

HISTORY

YEAR 12

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Abbreviations: -

azwj: - Az Za Wa Jalla

saww: - Sal lal la ho Allay hay Wa Aal lay he Wasallam

asws: - Allay hay Salawat Wass Salam

as: - Allahey Salam

Our 9th Imam Mohammed^{asws} Ibn Ali^{asws}:

Kuniya: Abu Jafar^{asws} the 2nd

'Abu Ja'far^{asws}, Mohammed^{asws} Ibn Ali^{asws}'s Nazool took place on Friday the 10th of Rajab in the year 195 and he^{asws} was martyred in 220 on the 30th of Zeeqad at the age of 25 years, two months and eighteen days. The 9th Imam^{asws} was buried in Baghdad in the graveyard of Quraysh, near the grave of his^{asws} grandfather^{asws}, Musa^{asws} Ibn Ja'far^{asws}.

The 9th Imam and a Prisoner:

The narrator of the Hadith says:

'Mohammed, who belonged to Zaydi sect, said this to me: 'I was in the army camp and I was told that a prisoner was brought from the area of Al-Sham (Syria) tied up.'

'Ali ibn Khalid (the narrator) has said: I went through the guards until I reached him. I found him to be a man of understanding. I asked him, 'O you, what is your story and your case?' He said, 'I am a man from Al-Sham. I was praying to Allah^{azwj} at a place in al-Sham called the 'Ras-al-Hussain^{asws}'¹. During my prayer a man came to me and said, 'Come with me.' I went with him and I found myself in the Masjid of al-Kufa, He asked me, 'Do you recognize this Masjid?' I replied, 'Yes, I recognize it.' He (the prisoner) said, 'He prayed and I prayed with him. Then I found us in the Masjid of the Rasool Allah^{saww} in Madina. He offered greetings of peace to the Rasool Allah^{saww} and I did the same. He prayed and I prayed with him. He offered the special prayer for the Rasool Allah^{saww}. I was with him and we found ourselves in Makkah. I continued to find myself with him until we finished all the acts to be performed there. Then I found myself with him at the place in which I was praying to Allah in al-Sham, The man left for his own destination.

The next year I was with him again and we did as in the year before. When we finished all of the activities of prayers and he returned me to my place of prayer in Al-Sham and he was about to leave I asked him this: 'I swear you to the One Who has given all these capabilities to you, tell me, who are you?' He said, 'I am Mohammed^{asws} ibn Ali^{asws} ibn Musa^{asws}- **the 9th Imam.**' The news spread and it reached Mohammed ibn 'Abd al-Malik al-Zayyat, He sent his people who arrested me and tied me up in chains and transferred me to Iraq. This is why I am in prison.'

'I (the narrator) then told him to send a petition for his release to Mohammed ibn 'Abd Al-Malik. He did so, explaining the whole story, but the answer to his petition said: 'He should ask the

¹ Place of the head of al-Hussain^{asws}.

one who took him from al-Sham to al-Kufa, then to al-Madina then to al-Makkah then back to al-Sham to release him from prison.'

I felt very sad for him and tried to cheer him up and asked him to have patience. Early next morning, when I went to see him, I found people from the army, the chief of the security, the prison guard and a crowd of creatures of Allah^{azwj} around the area. I asked, 'What is the matter?' They said, 'The prisoner from Al-Sham has disappeared and no one knows if the earth has swallowed him up or if birds have snatched him away.'²

The narrator of the Hadith says:

'Once he^{asws} (Abu Ja'far Mohammed^{asws} ibn Ali Al-Reza^{asws}) sat down and said, 'O Ali, Allah^{azwj}'s Presentation of Proofs in support of the 'Imamat³ is the same as those in support of the prophet-hood of a Prophet^{saww}. Allah^{azwj} has Said, ' ... **we gave knowledge and wisdom to John during his childhood.**' (19: 12) ' ... When he attained maturity, Allah^{azwj} Gave him strength, wisdom and knowledge. **Thus, do We reward those who do good.**' (12:22) ' **When he grew up to manhood and became forty years old.** ' (46:15) Allah^{azwj} may Give authority to a child and He^{azwj} may Do so when he is a forty year old man.'⁴

The narrator of the Hadith says:

'Al-Ma'mun did all he could to prove that Abu Ja'far (Mohammed^{asws} ibn Ali Al-Reza^{asws}) was only a young man with worldly desires. However, al-Ma'mun could not succeed. When he became frustrated, he gave his daughter in marriage to Abu Ja'far^{asws}, Mohammed^{asws} ibn Ali Al-Reza^{asws}.

For the ceremony, there was a man called Mukhariq who had a voice, musical skills, a guitar and a long beard. Al-Ma'mun called him and he said, 'O Amir al-Mu'minin, if he is a worldly man I will prove it.' He sat in front of Abu Ja'far^{asws}, Mohammed^{asws} ibn Ali Al-Reza^{asws} and began to bray, which made all the people of the house gather around him. He began to play his guitar and sing.

He did it for an hour but Abu Ja'far^{asws} did not pay any attention. Then he^{asws} raised his head and said, 'O you, long-bearded one, be pious before Allah^{azwj}.'

² Al-Kafi, Vol. 1, Chapters on History, H. 1.

³ People with Divine Authority.

⁴ Al-Kafi, Vol. 1, Chapters on History, H. 3.

'The narrator has said that the musical instrument fell off his hand and he could not use his hands ever again after that. When al-Ma'mun asked him about his condition he said, 'When Abu Ja'far^{asws} expressed his disappointment I was struck with fear from which I have not been able to relieve myself ever since.'⁵

The narrator of the Hadith says:

'Once a group of Shi'a from the suburbs asked permission to meet Imam Mohammed^{asws} Ibn Ali^{asws}. The Imam^{asws} granted them permission and they came in his^{asws} presence. They asked him^{asws} thirty thousand questions in one meeting (place). The Imam^{asws} answered them all and at that time he^{asws} was ten years old.'⁶

The narrator says in a Hadith:

'Once I went to see Imam Mohammed^{asws} Ibn Ali^{asws}. He^{asws} said 'O Mohammed, has something happened to the family of al-Faraj (the governor of al-Madina)?' I said, 'Yes, 'Umar (a member of al-Faraj family) has died.' The Imam^{asws} then said, 'All thanks and praise belongs to Allah^{azwj}.' He said it twenty-four times. I then said, 'My master, had I known it could make you^{asws} this happy I should have come to you^{asws} running and barefoot with the news (to congratulate you).'

The Imam^{asws} said, 'Do you not know what he, may Allah condemn him, once had said to Mohammed^{asws} ibn Ali^{asws}, my father?' I (the narrator) then said, 'No, I do not know it.' The Imam^{asws} said, 'He spoke to my father^{asws} about an issue and then said to him^{asws}, 'I think you are drunk.' My father^{asws} then said, 'O Lord, You know that I^{asws} have been fasting this day, so make him feel the wrath of war and the humiliation of captivity.' By Allah^{azwj}, in just a few days his belongings were looted and he was captured. Now he is dead, may Allah deprive him of His^{azwj} Mercy. Allah^{azwj} has Exacted revenge from him and He^{azwj} Continues to exact revenge for His friends from His^{azwj} enemies.'⁷

'Once I prayed with Abu Ja'far^{asws} in the Masjid of al-Musayyib, He^{asws} led the prayer with us and for the direction of Makkah he^{asws} stood up facing straight. The Imam^{asws} also has said that a berry tree that was in the Masjid had dried up and had no leaves. The Imam^{asws} asked for water and prepared himself^{asws} under that tree for prayer. The berry tree came alive with leaves and fruits in that year.'⁸

⁵ Al-Kafi, Vol. 1, Chapters on History, H. 4.

⁶ Al-Kafi, Vol. 1, Chapters on History, H. 7.

⁷ Al-Kafi, Vol. 1, Chapters on History, H. 9.

⁸ Al-Kafi, Vol. 1, Chapters on History, H. 10.

The narrator of the Hadith says:

'Imam Al-Reza^{asws} (8th Imam^{asws}) passed away and owed me four thousand Dirhams. I said to myself, 'My money is lost.' Mohammed Ibn Ali^{asws} (9th Imam^{asws}) sent me a message to meet him^{asws} the next day and bring with me a balance and weighing stones. I went to see him^{asws} and he said, '(my father) Ali Reza^{asws} has passed away. Did he^{asws} owe you four thousand Dirhams?' I said, 'Yes, he^{asws} did.' The Imam^{asws} then lifted up his^{asws} prayer rug on which he^{asws} was sitting and there were the Dinars that he^{asws} gave to me.'" (The balance and weighing stones were to weigh the money.)⁹

The narrator of the Hadith says:

'Mohammed^{asws} Ibn Ali^{asws} was martyred at the age of 25 years, three months and twelve days. The Imam^{asws} left this world on a Tuesday on the sixth of Zil-Hajj in A.H. 220. Our 9th Imam^{asws} lived nineteen years less twenty five days after his father.'¹⁰

Imam Mohammed^{asws} Al-Taqi^{asws}'s martyrdom

After Ma'mun^{la}'s death, Mutasim Billa^{la}, within the Abbasid family, took over the reins of government in the month of Shaban. As soon as coming to power, Mutasim^{la} started planning to poison Imam Taqi^{asws}, following the footsteps of his predecessors. He secretly convinced umul fazal^{la}, who was Ma'mun's daughter (an Abbasid), to poison Imam Taqi^{asws}. One day she presented poisoned grapes to Imam^{asws} and insisted Imam^{asws} to eat at least some. When Imam^{asws} had eaten those grapes, she realised the consequences and started crying. Imam^{asws} asked her: 'Why are you crying now ? God^{azwj} will never forgive you and you will never escape His^{azwj} wrath. You would soon see its signs through such a bad syndrome that you will never recover. She suffered from an ulcer, which proved untreatable, she spent all her wealth on its cure but got killed by it in the end.'¹¹

Burial of Imam Mohammed al-Jawad^{asws}

Imam Mohammed Taqi^{asws} was buried by the side of his grandfather Imam Musa ibn Ja'far^{asws}. Their burial place is called Kazmain, as both Imam^{asws}'s patience and endurance was so impressive for Muslims of that time that they called it Kazmain, the two Kazims: the enduring ones.

⁹ Al-Kafi, Vol. 1, Chapters on History, H. 11.

¹⁰ Al-Kafi, Vol. 1, Chapters on History, H. 12.

¹¹ Biharul Anwaar vol 9-10 p22

Zahoor and Shahadat of Imam Mohammed^{asws} Ibn Ali Reza^{asws}

قَب، المناقب لابن شهر آشوب وُلِدَ ع بِالْمَدِينَةِ وَ قَالَ ابْنُ عِيَّاشٍ¹² يَوْمَ الْجُمُعَةِ لِعَشْرِ خَلْوَنَ مِنْ رَجَبٍ سَنَةَ خَمْسٍ وَ تِسْعِينَ وَ مِائَةٍ وَ قُبُصَ بِيَعْدَادَ مَسْمُومًا فِي آخِرِ ذِي الْقَعْدَةِ وَ قِيلَ يَوْمَ السَّبْتِ لِسِتِّ خَلْوَنَ مِنْ ذِي الْحِجَّةِ سَنَةَ عِشْرِينَ وَ مِائَتَيْنِ وَ دُفِنَ فِي مَقَابِرِ قُرَيْشٍ

(It is narrated) in Al-manaqib Ibn Shaheer Ashub that (Imam) Mohammed^{asws} Ibn Ali^{asws}'s Zahoor is as per Ibn Ayyash on Friday on the 10th of Rajab, in 195 A.H. He^{asws} was martyred through poisoning on the last day of Zeeqad (30th of Zeeqad) on Saturday 220 A.H. and was buried in the tombs of the Quraysh.¹³

¹² (3) هو أحمد بن محمد بن عبد الله بن الحسن بن عيَّاش الجوهريّ المعاصر للشيخ الصدوق، كان من أهل العلم و الأدب، صاحب كتاب مقتضب الاثر في النصّ على الأئمة الاثني عشر عليهم السلام، و كتاب اخبار ابي هاشم الجعفرى و غير ذلك.

¹³ بحار الأنوار (ط - بيروت)، ج50، ص: 7، 8، H. 13

Our 10th Imam Ali Ibn Mohammed^{asws}

Kuniya: Abu Al-Hassan^{asws} (Thani)

Imam Ali^{asws} Ibn Mohammed^{asws}'s Nazool was on the 15th of Zil-Haj in the year 212. Our 10th Imam^{asws} was poisoned by Al-Mutawakkil (Abbassid ruler) on 3rd of Rajab in the year 254 A.H. He^{asws} lived for forty-one years and six months, the Imam^{asws} was buried in his house, the name of Imam^{asws}'s mother was Syeda Samana^{asws}.

The narrator says in a Hadith:

'Once I went to see Imam Ali^{asws} ibn Mohammed^{asws} (10th Imam) and I said, 'May Allah^{azwj} Keep my soul in service for your^{asws} cause, they (rulers) wanted to extinguish your^{asws} light by all means and be unjust to you^{asws}. This is why they have placed you^{asws} in this disgraceful place (a place suitable) for the homeless.'

The Imam^{asws} said, 'O ibn Sa'id, look here. He^{asws} pointed out with his^{asws} hand and said, 'Look there.' When I looked I saw gardens. I saw very delightful gardens. There lived lovely boys and girls as if they were well-protected and secure pearls. There lived birds and beautiful deer. It had fountains and rivers that poured out and gushed forth. My sight was bewildered and my eyes turned dull. The Imam^{asws} then said, 'Wherever we^{asws} may live, these are for us. We^{asws} are not in the lodging for the homeless.'¹⁴

The narrator says in a Hadith:

'Once I bought a large number of sheep for Imam Ali^{asws} ibn Mohammed^{asws}. The Imam^{asws} called and admitted me into the barn area of his^{asws} house into a vast location that I could not recognise. The Imam^{asws} ordered me to distribute the sheep among certain people including Abu Jafar, his son and his mother and others. Thereafter, I requested permission to leave for Baghdad to see my father. It was the day of Tarwiyah (eighth of the month of Zil-Haj). The Imam^{asws} wrote to me, 'Stay with us tomorrow and thereafter leave.' I stayed that day and then it was the day of 'Arafah (ninth of Zil-haj) but I stayed with them that day as well as the tenth night in the balcony of the Imam^{asws}'s house. At dawn the Imam^{asws} came to me and said, 'O Ishaq, wake up.' I then got up. I then opened my eyes and found myself at my own door in Baghdad. I went inside and met my father among my people and told them that I spent the day of 'Arafah (ninth of Zil-Haj) in the army camp (Samarra) and for Eid (tenth of Zil-Haj) I am in Baghdad.'¹⁵

¹⁴ Al-Kafi, Vol. 1, Chapters on History, H. 2.

¹⁵ Al-Kafi, Vol. 1, Chapters on History, H. 3.

The narrator says in a Hadith:

'Al-Mutawakkil became so seriously ill because of a boil that he was about to die and no one had the courage to touch him and operate on him. His mother vowed to send a large sum of money to Imam Ali^{asws} Ibn Mohammed^{asws} from her own property if her son recovered. Fath ibn Khaqan had advised him (Al-Mutawakkil) to ask the Imam^{asws} about it saying, 'He^{asws} might know something that could help relieve you.' He (Al-Mutawakkil) sent the message to the Imam^{asws} and explained his illness.

The messenger returned with a message that said, 'Warm up oil residue from sheep mixed with extracts from roses and place it on the boil.' When the messenger explained it to them they laughed at his^{asws} words. However, al-Fath said, 'He^{asws}, by Allah^{azwj}, knows best about what he^{asws} has said.' They brought the oil and prepared it as explained and placed it on the boil.

After this, the patient fell asleep, his pain calmed down and he began to recover. His mother was given the glad news of his recovery. She sent ten thousand Dinars to him^{asws} (Abu al-Hassan^{asws}) marked with her own insignia. Once he had fully recovered from his illness, Al-Mutawakkil was told by Al-Bat Al-Alawi (who was acting as a spy) that 'large sums of money and weapons had been delivered to him^{asws} (Abu Al-Hassan^{asws}),

Al-Mutawakkil ordered Saed, the police chief, to search the Imam^{asws}'s house during the night and confiscate any money and weapons found. Ibrahim ibn Mohammed has said, 'Saed, the chief of police, told me that: "when I went to the Imam^{asws}'s house during the night I had a ladder to climb over the wall. When I climbed on the roof and then climbed down a few steps in the dark I did not know how to reach the house.

Abu Al-Hassan^{asws} called me, 'O Saed, hold on until they bring you candles. In a little while they brought me a candle, I climbed down and found him with a woollen gown on him^{asws} and woollen cap. In front of him there was a prayer rug with a mat on it and I had no doubt that he^{asws} was praying. He^{asws} said to me, 'The rooms are over there.' I then searched them but did not find anything except for the bag of money that was sealed with the insignia of the mother of al-Mutawakkil on it and another sealed bag of money. He said to me, 'There is the prayer rug.' I lifted it up and there was a sword underneath in a sheath. I took them to Al-Mutawakkil. When he saw the insignia of his mother on it he called her for inquiry and she came to him. Private servants informed me that she said to him, 'When you were very ill, I had vowed out of frustration that if you recovered I would pay the Imam^{asws} ten thousand Dinars from my own properties. I paid him^{asws} and this is my own seal.'

He opened the other bag and there were four hundred Dinars in it. Al-Mutawakkil added another bag of money to it and asked me to deliver them to Abu Al-Hassan^{asws}. I returned the

sword and the bags of money to him saying, 'My master, (I wish you knew) how much this assignment has depressed me.' The Imam^{asws} said, 'The unjust ones will find out very soon the destination in which they will end up.'¹⁶

The narrator says in a Hadith:

'Mohammed ibn al-Faraj told me that Abu al-Hassan^{asws} (our 10th Imam^{asws}) had written to him that: 'O Mohammed, organize your affairs and be careful.' He (Mohammed ibn al-Faraj) said, 'I began to organize my affairs and I did not know what the Imam^{asws} meant until the police came to me and took me out of Egypt as a captive. All of my belongings were confiscated and I remained in prison for eight years. In the prison I received a letter from the Imam^{asws} that said, 'O Mohammed, do not reside in the western location.' I read the letter and said to myself, 'The Imam^{asws} has told me this whilst I am still in prison. This is strange.' Shortly afterwards, I was released, thanks to Allah^{azwj}.

'The narrator has said that Mohammed ibn al-Faraj wrote to him^{asws} about his properties. The Imam^{asws} wrote to him (Mohammed ibn al-Faraj) in response, 'Your properties will soon be returned to you and even if they are not returned to you it will not harm you.' When Mohammed al-Faraj left for the army camp (Samarra) an order was issued to release his properties but he (Mohammed ibn al-Faraj) died before receiving them.'¹⁷

The narrator says in a Hadith:

'Zayd ibn Ali has said, 'I became ill and a doctor came to see me at night. He prescribed a medicine for me to be taken at night for so and so many days. I could not find the medicine that night. The physician was still there when Nasr (the servant of Imam) came in with a bottle containing the medicine that the physician had prescribed for me and said, 'Abu Al-Hassan^{asws} has sent you the 'Salam' (greeting of peace) and has asked you to take this medicine for so and so many days.' I took the medicine and recovered from my illness.'¹⁸

Zahoor and Shahadat of Imam Ali Naqi^{asws} Ibn Mohammed^{asws}

وَقَالَ الْحَافِظُ عَبْدُ الْعَزِيزِ مَوْلِدُهُ سَنَةَ أَرْبَعِ عَشْرَةَ وَ مَائَتَيْنِ وَ مَاتَ سَنَةَ أَرْبَعِ وَ خَمْسِينَ وَ مَائَتَيْنِ فَكَانَ عُمُرُهُ أَرْبَعِينَ سَنَةً قَبْرُهُ بِسَرٍّ مِنْ رَأَى دُفِنَ بِهَا فِي زَمَنِ الْمُتَنَصِّرِ يُلَقَّبُ بِالْهَادِي أُمُّهُ سُمَانَةُ وَ يُقَالُ إِنَّهُ وُلِدَ بِالْمَدِينَةِ النَّصَفِ مِنْ ذِي الْحِجَّةِ

And Al-Hafiz Abd Al-Aziz narrates that the Zahoor of Imam Ali Naqi^{asws} was in 214 A.H. and he^{asws} was martyred in 254 A.H. when the Imam^{asws}'s age was forty years, Imam^{asws}'s grave

¹⁶ Al-Kafi, Vol. 1, Chapters on History, H. 4.

¹⁷ Al-Kafi, Vol. 1, Chapters on History, H. 5.

¹⁸ Al-Kafi, Vol. 1, Chapters on History, H. 9.

was kept secret, as reported by the narrator. And says he^{asws}'s Zahoor was in the half of the month of Zil-Haj (15th of Zil-Haj).¹⁹

كف، المصباح للكفعمي وَ تُؤَيُّ يَوْمَ الْإِثْنَيْنِ ثَلَاثَ رَجَبِ سَنَةِ أَرْبَعٍ وَ خَمْسِينَ وَ مِائَتَيْنِ سَمَّةَ الْمُعْتَرِّ وَ بَابُهُ عُثْمَانُ بْنُ سَعِيدٍ.

It has been narrated in Al-Misbah Al-Kafhami that the Shahadat of Imam Ali Naqvi was on Monday the 3rd of Rajab in 254 A.H. The Imam was poisoned by Al-Mu'tazz (an Abbasid Caliph also known as Mutawakkil) through Usman ibn Saeed.²⁰

¹⁹ بحار الأنوار (ط - بيروت)، ج 50، ص: 115

²⁰ بحار الأنوار (ط - بيروت)، ج 50، ص: 117، H. 9,

Our 11th Imam Al-Hassan Al-Askari^{asws} Ibn Ali Al-Naqi^{asws}

Kuniya: Abu Muhammad

'Abu Muhammad al-Hassan ibn Ali^{asws}'s Nazool was on the 10th of the month of Rabi'ul Thani in 232 A.H. and the Shahadat of (Imam Hassan^{asws} Ibn Ali^{asws}) was on the 8th of Rabi'ul Awwal.'

The narrator of the Hadith says:

'One day I was standing next to my father (as an assistant or guard) and it was the day of his meeting people. His guards came and said; 'Abu Mohammed^{asws} ibn Al-Reza^{asws} is at the door.' He said loudly, 'Allow him to come in.' I was surprised at how boldly they announced his presence, as only a Caliph, crown Caliph or one with the command of the Sultan was addressed in such a way.

A man with a fair complexion came in. His height was good and his face looked handsome, physically very good and young. He looked majestic and respectful. When my father looked at him^{asws} he stood up and walked toward him several steps. I had not seen him doing this to a person from the clan of Banu Hashim and the officers. (After some time) He (the Imam^{asws}) stood up and my father also stood up and embraced him^{asws} and he^{asws} left. I asked the guards of my father and his servants, 'Woe is you, who was the man^{asws} whom you addressed by his Kunya before my father and my father treated him^{asws} as he did?' They said, 'This 'Alawid man is called Al-Hassan^{asws} Ibn Ali^{asws} known as Ibn Al-Reza^{asws}.

At night, I asked my father, who was the man you showed such respect? He said, 'My son, he was the Imam^{asws} (Leadership with Divine Authority) of the Al-Rafida (those who refuse to accept the leadership of people other than Ali^{asws} Ibn Abu Talib^{asws} and his infallible descendants^{asws}).

He is Al-Hassan^{asws} Ibn Ali^{asws}.' He remained quiet for a while and then said, 'My son if the Imamat (leadership) would be removed from the Abbassid Caliphs no one from the clan of Banu Hashim²¹ could deserve to become the Imam^{asws} except this man^{asws}. He^{asws} deserves it because of his distinctions, piety, guidance, safety (from mistakes), his^{asws} chastity, his^{asws} worship, his^{asws} beautiful moral characteristics and perfection. Had you had a chance to see his^{asws} father you would have seen a man of great intelligence, nobility and excellence.' This made me feel anxious and angry as I thought my father's behaviour towards him^{asws} and his words for him^{asws} were excessive.

²¹ The Tribe of the Rasool Allah^{saww}

'Thereafter, there was nothing more important to me than to ask more about him and to investigate his^{asws} affairs. I asked members of Hashemite clan or the guards, the clerks, the judges, the scholars of the law and other people about him^{asws} and always found him^{asws} being glorified, mentioned with greatness and a high position. I would hear very beautiful words about him^{asws} and see him^{asws} given preference over all members of Hashemite clan and their elders. A feeling of greatness for him^{asws} increased in my heart because I did not find anyone of his^{asws} friends or foe that did not speak well of him^{asws} and praise him^{asws}.²²

The Generosity of the 11th Imam^{asws}:

The narrator of the Hadith says:

'We were under pressure and constraint. My father said, 'We should go to Abu Mohammed^{asws} for help. People describe him^{asws} as very generous and considerate.' I asked, 'Do you know him^{asws}?' He said, 'No, I do not know him^{asws} and I have not even seen him^{asws} as yet.'

We decided to go and meet him^{asws}. My father said on the way, 'I hope he^{asws} will grant us five hundred Dirhams: two hundred for clothes, two hundred to pay the debts and one hundred for expenses. We need this amount urgently.' I then said to myself, 'I hope he^{asws} will grant me three hundred Dirhams, one hundred to buy a donkey, one hundred for expenses and one hundred for clothes and then I will go to the mountains.'

'The narrator has said that when we arrived at the door a slave came out and said, 'Ali ibn Ibrahim and his son Muhammad, please come inside.' When we were in his (the Imam^{asws}'s) presence we offered 'Salam (the greetings of peace). The Imam^{asws} said to my father. 'O Ali, what held you back from coming to us^{asws} until now?' He said, 'My master, I felt shy to come to you^{asws} in this condition.' When we left him^{asws} his slave came to us and gave a bag of money to my father saying, 'This is five hundred Dirhams. Two hundred for clothes, two hundred to pay debts and one hundred for expenses.' He gave me a bag and said, 'This is three hundred Dirhams, one hundred for the donkey, one hundred for clothes and one hundred for expenses. Do not go to the mountains. Go to Sawra.' He then went to Sawra' and married a woman and now his income from properties is a thousand Dinar.

Despite this he belongs to the waqifi²³ sect in matters of beliefs. Muhammad ibn Ibrahim has said that I said to him, 'Woe is you! What more clear proof do you want to believe in him^{asws} as

²² Al-Kafi, Vol. 1, Chapter on History, Imam Hassan Al-Askari^{asws} Ibn Ali Al-Naqi^{asws}, h 1

²³ A break-away Shia sect who believed in a line of seven Imams with the seventh, Musa al-Kazim^{asws}, as the Qa'im^{asws} (or Mahdi^{asws})

your Imam?' He said, 'This (belief in Waqifi sect) is a habit that has been with us (and it does not go away).'²⁴

The narrator of the Hadith says:

'I requested Imam Hassan Askari^{asws} for something that I needed. The Imam^{asws} scratched the earth with his^{asws} whip. I (the narrator) think he^{asws} then covered it with a handkerchief and then took out five hundred Dinars. The Imam^{asws} then said, 'O Abu Hashim this is for you.'²⁵

Ishaq has said that Abu Hashim Al-Ja'fari has said the following:

'Once I complained to Abu Mohammed^{asws} about the constraining cell of the prison and the weight of the shackles on me. He^{asws} wrote back in reply to me, 'Today you will pray your noontime prayer in your own home.' I was released that day and prayed the noontime prayer in my own home as he^{asws} had said. I was under financial constraints and I decided to ask him^{asws} for a certain amount of Dinars in writing but I felt shy. When I was going to my home he sent me a hundred Dinars and had written to me this: 'If you need anything do not feel shy or embarrassed. Ask and you will find it as you wanted, by the will of Allah^{azwj}'²⁶

The narrator of the Hadith says:

'I had heard many times that Abu Mohammed^{asws} spoke to each of his Roman, Turkish and Saqaliba (European) slaves in their own languages. It was astonishing to me and I would think that the Imam^{asws} was native of al-Medina and had not been exposed to anyone until after Abu al-Hassan^{asws} had passed away and no one had seen him^{asws} (learning these languages). How it is that he^{asws} speaks such languages? I was talking to myself when the Imam^{asws} came to me and said, 'Allah^{azwj} Grants distinction to the Imams^{asws} over the other creatures in all matters. He^{azwj} Gives them distinction in the matters of languages, knowledge of the genealogical issues, of the duration of lives and events. Without such distinctions there will be no difference between the Imams^{asws} and others.'²⁷

The narrator of the Hadith says:

'Two issues would tumble in my chest which made me write to Abu Mohammed^{asws}, I wrote about al-Qa'im^{asws}²⁸. 'When he^{ajfj} will rise, by what means will he^{ajfj} judge among the people and where will be his^{ajfj} court house?' I also wanted to ask him^{asws} about a fever but I had forgotten to mention it in writing. The answer came. 'You had asked about al-Qa'im^{asws}. When he^{ajfj} will

²⁴ Al-Kafi, Vol. 1, Chapter on History, Imam Hassan Al-Askari^{asws} Ibn Ali Al-Naqi^{asws}, h 3

²⁵ Al-Kafi, Vol. 1, Chapter on History, Imam Hassan Al-Askari^{asws} Ibn Ali Al-Naqi^{asws}, h 5

²⁶ Al-Kafi, Vol. 1, Chapter on History, Imam Hassan Al-Askari^{asws} Ibn Ali Al-Naqi^{asws}, h 10

²⁷ Al-Kafi, Vol. 1, Chapter on History, Imam Hassan Al-Askari^{asws} Ibn Ali Al-Naqi^{asws}, h 11

²⁸ The 12th Imam^{asws} who will rise with Divine Authority and Power.

rise he^{ajfi} will judge among people through his^{ajfi} own knowledge just the way (Prophet) David^{as} would judge. He^{ajfi} will not call any witness to testify. You also wanted to ask about alternating fever but you forgot to do so. Write this on a sheet (of material), **'We said to the fire, be cool and peaceful (with Abraham).'** (21 :69). The narrator has said that we did just as the Imam^{asws} had said and the suffering person was cured.²⁹

The narrator of the Hadith says:

'Once I wrote to Abu Mohammed^{asws} requesting him^{asws} to pray for me because of the pain that I suffered in my eyes. One of my eyes had gone and the other was about to go. The Imam^{asws} wrote back to me in reply, 'Allah^{azwj} has Kept your eye for you.' My painful eye then recovered. The Imam^{asws} had signed at the end with these words, 'May Allah^{azwj} Grant you good rewards and best recompense.' I felt sad but I did not know who I have lost from my family. After a few days I received information of the death of my son, Tayyab. I then realized what his^{asws} condolences to me were for.'³⁰

The narrator of the Hadith says:

'One day I went to see Abu Mohammed^{asws} and I wanted him^{asws} to give me a certain amount of silver so I could make a ring out of it and keep it for blessing. I sat down but forgot to ask what I had come for. When I was leaving and said farewell to the Imam^{asws} he^{asws} threw a ring to me and said, 'You wanted silver and we could give you a ring. You profited the gems and the cost of the goldsmith works. May Allah^{azwj} Grant you blessings, O Abu Hashim.' I then said, 'I testify that you^{asws} are the Wali³¹ of Allah^{azwj}, and my Imam^{asws} through my obedience to whom I follow the religion of Allah^{azwj}.' He^{asws} then said, 'May Allah^{azwj} Grant you forgiveness, O Abu Hashim.'³²

The narrator of the Hadith says:

'Abu Mohammed^{asws} was placed under the supervision of a zookeeper who caused constraints and suffering to the Imam^{asws}. He (the zookeeper) has said that his wife told him, 'Woe is you, be pious before Allah^{azwj}. Do you not know who is in your house?' She then explained to him the good manners of the Imam^{asws} and said, 'I am afraid for you because he^{asws} is the Imam^{asws}.' He then said, 'I can throw him^{asws} to the beasts.' He then did, and the Imam^{asws} was seen standing among them for prayer as the beasts circled around him^{asws}.'³³

The narrator of the Hadith says:

²⁹ Al-Kafi, Vol. 1, Chapter on History, Imam Hassan Al-Askari^{asws} Ibn Ali Al-Naqi^{asws}, h 13

³⁰ Al-Kafi, Vol. 1, Chapter on History, Imam Hassan Al-Askari^{asws} Ibn Ali Al-Naqi^{asws}, h 17

³¹ Authority of Allah^{azwj}

³² Al-Kafi, Vol. 1, Chapter on History, Imam Hassan Al-Askari^{asws} Ibn Ali Al-Naqi^{asws}, h 21

³³ Al-Kafi, Vol. 1, Chapter on History, Imam Hassan Al-Askari^{asws} Ibn Ali Al-Naqi^{asws}, h 26

'Once, I went to see Abu Mohammed^{asws} and asked him to write for me few lines so that whenever I see his handwriting I can recognise it. The Imam^{asws} said, 'Yes,' and then said, 'O Ahmad the writing with a fine pen and with thick pen will look different to you. Do not have doubts! The Imam^{asws} then asked for a pen and inkpot and began writing. He made the pen to have ink from the bottom of the inkpot. I thought to myself when he was writing, 'I will request him to gift me the pen with which he^{asws} is writing.' When he finished writing he^{asws} turned to me and began speaking while he^{asws} was wiping the pen with the handkerchief of the inkpot for a while and then said, 'Here, Ahmad it is for you.' The Imam^{asws} gave it to me. I then said, 'May Allah^{azwj} Keep my soul in service for your^{asws} cause, I feel sad about something that is in my soul. I wanted to ask your^{asws} father^{asws} about it but I did not have the chance.'

He^{asws} asked, 'What is it, O Ahmad?' I said, 'My master, it is narrated to us from your holy ancestors^{asws} that the Prophets^{as} sleep on their backs, the true believers sleep on their right side, the hypocrites sleep on their left side and Satans sleep on their belly.'

He^{asws} said, 'That is how it is.' I then said, 'My master I try to sleep on my right side but I cannot do so.' He^{asws} remained calm for a while and then said, 'O Ahmad, come close to me.' I went close to him and he said, 'Place your hand under your clothes.' I did so. He^{asws} then took his^{asws} hand and placed it under my clothes. He^{asws} used his^{asws} right hand to wipe my left side and his^{asws} left hand to wipe my right side three times. Ahmad has said that ever since I have not been able to sleep on my left side.'³⁴

Shahadat of 11th Imam^{asws}:

Ahmed Bin Ishaq narrates that when he heard of the **Shahadat** of the 10th Imam^{asws} he went to Samarra and asked for the whereabouts of the 11th Imam^{asws}. Ahmed was told that Mu'tazz Billah^{l.a} had imprisoned Imam^{asws}. Ahmed says, after bribing the guards, he was able to visit Imam^{asws} one night. He described the prison as a tunnel under the Khalifa's home where there was no space to stretch one's legs or to be able to stand. Ahmed says he cried when he saw Imam^{asws}'s condition. Food was only one glass of water and a piece of dry bread a day. After this, in the six years of the Imam^{asws}'s Imamate several attempts were made by the Abbasid^{l.a} to extinguish the Light of the Imamate. On the 1st of Rabi-ul Awwal 260 A.H. Mo'tamad^{l.a} arranged for Imam^{asws} to be poisoned in prison and then sent him home. Imam^{asws} was in great pain and difficulty for eight days. On the 8th of Rabi-ul Awwal he^{asws} asked his son, the 12th Imam^{asws}, to bring him some water and then leave him. Imam^{asws} left for the better world on that day and was given 'Ghusl & Kafan' by Imam^{asws}'s son, the 12th Imam^{ajfj}. The other important responsibility of Imam Hassan Askari^{asws}, had been to prepare Shias for the 'minor Occultation' of his son, Imam Mehdi^{ajfj} which was met through appointing his representatives who would receive written instructions from Imam Hassan Al-Askari^{asws} and communicate with the followers of Ahlul Bait^{asws}, an environment they would face during the minor Occultation

³⁴ Al-Kafi, Vol. 1, Chapter on History, Imam Hassan Al-Askari^{asws} Ibn Ali Al-Naqi^{asws}, h 27

(Ghaibat-e-Sughra) which immediately took place after the martyred of Imam Hassan Al-Askari^{asws} 35

Zahoor and Shahadat of Imam Hassan^{asws} Ibn Ali^{asws} Naqi

Zahoor 10th of Rabi'ul Thani

مصبا، المصباحين يَوْمَ الْعَاشِرِ مِنْ شَهْرِ رَبِيعِ الْآخِرِ سَنَةِ اثْنَتَيْنِ وَ ثَلَاثِينَ وَ مِائَتَيْنِ مِنَ الْمِجْرَةَ كَانَ مَوْلِدُ أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ عَلِيِّ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ الرَّضَا ع.

(It has been narrated) in 'Misbah' Al-Musbaheen that the Zahoor of Imam Abi-Mohamed Al-Hassan^{asws} Bin Ali^{asws} Bin Mohammed^{asws} Bin Ali Al-Reza^{asws} was on the 10th of the month of Rabi'ul Thani in 232 A.H (after the migration from Mecca to Madina).³⁶

كشفت، كشف الغمة قَالَ مُحَمَّدُ بْنُ طَلْحَةَ - وَ نُؤَيِّ فِي الثَّامِنِ مِنْ رَبِيعِ الْأَوَّلِ

Mohamed Bin Talha said that the Shahadat of (Imam Hassan Ibn Ali) was on the 8th of Rabi'ul Awwal.

³⁵ Bihar-ul-Anwar, vol. 9, pp. 320

³⁶ بحار الأنوار (ط - بيروت)، ج50، ص: 236 ، H.3,

Our 12th Imam^{asws}

Kuniya: Abul Qasim^{asws}

Our 12th Imam^{asws} 'Mohammed Ibn Al-Hassan Al-Askari^{asws}'s Nazool was on 15th of the month of Sha'ban in the year 256 A.H.'

The narrator of the Hadith says:

'When Al-Zabayri (who revolted against ruler) was killed - this letter came from Abu Mohammed^{asws} 'This is the retribution for those who lie against Allah^{azwj} when they possess Authority from Him^{azwj}. He (the Abbassid ruler) thought that he would kill me^{asws} and I^{asws} would leave no children behind. Now how has he then experienced the power of Allah^{azwj}?' A child has been awarded to him (By Allah^{azwj}), whom he^{asws} named M.H.M.D, in the year 256 A.H.'³⁷

The narrator of the Hadith says:

'Once I went to the city of Samara and kept myself at the door of Abu Mohammed^{asws} (our 11th Imam^{asws}). The Imam^{asws} called me inside without any request from me. When I went inside and offered Salam (greeting of peace), the Imam^{asws} said to me, 'How are you, O father of so and so?' Then the Imam^{asws} told me, 'Sit down O so and so.' The Imam^{asws} then asked me about a group of men and ladies from my family. The Imam^{asws} said to me, 'What brings you here?' I said, 'It is my wish to serve you^{asws}.'

'The narrator has said that the Imam^{asws} said, 'Alright, stay here.' I then remained in the house with the servants. I would go to the market and make purchases for them. I could go in my Mola^{asws}'s presence without first requesting permission when Imam^{asws} was present in the men's quarters. One day I went to my Mola^{asws} when he^{asws} was in the men's quarters. I heard the sound of movement in the house and he^{asws} said, 'Do not move from your place.' I did not dare to go outside or inside. Then a female servant came out to me, she had something with her which was covered. The Imam^{asws} called me inside and I went inside. The Imam^{asws} called the female servant and she came back. The Imam^{asws} told her to uncover what she had with her. She uncovered the very handsome face of a white baby boy.

And she uncovered his chest. A line of hairs had grown from his neck down to his belly- button, which seemed to be greenish in colour and not totally black. He^{asws} said, 'This is your master

³⁷ Al-Kafi, Vol. 1, Chapter on History, 12th Imam^{ajfi} Ibn Imam Hassan Al-Askari^{asws}, h 1

(Leader with Divine Authority).’ He^{asws} then ordered her to take the baby inside and after that I could not see him until Abu Mohammed^{asws} (our 11th Imam^{asws}) was martyred.³⁸

The Introduction of the Al-Qaim^{ajfj}:

The narrator of the Hadith says:

‘The Imam^{asws} when he was asked about Al-Qa’im^{asws}, said, ‘We all are Al-Qa’im^{asws}, the one to rise with Divine Authority under the Command of Allah^{azwj} one after the other until the time when the owner of the sword will rise. When the owner of the sword will rise he^{asws} will rise with a Command different from what his^{asws} predecessors had (which was taqeeya- all Shia Imams^{asws} observed Taqeeya (dissimulation) but the 12th Imam^{asws} will not observe Taqeeya but take out the sword).’³⁹

The narrator of the Hadith says:

‘Once I asked Abu ‘Abdullah^{asws} about the meaning of, ‘***On the Day when We will call every nation with her Imam (leader) ... ‘ (17:71)***

‘The Imam^{asws} then said, ‘It refers to the Imam^{asws} that is with them and he is Al-Qa’im^{asws} of the people of that time.’⁴⁰

The Time of the Minor Occultation of the 12th Imam^{ajfj}:

Our 12th Imam^{asws} communicated with his followers through letters, sometimes directly and sometimes through some representatives. The four representatives are quite famous but there were several of them who would communicate and correspond with the 12th Imam^{ajfj} during the Minor occultation of the 12 Imam^{ajfj}.

The narrator of the Hadith says:

‘I lived in Baghdad and during one year I requested permission (from the twelfth Imam^{asws}) to travel out but permission was not granted. I waited for twenty-two days and the caravan had already left for Al-Naharwan (a place in Iraq), then I was granted permission. It was a Wednesday and I was told to leave. I left but I did not have any hope of reaching the caravan. However, when I arrived at al-Naharwan, the caravan was still there. I then had enough time to

³⁸ Al-Kafi, Vol. 1, Chapter on History, 12th Imam^{ajfj} Ibn Imam Hassan Al-Askari^{asws}, h 2

³⁹ Al-Kafi, Vol. 1, Chapter on History- 128, h 2

⁴⁰ Al-Kafi, Vol. 1, Chapter on History- 128, h 3

feed my camels before the caravan left. I journeyed with the caravan and he^{ajfj} had prayed for my safety. I did not face any difficulties. All praise belongs to Allah.⁴¹

The narrator of the Hadith says:

'A boil had grown on my upper thigh. I spent money on treatment from several physicians but they said that they did not know of medicine for it. I then wrote a letter to him^{ajfj} (the twelfth Imam^{ajfj}) requesting him^{ajfj} to pray. The Imam^{ajfj} wrote back to me with his^{ajfj} signature, 'May Allah^{azwj} Grant you good health and place you with us^{asws} in this life and in the life Hereafter.' The narrator has said that before the coming of the Friday the boil was gone and it became like the palm of my hand (clean and flawless). I then called one of the physicians and showed him the place of the boil and he said, 'We had no knowledge of any medicine to cure it.'⁴²

The narrator of the Hadith says:

'A boy was born to me. I wrote to him (Al-Mahdi^{ajfj}) for his^{ajfj} permission to give the baby a special bath for the ceremony on the seventh day of his birth. The answer came back and it said, 'Do not do so.' The boy died on the seventh or the eighth day. I then wrote to him^{asws} about the death of the boy. The Imam^{ajfj} wrote back to me, 'He will be succeeded by another and another. Let his name be Ahmad and the name for the one after Ahmad will be Ja'far.' It came to be as he^{ajfj} had said.

'The narrator has said, 'Once I made preparation for the journey to Hajj, said farewell to (my) people and I was about to leave. The message came to me that said, 'We do not like it but it is up to you.' I felt depressed and sad and I wrote, 'I am steadfast to obey your commands and listen to your words except that I feel sad for missing Hajj.' The Imam^{ajfj} then had signed (a note to me) that said, 'Do not be depressed. You will soon perform Hajj by the will of Allah^{azwj}.' The next year I wrote to ask his^{asws} permission and the permission came. I then wrote that I had chosen Muhammad ibn al-'Abbass as a ride sharing partner and that I trusted him for his religion and safety. The message that then came said, 'Al-Asadi is a good ride sharing partner. If he will come do not choose anyone else besides him.' Al-Asadi came and I chose him as the ride sharing partner.'⁴³

The narrator of the Hadith says:

'Imam Al-Mahdi^{asws} (our 12th Imam^{ajfj}) had sent two servants to Al-Madina of the Rasool Allah^{saww}. He had written to Khafif (a person's name) to go with them towards Al-Madina. He then left with them and when they reached al-Kufa, one of the two servants had consumed

⁴¹ Al-Kafi, Vol. 1, Chapter on History, 12th Imam^{ajfj} Ibn Imam Hassan Al-Askari^{asws}, h 10

⁴² Al-Kafi, Vol. 1, Chapter on History, 12th Imam^{ajfj} Ibn Imam Hassan Al-Askari^{asws}, h 11

⁴³ Al-Kafi, Vol. 1, Chapter on History, 12th Imam^{ajfj} Ibn Imam Hassan Al-Askari^{asws}, h 17

alcohol. Before they left al-Kufa a letter came to them from the Imam^{ajfj} that said, 'Send back the servant who has consumed alcohol and remove him from the service.'⁴⁴

The narrator of the Hadith says:

'Ali ibn Ziyad al-Saymari wrote a letter to request a 'Kafan' (a shroud). He (Al-Mahdi^{ajfj}), wrote back to him, 'You will need it in the year eighty.' He died in the year eighty and the shroud was sent to him a few days before his death.'⁴⁵

The End of the Minor Occultation and the start of the Major Occultation:

A letter of Imam-e-Zamana^{ajfj} came to the last representative announcing the end of the minor occultation and the start of the Major occultation, (saying): 'O Ali bin Mohammed Samari, Allah^{azwj} may give His best reward to your grieving brothers on your death, which will occur within next six days. Thus, you better start packing up and do not nominate your deputy while making your last will. Now the Grand occultation will take place and Allah^{azwj} will not make me reappear until after a long time. This will not happen until people with stone cold hearts will come and fill the earth with cruelty and tyranny. And few among my Shias, will make claims of meeting with me but, whoever claims to see me before the aggression of Sufyani (who will be the leader of the enemies of Allah^{azwj}), he will be a big liar and filthy accuser.'⁴⁶

The Time of Appearance of Imam-e-Zamana^{ajfj}:

Our 8th Imam (Ali^{asws} bin Musa Al-Reza^{asws}) says: Allah^{azwj} would, through him^{ajfj}, purify the earth from every kind of oppression and remove every type of injustice from it. He^{ajfj} is the one^{ajfj} about whom (his^{ajfj} 'Zahoor') people would doubt and he^{ajfj} is the one who would have an occultation ('Ghaibah') before his^{ajfj} reappearance. And when he^{ajfj} arises, the earth shall be lit-up with his^{ajfj} brilliance. He^{ajfj} would establish the scales of Justice among the people so that no one may oppress the other. He^{ajfj} is the one^{ajfj} for whom the earth would wrap itself and he^{ajfj} would not throw a shadow (onto the earth). And he^{ajfj} is the one by whose name the caller would call out from the sky inviting people to the Imam^{ajfj} which all the people of the earth would be able to hear.

The caller would say: Know that the Proof of Allah^{azwj} has appeared near the House of Allah^{azwj}, so follow him^{ajfj} as truth is with him^{ajfj}, and that is the meaning of the statement of the Almighty Allah: '***If We please, We should send down upon them a sign from the heaven so that their necks would remain bowed before it.***'(26:4)⁴⁷

⁴⁴ Al-Kafi, Vol. 1, Chapter on History, 12th Imam^{ajfj} Ibn Imam Hassan Al-Askari^{asws}, h 21

⁴⁵ Al-Kafi, Vol. 1, Chapter on History, 12th Imam^{ajfj} Ibn Imam Hassan Al-Askari^{asws}, h 27

⁴⁶ See for example in "Kitab-ul-Ghaibah", of Shaykh Tusi and "Kamaaluddin" of Ibne Babuwayh

⁴⁷ 372 : 2 : ص 2 : ح 5. كمال الدين ج

Imam Ali^{asws} Ibn Al-Hussain^{asws} (our 4th Imam^{asws}) says: Upon the rising of 'al-Qaim^{ajfj}', Allah^{azwj} will Award an extraordinary strength to all (Momineen) and remove any weakness from them.⁴⁸

The Story of the Tablet:

The narrator of the Hadith says:

'Abu 'Abdullah^{asws} (6th Imam^{asws}) has said: Once, my father said to Jabir Ibn 'Abd Allah Al-Ansari', I need your help in a certain issue. When will be convenient for you for us to meet privately so that I can ask you about it?' He (Jabir) said, 'Whenever you like it will be alright for me.' One day when they met each other he^{asws} said, 'O Jabir, tell me about the tablet that you saw in the hand of my great-great-great grandmother, Syeda Fatima^{asws} daughter of the Messenger of Allah^{saww}. Tell me of what Syeda^{asws} said to you about the Tablet and the writing on it?'

'Jabir then said, 'I ask Allah^{azwj} to Testify (to the truth of what I experienced that day). Once I went to see your great-great-great grandmother, Syeda Fatima^{asws} in the lifetime of the Messenger of Allah. I congratulated her on being blessed with al-Hussain^{asws} and I saw in her^{asws} hand a green Tablet that I think was made of Emerald (a precious gem). I saw on it white writing that was shining like the colour of sun.

'I then said to Syeda^{asws}, 'May Allah^{azwj} Keep my soul and the souls of my parents in service for your^{asws} cause, O daughter of the Rasool Allah^{saww} what is this Tablet?' Syeda^{asws} said, 'This is a Tablet that Allah^{azwj} has Given as a gift to His Messenger^{saww}. In it there is the name of my father, the name of my husband, the names of my two sons and the names of the executors of the wills of my^{asws} (special) descendants. My father^{saww} gave it to me as a gift and glad news.'

'Jabir then said, 'Your great-great-great grandmother^{asws} then gave the Tablet to me. I read it and made a copy of it.' My^{asws} father^{asws} then said, 'O Jabir can you show that copy (that you made from the Tablet) to me^{asws}?' He said, 'Yes, I can show it to you^{asws}.' My father^{asws} went with him to his house and he brought to light a Tablet of parchment. He^{asws} then said, 'O Jabir, look carefully at your writing on the copy of the tablet and see how I write it for you.' Jabir then kept looking at his handwriting while my father^{asws} wrote and the writing of my father^{asws} was exactly letter by letter the same as what Jabir had in his copy.

Jabir then said, 'I ask Allah^{azwj} to Testify to the truth of my words that this is what I saw was written on the Tablet: (I say) in the Name of Allah^{azwj}, the Beneficent, the Merciful. This is a document from Allah^{azwj} for Muhammad^{saww}, His^{azwj} Prophet^{saww} His^{azwj} Light, His^{azwj}

⁴⁸ Bihar-ul-Anwar, vol. 52, h, 138 364 : بحار الأنوار ج : 52 ص : 364

Ambassador, His^{azwj} Hijab (Outwit) and His^{azwj} Guide (for people). The trusted Spirit has brought it from the Lord^{azwj} of the worlds, O Muhammad^{saww}, acknowledge the Greatness of My^{azwj} Names and pay thanks for My^{azwj} Bounties. Do not hide My^{azwj} Favours. I^{azwj} Am Allah^{azwj} and no one deserves to be worshipped and obeyed besides Me^{azwj}.

I^{azwj} Break down the transgressors and Grant wealth to the oppressed. I^{azwj} Am the One Who has established the religion. I^{azwj} Am Allah^{azwj}. No one deserves to be worshipped and obeyed besides Me^{azwj}. Whoever expects to receive any distinction from someone other than Me^{azwj} or have fear of the justice of someone other than Me^{azwj} I^{azwj} will cause him to suffer a torment the like of which I^{azwj} will cause no one else of the creatures of the worlds to suffer. Worship only Me^{azwj} and place your trust only in Me^{azwj}.

I^{azwj} have not Sent any Prophet^{as} without, upon the completion of his days, appointing the executor of his^{as} will. I^{azwj} have Given preference to you^{saww} over the Prophets^{as} and I^{azwj} have given preference to the executor of your^{saww} will over the executors of the wills (of the other prophets). I^{azwj} have Granted you^{saww} honour through your two brave grandsons, Al-Hassan^{asws} and Al-Hussain^{asws}.

I have made Al-Hassan^{asws} to be the treasurer of My^{azwj} knowledge after the completion of the time of his^{asws} father^{asws}. I^{azwj} have Made Al-Hussain^{asws} to be the Keeper of My^{azwj} Revelation Wahhey (inspiration). I^{azwj} have Granted him^{asws} Nobility through martyrdom and made his^{asws} end Triumphant. He^{asws} will be the best of the martyrs and of the highest degree in the rank of the martyrs. I^{azwj} have Kept My^{azwj} Perfect Word with him^{asws} and My^{azwj} extremely clear Authority and Proof available for him^{asws}. Through his^{asws} descendent I^{azwj} will Give good Rewards to people or cause them to suffer torments (due to their disobedience).

The first of them^{asws} will be Ali^{asws} (Ibn al-Husayn), Master of the worshippers, and the beauty of My^{azwj} Friends of the past. Then will be his^{asws} son^{asws} who will be very similar to his^{asws} grandfather, the praised one^{asws}, Mohammed Al-Baqir, the one very deeply founded in My^{azwj} knowledge and the source and mine of My^{azwj} wisdom. Those who have doubts about Ja'far^{asws} will soon be destroyed. Whoever rejects him^{asws} will be like the one who rejects Me^{azwj}. The true words have already come from Me^{azwj} that I^{azwj} will Dignify the position of Ja'far^{asws} and will Grant him^{asws} joy and happiness for his followers, supporters and friends.

'After him Musa^{asws} will live at the time of a blind, confusing and dark mischief. (He will live among the people) because the system of obedience to Me^{azwj} does not break down and My^{azwj} Authority (proof of My^{azwj} Existence) does not remain obscure. The thirst (for knowledge and guidance) of My^{azwj} friends will be quenched with sufficient measures. Whoever rejects anyone of them^{asws} has (in fact) rejected My^{azwj} favours. Whoever Changes My^{azwj} Signs and Verses of My^{azwj} Book has accused Me^{azwj} with lies.

'Woe is to those who fabricate lies and reject (the truth) after the completion of the time of Musa^{asws}, My^{azwj} servant, My^{azwj} beloved, My^{azwj} Chosen one about Ali^{asws} (Al-Reza), (Ali Al-Reza^{asws}) who is My^{azwj} Wali (the one who possesses Divine Authority), My^{azwj} Supporter, the one^{asws} on whom I^{azwj} will place the task of Prophet-hood and examine how he^{asws} is dealt with (by others). An arrogant devil will murder him^{asws}. He^{asws} will be buried in the city built by the virtuous servant (of Allah^{azwj}) next to the worst of My^{azwj} creatures. The words of truth have already been established that I^{azwj} will Grant him^{asws} joy and happiness with the blessing of his^{asws} son^{asws}, Mohammed^{asws}, his^{asws} successor and the heir of his^{asws} knowledge.

He^{asws} is the source and fountainhead of My^{azwj} Knowledge, the right place for My^{azwj} Secrets and My^{azwj} Authority over My^{azwj} creatures. Whoever believes in him^{asws} I^{azwj} will Make paradise his dwelling and will Grant him the ability to intercede for seventy people from his family of whom everyone may have judged to be sent to the Hell-fire.

I^{azwj} will Make the end for his^{asws} son^{asws}, Ali^{asws}, to arrive at salvation. Ali^{asws} is My^{azwj} Wali (the one who possesses Divine Authority), My^{azwj} Supporter, the Testimony in My^{azwj} creatures and My^{azwj} Trustee in My^{azwj} Revelation. From him^{asws} I^{azwj} will Make to come out a Preacher^{asws} to My^{azwj} Way and a Treasure of My^{azwj} Knowledge, Al-Hassan^{asws}. I will Complete it with his^{asws} son^{asws} (M.H.M.D.), a blessing for the worlds. One will be able to find in him^{asws} the perfection of Musa^{as} (Moses), the beauty of Jesus^{as} and the patience of Ayyub^{as}.

My^{azwj} friends in his time will become weak. Their heads will be sent as gifts like the heads of the Turks and Daylam (people in Turkey and people of a tribe). They^{asws} will be murdered and burned. They will live in fear, frightened and fearful. The earth will be stained with their blood and wailing and crying will become widespread in their women. They^{asws} will possess My^{azwj} Authority and through them^{asws} I^{azwj} will Remove the blind and dark mischief. Through them I^{azwj} will Remove uncertainties, sufferings and shackles. These are the ones upon whom the blessings and forgiveness of their Lord^{azwj} Descend and they^{asws} are the ones who provide guidance."

"Abd al-Rahman ibn Salim has said that Abu Basir said, 'Even if you hear no other Hadith except this, it will be enough for you. Protect it against everyone except the deserving people.'⁴⁹

⁴⁹ Al-Kafi, Vol. 1, Chapter on History- 126, h 3

Additional Ahadith on 12th Imams^{asws}:

The narrator of the Hadith says:

'I heard Ali^{asws} Ibn Al-Hussain^{asws} say, 'Allah Created Muhammad^{saww}, Ali^{asws} and the remaining 11 'A'imma^{asws} (Leaders with Divine Authority) from his^{asws} descendants out of the Al-Noor (the Divine Light) of His^{azwj} Greatness. Allah^{azwj} then Placed them^{asws} as Figures in the brightness of His^{azwj} 'Al-Noor' (Divine Light) where they^{asws} worshipped Him^{azwj} before the creation of all beings. They^{asws} would speak of the Glory of Allah^{azwj} and of His^{azwj} Holiness. They are the 'A'imma^{asws} (Leaders with Divine Authority) from descendants of the Rasool Allah^{saww} 50

The narrator of the Hadith says:

'I heard Imam Mohammed Baqir^{asws} (our 5th Imam^{asws}) say, 'The 12 Imam^{asws} (Leaders with Divine Authority) all from the family of Muhammad^{saww} are Muhaddath (the ones to whom Angels speak). They^{asws} all are from the descendants of the Messenger of Allah^{saww} and the descendants of Ali^{asws}. The Messenger of Allah^{saww} and Ali^{asws} are their ancestors.' 51

The narrator of the Hadith says:

'I was (in the city of al-Madina) when Abu Bakr was no more and he had appointed 'Umar as his successor. Once, one of the great Jewish men of Yasrab came to 'Umar. The Jewish man thought that he, 'Umar, was the most knowledgeable person of his time. He came to 'Umar and said, 'O 'Umar, I have come to accept Islam if you can answer what I will ask. Are you the most knowledgeable person among the companions of Muhammad^{saww} in the matters of the Book, the Sunnah (Rasool Allah^{saww}'s traditions) and all that I want to ask from you?'

'The narrator has said that 'Umar than said to him, 'I am not the one you are looking for. However, I can guide you to the one who is the most knowledgeable person in our nation in the matters of the Book, the Sunnah (traditions of the Holy Prophet^{saww}) and all that you would like to ask.' He directed him to Imam Ali^{asws}. The Jewish man then said, 'If what you say is true then why have you taken the oath of allegiance from people?'

The most knowledgeable among you is that man.' 'Umar then treated him harshly. The Jewish man went to Ali^{asws} and said, 'Are you as such as 'Umar has said?' Imam Ali^{asws} then asked, 'What has 'Umar said?' He then informed him^{asws} of what 'Umar had said. The Jewish man said, 'If you are as he has said you are, I would like to ask you certain questions to know if

⁵⁰ Al-Kafi, Vol. 1, Chapter on History- 126, h 6

⁵¹ Al-Kafi, Vol. 1, Chapter on History- 126, h 7

anyone of you knows the answer so I will know that your^{asws} claim is true that you^{asws} are the best and the most truthful among the nations. In such case I will accept your^{asws} religion, Islam.

'Amir-ul-Momineen^{asws} said, 'Yes, I am as 'Umar has said I am. Ask whatever you want to ask. I will give the answer by the will of Allah^{azwj}.' He said, 'Tell me about three and three and one.' Ali^{asws} said, 'O Jewish man, why do you not say, 'Tell me about the seven?' The Jewish man then said, 'If you^{asws} can tell me the answer to the three then I will ask you^{asws} other questions, otherwise, I will abstain. If you^{asws} provide me the answer to these seven you then are the most knowledgeable person on earth, the best of them and have more authority over the people than they themselves do.' Imam^{asws} then said, 'Ask your questions O Jewish man.' He said, 'Tell me about the first stone that was placed on the face of earth, the first tree that was planted on earth and the first water fountain that gushed out of earth.'

'Amir-ul-Momineen^{asws} answered his questions.

The Jewish man then said to him^{asws}, 'Tell me how many Imam^{asws} (Leaders with Divine Authority) will this nation have?' Tell me about your Prophet^{saww}: where will be his place in Paradise and who will be with him^{saww} therein?'

'Amir-ul-Momineen^{asws} (Imam Ali^{asws}) said, 'This nation will have 12 'A'immah^{asws}. All of them^{asws} will be from the descendants of the Holy Prophet^{saww} of this nation. They^{asws} will be from my^{asws} descendants. The place of our Holy Prophet^{saww} in Paradise will be the best and holiest of them in Eden. With him^{saww}, in his^{saww} dwelling, will be these 12 people^{asws} from his^{saww} descendants. Their^{asws} mothers^{asws} and grandmothers^{asws} and the mothers^{asws} of their mothers^{asws} and their^{asws} descendants will live with them^{asws}. No one else will live therein as their^{asws} partners.⁵²

The narrator of the Hadith says:

'Once I went to visit the (house of) the daughter of the Holy Prophet^{saww} and I saw with Syeda^{asws} a tablet in which the names of the executors (implementers) of the Wills (of Leaders with Divine Authority) from her descendants were written. I then (with Syeda^{asws}'s permission) counted them to twelve. The last one's name was Al-Qa'im^{ajj} (the one who will rise with Divine Authority and power). The name of three of them was Mohammed^{asws} and the name of another three was Ali^{asws}.⁵³

The narrator of the Hadith says:

⁵² Al-Kafi, Vol. 1, Chapter on History- 126, h 8

⁵³ Al-Kafi, Vol. 1, Chapter on History- 126, h 9

Our 5th Imam said: 'Allah^{azwj} Sent Muhammad^{saww} to all Jinn and man and appointed twelve executors of the will after him. Of these twelve people, there are those who have already left this world and there are those who will enter this world and complete their task. All the executors of the Wills (of the Prophets^{as}) experienced certain traditions, Sunnah. The number executors of the Will after Muhammad^{saww}, who explain the 'Sunnah', is the same as the number of executors of the will of Jesus (twelve.) Amir-ul-Momineen^{asws} experienced the tradition of Jesus.'⁵⁴

The narrator of the Hadith says:

'Amir-ul-Momineen^{asws} said to ibn 'Abbas, 'Layla al-Qadr (the night of destiny Verse 97:1-6) comes every year and in that night the command for the whole year is sent down. The Command is (only) received by the Leaders with Divine Authority after the Rasool Allah^{saww}.'

'Ibn 'Abbas then asked, 'Who are they?' Amir-ul-Momineen^{asws} replied: 'I^{asws} and the 11 persons^{asws} from my^{asws} descendants^{asws} who all are 'A'immah^{asws} (Leaders with Divine Authority), and Muhaddathun^{asws}, such persons to whom angels speak.'⁵⁵

The narrator of the Hadith says:

'The Messenger of Allah^{saww} once said to his companions, 'You must believe in the Layla al-Qadr (Night of Destiny: Verse no. 97 in the Holy Quran). It is Ali^{asws} Ibn Abu Talib^{asws} and his eleven descendants^{asws} after me^{saww} 56

The narrator of the Hadith says:

'Amir-ul-Momineen Ali^{asws} one day recited (the following Verses of the Holy Quran) to Abu Bakr, '**Do not think of those slain for the cause of Allah as dead. They are alive with their Lord and receive sustenance from Him.**' (3: 169) I testify that Muhammad^{saww}, the Messenger of Allah^{azwj}, died as a martyr. He^{saww}, by Allah^{azwj}, is going to come to you so do not have any doubts when he^{saww} comes to you. Satan cannot disguise in his appearance.' Ali^{asws} took the hand of Abu Bakr and showed the Holy Prophet^{saww} to him, who said, 'O abu Bakr, believe in Ali^{asws} and in the eleven 'A'immah (Leaders with Divine Authority) from his^{asws} descendants. They are all like me^{saww} except the Prophet-hood. Repent before Allah^{azwj} because of what you are involved in. You have no right to it (taking the position of an Infallible Imam^{asws}).'

'The narrator has said that then he^{saww} vanished and could not be seen around.'⁵⁷

⁵⁴ Al-Kafi, Vol. 1, Chapter on History- 126, h 10

⁵⁵ Al-Kafi, Vol. 1, Chapter on History- 126, h 11

⁵⁶ Al-Kafi, Vol. 1, Chapter on History- 126, h 12

The narrator of the Hadith says:

'I heard Abu Ja'far^{asws} say, 'There will be 12 'A'immah^{asws} (Leaders with Divine Authority) from the family of Muhammad^{saww} and they^{asws} all will be Muhaddathun^{asws}, persons to whom angels speak. They^{asws} will be of the descendants of the Messenger of Allah^{saww} and Ali^{asws} Ibn Abu Talib^{asws}. The Messenger of Allah^{saww} and Ali^{asws} are their ancestors.⁵⁸

The narrator of the Hadith says:

Imam Mohammed Baqir^{asws} (our 5th Imam^{asws}) has said, 'After Al-Hussain^{asws} ibn Ali^{asws} there will be nine 'A'immah^{asws} (Leaders with Divine Authority). The ninth of them will be Al-Qa'im^{ajf} (the one who will rise with Divine Authority and Power).⁵⁹

The narrator of the Hadith says:

'I heard Abu Ja'far^{asws} say, 'We are twelve 'A'immah^{asws} (Leaders with Divine Authority). Al-Hassan^{asws} and Al-Hussain^{asws} are of them^{asws}. Thereafter 'A'immah^{asws} (Leaders with Divine Authority) are from the descendants of Al-Hussain^{asws}.⁶⁰

The narrator of the Hadith says:

Imam Mohammed Baqir^{asws} (our 5th Imam^{asws}) said: 'The Messenger of Allah^{saww} has said, 'I^{saww} and twelve persons^{asws} from my^{saww} descendants and you^{asws}, O Ali^{asws}, are the safety anchor of the Earth, that is, the pillars thereof and its ropes. Through us^{asws} Allah^{azwj} has Secured the earth from devouring the inhabitants. If all the twelve persons^{asws} from my family were not to be there, the earth will devour her inhabitants without delay.⁶¹

The narrator of the Hadith says:

Imam Mohammed Baqir^{asws} (our 5th Imam^{asws}) said: 'The Messenger of Allah^{saww} has said, 'From my^{saww} descendants there will be twelve noble supervisors^{asws}, who are Muhaddathun^{asws}, persons to whom angels speak, and very intelligent. The last of them will be

⁵⁷ Al-Kafi, Vol. 1, Chapter on History- 126, h 13

⁵⁸ Al-Kafi, Vol. 1, Chapter on History- 126, h 14

⁵⁹ Al-Kafi, Vol. 1, Chapter on History- 126, h 15

⁶⁰ Al-Kafi, Vol. 1, Chapter on History- 126, h 16

⁶¹ Al-Kafi, Vol. 1, Chapter on History- 126, h 17

Al-Qa'im^{ajfi} (the one who will rise with Divine Authority and Power and with Truth) who will fill the earth with justice after being taken over by the injustice.⁶²

The narrator of the Hadith says:

'Once I took an oath with myself that I would not eat any food during the day until the rise of Al-Qa'im^{asws} (the rise of Al-Mahdi^{ajfi} with Divine Authority and power). I then went to see Imam Jafar-e-Sadiq^{asws}.

'The narrator has said, 'A man from your Shi'a (followers) has imposed on himself an oath not to eat any food during the day until the rise of Al-Qa'im^{ajfi} from the family of Muhammad^{saww}?

'The Imam^{asws} said, 'Fast, then, O Karrarn. Do not fast on the two 'Eid days and the three days of Tashriq (11, 12, 13th) of the month of Zil-Haj. Also do not fast when you are on a journey or when you will have an illness.

It is because when Al-Hussain^{asws} was martyred, the heavens and the earth and all the Angels in them mourned before the Lord. They said, 'Lord^{azwj}, grant us permission to destroy the creatures and purge the earth from them because of their disregard of Your^{azwj} reverence and their murdering Your^{azwj} Chosen people^{asws}.'

Allah^{azwj} then Inspired them, 'My^{azwj} Angels^{as}, My^{azwj} Heavens and My^{azwj} Earth be patient and relieved.' Allah^{azwj} then Removed a barrier and Muhammad^{saww} appeared as well as the twelve executors of his^{asws} will. He^{saww} held the hand of al-Qa'im^{ajfi} (the one who will rise with Divine Authority and power) from among them. Allah^{azwj} said, 'O My^{azwj} angels, My^{azwj} Heavens and My^{azwj} Earth through this one^{ajfi}, I^{azwj} will Grant support for this (the revenge of Al-Hussain^{asws}).' Allah^{azwj} Said it three times.⁶³

Zahoor of Imam-e- Akhir^{asws} Ibn Al-Hassan^{asws} Ibn Ali^{asws} Naqi

الكافي وُلِدَ عَ لِلنَّصْفِ مِنْ شَعْبَانَ سَنَةَ حَمْسٍ وَ حَمْسِينَ وَ مَائَتَيْنِ

In Al-Kafi, it is written that the 12th Imam 's Zahoor was on the 15th of the month of Shaban, in the year 255 A.H.⁶⁴

⁶² Al-Kafi, Vol. 1, Chapter on History- 126, h 18

⁶³ Al-Kafi, Vol. 1, Chapter on History- 126, h 19

⁶⁴ Al-Kafi, Vol. 1, Bab Mulud Al-Sahib^{asws}

A Fact Finding Journey of an Indian Man:

The narrator of the Hadith says:

'I lived in interior Kashmir, India. My friends would sit on chairs on the right and left of the King. They were forty people and all of them read the four books, Torah, Gospel, Psalms and the books of Abraham. We judged among the people, providing them understanding of their religion and issued legal opinions for them in the lawful and unlawful matters. All people sought assistance from us including the King.

Once we discussed about the Rasool Allah^{saww} (Prophet Muhammad^{saww}) and said that this Prophet who is mentioned in the books has remained unidentified to us. We must investigate about him^{saww} and lead a fact-finding task in his^{saww} affairs. All agreed that I should go out and lead the fact-finding task. I then set out with a large amount of money and journeyed for twelve months until I reached near Kabul. Turkish bandits robbed and wounded me seriously. They sent me to Kabul where their King saved my life. When he learned about my case, he sent me to Balkh which was under the control of Dawud Ibn al'Abbass ibn abu al-Aswad. Information had reached him that I have come out of India in search of religion and that I have learned Persian and have debated the scholars of law and theology.

Dawud ibn al'Abbass summoned me to his presence. He gathered the scholars of law against me. They debated me. I then informed them that I have come in search of the Prophet^{saww} about whom we have learned in the books.

'They asked, 'Who is he and what is his name?' I said, 'His name is Muhammad^{saww}.' They said, 'You are searching for our Prophet^{saww}.' I asked them about his laws and they provided me information. I said, 'I know that Muhammad^{saww} is the Prophet but I do not know the one you describe to me. Is he^{saww} the one I search for or not? You should show where he is so I can go and find out whether the signs that I have are found about are in him^{saww} or not. If he^{saww} is the one^{saww} I am looking for I will accept his^{saww} religion.'

'They said, 'He^{saww} has passed away.' I asked them, 'Who is the executor of his^{saww} will and his^{saww} successor?' They said, 'Abu Bakr was his successor.' I asked them, 'Tell me about his name. This is (Abu Bakr) his Kunya?' They said, 'It is 'Abd Allah ibn 'Uthman.' They ascribed him to Quraysh. I then asked them to tell me about the family tree of your Prophet, Muhammad^{saww}.

They informed me of his^{saww} family history. I said 'This is not the person I am looking for. The one I am searching for is the one whose successor is his brother in religion and his cousin from his^{saww} bloodline, the husband of his^{asws} daughter and the father^{asws} of his sons^{asws}. This Prophet^{saww} will have no children on earth except the sons of this man^{asws} who is his^{saww} successor.'

'He has said that they attacked me and said, 'O commander, this man has come out a 'Mushrik' (polytheist) and has entered disbelief. It is lawful to tip out his blood.' I said to them, 'O people, I already have a religion and I strongly believe in it. I do not want to give it up until I find a religion stronger than this. I have found the description of this man^{saww} in the books that Allah^{azwj} has Revealed to His^{azwj} Prophets^{as}. I came out of my country, India, leaving behind all the honour and respect that I had so that I could find him^{saww}. When I examined your Prophet the way you described him to me I found out that it did not match the description of the Prophet^{saww} mentioned in the books. So leave me alone.'

'The agent (of the government) sent for a man called Al-Husayn Ibn Eshkib and said to him, 'Debate with this Indian man.' He said, 'May Allah^{azwj} Grant you well-being. There are the scholars of the law and the other scholars. They know better how to debate with him.' He said to him, 'Debate with him as I say, and you can meet privately and be kind to him.'

Al-Husayn ibn Eshkib said to me after our consultations. 'The Prophet^{saww} that you are looking for is the one these people have described for you but their description of his successor is not the true description. This Prophet^{saww} is Muhammad^{saww} Ibn 'Abdullah^{asws} ibn 'Abd al-Muttalib^{asws}. His^{saww} successor is Ali^{asws} Ibn Abu Talib^{asws} ibn 'Abd al-Muttalib^{asws}. He^{asws} is the husband of Fatima^{asws}, the daughter of Muhammad^{saww}, and the father of Al-Hassan^{asws} and Al-Hussain^{asws}, the grandsons of Muhammad^{saww}.

'Ghanim Abu Sa'id has said that: I then said, 'Allahu Akbar, (Allah^{azwj} is Great beyond description). This is the one I have been looking for.' I then returned to Dawud ibn al-Abbass and said to him, 'O commander, I have found what I was searching for. I testify that no one deserves to be worshipped and obeyed besides Allah^{azwj} and I testify that Muhammad^{saww} is the Messenger of Allah^{saww}.'

'The narrator has said that he treated and helped me with kindness and asked al-Husayn to look after me. Thereafter I went to him until we were acquainted properly and he taught me understanding of the law of the matters that I needed such as prayer, fasting and the obligations.

'I (the narrator) then said to him, 'We read in our books that Muhammad^{saww} is the last of the Prophets and there will be no other prophets after him^{saww}. The task (Leadership with Divine Authority) after him^{saww} will be with the executor of his^{saww} will, his successor^{asws} and heir^{asws}. Thereafter it will be with the executor of the will of the preceding one and so on in their descendants until the end of the world. Who is the executor of the will of the executor of the will of Muhammad^{saww}. He said, 'They are Al-Hassan^{asws} then Al-Hussain^{asws}, the grandsons of Muhammad^{saww}. He then continued speaking of the executors of the will of the Holy Prophet^{saww} until the 'Sahib al-Zaman (the one who possesses Divine Authority today). Then he explained to me what had happened (with 'A'immah^{asws}, the Leaders with Divine Authority). Thereafter, I had no other goals but to search for the Holy Location.

He (Amiri) has said that he came to us in Qum. He sat with our people in the year 264 A.H . He then left with them and arrived in Baghdad with his friend from al-Sind who had accompanied him in religion. 'Amiri has said that Ghanim said to me, 'I disliked certain things from there I went out to al-'Abbassia and prepared myself for prayer. I began the prayer but I was anxious and thinking about my goal.

At this time someone came to me and called me with my Indian name. I replied, 'Yes, it is me' He said, 'Your master is calling you.' I went with him and he walked from this to that street until he came to a house and a garden and I saw him^{ajfi} sitting. The Imam^{ajfi} said, 'Welcome, O so and so,' in Indian language. 'How are you'? How was so and so,' until he^{ajfi} mentioned all the forty people (mentioned in the beginning of the Hadith). The Imam^{ajfi} then asked me about every one of them. Then he^{asws} told all that had happened among us, all in Indian language. Then the Imam^{ajfi} asked, 'did you want to perform Hajj with people of Qum'? I said, 'Yes, my master.' The Imam^{ajfi} then said, 'Do not go to Hajj with them this year. Go back and perform Hajj in future.' He^{ajfi} then gave me a bag of money that was in front of him^{asws}. The Imam^{ajfi} said to me, 'Spend it for your needs and do not go to Baghdad to so and so.' The Imam^{ajfi} mentioned his (so and so's) name and said, 'Do not tell him anything.'

'Amiri has said that he came to us at Qum. He then informed us of the triumph and that our people had returned from al'Aqaba. Ghanim went to Khurasan. Next year he went for Hajj and sent us souvenirs from Khurasan. He lived there for some time and then he died. May Allah^{azwj} Grant him blessings.⁶⁵

⁶⁵ Al-Kafi, Vol. 1, Chapter on History, 12th Imam^{ajfi} Ibn Imam Hassan Al-Askari^{asws}, h 3