from this debate with a heavy heart, took a paper and wrote down forty odd questions that were difficult for me and said to myself that I must hand it over to the representative of Maula Abu Muhammad Hasan bin 'Ali Askari (as) (that is Ahmad bin Ishaq who resided in Qom). But when I went to him I learnt that he had left on a journey. I departed in his pursuit and when I reached him I told him all that had happened.

Ahmad bin Ishaq said to me: Come let us go together to Surre man Raa (Samarrah) and ask our master, Hasan bin 'Ali (as) about this. So I accompanied him to Surre man Raa till we reached the house of our master and asked for permission to enter, which was given and we went inside. Ahmad bin Ishaq had a leather bag that he had concealed inside his Tiberian cloak. The bag contained one hundred and sixty purses containing gold and silver coins. Each purse was sealed with the seal of the sender. When our eyes fell on the elegant face of His Eminence, Abu Muhammad al-Hasan bin 'Ali (as) we saw that his face was like a full moon and a child was sitting in his lap. He was very beautiful, like a Jupiter star having nice locks of hair. In front of the Imam was placed a golden pomegranate decorated with jewels and precious stones; it was presented by an affluent gentleman from Basra. T

he Imam was holding a pen and writing something on paper. Whenever the child caught his hand he tossed the pomegranate and the little one chased it and brought it back. In the meanwhile he wrote whatever he wanted. So Ahmad bin Ishaq opened the cloak and the leather bag before Imam Hadi (as) [a title of Imam Hasan Askari (as)]. His Eminence threw a glance at the child and said: Remove the seals from the gifts of your Shias and friends. It was asked: O my master, is it lawful that a pure hand should extend towards impure gifts and filthy monies?”

His Eminence asked Ahmad bin Ishaq to take out the contents of the bag so the lawful and the unlawful can be separated. He did as he was told. The child said: “This is from so-and-so of so-and-so locality of Qom, containing 62 dinars from sales proceeds of a house, and inheritance from his father 45 dinars and from the money of six dresses 40 dinars and the rent of three shops amounting to three dinars.” Our master said: “You are right, my son. Now tell us what is unlawful in it?”

The child said: “There is a dinar in this purse which was minted in Ray in so-and-so year. Half of its inscription is worn out; its three corners are cropped, such that its weight is reduced by 1.5 Daniq. This same amount is unlawful in it because the sender of this purse in so-and-so year, so-and-so month gave to a weaver who was his neighbor a mound and a quarter of old cotton for spinning. That cotton

was stolen from the weaver who informed him about it but he didn't accept his version and in its place took a mound and a half of softer cotton.

Then he ordered a garment to be made for him from this material. Thus that money and the cropped amount is from that money." Ahmad bin Ishaq untied the purse and removed from it the said dinar and the cropped pieces from it. Then he took out another purse. The child said: "This is from so-and-so of so-and-so locality of Qom, containing 50 dinars. It does not befit us to touch it at all." Ahmad bin Ishaq asked: "Why?" He replied: "It is the sale proceed of wheat that the sender had paid to his farmers but while giving he measured some with a correct measure and some with a tampered measure."

Imam Hasan Askari (as) said: "You are right my son." Then he said: "O Ibne Ishaq, take that purse and return it to the sender and tell him to give the money to its actual owner, that is those farmers as we are not in need of this money." At that moment he said: "Give me the garment sent by the old lady." Ahmad bin Ishaq said: "I have forgotten it." He went out to look for it.

At that moment my master, His Eminence, Abu Muhammad Hadi (as) looked at me and asked: "What a surprise that you came here?" I said: "Ahmad bin Ishaq encouraged me to come and meet you." He asked: "What happened to those questions that you wanted to ask?" I said: "They are yet unanswered, my master." He said: "Ask whatever you want from my dearest son." And he gestured to the child. I asked: "O our master and master's son, it is narrated to us that the Holy Prophet (s.a.w.s.) had given Amirul Momineen (as) the right to divorce his wives. Therefore on the day of Jamal he sent message to Ayesha that she had wreaked havoc with Islam and Muslims (and taken wrong advantage of her position). That she has in an ignorant way condemned her children to perdition. 'Thus if you do not refrain from your act I will divorce you.' Tell me, my master, that what is the meaning of divorce here? That the Messenger of Allah (s.a.w.s.) left it at the discretion of Amirul Momineen (as)?"

He replied: "The Almighty Allah, hallowed be His name, gave an exalted status to the wives of the Prophet and gave them the honor of being the mothers of the faithful. Thus the Messenger of Allah (s.a.w.s.) told Amirul Momineen (as): O Abal Hasan, this status is valid for them till they remain in the obedience of the Almighty Allah. So whoever of them disobeys Allah and after me comes out in armed confrontation against you, remove her from my wifhood and take away her status of motherhood of faithful."

Then I asked: "What is open obscenity? That if the wife commits, the husband is entitled to expel her from his house even during her menses?"

He replied: "It is Musahiqah and not fornication. Because if she commits fornication they will apply the penalty on her and if one wants to marry her there is no problem in it. And the penalty that is given is no obstacle for it. But if she commits Musahiqah, it is obligatory that she must be stoned and being stoned is a disgrace as for whomsoever Allah has ordered stoning, He has disgraced that person. Therefore no is permitted to marry her."

Then I asked: "O son of the Prophet, Tell me about the statement of the Almighty Allah to His Prophet Moosa (as) that:

"Therefore put off your shoes; surely you are in the sacred valley, Tuwa."

Scholars of the two sects are of the view that the shoes of Moosa (as) were made of skin of dead animal?"

He replied: "Whoever says this has made a false allegation against His Eminence, Moosa and considers him ignorant in his prophethood because it implies one of the two possibilities and each of them is a mistake; either prayer was allowed in it or not. If it was allowed it would also be allowed to hide them in that place as it is pure. If his prayer was not allowed, then His Eminence, Moosa (as) failed to discriminate between lawful and unlawful, that wearing what one can pray and with what not, and this is infidelity."

I said: "So, my master, tell me the exegesis of this verse." He replied: "His Eminence, was in the sacred valley when he said: 'O my Lord, I have made my love sincere to You and washed my heart of everything other than You. But Moosa was very much attached to his family. So the Almighty Allah told him:

"Therefore put off your shoes..."

If your love for Me is sincere and your heart is devoid of inclination for anyone except Me, remove the love of your family from your heart."

"Please tell me what is the interpretation of the verse Kaaf Ha Ya Ain Saad?"

He replied: "These letters are from the unseen informations that the Almighty Allah conveyed to His servant, Zakariya. Then He related the story to Muhammad (s.a.w.s.). It was that when Zakariya implored his Lord to teach him the names of Panjetan (the holy five) the Almighty Allah sent Jibraeel to him and he taught him their names. Thus whenever Zakariya mentioned (remembered) the names of Muhammad, 'Ali, Fatima or Hasan (as) his sorrow and grief used to go away, but whenever he thought of Husain (as) a terrible grief used to beset him and he was very much astonished why it was so. Thus one day he prayed to the Almighty:

O my God, how is it so that when I remember the four names I obtain peace, but when I think of Husain tears flow from my eyes and I begin to wail?

Allah, the Mighty and the High informed him about the tragedy of Imam Husain (as) and told him that in Kaaf Ha Ya Ain Saad: Kaaf is for Kerbala, Ha stands for Halakat (getting killed) of 'Itrat' (progeny) the Holy Prophet (s.a.w.s.), Ya implies Yazid who would oppress Husain (as), Ain denotes 'Atash' (thirst) of Husain (as) and Saad indicates 'Sabr' (patience).

Thus when Zakariya heard this he did not leave the Masjid for three days and did not allow anyone to meet him and continued to weep and wail. He lamented on Husain (as) and prayed to Allah: My God, will they make the best of Your creature sit in mourning for his son? O Lord, would this tremendous tragedy befall him? My God, would they make 'Ali and Fatima put on the dress of mourning? Would they make the shock of this calamity reach their abode? Then he said: Bestow me a son so that I can be pleased in my old age and that his love affects my heart. After that make me sit in his mourning as You would make Muhammad, Your beloved sit. So the Almighty Allah gave him Yahya and later his martyrdom made him aggrieved. And the period of Yahya's pregnancy was six months like in the case of Husain (as)."

Then I asked: "O my master, why is it so that people cannot select the Imam for themselves?"

He replied: "Righteous or a corrupt Imam?" I said: "Righteous."

He said: "Is there a possibility that they may choose a transgressor while they are not aware what goes on in his mind, whether is righteous or corrupt?" "Yes," I said.

He said: "That is the reason that I shall explain to you with logical argument." I said: "Please do."

He said: "Let us consider the prophets that the Almighty Allah has appointed, on whom He revealed heavenly scriptures and supported them with revelation and infallibility. They were the leaders of nations, like Moosa and Isa. In spite of having knowledge and sharp insight were they not prone to select hypocrites considering them believers?"

"No," said I.

The Imam said: "Then how did it happen that His Eminence, Moosa Kalimullah, in spite of having that same knowledge and receiving revelations he chose seventy persons from the senior ones of the community and those who were in the forefront of his army; about whose sincerity he was sure and about whom he had no doubt, in fact he had selected hypocrites. Allah, the Mighty and the High says:

وَإِخْتَارَ مُوسَىٰ قَوْمَهُ سَبْعِينَ رَجُلًا لِّمِيقَاتِنَا

"And Moosa chose out of his people seventy men for Our appointment..."(Surah Araaf 7: 155)

As we have seen that when someone who is appointed by the Almighty Allah (like Moosa and Isa) when he could select the corrupt instead of the righteous we realize that selection is not lawful except for one who is aware of hidden secrets and the concealed thoughts. And we understand that the selection of the Emigrants and Helpers was worthless, after the prophets intending to select good people ended up choosing corrupt men.

Then he said: O Saad, your opponents claim that the Holy Prophet (s.a.w.s.) took with him the selected

one of this Ummah to the cave as he was afraid for his safety in the same way as he was worried about his personal security because he knew that he would be the caliph of the Ummah after him. While the necessity of hiding in the cave only arose because he took him along.

As for 'Ali (as) he made him sleep on his bed as he knew that the vacuum created by the death of Abu Bakr will not be as that due to the death of 'Ali because there were others who could fill that vacuum. You can reply by asking him that are you not having the belief that the Holy Prophet (s.a.w.s.) said: After me the caliphate shall be for thirty years. And they apply it to the tenures of the four persons, Abu Bakr, Umar, Uthman and 'Ali (as).

The opponent will have to agree. Tell him if this is correct, why did he take only one caliph, Abu Bakr, to the cave, leaving the other three. This shows that the Prophet considered them unimportant since it was necessary that he acts with them all like he did with Abu Bakr. Since he did not do it, he considered their rights unimportant and he discriminated between them in his kindness to them while it was necessary for him to have the same concern for all of them.

And as for your opponent's question that: Did those two accept Islam willingly or unwillingly?

Why don't you say: It was due to greed. Because they used to sit in the company of Jews and they were knowing about the proclamation and victory of Muhammad (s.a.w.s.) on the Arabs. The Jews had told them all about the prophecies in the Old Testament and ancient scriptures. They had said that his domination over the Arabs would resemble that of Nebuchadnezzar in Bani Israel except that he would be claiming prophethood while in fact he would not be one.

Thus when the proclamation of the Messenger of Allah (s.a.w.s.) was made they helped him on the testimony of 'There is no god except Allah and Muhammad is the Messenger of Allah' with the greedy intention that when circumstances are good and his affairs are in order, they would also be able to get his deputyship and authority. But when they despaired of getting rulership from His Eminence they joined other people having same view on the night of Uqbah to frighten the camel of Prophet (s.a.w.s.) so that it may throw him down, killing him.

They covered their faces like others but the Almighty Allah kept His Prophet safe from their plot and they could not harm him in any way. Those two were just like Talha and Zubair who came and pledged allegiance to 'Ali (as) coveting governorship of a province. But when they despaired, they broke the pledge and rose up in rebellion against His Eminence till they met the fate of those who break the pledge of allegiance."

When the conversation reached this point, our master, Imam Hasan bin 'Ali (as) arose to pray. Qa'im (as) also arose with him and I returned from their company and came out looking for Ahmad bin Ishaq. I saw him coming to me weeping. I asked: "Why were you delayed? And why are you crying?"

He replied: "I don't have the garment that my master has asked for." I said: "Don't be upset, go and tell

the Imam about it.” So he went inside and returned smiling and reciting Durood on Muhammad and Aale Muhammad. I asked: “What happened?” He replied: “I saw the garment concealed under the feet of my master.” So we praised Allah the Almighty. After that day we visited the house of our master a few times more but did not see that child with His Eminence again. When it was time to say farewell I, Ahmad bin Ishaq and some of our co-religionists came to His Eminence.

Ahmad bin Ishaq stood up and said: “O son of Allah’s Messenger, departure is soon and our grief is intense. I pray to Allah to convey our Durood on your grandfather Muhammad Mustafa, your father, Murtuza, your mother, Sayydatunnisa and the two chiefs of the youths of Paradise, your uncle and your father and the Purified Imams after them from your forefathers. And also we convey our Durood and Salawaat on you and your son. And we pray that may your station be exalted and may your enemies be disgraced. And may not Allah make this our last audience with you.” When Ahmad bin Ishaq reached this point His Eminence was moved to such an extent that tears flowed from his eyes. Then he said:

“O Ahmad bin Ishaq, in your supplication, do not ask for invalid thing as in this journey you will meet the Lord.” When Ahmad bin Ishaq heard this he fell down unconscious. On regaining consciousness he said: “I implore you by the sanctity of your grandfather, grant me a piece of cloth that I can take as my shroud.”

Our master, put his hand under his seat and removed thirteen dirhams and said: “Take this and don’t spend anything else on yourself and you will not be deprived of what you desire. Indeed Allah does not waste the reward of the doers of good.”

Saad continues: “On the return journey when three farsangs remained from Halwan, Ahmad bin Ishaq developed fever and became seriously ill and was on the verge of death. When we arrived at Halwan and lodged at one of the caravanserai, Ahmad bin Ishaq summoned one of his townsmen who lived in that place, and after that he said to us: ‘Tonight, you all leave me alone.’ Each of us retired to our bedrooms, and near dawn a thought came to my mind. When I opened my eyes I saw Kafoor, servant of my master, Abu Muhammad (as) who said to me: ‘May Allah increase your reward in this calamity and may He compensate you for this tragedy. We have finished the funeral bath and shrouding of your friend. You may please get up for his burial, because his status in the view of your master is more exalted than that of you all.’ After that he went out of my sight and we participated in the funeral of Ahmad bin Ishaq, weeping and wailing. We fulfilled his rights and completed his last rituals, may Allah have mercy on him.”¹

2 – There is a traditional report quoted by the Thiqatul Islam Kulaini in Kafi that Imam Ja’far Sadiq (as) said:

“I heard Abu Abdillah (as) say: ‘Do you think that the appointer among us (Imams) can make anyone he wants his successor? No, by Allah, it is rather a covenant from Allah and His Messenger (s.a.w.s.) for one man after another, until it comes down to the one who is entrusted with it.’”²

As you have understood this matter it must be said that the Imamate of our Maula and Sayyid, Hujjat Ibnul Hasan al-Askari, the Master of the Time (aj) is proved in two ways, through Nass (Islamic texts) and Miracle by the medium of Mutawatir traditions some of which we would mention in the coming section so that this book is not lacking in proof

[1.](#) Al-Ihtijaj; Shaykh Tabarsi; Vol. 2/268

[2.](#) Usul al-Kafi; Muhammad bin Yaqoob Kulaini; Vol. 1/277

Section One: Some Mutawatir Traditions that Particularly

Prove The Imamate Of His Eminence

1 – There is an authentic tradition related by Thiqatul Islam Kulaini in *Kafi* narrated from His Eminence, Imam Jawad (as) that he said:

Amirul Momineen (as) entered Masjidul Haraam accompanied by Imam Hasan (as) and leaning on the hand of Salman and he sat down (in the Masjid). A man of elegant appearance and nice dress entered and saluted Amirul Momineen (as). His Eminence returned his salutations. He said, “O Amirul Momineen (as) I wish ask you about three things. If you give me correct replies I would know that those who claimed caliphate before you were false and that their world and the hereafter are not safe. If you do not reply correctly I will know that your path is the same as those who preceded you. Amirul Momineen (as) said: “Ask me whatever you like”. He asked, “When a person dies, where does his soul go?” “How does man remembers one thing and forgets the other?”

“Whom does a child resemble more, the paternal uncles or the maternal.”

His Eminence told Imam Hasan (as) to reply the queries. Imam Hasan (as) replied all the questions. The man said, “I bear witness that there is no god except Allah and I have always borne witness thus. And I bear witness that Muhammad is the Messenger of Allah and I have always testified to it. And I bear witness that you are the legatee of the Messenger (s.a.w.s.), and one who establishes his proof and evidence (pointing towards Amirul Momineen (as) he said, “I have always testified this.” Then indicating towards Imam Hasan (as) he said, “I bear witness that you are the legatee of Amirul Momineen (as) and one who shall establish his proof and evidence. That is you and the one who proves the prophethood of the Messenger of Allah (s.a.w.s.).

And I bear witness that Husain bin ‘Ali (as) is the legatee of his brother and he is the one to establish the

proof after him. And I bear witness that ‘Ali bin al–Husain (as) after the Imamate of

Husain (as) is the proof of Allah. Then Muhammad bin ‘Ali, after him Ja’far bin Muhammad, then Moosa bin Ja’far, then ‘Ali bin Moosa, then Muhammad bin ‘Ali, then ‘Ali bin Muhammad, then Hasan Ibne ‘Ali. After that I bear witness that that person is the Divine Proof who is the son of Hasan bin ‘Ali whose name and agnomen will not be revealed till the time he fills the earth with justice and equity like it would have been fraught with injustice and oppression. And peace be on you, O Amirul Momineen (as)!”

After that he arose and departed from there. His Eminence told Imam Hasan (as), “O Aba Muhammad, go after him and see where he goes.” Imam Hasan (as) went out and returned after a moment and said, “He placed one foot outside the Masjid and after that I don’t know where he disappeared.” Amirul Momineen (as) said, “O Aba Muhammad, you know who it was?” Imam Hasan (as) replied “Allah, His Messenger and Amirul Momineen (as) know better.” He said, “He was Khizr.”¹

2. There is a tradition quoted by Shaykh Sadooq, the great scholar, Abu Ja’far Mohammad bin ‘Ali bin Husain bin Moosa bin Babawahy Qummi in the book, Ikmaluddin Wa Itmamin Niama through a chain that is like authentic due to some reasons. This tradition is narrated by Yunus bin Abdur Rahman that he says, “I was in the presence of the seventh Imam, Moosa bin Ja’far (as) when I asked.

‘O son of Allah’s Messenger! Are you the Qa’im bil Haqq?

He replied, “I am Qa’im bil Haqq, but the Qa’im who shall purify the earth from the enemies of Allah Almighty and who shall fill it with justice in the same way as it would be fraught with injustice and oppression, is my fifth descendent who will have a prolonged occultation because his life shall be in danger. During this period (of occultation) some people will deviate from the truth but some would remain steadfast on it.’ Then he said, ‘Blessed are those of our Shias who during the occultation of our Qa’im remain attached to our Wilayat (guardianship) and who are steadfast in devotion for us, who have declared immunity from our enemies. They are from us and we are from them. And indeed they have preferred us for Imamate and we have also selected them as our followers (Shia). Congratulations to them and blessed be they (Shias). By Allah, on the Day of Judgment they shall be in our grades.”²

3. It is mentioned in al–Kharaij that Muhammad bin Muslim said:

“I was honored to be in the assembly of Imam Abu Abdillah Sadiq (as) when Mualla bin Khunais entered weeping and wailing. His Eminence asked, “What has caused you to lament?” He replied, “There are some people outside who imagine that you have no superiority over us and that you and them are equal.” His Eminence, Sadiq (as) remained quiet for sometime, then he ordered for a tray of dates. Then he picked up a date and split it into two. He ate the fruit and buried the seed in the ground.

It grew up into a tree slowly and bore raw date fruits. His Eminence took them and ate them. At that moment a writing appeared on its skin. The Imam gave it to Mualla and said: Read it. On it was written: In the name of Allah, the Beneficent, the Merciful. There is no god except Allah, Muhammad is the

Messenger of Allah. ‘Ali al-Murtuza, al-Hasan, al-Husain, ‘Ali bin al- Husain...one name after the other till that of Imam Hasan Askari (as) and his son (Mahdi).”[3](#)

4. Shaykh Sadooq has narrated from the companions of Ibne Sult that he said: I asked Imam ‘Ali Reza (as):

“Are you the Sahibul Amr (Master of the Affairs)? He replied: I am also Sahibul Amr but not the Sahibul Amr who will fill the earth with justice as it would have been fraught with tyranny and oppression. And how can I be that person? While you can see that I am physically weak. Whereas the Qa’im is the one who at the time of his reappearance will be senior in age but have the appearance of the youth. His body shall be so strong that if he catches hold of the biggest tree of the earth he shall be able to uproot it and if he shouts between the mountains, their stones will roll down.

The staff of Prophet Moosa and the seal ring of Prophet Sulaiman (as) are with him. He is my fourth descendent. The Almighty Allah will keep him in occultation as long as Divine wisdom dictates. Then He will reveal him so that he may fill the earth with justice and equity just as it would fraught with injustice and oppression.”[4](#)

5. Shaykh Sadooq has also narrated an authentic tradition from Abu Hashim Dawood bin al-Qasim Ja’fari that he said: I heard His Eminence, Abul Hasan of Askar (Imam Hadi) (as) that he said:

“The successor after me is my son al-Hasan but what will you do with the successor of my successor?” Al-Ja’fari said, “May Allah make me your sacrifice! Why?” The Imam said, “Because you will not see his physical body and it is not permissible for you to reveal his name.” Al-Ja’fari said, “How shall we mention him?” Al-Hadi said, “Say ‘The proof [al- Hujja] from the family of Muhammad.”[5](#)

6. In the same way Shaykh Sadooq has quoted a correct report from Uthman bin Saeed Amri (q.s.) that he said:

“I was in the presence of Abu Muhammad Hasan bin ‘Ali (Imam Askari) (as). When he was asked about the traditional report that is narrated from his forefathers that: The earth will not remain devoid of Divine Proof over the creatures till the Day of Judgment. And whoever dies without recognizing the Imam of his time dies the death of ignorance. He said, “Yes it is correct and the truth is as clear as the day. He was asked, “O son of Allah’s Messenger, who is the Imam and Divine Proof after you?” He replied. “My son Muhammad, who is the Imam and Divine Proof after me. Whoever dies without recognizing him will die the death of Ignorance and know that he shall have such a prolonged occultation that ignorant people will be confused in that time and they shall be involved in destruction and one who fixes a time of his reappearance is a liar. Then he shall reappear. As if I can see the white standards waving over his head in Najaf Kufa.”[6](#)

I say: The noted scholar, Shaykh ‘Ali bin Muhammad bin ‘Ali al-Khazzaz Qummi (r.a.) has narrated 170 traditions from Shia and Sunni sources in his book Kifayatul Athar fil Nassi Alal Aaimmatil Ithna Ashar,

all of which prove the Imamate of His Eminence, Qa'im al-Muntazar (as). We shall also be quoting some of these traditions under various headings in the following pages.

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

Section Two : Regarding some miracles and faith healings of the Master of Age that are Mutawatir

1. A tradition is narrated by Shaykh Sadooq from Muhammad bin Uthman al-Amari in which he said:

“When the Mahdi was born a light shone from above his head to the sky. After that he placed his forehead on the ground and began to praise the Almighty in prostration. Then he raised his head saying:

...شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ

“Allah bears witness that there is no god but He, and (so do) the angels and those possessed of knowledge...”(Surah Aale Imran 3: 18)[1](#)

2. It is mentioned in a traditional report that:

“When His Eminence was born, white birds descended from the sky and touched their wings to his head, face and other parts of his body. After that they flew away to the sky again.”

Then His Eminence, Imam Hasan Askari (as) said: “They were angels who had come down to seek blessings from this newborn child. And when this boy reappears, they shall be his companions.”

Shaykh Sadooq has quoted this tradition in [Ikmaluddin](#)[2](#)

3. It has come in a correct report from Muhammad bin Shazan bin Naseem that in Nishapur he repeated that:

“An amount of 480 dirhams collected with me from the money that was supposed to be paid to His

Eminence, Qa'im (aj). So I did not like sending it without rounding off the amount (to 500). Therefore I added 20 dirhams of my own and sent 500 dirhams to Muhammad bin Ja'far but I did not mention that 20 dirhams were from my side. Thus Muhammad bin Ja'far received acknowledgment from the Holy Hidden Imam (as) that he sent to me in turn. It was written on the receipt: "Received 500 dirhams of which 20 were your own."

I say: The same tradition is mentioned with slight variation in Kafi from 'Ali bin Muhammad from Muhammad bin 'Ali bin Shazan Nishapuri.[3](#)

4. In the same way it is mentioned in an authentic narration from Muhammad bin Haroon that he said:

"Five hundred dinars were payable upon me from the Imam's share. One night when I was in Baghdad and the night was also stormy and dark, I was worried how I should make the payment of Imam's money. I thought that I was having some shops that I had purchased in 530 Dinars. I should give them to the Holy Imam (as) in lieu of 500 Dinars. (so that the Imam's share is paid). I did not mention this to anyone neither did I write to the Imam. But a person arrived from the Imam to take possession of the shops."[4](#)

5. A tradition is related from 'Ali bin Muhammad as-Saymoori that he said:

"I wrote a letter to Qa'im (aj) requesting him for a burial shroud. The reply came: You do not require the burial shroud at present. It will be needed when you are eighty or eighty-one years of age." Thus he died only at the age predicted by His Eminence and a month prior to his death, the Imam had sent the burial shroud for him."

The above report is mentioned in Ikmaluddin.[5](#)

I say: And among the clear miracles of His Eminence is the fulfillment of the requests of the people when they write it (Areeza) and throw it in a well or running water and this phenomenon is witnessed all the time and it is proven effective, which we shall discuss in more detail in the last portion of the book.

Dear readers, if you like you can read about the miracles of His Eminence in books compiled on the topic. Like Ikmaluddin of Shaykh Sadooq, Kharaj of Shaykh Saeed bin Hibtallah, Biharul Anwar of the perfect scholar, the late Muhammad Baqir Majlisi and Najmus Thaqib of Mirza Husain Noori.

Thanks be to the Almighty Allah for their contribution in this regard and may Allah reward them greatly.

If I say more on this topic I would not be able to achieve the main purpose. Therefore this much is enough for those who can understand.

[1.](#) Kamaluddin; Shaykh Saduq; Vol. 2/433

[2.](#) Kamaluddin; Shaykh Saduq; Vol. 2/431

[3.](#) Kamaluddin; Shaykh Saduq; Vol. 2/485 & Usul al-Kafi; Muhammad bin Yaqoob Kulaini; Vol. 1/523

[4.](#) Kamaluddin; Shaykh Saduq; Vol. 2/492

Part 3: Regarding some rights and favors of His Eminence upon us

The rights of that great personality upon us are numerous and the blessings and favors are uncountable, Rather, it is like a raging sea in which it is impossible to dive, but we can just taste some of it as per the thirst and aim for proximity.

The First Right: Existence And Being

The Almighty Allah has created you and others by the Barakat of His Eminence and if he had not been there no one else had been there. Rather if he hadn't been there neither the earth would have come into existence nor the sky. This point is mentioned in the traditions, some of which are as follows:

1. Among the epistles (Tawqee) of His Eminence mentioned in Ihtijaaj is the following:

“We are the creations of our Lord, and the creatures after that were created by us.”¹

Indeed the meaning of this statement is having two aspects. One of it is the same that is mentioned in another epistle in the same book. A group of Shias had a dispute whether the Almighty Allah had delegated creation of and providing sustenance to the creatures to the Holy Imams (as). Thus some people said that it was impossible because no one other than Allah could create physical bodies. But some people said that the Almighty Allah has delegated the power of creation to the Imams (as) and consequently they are the creators and sustenance givers.

A severe dispute arose among the Shia people on this matter. Someone suggested why they should not contact Abu Ja'far Muhammad bin Uthman and ask him about it so that the facts become clear?

Because he was the path leading to the Imam of the time. All agreed to this proposal and they wrote a letter to Abu Ja'far explaining the matter. Thus the reply to this inquire was received from the Imam of the Age (aj) as follows:

“The Almighty Allah has created the bodies Himself and distributed the sustenance because He neither a body nor does he incarnates into a body. There is nothing like Him and He is all- hearing and all- seeing. As for the Imams, they requested the Almighty Allah and He created and He gave sustenance to

fulfill their request and due to the respect of their rights.”[2](#)

The conclusion of this reason is that Imam az-Zaman (as) and his honorable forefathers are the mediums through whom the divine favors reach the creatures. The same point is mentioned in Dua Nudbah:

“Where is the medium through whom heavenly benefits reach the people of the earth?”

The second reason is that the aim of the creation of all that Allah, the Mighty and the High has created are His Eminence and his purified forefathers; that is, they are the main aim of creation and all that is present was created for their sake.

That which supports this matter is a traditional report from Amirul Momineen ‘Ali (as) that he said:

“We are the creations of our Lord, and the creatures after that were created by us.”

Many traditions prove this point some of which are as follows:

Shaykh Sadooq has quoted an authentic tradition from His Eminence, ‘Ali bin Moosa ar-Reza (as) from his father, Moosa bin Ja’far from his father, Ja’far bin Muhammad from his father Muhammad bin ‘Ali from his father ‘Ali bin al-Husain from his father, Husain bin ‘Ali from his father ‘Ali bin Abi Talib that the Holy Prophet (s.a.w.s.) said:

“The Almighty Allah has not created any creature better than me and there is no one more respectable near Him than me.”

‘Ali (as) says that he asked, “O Allah’s Messenger, you are better or Jibraeel?” He (the Prophet) replied, “O ‘Ali, the Almighty Allah has given superiority to the Messenger Prophets over His proximate angels and He gave me superiority over all the Messengers and Prophets. And O ‘Ali, after me you and after you the Imams are having superiority over them because the angels of God are our servants and servants of our friends. O ‘Ali, the bearers of the Arsh and the angels around it praise and glorify their Lord and they pray for the forgiveness of those who believe in your Wilayat (mastership). O ‘Ali, if we hadn’t been there, the Almighty Allah would neither have created His Eminence, Adam (as) nor Her Eminence, Hawwa (as) neither Paradise nor Hell, neither the earth and the sky. And why shouldn’t we be superior to the angels?”

We have preceded them in praising and glorifying our Lord. It is so because the first creations of Allah were souls and He made us speaking with His unity and magnification. Then He created the angels. When they saw us with an effulgence (Noor), they considered our affair to be of a great importance. I said: ‘Glory be to Allah’, so that the angels may understand that we are creatures and servants of God. And that the Almighty Allah is more exalted and purified of our qualities. So by our glorification the angels learnt how to glorify Allah and they understood that God is purified and clean of qualities (of the creatures).

And when they noticed our greatness and majesty, we said: 'There is no god except Allah', so that the angels may understand that there is no one worthy of deification except Allah and that we are the servants of God, we are not partners in His divinity. Thus they (also) reiterated: 'There is no god except Allah.'

When the angels realized our greatness we said: 'Allah is the Greatest', so that they may understand that God is much greater than which can be imagined and all the greatness, power and strength is reserved only for God. After that when they saw that Allah has bestowed us with honor and power, we said: 'There is no power and strength except by Allah, the High and the great', so that the angels may understand that there is no power and might except for Allah. Thus the angels also repeated: 'There is no power and strength except by Allah.'

When they witnessed the bounties that Allah has bestowed on us and that our obedience is made incumbent on all creatures by Him, we said: 'Al Hamdulillaah' (Praise be to Allah) so that the angels may know that it is the right of Allah upon us to thank Him for His bounties. So the angels also said: 'Al Hamdulillaah'. In other words, the angels received guidance through our Barakat, and understood the unity, glorification, praise and magnification of God.

After that Allah created Adam (as) and entrusted our effulgence to his loins and due to our respect and honor ordered the angels to prostrate before him. Their prostration was due to their servitude of God and their respect and honor to His Eminence, Adam (as) was due to His obedience. Because we were in his lions, then why we shouldn't be superior to the angels, as all of them prostrated before His Eminence, Adam (as).

And when I was taken to the heavens, His Eminence, Jibraeel (as) recited the Azan and Iqamah twice and told me, 'O Muhammad go ahead and lead the Prayers', I said: 'O Jibraeel, should I take precedence over you?' 'Yes', he replied, 'because God had given superiority to all prophets over the angels and endowed you with a special excellence'. Thus, I stood in the front and prayed with him. But I do not say this due to pride. After that I reached upto the veil of effulgence and His Eminence, Jibraeel (as) said, 'Muhammad (s.a.w.s.), now you go ahead,' and he himself remained there. I said, 'You are leaving me at this juncture?' He replied, 'O Muhammad (s.a.w.s.) this is the limit that Allah has fixed for me, if I take a step forward my wings will burn down.' Thus I was put into the ocean of effulgence and I began to swim in the seas of divine lights. Till I reached at that place in the cosmos upto which Allah desired.

Then a voice came to me, 'O Muhammad.' I said: 'Here I am My Lord, You the bestower of honor and dignity.' 'Muhammad, you are My servant, My messenger among My creatures, You are My Proof upon My servants. I have created Paradise for everyone who obeys you and prepared the fire of Hell for all those who oppose you. I have made favors and honor incumbent upon Me for your successors, and made divine rewards incumbent for their Shias.' I said, 'My Lord, please introduce my successors to me.' He said, 'Your successors are those whose names are inscribed on the empyrean of My throne.'

So I looked and I was before my Lord. I saw twelve lights on the empyrean of the throne. In each light I saw a green line. The names of each of my successors was written in it. The first name was that of ‘Ali Ibne Abi Talib and the last was Mahdi.

I asked, ‘O my Lord, are they my successors after me?’ The reply was, ‘Yes, O Muhammad, after you, they are My friends, legatees, the chosen ones and My proof on My servants. They are your successors and Caliphs and the best of Creations after you. By My majesty and glory, I shall reveal My religion through them and I shall exalt My words through them and through the last of them, I shall purify the earth from My enemies. And I shall make him the absolute master of the whole world. I shall make the wind subservient to his command and I shall make the hard cloud proof for him so that he may ride upon it to go wherever to likes in the sky and the earth and I shall assist him with My armies. And I shall strengthen him with My angels. So that My call is raised and all the creatures gather upon My Oneness. Thus his rulership would endure and continue and from My friends, I shall make one after the other the leaders of My faith till Qiyamat. And Praise be to Allah, the Lord of the worlds and blessings be upon our prophet, Muhammad and his purified and chaste progeny.’”³

¹. Al-Ihtijaj; Shaykh Tabarsi; Vol. 2/278

². Al-Ihtijaj; Shaykh Tabarsi; Vol. 2/284

³. Kamaluddin; Shaykh Saduq; Vol. 1/254

Second: Right Of Survival In The World

It is necessary to take note of the fact that if Imam al-Zamana (as) had not been there you will not remain for even a moment and rather nothing in the earth shall remain. This matter is clearly understood from traditions that Thiqatul Islam Kulaini has mentioned in Kafi, through authentic chains of narrators from Hasan bin ‘Ali al-Washsha that it was asked from His Eminence, Abu Hasan Imam Reza (as):

‘Can the earth remain without an Imam?’ He said: ‘No.’ I said: It has been narrated to us from Abu Abdillah (as) that the earth cannot remain without an Imam except when Allah, the All-high, becomes angered towards the earth or (His) slaves.’ He said: ‘No, it (the earth) cannot remain (thus), otherwise, it would become a mire.’¹

2. In another traditional report it has come from His Eminence, Abu Abdillah Sadiq (as):

“If the earth remains without an Imam, it will become a mire.”²

3. Shaykh Sadooq has narrated in his book, Ikmaluddin through strong chain of narrators like correct or correct upon correct chain from Abu Hamza Thumali from His Eminence, Ja’far bin Muhammad Sadiq from his father from his forefathers (as) that:

The Messenger of Allah (s.a.w.s.) said, “Jibraeel (as) has reported to me from the Lord of the Might, may His Majesty be Mighty, that He said, ‘Whoever knows (believes) that there is no god but Me alone, Muhammad (s.a.w.s.) is My servant and My messenger, ‘Ali Ibn Abi Talib (as) is My caliph and that surely the Imams from his progeny are My proofs, I will make him enter Paradise on account of My mercy, save him from My hell due to My forgiveness and allow him to reside in My neighborhood. I will make My honor obligatory on him, complete My bounties on him and make him from My special and pure (servants). If he calls Me, I will answer him, if he invokes Me, I will accept his invocation and if he asks Me, I will grant him. If he is silent, I will initiate the talk with him and if he errs, I will have mercy on him. If he flees from Me, I will call him and if he returns unto Me, I will accept him. If he knocks on My door, I will open it.

But one who does not witness that there is no god but Me alone; or bears testimony for the same but does not bear witness that Muhammad is My servant and My messenger; or testifies for the above two but does not acknowledge that ‘Ali Ibn Abi Talib (as) is My caliph; or witnesses for all the above but refuses to confess that the Imams (as) from his progeny are My proofs, then indeed He has denied My bounties, belittled My greatness and disbelieved in My signs and My books. If he desires Me, I will veil Myself from him and if he asks Me, I will not accept his invocation. If he expects from Me, I will disappoint him. This is my retribution for will deprive him. When he calls Me, I will not hear his call and when he invokes

Me, I will not answer him and I am not unjust unto My servants.” At this juncture, Jabir Ibn Abdullah Ansari stood up and asked, ‘O Messenger of Allah (s.a.w.s.)! Who are the Imams from the progeny of ‘Ali Ibn Abi Talib (as)?’ He (s.a.w.s.) informed:

“Hasan and Husain, the two leaders of the youth of paradise. Then, the chief of the worshippers in his time, ‘Ali Ibn Husain, then Baqir, Muhammad Ibn ‘Ali; soon you will reach unto him, O Jabir, so when you meet him, convey my salutations to him. He will be followed by Sadiq, Ja’far Ibn Muhammad, then Kazim, Moosa Ibn Ja’far, then Reza, ‘Ali Ibn Moosa, then Taqi, Muhammad Ibn ‘Ali, then Naqi, ‘Ali Ibn Muhammad, then Zaki, Hasan Ibn ‘Ali, then his son, the one who will rise with the truth, the Mahdi of this Ummah. He will fill the earth with justice and equity, as it would be fraught with injustice and oppression.

These, O Jabir, are my caliphs, my successors, my descendants and my progeny. Whoever obeys them has obeyed me and whoever disobeys them has defied me. Whoever denies them or denies even one of them, then indeed he has denied me. Through them, Allah, Mighty and Glorified be He, will prevent the skies from falling on the earth, of course, with His permission. Due to them, Allah protects the earth from swallowing up its inhabitants.”[3](#)

In Ghaibat Nomani it is narrated from Imam Sadiq (as) from Amirul Momineen ‘Ali (as) that he said:

“Then Allah will bring a virtuous congregation, who will fill it with equity and justice, as it will be full of oppression and injustice.”[4](#)

There are numerous traditional reports regarding this point.

- [1.](#) Usul al-Kafi; Muhammad bin Yaqoob Kulaini; Vol. 1/179
- [2.](#) Usul al-Kafi; Muhammad bin Yaqoob Kulaini; Vol. 1/179
- [3.](#) Kamaluddin; Shaykh Saduq; Vol. 1/258
- [4.](#) Al-Ghaibah; Ibne Abi Zainab Nomani; Chap. 10, Pg. 141

Third: Right Based On Relationship To The Holy Prophet (S.A.W.S.)

As mentioned in Surah Shura:

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ

“Say: I do not ask of you any reward for it but love for my near relatives...” (Qur’an, Surah Shura 42:23)

It is narrated from His Eminence, Abu Ja’far Imam Muhammad Baqir (as) that the word al-Qurba in this verse denotes, the Imams. [1](#)

And it is said in traditions that at the time of his reappearance, His Eminence, Qa’im (aj) will call out:

“And I call you by the right of Allah, by the right of the Messenger of Allah and by my right as I have the right of relationship to the Prophet over you.” [2](#)

- [1.](#) Tafseer Al-Burhan; Sayyid Hashim Bahrani; Vol. 4/121
- [2.](#) Ghaibah; Ibne Abi Zainab Nomani; Pg. 149

Fourth: The Right Of The Bestower Of Favor On Whom He Bestows And The Right Of Being The Medium Of Favor

It has come in the traditions of the Messenger of Allah (s.a.w.s.) that he said:

“You must reward the one who does good to you. If you are not able to do that you must at least pray for

that person till you are sure you have recompensed that person for the good he has done.”

These two rights are there from our master, His Eminence, the Master of the Time (aj) because all the favors and benefits that reach human beings are due to the blessings of the being of the Imam of that time. We read in Ziarat Jamia regarding the Imams (as) that: “And the patron of the favors...”

Also in Kafi it is mentioned that he said: “The Almighty Allah created us and made our creation good. And he shaped us in a goodly shape. And he made us His eyes among His servants (so that we can witness their deeds and behavior) and He made us His speaking tongue and He made us His hand of mercy and beneficence spread over the head of His servants and He made us His face (so that through us attention may be called to Him). And He made us a gate (so that it may be a proof for the people for His knowledge, faith and obedience). And a treasure (of His knowledge, recognition and mercy) in His heavens and the earth.

The trees fructify and fruits grow by our Barakat and the streams flow and the rain descends and plants grow from the earth. And through our worship is Allah worshipped. And if we had not been there, the Almighty Allah would not have been worshipped.”[1](#)

And in Kharaj it is narrated from His Eminence, Sadiq (as) that he said:

“O Dawood, if we had not been there, neither the streams would have issued forth nor the fruits have grown, no the trees would have become green.”[2](#)

And in Kafi there is a famous tradition of His Eminence, Abu Ja’far Imam Muhammad Baqir (as) that he said:

The Messenger of Allah (s.a.w.s.) said: “The Almighty Allah created Adam (as) and left the earth for him. Thus whatever from it is was for Adam it is for the Messenger of Allah. And whatever is for the Messenger of Allah it is for the Imams of the Progeny of Muhammad.”[3](#)

In another tradition it has come that, “the earth and whatever is in it belongs to Allah, the Almighty, His Messenger and us. Thus whoever gets anything from it, must practice piety and pay the share of Almighty Allah, (Khums, Zakat and religious tax) and must do good towards his brothers in faith and if he doesn’t do it he has dissociated from Allah, His Messenger and us (family of the Prophet).”[4](#)

And Darus Salam has quoted Basairud Darajaat from Abu Hamza that: The fourth Imam, ‘Ali bin al-Husain (as) said to Abu Hamza:

“O Abu Hamza, do not sleep before the rising of the Sun, as it is not good for you. Indeed, at that time the Almighty Allah distributes the sustenance of the people and He distributes it through our hands.”

[1.](#) Usul al-Kafi; Muhammad bin Yaqoob Kulaini; Vol. 1/144

[2.](#) Al-Kharaj; Saeed bin Hibtullah Rawandi

[3.](#) Usul al-Kafi; Muhammad bin Yaqaob Kulaini; Vol. 1/409

[4.](#) Usul al-Kafi; Muhammad bin Yaqaob Kulaini; Vol. 1/408

Fifth: The Right Of The Father Upon His Son

The Shias were created from the leftover clay that made the family of revelation just as the son is created from his father. A tradition of His Eminence, Reza (as) is mentioned in Kafi that he remarked: “The Imam is a caring friend and a kind father.”[1](#)

And it is narrated from the Messenger of Allah (s.a.w.s.) that he said: “I and ‘Ali are the fathers of this nation.”

It is narrated from His Eminence, Abu Abdillah Sadiq (as) that he said:

“The Almighty Allah created us from Illiyeen and created our souls from its upper layer and He created the souls of our Shias from the Illiyeen and their bodies from its lower portion. There is relationship and proximity between us and them in every aspect and their hearts are eager for us.”[2](#)

And it is narrated from His Eminence, Abu Ja’far Baqir (as) that he said:

“Indeed, the Almighty Allah created us from the Aale Illiyeen and created the hearts of our Shias from the water of our creation and their bodies from its lower most. Thus their hearts are devoted to us because they are created from the same material with which we are created.”[3](#)

In Ikmaluddin it is narrated from Umar bin Salih as-Sabiri that he said:

Muhammad Ibn Ajlaan narrates from Abu Abdillah (as), “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.”[4](#)

In Bihar it is quoted from Amali of Shaykh Tusi from the Holy Prophet (s.a.w.s.) that he said:

“I am a tree, Fatima is the branch, ‘Ali is the graft and Hasan and Husain are the fruits and their friends from this nation of mine are the leaves of this tree.”[5](#)

Indeed, there are a large number of traditions regarding this matter and they are mentioned in Kafi, Burhan and other books but we have refrained from quoting more of them to avoid undue prolongation of our discussion and to save our readers from undue hardships. As we all know an indication is sufficient for the wise. And how beautifully the poet says:

“And how tall is that tree that grew in the Paradise.

Such that no other tree is like that in Paradise.

Muhammad Mustafa is its root and Fatima its branch.

Then is its graft, that is the Chief and master of men, ‘Ali.

And those two Hashemites, the grandsons of the Prophet, the fruits of that tree.

And the Shias are its leaves that are attached around the fruits. This is the statement of the Messenger of Allah that the traditionists have related through authentic chains of narrators in the corpus of hadith.”

Through their (Ahle Bayt’s) love I am hopeful of salvation on the Day of Judgment. And success with the group that is the best of groups.

- [1.](#) Usul al-Kafi; Muhammad bin Yaqoob Kulaini; Vol. 1/200
- [2.](#) Usul al-Kafi; Muhammad bin Yaqoob Kulaini; Vol. 1/389
- [3.](#) Usul al-Kafi; Muhammad bin Yaqoob Kulaini; Vol. 1/390
- [4.](#) Kamaluddin; Shaykh Saduq; Vol. 2/345
- [5.](#) Amali; Shaykh at-Taifa Abi Ja’far Muhammad bin Hasan Tusi

Sixth: The Right Of The Master Over His Servants And Protégés

It is mentioned in Ziarat Jamia regarding the Holy Imams (as): “And the chiefs of the guardianship...”

In a tradition from the Messenger of Allah (s.a.w.s.) narrated through Sunni channels it is reported that he said:

“We the sons of Abdul Muttalib are the leaders of the folks of Paradise, I and ‘Ali and Ja’far and Hasan and Husain and Mahdi (aj).”

I say: The matter of the leadership and mastership of the Holy Imams (as) with regard to us is proved for us and the meaning of the leadership of those great personalities denotes: They are having more authority on us in all matters than us, just the Almighty Allah says:

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ

“The Prophet has a greater claim on the faithful than they have on themselves.” (Qur’an, Surah Ahzab 33:6)

And in Kifayatul Athar it is narrated from Imam Husain bin ‘Ali (as) that he said:

The Messenger of Allah (s.a.w.s.) said to ‘Ali (as): “I have a greater claim on the faithful than they have on themselves, after that you ‘Ali are having greater claim on the believers than they have on themselves. Then after you it is Hasan, who has a greater claim on the believers than they have on themselves. Then after him Husain has a greater claim on the believers than they have on themselves. Then after him ‘Ali has a greater claim on the believers than they have on themselves. Then after him Muhammad has a greater claim on the believers than they have on themselves.

Then after him Ja’far has a greater claim on the believers than they have on themselves. Then after him Moosa has a greater claim on the believers than they have on themselves. Then after him ‘Ali has a greater claim on the believers than they have on themselves. Then after him Muhammad has a greater claim on the believers than they have on themselves. Then after him ‘Ali has a greater claim on the believers than they have on themselves.

Then after him Hasan has a greater claim on the believers than they have on themselves. And Hujjat Ibnul Hasan has a greater claim on the believers than they have on themselves. They are the righteous Imams and they are with the truth and the truth is with them.”^{[1](#)}

A somewhat similar thing is said in Kafi and Kamaluddin.

And it is narrated from His Eminence, Abul Hasan ar-Reza (as) that he said:

“People are our slaves in obedience.”^{[2](#)}

Seventh: Right of the teacher on the pupil

That the Master of the Time (aj) and his purified forefathers are those who are well versed in knowledge is mentioned in some traditions from Imam Ja’far Sadiq (as). And also Allah, the Mighty and the High has also ordered that people may ask the family of revelation whatever they want, as they are the people of remembrance (Ahle Zikr):

فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

“So ask the people of remembrance if you do not know.” (Surah Anbiya 21:7)

Eighth: Right of the Imam on the followers

In Kafi it is narrated from Abu Hamza through his own chain of narrators that:

I asked His Eminence, Abu Ja'far Baqir (as) what is the right of the Imam on the people? He replied: "It is his right that they must hear what he says and obey him."

And in a sermon of Amirul Momineen (as) recorded in Raudatul Kafi it is mentioned as follows:

"So to say, Allah, the Mighty and the High has given me a right upon you and made me your Wali al-Amr (person of authority) and the Almighty Allah, may His remembrance be exalted, has given me a position that is higher than yours. So much so that He said: Thus the most important of the rights made obligatory by Allah are those of the ruler and leader on the subjects (followers)."³

These were some of the rights of the Master of the Time (aj) on the people and some of them will be explained to you in the coming chapters, Insha Allah Taala.

- ¹. Kifayatul Athar/311, Usul al-Kafi; Muhammad bin Yaqoob Kulaini; Vol. 1/187, Kamaluddin; Shaykh Saduq; Vol. 1/270
- ². Usul al-Kafi; Muhammad bin Yaqoob Kulaini; Vol. 1/187
- ³. Rauda Kafi; Muhammad bin Yaqoob Kulaini; Pg. 35

Part 4: Regarding the Qualities and special merits of Imam al-Zamana (as) due to which it becomes incumbent to pray for him

Here we have mentioned some points that even if one of them is present in a person it becomes obligatory for us to pray for him, according to the dictates of reason or religious law or human nature or animal instinct.

While it is a fact that all these points are present in the holy being of the Imam of the time (aj), I have arranged some of them in alphabetical order, invoking the Almighty Allah to assist me in this matter and include me among the sincere followers and slaves of the seal of the successors and his repected forefathers, indeed Allah is the hearer of supplications.

The Letter Alif (as)

1. Eimaan (Faith) In God

It is preferable for us to pray for the believers because they are having the same faith and belief and this matter is proved through logic and religious law. Therefore it is necessary for us to pray for those exalted personalities who are the leaders of believers.

It is mentioned in *Kafi* through His Eminence, Abu Abdillah Sadiq (as) that he said:

“The Messenger of Allah (S) said: No one prays for the benefit of believing men and women except that Allah Almighty gives him the same thing for which he had prayed from each of the believers that have come into being since the beginning of the world or those who shall come till *Qiyamat*. And on the day of *Qiyamat* a believer shall be condemned to Hell and shall be forcibly taken towards Hell. Then the believing men and women will say: O our Lord, it is the same person who had prayed for us, so please accept our intercession for him. Allah Almighty will accept it and give him salvation.”

In the same book a narration is mentioned on the authority of Isa bin Mansoor that he said:

“I, Ibne Ya’fur and Abdullah bin Talha were present in the gathering of Abu Abdillah and His Eminence himself initiated the conversation saying: O Ibne Abi Ya’fur the Messenger of Allah (S) has said: There are six qualities such that if they are present in a person, he shall have the best position with Allah Almighty.

Ibne Abi Ya’fur asked: May I be sacrificed on you, what are those traits? The Imam said: A believer should like for his believer brother only that which he likes for the nearest of his kin and he should dislike for the believers the same which he dislikes for his closest relatives and he should express pure love.

Hearing this Ibne Abi Ya’fur began to weep and asked: How is that? He replied: If these three traits are present in you he shall reveal his secret and shall be pleased and shall be pleased with the happiness of one that is happy. And he shall be sorrowful with the grief of one who is sorrowful. If he does not have anything to make him happy with, he shall pray to God for him.

Then His Eminence said: These three traits are for you people and another three are for us. The first is that you must recognize our excellence, secondly you must follow our footsteps, thirdly you must await for our rule (kingdom) which shall be at the end of the world. The one in whom these three traits are present shall be proximate to the realm of the Almighty.

Those who belong to ranks lower than him shall obtain light from effulgence of those who are in the position of proximity with the Almighty. When those in the lower ranks see him they shall not like their present comfort and pleasure in comparison to those who are above them in ranks.

Ibne Abi Ya’fur asked: Why would it not be possible to see the group of people who are having divine proximity? Imam replied: They shall be covered with divine effulgence. Have you not heard that tradition

of the Messenger of Allah (S) that there is a creation of Almighty Allah to the right of the *Arsh* whose faces shall be whiter than snow and more brilliant than the sun. An inquirer will ask: Who are they? He will be told: Having regard for the majesty of Allah they used to have regard for each other.”

2. Amr Bil Ma'roof (Enjoining Good)

We shall discuss this under the topic of forbidding evil, *Insha Allah*.

3. Ijaabat (Fulfillment) of our prayers through the blessings of His Eminence

You must know that among all the great bounties of Allah Almighty upon us is that He has permitted us to call Him and pray to Him. And that we may express our needs to Him. And the Almighty Allah by His kindness and Mercy, fulfills our prayers. And since it is proved that all the divine bounties reach us through the *Barakat* of the existence of Imam az-Zaman (as) it is also very much clear that the fulfillment of prayers is among the best of bounties; rather it is the most important bounty. Since through this bounty we receive other bounties.

The importance of the rights of our Master, Imam az-Zaman upon us, become clear because the existence of His Eminence is the medium of the realization of this bounty and great bestowals from the Almighty Allah. It is incumbent on us to compensate this favor by praying or by other deeds.

Among the evidences that especially prove the fact that the existence of Imam (as) is the medium and cause of the prayers of the people is a traditional report that Saffar has quoted in his book, *Basairud Darajaat* through his chains of reporters from Imam Abu Ja'far Baqir (as) that he said:

The Messenger of Allah (S) said to Amirul Momineen (as): “Write down whatever I dictate.” Ali (as) asked, “O Allah’s Messenger, do you fear that I will forget?” He replied, “I don’t worry about your forgetfulness. I have prayed to Allah to protect you and not to forget you. But write it down for your partners.” Ali (as) asked: “Who are my partners?” He replied, “Imams from your progeny due to whom the Almighty Allah sends down rain on my Ummah, for the sake of whom He fulfills their prayers, and due to whom He removes calamities from them and due to whom mercy descends from the heavens. He is the first of them – indicating towards Imam Hasan – then he pointed towards Imam Husain (as) and said: The Imam’s shall be from your progeny.”

I say: This tradition, with attention to all its points clearly proves what we have stated.

4. Ihsaan (Favor) Upon Us

The favor of Imam az-Zaman (aj) upon us is having various aspects some of which we will mention in the following pages, if Allah wills...among them are the praying of His Eminence in our favor, the

repulsion of the evil of the enemies and removal of hardships...etc. The Almighty Allah says:

هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ

“Is the reward of goodness aught but goodness?” (Qur’an, Surah Rahman 55:60)

Certainly, favor, according to the dictates of reason, religious law and human nature is the stimulant for praying. Such that: “Do favor to the people and you will enslave their hearts. And it is often that favors enslave the people.”

5. Making Lawful The Rights That Have Come To Us From His Eminence

There is a lengthy tradition in *Kafi* narrated through Masma from Imam Sadiq (as) in which he is reported to have said:

“O Abu Yasar, indeed, the whole earth is for us and whatever that the Almighty Allah has brought out from it, is for us.” – Abu Yasar says that he asked His Eminence, “So, shall I bring all the property for you?” The Imam said, “O Abu Yasar, indeed we have made it lawful for you and made it permissible so keep your property with you. And whatever from the world is in the possession of our Shias, is lawful for them till the time our Qaim will arise and take the possession of its wealth from them and leave the earth in their possession. However whatever is in the possession of non-Shias, every benefit that accrues from it, is unlawful for them and when our Qaim arises, he will take away the earth from them and he shall expel them from it in a humiliating way.”¹

6. Seeking The Help Of His Eminence

Relevant discussion regarding the above shall come under the letters (ظ) z’ and (ك) Kaaf in the topic of the similarity of His Eminence with his great grandfather Abu Abdillah al-Husain (as) and the letter (ن) Noon, in the topic of the call of His Eminence, if Allah wills.

7. Helping The Oppressed Ones Of Us, Shias

In the Epistle that His Eminence has written to Shaykh Mufeed it is mentioned:

“We are not neglectful of your affairs and we do not forsake your remembrance, otherwise your enemies would have destroyed you.”²

We have now reached the point in our discussion where I would like to narrate to you a story that the great scholar, Mirza Husain Noori has mentioned in *Jannatul Maawa*, may Allah exalt his ranks and

increase his effulgence. The anecdotes mentioned in this book concern those who have had the honor of meeting His Eminence, the Hujjat or those who had the good fortune of witnessing his miracles. Mirza Husain Noori says:

Shaykh Ali Rashti was a great intellectual and honorable scholar, possessing all the goodly attributes and the best of excellences. He was a righteous scholar, a pious man and a deeply religious person. He was among the students of the true Sayyid, the great teacher, Hujjatul Islam Mirza Buzurg Shirazi. Since the people of the Fars province had continuously complained that they did not have any scholar or spiritual personality among them, Mirza Shirazi sent him towards them. He lived with them continuously with perfect honor till the time he passed away. I had remained in his company during journey as well as at home. I have seen very few people who could equal him in morals, manners and excellence of character.

He relates: "In one of the journeys I was returning to Najaf Ashraf from the *Ziarat* of His Eminence, Abi Abdullah (as) through the route of River Euphrates. I had boarded a small boat that ran between Kerbala and Tuwairij. At Tuwairij the route diverged to Hilla and Najaf. The passengers, all of whom were the people of Hilla were busy in games, joking and shameful behavior, except for one person who though he also belonged to their group but they occasionally ridiculed his religion and criticized him. I was very astonished at this till we reached a place where the water was too less and the boatman was compelled to make us disembark. As we walked along the banks, by chance I happened to be walking with the same person. I asked him why he remained aloof from his fellow travelers and what was the reason they criticized his religion.

He said that they were from Ahle Sunnat and relatives of his. "My father was also from them but my mother was from the people of faith (Shia). I was also initially in their faith, but through the favor of Hazrat Hujjat (aj) became a Shia."

I asked him the motive of converting to Shiaism and how that had occurred. He said:

"My name is Yaqut and my profession is selling oil besides the Hilla bridge. One year I went out of Hilla to purchase oil from the dwellers of the desert (Bedouins) in the surrounding areas. I traveled some distance and purchased the oil and on the return journey got the company of some people of Hilla. We halted at one place at night and I went to sleep. But when I awoke in the morning I saw that they had all gone away leaving me alone without any water or any other rations in a desert that was infested with wild animals.

The nearest habitation was at least a few *farsakhs* (one farsakh = 6.24 kms). I got up and began my lonely journey, but after sometime I lost the way and was completely confused. In addition to this, I was extremely thirsty and the fear of wild beasts overwhelmed me. I remained there and in that condition prayed to the caliphs and *Mashayakhs*, imploring them to help me and through their intercession begged Allah to save me. But there was no response. Then I remembered my mother saying that we have a

living Imam whose patronymic (*Kunniyat*) is Aba Salih who responds to the call of those who have lost their way and who helps those who help the oppressed and the weak. I made a vow to Allah that if he saved me I shall adopt the faith of my mother.

Then I called out to him and sought his refuge. I saw a man wearing a green turban like grass by the riverside, and he began to walk with me. He ordered me to adopt the religion of my mother and then he said the words (that the writer of the book forgot). And he said: Very soon you will reach a habitation where all the inhabitants are Shias. I said: My master, will you not come to that place with me?

He said: No, as a thousand people around the country are calling me for help, I want to go and help them. After that he disappeared from the view. After traveling for sometime I reached that village. Such was a distance to that place that my previous fellow travelers reached that station only the next day. I returned to Hilla from there and went to meet the chief jurisprudent, Sayyid Mahdi Qazwini (May Allah illuminate his resting place). I narrated my story to him, learnt the rules and regulations of religion from him and asked what I should do in order to see His Eminence again.

He said: Go for the *Ziarat* of Imam Husain (as) for forty Friday eves. I began to go for the *Ziarat* of the Chief of the martyrs every Friday eve. Once it so happened that only one Friday eve remained from forty. I set out from Hilla on Thursday for Kerbala, but when I reached the gates of the city I saw that the tyrannical officials were asking for the permit, and they were very strict about it. Neither did I have the permit nor the money to purchase it.

A few times I tried to smuggle myself by mingling in a group of people, but I did not succeed. At that time I saw His Eminence, the Master of the Affair (aj) that he entered wearing a dress of Iranian students and white turban on the head. Outside the city I sought his refuge and pleaded for his help. He came out and took me with himself into the city. But I did not see him again and remained regretful and sad at his separation.”³

8. Security Of The Roads And Cities By The Reappearance Of His Eminence

It is mentioned in *Bihar* quoting from *Irshad al-Qulub* of Dailami that Abu Abdillah Sadiq (as) is reported to have said:

“When the Qaim (aj) will reappear, he will rule with justice. And during his time tyranny and oppression will be destroyed and through His Eminence, security will be maintained at the roads and the earth will be full of his blessings.”⁴

In another tradition it has come from His Eminence regarding the reappearance of His Eminence, Qaim (aj) that he said:

“An old weak lady will travel (alone) from the east to the west but she will not face any problem.”

And in another report regarding the verse:

سِيرُوا فِيهَا لَيَالِيَ وَأَيَّامًا آمِنِينَ

“Travel through them nights and days, secure.” (Qur’an, Surah Saba 34: 18)

It is mentioned “...with the Qaim of us (Ahle Bayt).”

9. Enlivening The Religion Of God And Exalting The Word Of Allah

We read in *Dua Nudbah*:

“Where is the reviver of the teachings and proofs of religion and its people?”

In the *Hadith Qudsi* quoted in the previous section, it is mentioned:

“And I shall enforce My religion through him and I shall make all the programs successful.”

Also in the Tafseer of the Ayat:

لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ

“...that He may make it prevail over all the religions...” (Qur’an, Surah Fath 48:28)

It is mentioned that this shall be fulfilled after the reappearance of Hazrat Qaim (aj). And in *Bihar* in a lengthy tradition it is narrated from the Holy Prophet (S) that he said:

“The ninth of them is the Qaim of my family and the Mahdi of this nation. And in looks and speech most resembling me among all the people. Indeed, he shall reappear after a prolonged occultation and reveal the religion of God. And he shall get the support of Allah and His help, and he will be backed with divine angels. Then he would fill up the earth with equity and justice as it would have been fraught with injustice and tyranny.”⁵

Also in the same book of *Bihar* it has come in a detailed saying of His Eminence, Abu Ja’far Baqir (as) that he stated:

“After that he shall return to Kufa. At that time he will send three hundred of his companions to various areas of the world and he will pass his hand over their shoulders and chests. So they shall never have

any difficulty in deciding any matter. Then in every nook and corner of the world will be this testimonial statement: *There is no god except Allah. The One without partner and Muhammad is the Messenger of Allah (S).*⁶

There are many traditions regarding this but we have just provided a few examples.

10. Revenge Of His Eminence From The Enemies Of God

Among the titles of Imam az-Zaman (aj) is *Al-Muntaqim* (the Revenger).

In the book, *Ikmaluddin* there is a tradition of Imam Sadiq (as) and he has quoted his respected great grandfather, Amirul Momineen (as) to have said:

The Messenger of Allah (S) said: “When I was taken to the heavens during the ascension (*Me’raaj*) my Lord revealed to me: O Muhammad, I glanced at the earth and selected you from it, and made you the prophet and named you after My name as I am Mahmood and you are Muhammad. Again I glanced at the earth and chose Ali from it and made him your successor and caliph and the husband of your daughter. I named him also after My name. Thus I am the *Ali Aala* and he is Ali. And I created Fatima, Hasan and Husain from your *Noor* (light/effulgence). At that time I presented their *Wilayat* (Mastership) to the angels so that whoever may accept it, will gain proximity to My court. O Muhammad, if a servant of Mine worships so much that he becomes tired and his body becomes as brittle as musk but he is a denier in their *Wilayat*, and he comes to Me, I will not accommodate him in My Paradise and not shade him under My *Arsh*. O Muhammad, would you like to see them? I said: ‘Yes, my Lord!’

The Almighty Allah said: ‘Raise your head.’ So I raised my head and saw the lights of Ali, Fatima, Hasan, Husain, Ali bin al-Husain, Muhammad bin Ali, Ja’far bin Muhammad, Moosa bin Ja’far, Ali bin Moosa, Muhammad bin Ali, Ali bin Muhammad, Hasan bin Ali and Muhammad bin al-Hasan al-Qaim. And among them one shone like a brilliant star.

I asked: ‘O Lord, who is that?’ He replied, ‘They are the Imams, and he is the Qaim, who will make My lawful, lawful and My unlawful, unlawful. And through him I shall take revenge from My enemies. And he is the source of comfort for My friends. He is the one who will bestow your Shias and followers, respite from the infidels. And he will bring out Lat and Uzza fresh and burn them up. Indeed the trial and test of the people by him will be much more difficult than the mischief of the Calf and Samari.’”⁷

In the same way it is narrated in *Bihar* quoting from *Ilalush Sharai* through his own chain of reporters, from Abdur Rahim Qaisari from His Eminence, Abu Ja’far Imam Baqir (as) that he said:

“When the Qaim rises, Humaira will be brought to him (after being raised from the dead), so that he may punish her with lashes to avenge for Fatima, the daughter of Muhammad (S).” I asked why he would punish her with lashes?

He replied, “Due to the false allegation she made against Ibrahim’s mother.” I asked: How is it that the Almighty Allah postponed this matter of (punishment by lashing) till the time of Hazrat Qaim? He said: The Almighty Allah, blessed be He, sent Muhammad (S) as a mercy, but He has created Qaim (aj) for punishing and taking revenge.”[8](#)

In the same book of *Biharul Anwar* it is quoted from *Mazaar Kabeer* from the author’s own chain of reporters from His Eminence, Abu Abdillah (as) that he said:

“When our Qaim arises, he will take revenge for Allah, His Messenger and all of us, the family of the Prophet.”[9](#)

Again in the same book it is copied from the *Irshad al-Qulub* of Dailami that Imam Sadiq (as) said:

“He will cut off the hand of Bani Shaiba and hang it on the Kaaba and he will write on it: They are the thieves of the Kaaba.”[10](#)

And in *Ihtijaj* it is mentioned that the Holy Prophet (S) said in his sermon of Ghadeer as follows:

“Know that: The seal of the Imams from us will be Mahdi (may Allah bless him). Know that, he is the one who will be victorious over all religions, he is the one to take revenge from the tyrants, he is the victor and the destroyer of castles, he is the one who will exterminate all the tribes of the polytheists, he is the one that will avenge the blood of all the saints of truth, he is the one who will drink from the deep sea, he is the one who will designate everyone on the basis of merit and superiority he is the selected one and the chosen one of God, he is the inheritor and encompasser over all sciences, he is the one who will give news of the Lord, the Mighty and the Sublime, and the realities of the faith are for him.

He will inform, he is the one who will be the owner of guidance and prevention in theory and practice. The affairs of religion are delegated to him and left to his discretion, the prophets preceding him and the Imams prior to him have been given the glad tidings about him. He is the remaining proof and after him there is no Divine Proof. There is no truth except with him and there is no light except near him. None shall be victorious and helped over him. He is the *Wali* of God on the earth and the Divine ruler upon the creatures and the trustee of the Lord over the apparent and hidden.”

In another part of the same sermon it says:

“O people! The special effulgence of Allah, the Mighty and the Sublime, is present in my being. After that it shone in the being of Ali and after that in his progeny till Qaim-e-Mahdi who will take over the right of Almighty Allah and all the rights that are for us.”[11](#)

In *Tafseer Qummi* regarding the verse:

فَمَهْلِ الْكَافِرِينَ أَهْلُهُمْ رُؤِيدًا

“So grant the unbelievers a respite: let them alone for a while.” (Qur’an, Surah Tariq 86: 17)

It is mentioned that: It is regarding the time of the uprising of the Qaim. Thus he will take revenge for us from the tyrants and oppressors from Quraish and Bani Umayyah and all the other people.”[12](#)

11. Establishment And Application Of Divine Penalties

In a *Dua* related from Amari from His Eminence himself it is related as follows:

“And through him will be established the Divine penalties and religious laws that have been neglected.”

In the book, *Ikmaluddin* it is narrated from Imam Sadiq (as) under the explanation about the period of reappearance of His Eminence that he said:

“During that time the penalties promulgated by Divine Law shall be established.”

Another tradition on the same topic says:

“Indeed the establishment of one penalty from the divine penalties is purer than rain falling for forty days and nights.”[13](#)

As narrated from His Eminence, Abu Ja’far Baqir (as) and in the discussion ‘Enlivening of Earth’ (Revival of the earth through his blessings) we shall present matter appropriate to the topic, if Allah, the Almighty wills.

In *Bihar* it is narrated from Imam Sadiq (as) that he said:

“Two capital punishments are lawful in Islam. But so far no one has issued a verdict according to this rule. However when our Qaim reappears, he will establish the Divine Law and will not ask for evidence from anyone in these two matters. One is regarding the married adulterer and the Imam will order him to be stoned to death. Secondly he will order the beheading of the one who refuses to pay *Zakat*.”[14](#)

I say: The penalty for adultery (by married man or woman), subject to conditions mentioned in Islamic law, is stoning. This penalty is especially associated to the Imam of the time due to the factual knowledge of His Eminence. And unlike in the case of the tenure of other Imams no one would be able to escape punishment under doubt.

12. Distress And Helplessness Of His Eminence

It is mentioned in *Dua* Nudbah that:

“Where is that distressed one, that when he supplicates, his supplication is answered?”

In *Tafseer* of Ali bin Ibrahim Qummi regarding the holy verse:

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ

“Or, Who answers the distressed one when he calls upon Him and removes the evil, and He will make you successors in the earth.” (Qur’an, Surah Naml 27:62)

It is mentioned from Husain bin Ali bin Fuzzal from Salih bin Uqbah from Imam Sadiq (as) that he said:

“This verse is revealed for Qaim of the Progeny of Muhammad (as). He is that distressed one who whenever he performs two units of prayer at the place (of Ibrahim) and calls Allah and supplicates to Him, the Almighty Allah answers his supplication and appoints him the caliph on the earth.”¹⁵

1. Usool Kafi; Muhammad bin Yaqoob Kulaini; Vol. 1/407
2. Al-Ihtijaaj; Shaykh Tabarsi; Vol. 2/323
3. Jannatul Maawa; Muhaddith Noori; Pg. 292
4. Biharul Anwar; Allamah Muhammad Taqi Majlisi; Vol. 52/338
5. Biharul Anwar; Allamah Muhammad Taqi Majlisi; Vol. 52/379
6. Biharul Anwar; Allamah Muhammad Taqi Majlisi; Vol. 52/345
7. Kamaluddin; Shaykh Sadooq; Vol. 1/252
8. Biharul Anwar; Allamah Muhammad Taqi Majlisi; Vol. 52/314, Ilalush Sharai; Shaykh Sadooq; Vol. 2/267
9. Biharul Anwar; Allamah Muhammad Taqi Majlisi; Vol. 52/376
10. Biharul Anwar; Allamah Muhammad Taqi Majlisi; Vol. 52/338
11. Al-Ihtijaaj; Shaykh Tabarsi; Vol. 1/80
12. Tafseer al-Qummi, Pg. 721
13. Furu Kafi, Vol. 7/174
14. Biharul Anwar; Allamah Muhammad Taqi Majlisi; Vol. 52/325
15. Tafseer al-Qummi, Pg. 497

The Letter Ba (B)

Bakhshish (Generosity) Of His Eminence

In *Biharul Anwar* it is narrated from His Eminence, Abu Ja’far Baqir (as) regarding the qualities of Hazrat Qaim (aj) that:

“All wealth from the exterior and the interior of the earth shall be gathered for him and he will tell the people: Come here, it was because of this that you severed relations, shed unlawful blood and indulged in unlawful deeds. Then he will bestow to them in such a measure as none before him has ever done.”¹

Under the topic of the generosity of His Eminence we shall again mention some more traditions.

2. Establishing The Proof And Guidance

Among the blessings of the holy existence of His Eminence is the establishment of proof for them so that they may be guided aright and that their conditions may be reformed. In an epistle (*Tawqee*) quoted in *Ihtijaaj* it is mentioned:

“As for the future events refer to the narrators of our traditions, indeed they are my proof on you and I am the proof of Allah.”²

3. Tribulations Of His Eminence (Trials And Afflictions)

Shaykh Sadooq from his own chain of reporters from His Eminence the chief of those who prostrate, Ali bin al-Husain (as) has stated:

“Seven traits of the prophets are present in Hazrat Qaim...(till be said), ...as from Ayyub, success and prosperity after tribulation.”³

4. Blessings Of His Eminence

We said in Part Three that all the apparent and hidden bounties that reach the people during the time of His Eminence are due to his blessings, salutation and blessings of Allah be upon him. There are such a large number of traditions regarding this, that they exceed the level of *Tawatur* (narrated widely). From the same aspect is the Epistle (*Tawqee*) related in the book of *Ihtijaaj* which says:

“As for receiving benefits from me during the occultation, it is like receiving benefit from the Sun which is hidden behind the cloud (and thus cannot be seen).”⁴

¹. Biharul Anwar; Vol. 52/351

². Al-Ihtijaaj; Vol. 2/283

³. Kamaluddin; Vol. 1/332

⁴. Al-Ihtijaaj; Pg. 284

The Letter Ta (T)

1. Uniting People

It is not a simple matter to unite and bring together the hearts (of different people). Most of the people have one of the two conditions, either they do not discern what is really good for them, therefore they resort to what is harmful for them. Or that they adopt what is really good for them but for the sake of

worldly benefits they are satisfied with it. The only one who has reconciled both these conditions is the purified being of the Imam of the Age (aj). Therefore we read in *Dua Nudbah*:

“Where is the one who amidst disunity brings together reconciliation and agreement?”

In a supplication of Amirul Momineen Ali (as) it is mentioned regarding His Eminence:

“The disunity of the Ummah will be transformed into unity by him.”

A tradition states:

“Through him will be united the disunited and scattered hearts (of people) into an integrated entity.”

In *Kafi* it is narrated from Imam Sadiq (as) that he said:

“Through the medium of His Eminence, the Almighty Allah will unite the hearts (of people) that are divided and scattered.”^{[1](#)}

In *Biharul Anwar* there is a tradition from Amirul Momineen Ali (as) that he said:

“I asked, “O, Messenger of Allah (S), 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.”^{[2](#)}

The above tradition has been narrated through Ahle Sunnat channels and by the grace of Allah we believe in its authenticity.

2. The Mercy And Favors Of His Eminence With Regard To Us

Testifying to the graces and favors of His Eminence with regard to us is the epistle (*Tawqee*) quoted in *Ihtijaaj*:

“It has come to our notice that a group among you is in doubt regarding the religion and their minds are in doubt and confusion regarding the master of your affair. This has caused us sadness.

Indeed, for your own sake and not for us, and the cause of our distress is from your side not ours.

Because the Almighty Allah is with us, so we are not in need of anyone else. And the truth is with us, therefore if for any reason one deserts us, he does not leave us in loneliness. We are the creations of our God and the creatures are made by us.”^{[3](#)}

Another tradition quoted in *Basairud Darajaat* also emphasizes this point. It is narrated through his own chain of narrators from Zaid Shahhani that:

I went to His Eminence, Abu Abdillah Imam Sadiq (as) who said to me: “O Zaid, renew your worship and ask for forgiveness.” I asked, “May I be sacrificed on you, are you informing me about my death?” He replied: “O Zaid, Whatever information we have about you is good and you are from our Shias.” He said: I asked, “What does it imply for me?” He replied, “You are from our Shias and the *Siraat, Mizan* and accounting of our Shias is upon us and indeed we are more kind you than you yourselves are.”⁴

3. Bearing Pain At Our Hands

In a *Tawqee* of His Eminence it is mentioned:

“The ignorant and foolish of the Shias, and those for whom their religion is like the wing of a mosquito, they have caused pain to me.”⁵

4. Abandoning His Own Right For Us

His Eminence, Qaim (aj) has given up his right in the world and the hereafter for our benefit and he will do so in the future also. As for the world we have previously brought evidence for this matter that whatever we possess from the property of Imam (as) it has been made lawful for us by him. And as for the hereafter it is narrated in the third volume of *Biharul Anwar* from Imam Sadiq (as) that he said:

“When the Day of Judgment arrives, the Almighty Allah will entrust the accounting of our Shias to us. Then as for their sins between them and Allah, Muhammad (S) will invoke the Divine court for their forgiveness and as for that which had been between them and other people He would compensate them from the oppressions suffered by Muhammad (S). And as for that which is between the Shias and us, we shall forgive them about it so that they may enter Paradise, without giving any account.”⁶

I say: some traditions on this subject are also recorded in *Tafseer Burhan* especially under the exegesis of the verse:

ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ

“Then surely upon Us is the taking of their account.” (Qur’an, Surah Ghashiya 88:26)

5. Attending The Funeral Of Our Dead

Testifying to this matter is a tradition recorded in *Biharul Anwar* quoting the *Manaqib* of Ibne Shahr Aashob that:

The Shias of Nishapur [during the Imamate of His Eminence, Moosa bin Ja’far (as)] gathered and selected a man named Muhammad bin Ali Nishapuri so that he may go to Medina to take presents,

religious taxes and gifts to their Imam. They gave 30000 Dinars and 50000 Dirhams in cash and 12000 garments to Muhammad bin Ali.

During this a believing lady, named Shatita brought an original dirham and a piece of woolen cloth she had knitted by hand which cost 4 dirhams and gave these things saying: The Almighty Allah is not ashamed of the truth (that is even if the share of the Imam is less, it must be conveyed to him).

At that moment that gathering brought a sheaf of paper containing 70 pages and a question was written on each sheet and the rest of it left blank so that the reply may be written below it. Both the pages were placed face to face and tied at three places with a string and a seal was put at the knots. They said: Take the folder and give it to the Imam in the evening and collect it from him the next morning.

Then break the seals and see if the questions mentioned therein are replied or not. If the replies have been included without breaking the seals he is that same Imam and eligible for these monies. If not, bring us back the cash and goods. Muhammad bin Ali reached the holy city of Medina and first happened to go to Abdullah Aftah and tested him and found that he did not have the capability for the position of Imamate. He came out of his house uttering: "O Lord, guide me to the right path."

He was standing in that confused state when a child came and said: Come to the one you are looking for. And he took him to the house of His Eminence, Moosa bin Ja'far (as). His Eminence glanced at him and said: O Abu Ja'far, why did you lose hope and why did you wander like Jews and Christians in bewilderment? Did not Abu Hamza at the masjid of my great grandfather guide you to me, the Divine Proof and His *Wali*? I gave the replies to the questions in the file yesterday.

Bring it to me and also get me the dirham of Shatita that is in the purse. And the weight of her dirham would be one dirham and four *Daniq*. Bring it to me. There will be 400 dirhams in that purse that is from Aan-e-Waazoori and the piece of her cloth is tied together with the garments of two Balkhi brothers. He (the narrator) says: The words spoken by His Eminence left me astounded. I went out and brought back whatever he had commanded and presented it to him respectfully. He picked up the dirham and cloth piece of Shatita and addressed me:

"And Allah does not forbear from the truth."

O Abu Ja'far convey my *Salaam* to Shatita and give this purse to her. That purse contained 40 dirhams. Then he said: "I am also gifting her a piece of my burial shroud. The cotton of this shroud is from our village Saida in the area of Fatima (as) and my sister, Halima, the daughter of His Eminence, Abu Abdillah Ja'far bin Muhammad Sadiq (as) has spun it.

Tell Shatitan that after receiving from Abu Ja'far the money and the piece of shroud she will not remain alive for more than nineteen days. "So spend 16 dirhams on yourself and keep 24 dirhams for your funeral expenses and *Sadaqah*. And I shall recite the funeral prayer on your bier." O Abu Ja'far, when you see me (at that time) keep this matter secret as it is better for the safety of your life. Then he said:

Take these things back to their owners and break the seal on the file and see if the replies were given before you brought the sheaf?"

He says: "I looked at the seals and saw that they were intact. I broke one of the seals from the middle and saw the writing of the Aalim (as) and noted what he had said regarding a man who said that he had made a vow to Almighty Allah that he will free each slave who is in his charge since old, and he has many slaves; does he have to free all of them? The reply in his blessed handwriting was as follows: He must free every slave who has been under his authority for at least six months. The following verse proves the correctness of this matter:

وَالْقَمَرَ قَدَرْنَا مِنْ أَنْزَلِ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ

"And (as for) the moon, We have ordained for it stages till it becomes again as an old dry palm branch." (Qur'an, Surah Yasin 36:39)

And the new is one who has not been with him for more than six months."

I removed the second seal and saw the following writing: What does the Imam say about one who said: I will give a huge amount in *Sadaqah*. How much *Sadaqah* does he have to pay? The reply to this in the Imam's writing was: One who has made such a vow, if he is having sheep, he must give eighty four sheep in *Sadaqah* and if he has camels he must give eighty four camels and if he has money he must give eighty four dirhams. The evidence of this is the following verse:

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ

"Certainly Allah helped you in many battlefields." (Qur'an, Surah Taubah 9:25)

Since the number of battles fought till the time of the revelation of this verse were 84. Then I broke the third seal and read the question and reply: The Imam (as) had answered the query about the penalty for a person who digs up a grave, beheads the corpse and steals the shroud cloth. The reply in the handwriting of His Eminence was as follows: The hands of the thief shall be cut off due to the theft he had committed. And he must be fined 100 dinars for beheading the corpse because we consider a corpse equal to the fetus that has not yet received the soul and the *Diyah* of '*Nutfa*' is 20 dinars...till the end of the verdict.

When Abu Ja'far Muhammad bin Ali Nishapuri returned to Khorasan he saw that those, whose monies His Eminence had rejected, had started following the Fathiya religion. However, Shatita still followed the true faith. He conveyed the *Salaam* of His Eminence, Kazim (as) to her and gave her the purse and piece of shroud cloth.

Then as the Imam had forecasted she remained alive for 19 days and when she passed away, Imam (as) arrived on a camel. At the conclusion of the rituals he mounted his camel and headed towards the desert saying: “Relate the matter to your companions and convey my salaams to them. And tell them that I and the Imams like me inevitably come to attend their funerals wherever they may go in the earth. So (always) keep the fear of Allah (piety) in yourselves.”⁷

6. Rebuilding The Foundations Of Islam After Its Ruin And Destruction

In a *Dua* narrated from Amari (r.a.) His Eminence says:

“O Lord! Through him renew whatever has been obliterated from Your religion.”

In another *Dua* that is narrated from His Eminence, Abul Hasan ar-Reza (as) it is said:

“Through him renovate whatever that has been ruined from the fort of Your religion and the rules of religion that have been changed and distorted. And make a foundation anew till the religious law is renewed at his hands and a new beginning and freshness is restored to the people.”⁸

And in *Biharul Anwar* it is quoted from *Irshad al-Qulub* of Dailami from Abu Abdillah Sadiq (as) that he said:

“When the Qaim arises, he will call the people towards Islam again and he will guide them by the commands that have become extinct and the majority of the people have abandoned them and become deviated. Due to this aspect, His Eminence is named as *Mahdi* as he will guide by the rules that they have been abandoned. And he is named *Qaim* because he will arise with the truth.”⁹

In the book, *Ghaibat Nomani* it is narrated from His Eminence, Abu Ja’far Imam Baqir (as) that he said:

“His Eminence, Qaim (aj) will arise with a new code of religion, a new book and fresh verdicts that shall be severe upon the Arabs.”¹⁰

And in reply to a query regarding the method and style of His Eminence, Mahdi (aj), His Eminence, Abu Abdillah Imam Sadiq (as) said:

“His Eminence, Qaim will complete the same program that the Holy Prophet (S) had adopted. He will destroy the previous foundations just as the Holy Messenger (S) destroyed the system of *Jahiliya* (age of ignorance) and began Islam anew.”¹¹

In another report similar to this narrated from His Eminence, Abu Ja’far Baqir (as) it has come and from the same Hazrat [Imam Baqir (as)] that he said:

“Indeed when our Qaim arises, he will call the people to a new religious concept just as the Holy Prophet

(S) had done and initiated Islam in a strange way. And it will return in a strange way just as it had begun. Blessed are the strangers.”[12](#)

It is related from His Eminence, Abu Abdillah Sadiq (as) that he said:

“Islam began in a queer way and again just like that it will return to its original condition, thus blessed be the strange ones.” Abu Baseer asked, “Please explain this to me, that will the Almighty Allah reform your condition?” The Imam replied, “The caller from us will call anew, just as the Messenger of Allah (S) had begun his call.”[13](#)

The same Holy Imam (as) is reported to have said:

“As if I can see Qaim (aj) upon the pulpit wearing his cloak. He takes out from his cloak a sealed proclamation. Then he breaks the seal and reads out the proclamation. The people become horrified and scatter away from him like goats and sheep and except for his close confidants none remains with him. Then he says something, hearing which those who had run away from him are compelled to return. And I know what he would say.”[14](#)

7. Completion Of The Matter By His Eminence

In *Tawheed* of Shaykh Sadooq through his own chain of narrators it is related from His Eminence, Reza (as) under the exegesis of alphabets that he said:

“And ‘Ta’: Completion (Tamam) of the matter by the Qaim of the Progeny of Muhammad.”[15](#)

8. Qur’anic Teachings Collected By Amirul Momineen (as)

In *Biharul Anwar* it is quoted from Nomani from Amirul Momineen Ali (as) that he said:

“As if I can see our Shias in the Kufa Masjid, in tents pitched over there, teaching the people Qur’an in the same sequence as it was revealed.”[16](#)

It is also related from His Eminence that he said:

“As if I can see non-Arabs in their tents in the Kufa Masjid teaching people the Qur’an in the same sequence as it was revealed.”

Asbagh bin Nubatah says: I asked: Was it not revealed like this?

The Imam replied, “No, names and father’s names of seventy people are erased from the Qur’an. And they left the name of Abu Lahab only that it may be a rebuke to the Messenger of Allah (S) since he was the Prophet’s uncle.”[17](#)

And it is narrated from His Eminence, Abi Abdullah Sadiq (as) that he said:

“As if I can see the Shias holding the *Mathani* (Qur’an) and teaching the people.”¹⁸

Irshad al-Qulub of Dailami says that His Eminence, Abu Ja’far Baqir (as) is reported to have stated:

“When our Qaim rises up, tents will be pitched for those who would like to learn the Qur’an just as it had been revealed by Allah, the Mighty, the Sublime. Thus the most difficult matter will be for those who have learnt it by heart. Because this compilation is different.”

In *Kafi* it is reported from Salim bin Abi Salma that he said:

“I heard a man read out a portion of Qur’an to His Eminence, Abi Abdullah Sadiq (as) in way that was absolutely different from the manner it is recited. So His Eminence, Abu Abdullah (as) told him not to recite it like that. He urged him to read it in the usual way that people generally read till the reappearance of the Qaim (aj).

Thus when His Eminence, Qaim reappears he will recite the Book of Allah according to its rules and he will bring out a copy of Qur’an inscribed by Ali (as). Then he said: “When Ali (as) completed writing it and became free after its compilation he took it out to the people saying: “This is the Book of Allah, the Mighty and Sublime as Allah revealed it upon His Eminence, Muhammad. Indeed, I have compiled it from two tablets.” The people said: “We have a compiled copy with us and we do not need this (your) copy.” He said: “By Allah, after this day, you will not see it ever. It was only incumbent on me to inform you after I have compiled it, so that you may read it.”¹⁹

It is mentioned in *Ihtijaj* that:

“When the Messenger of Allah (S) passed away, Ali (as) collected the Qur’an and took it to the *Muhajireen* and *Ansar* (Emigrants and Helpers), because the Holy Prophet (S) had willed him about it: Thus when Abu Bakr opened it; on the first page he had opened, the disgrace of the community was obvious. Umar was shocked and he said: ‘O Ali, take it back as we have no need of it.’ So His Eminence, Ali (as) took it and went away.

Then they summoned Zaid bin Thabit who was a *Qari* (reciter) of Qur’an and Umar said to him: ‘Ali brought the Qur’an he has written but it contained disgrace of the Muhajireen and Ansar. In our opinion we should compile the Qur’an omitting the criticism of the Muhajireen and Ansar.’ Zaid agreed to it but said: ‘If I were to compile the Qur’an as per your directions and later on Ali publicizes his version, would your labors not be wasted?’

Umar said: ‘There is no other option except to kill him and rid ourselves.’ So they hatched a plot to kill His Eminence at the hands of Khalid bin Walid but the plot failed. And when Umar became the caliph, he ordered Ali (as) to bring his Qur’an so that they may alter it between them. He told His Eminence: ‘O Abal Hasan! The Qur’an that you brought to Abu Bakr was very good. Now bring it again to us so that we may have a consensus upon it.’

Ali (as) said: ‘Alas, that is not possible! At that time I had brought it to you to exhaust the argument on you. So that on the Day of Judgment you cannot complain that you were ignorant of it. And you cannot blame me for not showing it to you. Indeed, the Qur’an that is with me cannot reach the possession of anyone except the pure ones and the successors from my descendants.’

Umar said: ‘Is there a fixed time of the publication of this Qur’an?’ Imam replied, ‘Rather it is at the time of the reappearance of the Qaim from our Progeny. He will bring it out. And he will make the people follow it, thus he will apply Sunnah on it.’”[20](#)

I say: It is possible that the secret of naming His Eminence, Qaim (aj) as *Qur’an-e-Azeem* (The Great Qur’an) is the same that he will command by the Qur’an and urge people to read it and act according to it, and that he is the expression of the Qur’an and the one who will make it popular. In *Tafseer al-Burhan* it is narrated from Hissan Amiri that he said:

I asked His Eminence, Abu Ja’far Baqir (as) regarding the verse:

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ

“And certainly We have given you seven of the oft-repeated (verses) and the grand Qur’an.”
(*Qur’an, Surah Hijr 15:87*)

He replied: It was not revealed like this. It is as follows:

And certainly We have given you the seven oft-repeated (verses) and the grand Qur’an.”[21](#)

We are those and the *Qur’an-e-Azeem* is the son of the son.”

It is related by Qasim bin Al-Urwah that His Eminence said regarding the verse:

And certainly We have given you seven from the oft-repeated (verses) and the grand Qur’an.

That is: “Seven Imams and Qaim (aj).”[22](#)

I say: Perhaps the meaning of seven Imams is according to their seven names and the tradition of Fatima (as) is also to be kept in mind and the *Qur’an-e-Azeem* is the son of son who would be His Eminence, Qaim (aj). Because it is related in *Biharul Anwar* that Ali (as) said:

“There are two names for him; one of it is secret and the other publicized. The name that shall remain confidential is Ahmad and the name that shall be publicized is Muhammad.”[23](#)

Supporting this matter is a tradition that the writer of *Biharul Anwar* has quoted from Yunus bin Abdur Rahman on the authority of someone who had heard him narrate:

I asked His Eminence, Abu Abdillah Sadiq (as) regarding the verse:

“And certainly We have given you seven of the oft-repeated (verses) and the grand Qur’an.”

He replied: “The apparent allusion is the Surah Hamd and the hidden denotes the son of son and the seventh of them is Qaim (aj).”[24](#)

On the basis of this – the second possibility – the turning of “Qur’an-e-Azeem” upon “Saba is from the aspect that it be especially remembered by His Eminence, Qaim (aj), due to an important matter that is remembered from that honored personality. And for the meaning of ‘Mathani’ it is possible that it may be denoting all the verses of the Qur’an. This possibility is further supported by the following verse:

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَانِي

“Allah has revealed the best announcement, a book conformable in its various parts...” (Qur’an, Surah Zumar 39:23)

Also the first possibility that he said:

“As-Sab-a’l Mathaani.”

In a tradition of Imam Sadiq (as) that previously we narrated from *Ghaibat Nomani* in which he said:

“As if I can see the Shias of Ali holding in their hands the ‘Mathaani’...”

It supports this meaning and the interpretation from Qur’an to *Mathani* is due to the repetition of its revelation that once it was revealed as a whole on the Shab-e-Qadr on the Baitul Ma’moor and after that from there it was revealed on the Holy Prophet (S) gradually in stages in a period of twenty-three years.[25](#)

Perhaps with this view it would specifically denote Suratul Fatihatul Kitab (Hamd) – as narrated from Amirul Momineen (as) – and the interpretation of that as Mathaani is due to its repetition in every prayer compulsorily or due to the repetition of its revelation. And that they have compared Imam az-Zaman (aj) to ‘Mathaani’ or due to the fact that they, in relation to the Prophet are sons of sons in the second degree of sonship due to his relationship with the Prophet according to the human world and the aspect of creation of human beings.

And that Her Eminence, Fatima (as) is in the first category or from the aspect of the fact that they are of second category with respect to the Qur’an. Just as the *Hadith Thaqlayn* proves this meaning.

This *hadith* is *Mutawatir* through the Shia and Sunni sources. However from the Sunni sources it is narrated from Abu Saeed Khudri that he said: The Messenger of Allah (S) said:

“O people, I leave behind among you two weighty things, one of them is greater than the other. The Book of Allah, the Mighty and the Sublime; and it is the rope stretched from the heavens to the earth and my progeny, my family and these two will not separate from each other till they return to me at the side of the Hauz (Pool of Kauthar).”[26](#)

The third possibility is that since with relation to the Holy Prophet (S) in the rank they are after him, the word ‘Mathaani’ denotes them. From the aspects of divine sciences and intellectual levels they are of the second rank as the Messenger of Allah (S) has said:

“I am the city of knowledge and Ali is its gateway.”[27](#)

Amirul Momineen Ali (as) has also said: “The Messenger of Allah (S) opened a thousand doors of knowledge to me and each door opened a thousand doors.”[28](#)

These are the matters that came in my view in solving the doubts and in researching this topic and the Almighty Allah is cognizant of the real facts. Though there are some other aspects also that are remote possibilities and have not been discussed here as it would unnecessarily prolong the discussion. Those who wish to study in more detail may refer to *Miraatul Anwaar wa Mishkaatul Asraar* of Shaykh Abul Hasan Shareef.

[1.](#) Al Kafi, Vol. 1, Pg. 334

[2.](#) Biharul Anwar; Vol. 51/84

[3.](#) Al-Ihtijaaj; Vol. 2, Pg. 278

[4.](#) Basairud Darajaat, Pg. 256

[5.](#) Al-Ihtijaaj; Vol. 2, Pg. 289

[6.](#) Biharul Anwar; Vol. 7/274

[7.](#) Biharul Anwar; Vol. 47/73

[8.](#) Jamaal al-Usboo, Pg. 509

[9.](#) Biharul Anwar; Vol. 51/30

[10.](#) Ghaibat Nomani, Pg. 122

[11.](#) Ghaibat Nomani, Pg. 121

[12.](#) Ghaibat Nomani, Pg. 173

[13.](#) Ghaibat Nomani, Pg. 173

[14.](#) Biharul Anwar; Vol. 52, Pg. 352

[15.](#) At-Tawheed, 233

[16.](#) Muhammad bin Ja’far Nomani, as mentioned in Amalul Aamil is a senior Shaykh and great narrator of traditions. He moved to Baghdad and from there to Syria where he passed away. As mentioned by Allamah Hilli and Najjashi in his biography. After the above statement Najjashi says: He was a student of Kulaini and among his writings are: Tafseer of Qur’an, a part of which I have seen, Book of Ghaibah, which also I have seen that it is a very fine and comprehensive piece of work.

[17.](#) Ghaibat Nomani, Pg. 125

[18.](#) Ghaibat Nomani, Chapter on the condition of the Shias during the time of His Eminence

[19.](#) Kafi, Vol. 2, Pg. 633

[20.](#) Al-Ihtijaaj; Vol. 1 Pg. 225

[21.](#) Tafseer Al-Burhan; Vol. 2/354

[22.](#) Al-Burhan, Vol. 2, Pg. 354

[23.](#) Biharul Anwar; Vol. 51, Pg. 35

[24.](#) Al-Burhan, Vol. 1, Pg. 354

[25.](#) Thus it is narrated in Kafi from his chains of reporters that His Eminence Abi Abdullah as-Sadiq (as) and Tabarsi has said in Majma al-Bayan: It is named Mathani because many of its stories, reports, laws and teachings are repeated and narrated in different ways and also because its recitation is repeated and it is not tiring. (The Author)

[26.](#) The great Sayyid Hashim al-Bahrani in Ghayat al-Maraam Pg. 223, has quoted from Amirul Momineen Ali (as) when he was asked regarding the above tradition that who constitute the Itrah, he said: I, Hasan, Husain and nine Imams from progeny of Husain (as) the ninth of whom is Mahdi, the Qaim...(Author).

[27.](#) Ibid, Pg. 524

[28.](#) Ibid, Pg. 517

The Letter Tha (Th)

1. Thawaab (Reward) Of Good Deeds And Their Acceptance Is Subject To The Wilayat Of His Eminence

In the Part One of the book have already proved this matter and in the Part Eight again we shall discuss further points to prove this assertion.

In *Ikmaluddin* it is narrated from His Eminence, Sadiq (as) that he said:

“One who agrees (believes) in the Imamate of the Imams from my forefathers and descendants but denies Mahdi from my descendants is like one who accepts the prophethood of all the prophets but denies the prophethood of His Eminence, Muhammad (S).”

Abdullah bin Abi Ya'fur says:

I asked: “Who is the Mahdi from your descendants?” He replied: “The fifth descendant of the seventh Imam, whose person will remain hidden from your view and uttering his name is unlawful for you.”¹

There are a large number of traditions on this topic, some of which we shall narrate in the eighth part, if Allah, the Almighty wills.

2. Revenger Of The Blood Of Husain (as) And The Martyrs Of Kerbala

It is mentioned in *Majmaul Bahrayn* that:

“Revenger is one who under no circumstance rests till he does not avenge the blood shed from his side.”

We read in *Ziarat Aashura*:

“I beg Allah, Who honored you above others, to be generous towards me on account of you, and give me the opportunity to be with the victorious Imam, the descendant of Muhammad (S) at the time of the final and decisive war to take revenge for you.”

In *Bihar* quoting from *Ghaibat Nomani* from Abu Ja'far Baqir (as) under the description of the qualities of Imam Qaim (aj) he said:

“His mission is nothing but the complete extermination (of those who will oppose him). He will not leave anyone (from the enemies of truth).”²

Ayyashi has mentioned in the exegesis of the verse:

وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيَّهِ سُلْطَانًا فَلَا يَسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا

“And whoever is slain unjustly, We have indeed given to his heir authority, so let him not exceed the just limits in slaying; surely he is aided.” (Qur'an, Surah Isra 17:33)

The report of Salaam bin al-Mustanir from His Eminence, Baqir (as) that he said:

“It was Husain bin Ali (as) that was martyred unjustly and we are his successors. When the Qaim from us rises he will set out to revenge the blood of Husain (as). Then he will unleash such killings that it will be alleged that he is doing *Israaf* (excess) in killing.”³

His Eminence also said:

“The one killed is Husain (as) and his *Wali* is Qaim (aj). And the *Israaf* in that killing is: He would kill other than his killer. (that is Mansoor) because he will not leave the world till by the medium of a man from the progeny of the Messenger of Allah (S) he gets help and victory such that he would fill the earth with justice and equity just as it would have been fraught with injustice and oppression.”

In another traditional report in *Kafi* from His Eminence, Abu Abdillah Sadiq (as) with reference to the same verse it is mentioned:

“It was revealed about Husain (as). If people are killed due to him it is not *Israaf* (excess).”⁴

In the book *Ilalush Sharai* it is narrated from His Eminence, Baqir (as) that he said:

“When my grandfather, Husain (as) was martyred, the angels raised up their lamentations of protest in the court of Allah, the Mighty and the Sublime, and they said: “O God, owner of discretion! Will you ignore the one who has killed Your chosen one, son of Your chosen one and the best of creations?”

The Almighty Allah revealed to them: “O My angels, rest assured. By My Mighty and Glory, I will indeed

take revenge from them – even if it be after sometime.” After that Allah, the Mighty and Sublime, removed the veil from the faces of the Imams from the progeny of Husain (as). The angels became glad and noticed that one of them was standing up in prayers. Allah said: “I will take revenge from them from this Qaim (the standing one).”⁵

In *Kafi* it is narrated from His Eminence, Abi Abdullah Sadiq (as) that he said:

“When Husain (as) was martyred, the heavens and the earth and all that is in it lamented and said: “Lord, permit us to destroy all the creatures and to renew the earth again as they have considered Your sanctity lawful (to defile) and have slain

Your chosen one.” So the Almighty Allah revealed to them, “O angels, O My heavens and O My earth! Rest assured!” Then He removed a curtain behind which were visible, Muhammad and the twelve successors. He held the hand of the Qaim from among them and said: O My angels and O My heavens and O My earth, I will help them. He repeated it thrice.”⁶

In *Ghayat al-Maraam* the great traditionist, Sayyid Hashim Bahrani has quoted a tradition from the Ahle Sunnat channels in the narration of *Me'raaj*(ascension) as follows:

“The Almighty Allah said: O Muhammad! would you like to see them? I said: Yes! The Lord said: Turn towards the right of the *Arsh*. When I turned in that direction, I immediately saw Ali, Fatima, Hasan, Husain, Ali bin al-Husain, Muhammad bin Ali, Ja'far bin Muhammad, Moosa bin Ja'far, Ali bin Moosa, Muhammad bin Ali, Ali bin Muhammad, Hasan bin Ali and Mahdi (aj) surrounded by effulgence, reciting the prayers in standing position. And he, that is Mahdi (aj) was among them like a brilliant star. The Almighty Allah said: These are the Divine Proofs and he is the revenger of your progeny. By My honor, he is the necessary proof for My friends and the revenger from My enemies.”⁷

In *Biharul Anwar* the qualities of His Eminence, Qaim (aj) are described by His Eminence, Abu Abdillah Sadiq (as) in the following tradition:

“There will be some men whose hearts will be as strong as iron and who will not have an iota of doubt and regarding their faith in Allah they shall be as solid as rocks. They shall be so valiant that if they were to attack mountains, they could move them from their place. And to whichever area they turn they shall destroy it and for seeking blessings and to create courage in the hearts they will keep kissing the saddle of Imam Qaim (aj). They shall be right upto the expectations of the Imam.

They shall be men that do not sleep at night. They shall be busy all night in prayers. The sound of them reciting the Qur'an will seem like humming of the bees. They shall spend the night standing and in the morning mount their horses. In the night they will be like monks and ascetics and in the day they shall be like ferocious lions.

They shall be more obedient to their Imam than a slave girl is to her master. Their heart (from the aspect

of faith) will be like lanterns in which the flame is lighted. They shall be fearful of Allah. They shall invite towards martyrdom. They shall be eager to be killed in the way of God. Their slogan shall be: *Yaa Tharatal Husain!* That is: “Revenge of the blood of Husain!” When they march, their awe shall precede them for a distance of one months travel (far away). It is through them that Allah will help the true Imam.”⁸

It is narrated from His Eminence that he said:

“When the Qaim (aj) rises up, he will slay the grandsons (descendants) of the killers of Husain (as).”⁹

A tradition of His Eminence, Reza (as) has explained the logic behind this and it says that they would be killed due to their satisfaction at the deeds of their ancestors and because they used to boast and feel proud of it. And it is well-known that one who is satisfied at something, it is just as if he has committed it.

In the book, *Al Muhajja Feema Nazala Lil Qaaimil Hujjah* it is mentioned that Imam Sadiq (as) said regarding the verse:

وَمَنْ قُتِلَ مَظْلُومًا

“And one who is killed unjustly... (Qur’an, Surah Isra 17:33)

This verse is revealed about Husain (as). If his *Wali* (successor) kills the people of the earth it will not be *Israaf* (extravagance). And his *Wali* is Qaim (aj).”¹⁰

- ^{1.} Kamaluddin; Vol. 1, Pg. 338
- ^{2.} Biharul Anwar; Vol. 52, Pg. 231
- ^{3.} Tafseer al-Ayyashi, Vol. 2, Pg. 290
- ^{4.} Rauda Kafi; Vol. 8, 255
- ^{5.} Ilalush Sharai; Shaykh Sadooq; Pg. 160
- ^{6.} Kafi, Vol. 1, Pg. 534br
- ^{7.} Ghayat al-Maraam Pg. 194
- ^{8.} Biharul Anwar; Vol. 52, Pg. 308
- ^{9.} Biharul Anwar; Vol. 52, Pg. 313
- ^{10.} Al-Muhajja, Pg. 740

The Letter Jeem (J)