Meetings With Imam-e-Zamana (atfs)

(Reliable Incidents From The Holy Land Of Iraq)

Published for the Isaal-e-Sawaab of Marhoom Syed Mehdi Hasan ibn Syed Hadi Hasan.

Please recite a Surah Fatiha for all the marhoom lovers of the Imam of our time (atfs)

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بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

صَلَّی اللّٰہُ عَلَیۡکَ یَا وَلِیَّ الۡعَصۡرِ اَدۡرِکۡنَا وَاَرۡشِدۡنَا

Preface

Pilgrimage to the shrines of Aimmah Masoomeen (as) is a great blessing. For which reliable hadiths prove that God Almighty forgives the sins of the pilgrim and the pilgrim becomes as if he had just been born from his mother's womb.

Therefore, the pilgrim's heart yearns for the last son of Aimmah Masoomeen (as), praying for his early appearance and longing for the visit of Hazrat himself, tears flow from his eyes, while he remembers his Imam (atfs).

It is known that many people have had the privilege of meeting Hazrat Wali Asr Hujjat Ibn Al-Hassan Al-Askari (as), which has been mentioned by the reliable and great Shia scholars in their books. Among which are the following scholars and the names of their books-

1. Al-Najm Al-Thaqib, authored by Muhaddith Noori (ar).

2. Al-Abqari Al-Hesan, authored by Ali Akbar Nahavandi (ar)
3. Bihar Al-Anwar, authored by Muhammad Baqir Majlisi (ar)
4. Muntahi al-Aamal, authored by Sheikh Abbas Qomi (ar)
5. Yanabiyy al-Muwadda, compiled by Sheikh Sulaiman Kunduzi Hanafi Balkhi from among the scholars of Ahl al-Sunnah

In addition to the above books, many books have been written under the title of "Meeting with Imam-e-Zamana (atfs)". It is worth mentioning that among these books, the book Al-Abqari Al-Hesan is the one in which 150 stories have been narrated, and we have attempted to quote some of them in this book, especially the stories related to the holy places of Iraq, along with additional learning points and conclusions.

On this topic of meeting with the Imam (atfs), a suspicion is found among the people that Hazrat Imam-e-Zamana (a.s) rejected the possibility of "مشاہدہ" (the act of meeting the Imam when one desires to meet) at the time of the death of the fourth deputy (*Naeb*) Hazrat Ali bin Muhammad Simuri

(ar), so how can these stories of meeting him (atfs) be accepted? In explanation of which, the following points are briefly mentioned.

1. It is narrated in famous traditions that-

   فَمَنْ الدّعی المشاهدہ قبل السفیانی ونفس زکیه فهو کذاب مفتر

   "Whoever claims to see (Imam-e-Zamana(atfs)) before the emergence of Sufāyani and Nafs Zakīyah is a liar."

   Scholars have explained it by saying that such claims imply the claim of Niyabat-e-Khaassa (being a special deputy of the Imam), such as in case of Shalmaghani and other claimants of Niyabat-e-Khaassa. [1]

2. The renowned scholar, Janab Ali Akbar Nahawandi (ar), the author of the book Al-Abqari Al-Hesan, has presented seven arguments from pages 205 to 208 in his book, chapter Al-Yaqut al-Ahmar, in which he explained that the incidents of meeting with Imam-e-

[1] Dars'hae Mahdaviyat, the seventh volume, authored by Dr. Sayyed Mohammad Bani Hashemi, page 176

Zamana(atfs) which are coincidental in nature do not fall in the category of mushaheda.

3. مشاهدة in Arabic is “Bab Mufa’ala” which is a two-way verb like مناظره (debate) or like مقابله (competition). If the deputy (naeb) claims to meet Hazrat (atfs) whenever he wants, he is a liar, but when Hazrat (atfs) wants to, by the command of Allah (swt), he can grant the privilege of meeting him (atfs) to his lovers.
4. Hazrat Ayatullah Al- Uzma Al-Sayyed Abu Al-Qasim Al-Khoei (ar) has declared such incidents of meeting with Imam-e-Zamana (atfs) not only as evidence for the existence of Hazrat Hujjat Ibn Al-Hasan Al-Askari (atfs), but also, a way to attract the youth by narrating them.[2]
5. However, the scholars have emphasized that the people who are the subject of such incidents and the narrators should be trustworthy and pious and narrating such incidents by them should not involve any worldly interest or fame, but should involve

[2] Faslnamae Intezar, issue 5, page 16-17, as narrated by Ayatullah al-Uzma Tabrizi (ar)

humility and regret, that maybe, they got such a great opportunity but they could not benefit from it as they should have benefitted.

6. It is certain that most people do not recognize the Imam (atfs) at the time of meeting. However, some people get the honor of this meeting by recognition like Sayyed Ibn Taus who met Imam-e-Zamana (atfs) holding the cover of the Holy Kaaba while he was praying. Or while praying in Sardaab on 3rd Dhul Qada, 638 Hijri.

There are a number of examples- Listening to the recitation of the Quran in the voice of Imam-e-Zamana (atfs) by Allama Bahrul Uloom (ar) in the haram of Amirul Momineen (as), lengthening the ruku by feeling the arrival of the Imam (atfs) in the haram of Imam al-Askariain (as), and being served a glass of water by Imam-e-Zamana (atfs) while asleep by Shaykh Hur Amili (ar), leading to his cure from serious illness are some of the evidences that Hazrat (atfs) met some people knowingly and blessed them with the honor of recognizing himself (atfs) during those meetings.

We wish to dedicate this book on behalf of Hazrat Imam-e-Zamana (atfs) to his honorable great grandmother, the

mother of Imam al-Hasanain (as), Janabe Fatema al-Zahra (sa), and to his (atfs) respected mother Janabe Narjis Khatoon (sa).

We pray to Allah (swt) with the blessings of these holy personalities, may Allah (swt) make this book an effective and blessed source to kindle and increase the desire of meeting the Imam of our time (atfs) in the hearts of the momineen. May Allah (swt) make us the way our Imam (atfs) expects us to be. Aameen!

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

صَلَّی اللّٰہُ عَلَیۡکَ یَا وَلِیَّ الۡعَصۡرِ اَدۡرِکۡنَا وَاَرۡشِدۡنَا

1. Meeting with Imam-e-Zamana (atfs) while returning from the ziyarat of Janabe Hurr (as)

The author of the book, Al-Abqari Al-Hesan has narrated the incident of Janab Shaikh Ali Wajeeli in this manner-

Shaikh Ali Mahdi Wajeeli was a student of the Hauza of Samarrah. When he went to the ziyarat of Imam al-Hussain (as) he also decided to go for the ziyarat of Janabe Hurr (as). He rented a ride (a horse) and around 4pm went for the ziyarat of Janabe Hurr (as). While returning, the sun was about to set and there were no people around except him and the ride owner.

He narrates, “I had reached near the railway line close to the shrine of Janabe Hurr (as) but due to the loneliness I was struck with fear and anxiety. Right at that time, I saw a billeted man (like a soldier with arms) pass by me, followed

by a second one, a third one and a fourth and fifth, until I was certain that these were dacoits and they would not be dealing with me with any kind of softness. I immediately did tawassul with Imam-e-Zamana (atfs) asking my master to keep me safe. I pleaded to Imam (atfs) that this was my first journey of ziyarat and these dacoits seem very intimidating to a helpless traveller like me and might kill me and loot my belongings. And soon I realized that my anxiety and fear were gone and I was calm. I saw a middle aged Arab with a strong and impressive personality, excellent physical features, with a black *amama* wrapped around his head come towards me from the side of a garden beside the railway station. I was confused if he could be a student of the Hauza of Najaf or Karbala. He came close to me and said his salaam. I replied to his salaam.

Then he asked me, “How is Samarrah?”

I replied that it is good with the grace of Allah (swt).

He then asked me, “How is Hujjatul Islam Aqa Mirza Mohammed Tehrani (ar)?”

I replied that he was very good.

He then asked me similar questions and it felt as if he knew all of the teachers in the Hauza very well. Then he asked about the honorable Aqa Janab Shaikh Buzurg-e-Tehrani (ar) and I replied that he is very well. He further asked about us, the students of Samarrah and I replied that we all were doing great with the grace of Allah (swt). He then asked, “How is your financial condition?”.

I replied, “With the grace and blessings of Imam-e-Zamana (atfs) we are good financially”.

I expressed to him my desire that he should ride on my horse while I would love to walk alongside him. After insisting for a very long time, he obliged to travel over it for a very short distance and then he alighted and asked me to take the ride myself. At that moment, I noticed that we had reached the Qahwa shop near the river Hussainiya in Karbala and right then I realized this great Arab was nowhere to be seen around me. I heard the adhan of Maghrib. I started to reflect on how I traveled a distance of about 4 or 5 kilometers from the shrine of Janabe Hurr (as)

to Karbala in just about 15 minutes. Then I pondered over the questions that this Sayyed had asked me and concluded that it was indeed Imam-e-Zamana (atfs) who helped me because I called him out for help. I recalled that when I had asked him his name, he said, “Sayyed Mahdi."[3]

Conclusion-

1. We should not forsake the ziyarat of the holy places around (atraaf) the holy shrines of Aimmah Masoomeen (as) when we go for ziyarat.
2. The holy Aimmah Masoomeen (as) help us in the difficulties we face while we go for these ziyarat.
3. The Aimmah Masoomeen (as) along with their last son, Imam-e-Zamana (atfs), even today serve and take care of their pilgrims in the best possible ways.
4. Not just during our journeys for ziyarat, we should also seek help from Imam-e-Zamana (atfs) whenever we face any difficulty in our lives.

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[3] Al-Abqari Al-Hesan, vol. 1, page 279/ Mulaqaat ba-Imam-e-Zamana (atfs) dar Karbala, page 302-303

2. Ali ibn Abdur Rahman al-Shustri meets Imam-e-Zamana (atfs) in Masjid-e-Sa'sah ibn Sauhan (ar)

Ali bin Muhammad bin Abd al-Rahman Shustri says-

"I had gone to the tribe of Bani Rawwas and met a pious brother who told me that the month of Rajab is the month of worship and obedience. And that it is better to visit Masjid-e-Sa'sah ibn Sauhan (ar) as our Aimmah Masoomeen (as) have prayed there and it is better to visit that masjid during these days.

I went with him to the mosque and outside the mosque I saw a camel sleeping, sitting on its feet with a palanquin on top of it. As soon as we entered the mosque, we saw a man who was shining like the full moon, dressed in Hijazi clothing, wearing an *amama* (turban) like the chiefs of the tribe would wear, sitting in one place and reciting the dua,

"اللّٰهُمَّ يَا ذَاَ الْمِنَنِ السَّابِغَةِ"

O Allah: the Lord of the complete favors,

(which is mustahab (recommended) to recite in the month of Rajab). He was reciting in a very painful and grievous

manner. We liked his way of reciting the dua so much that we memorized this dua while he was reciting it. He then went out of the masjid, got on his camel and left.

My friend said, “This person was Prophet Khidr (as). Woe unto me that I did not speak to him. In fact, my mouth was sealed shut.”

We came out of the mosque. And we found Ibn Abi Rawad Rawasi who asked us, “Where are you coming from?”. We replied, “From the masjid-e-Sa’sah ibn Sauhan (ar)” and then we narrated to him the entire incident.

Ibn Abi Rawad Rawasi said, “This person comes every second or third day in this mosque. He comes and does not talk to anyone.

I asked: “Why is it so?”

He said: “Think about who it could be”.

I said: “I think he is Janabe Khidr (as)”.

He (Ibn Abi Rawad Rawasi) said, “By Allah! This is Hazrat Baqiyatullah (atfs)”.[4]

[4] Al-Abqari Al-Hesan, vol. 2, page 84/ Mulaqaat ba-Imam-e-Zamana (atfs) dar Karbala, page 300-301

Conclusion-

1. The pilgrims should ot forsake visiting this masjid when they go for ziyarat and should pray at least 2 rakat namaz there.
2. We should not forsake the dua "اللّٰهُمَّ يَا ذَاَ الْمِنَنِ السَّابِغَةِ" in the holy month of Rajab.
3. If Imam-e-Zamana (atfs) does not forsake recitation of duas even after being an infallible (masoom), we should make sure that we do not forsake recitation of such duas.

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3. Meeting of Sayyed Hashim Shustri with Imam-e-Zamana (atfs) at Maqaam-e-Sahebaz Zamaan(atfs) in Wadius Salam, Najaf

Sayyed Kazim Shustri (ar) says:

"In the year 1357 Hijri, I was honored with the opportunity to visit Maqaam-e-Sahebaz Zamaan (atfs) in Wadius Salam graveyard in Najaf al-Ashraf."

He met Sayyed Hashim Shustri on the way back from his visit to Maqaam-e-Sahebaz Zamaan (atfs), where he saw a Sayyed in a green *amama* with a black beard walking along the road.

He says, "This Sayyed greeted me (said salaam) when he passed by me, and I returned the greeting and both of us left".

On the same night, in his dream, he again saw the same Sayyed where he had seen him in Wadius Salam. He asked someone as to who this Sayyed was. That person replied, "He is the son of Imam Hasan Askari (as)".[5]

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[5] Al-Abqari Al-Hesan, vol. 1, page 122
Mulaqaat ba-Imam-e-Zamana (atfs), page 297

Conclusion-

1. We should not forsake the ziyarat of Maqaam-e-Sahebaz Zamaan (atfs) in Wadius Salaam, Najaf.
2. We should be extremely attentive when we visit such holy places as well as the shrines of Aimmah Masoomeen (as). Maybe while we are present there, the Imam of our time (atfs) might be there at the same time.

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4. Sayyed Ahmed Khushnavis meets Imam-e-Zamana (atfs) in Masjide Sahla

The author of the book Al-Abqari Al-Hesan says that Haaj Sayyed Ahmad Isfahani, may Allah have mercy on him, wrote me this:

“I visited Masjid Sahla on Friday. I was sitting at a place in the mosque when I saw a scholar with an *amama* (turban), wearing a very nice red robe. He entered and turned to the place where I was sitting and said, “This thing (that I am suggesting) will fulfill all your worldly needs. Recite Ziyarat Ashura on behalf of Imam-e-Zamana (atfs) every day and I will send expenses for you every month. Take this money so that you will never be in need of anyone again. Then he gave me some money and said it would be sufficient for me for one month".

After saying this, he went to the other side of the mosque and I was in such a state that I was neither able to get up from the ground nor was I able to communicate anything

with anyone. As soon as I left Masjid Sahla, my body, which was unable to move earlier (it was as if I was bound by a chain), now came back to its normal state. I ran outside the mosque to search for and talk to this scholar but I could not.[6]

Conclusion-

1. Masjid Sahla is that great mosque in which there were the homes of Hazrat Ibrahim (as) and Hazrat Idris (as). Every prophet has prayed here. If anyone prays 2 rakat namaz in this mosque seeking the protection of Allah (swt), he will be under the protection of Allah throughout the year.
2. There are famous traditions about the aamal of forty continuous Tuesday nights (شبِ بُدھ) about Masjide Sahla for meeting Imam-e-Zamana (atfs). But Hazrat is aware of our constraints of being far away from it. We can visit for ziyarat on one or more Tuesday nights or on any other day.
3. After the reappearance (Zahoor), Hazrat's house will be in Masjid Sahla.

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[6] Al-Abqari Al-Hesan, vol. 2, page 106/ vol.1, page 226
Mulaqaat ba-Imam-e-Zamana (atfs), page 296

4. Reciting Ziyarat Ashura every day in the name of Imam-e-Zamana (atfs) will increase sustenance.

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5. Healing of a pilgrim by Imam-e-Zamana (atfs) in the Haram of Imam Musa Kazim (as)

On page 68 of the Book ‘Mojizaat wa Karamaat’, the author narrates-

“All the reliable and trusted scholars say that there was a doctor named Amin Salmani in Kazmain, who used to also perform minor surgeries and was reliable, in their view. Amin Salmani narrates-

“One day a pilgrim came to me whose feet, hands and tongue had glands due to which he was in a lot of pain. He said if you want, remove it surgically. As I examined it, I realized that I would not be able to perform a surgery to remove them. But my heart was full of empathy for him. So I immediately closed my pharmacy and took him with me to a Christian specialist doctor in Baghdad. He also examined it carefully and then said-

“This disease is very dangerous and life-threatening, it can be treated only by surgery. But there is also a risk of death

and if he survives, he will become deaf and dumb." The patient was fighting this disease really hard and was requesting the doctor to help him. The doctor said, "No, you have to be admitted to the hospital. Only then the operation can be performed."

At last, I and the patient got demoralized and left his pharmacy and visited a few other doctors, but all of them gave the same advice that was given by the Christian doctor. Both, I and the patient left for Kazmain but could not sleep for the whole night.

The next morning, I had just opened the pharmacy when the patient came to my pharmacy reciting salawaat very happily. And said to me, look, these glands have no effect left. I asked him if he was the same patient. He said, “Yes, I am the same patient as yesterday. When you left yesterday, I said to myself that now that I have to die anyway, let's bathe (do ghusl) and go for the ziyarat of Hazrat Imam Musa Kazim (as) and Jawad-ul-Aimmah Hazrat Imam Muhammad Taqi (as) with purity. So I took a bath (did ghusl) and recited Ziyarat. Suddenly, an Arab man came near me (who was definitely Hazrat Baqiyatullah

(atfs)) and sat by my side and hovered his hands all over my body. The pain and the glands were gone. And all my disease is gone. When I saw this miracle, I grabbed the corner of his robe (aba) and cried loudly. That you are the one who healed me. People gathered to listen to my supplication and started asking what had happened. Hazrat Imam-e-Zamana (atfs) told them that this person has been healed by Imam-e-Zamana (atfs) and this person has held on to my robe. Meanwhile, I let go of his robe from my hands and he (atfs) disappeared from sight."

I was so impressed when I heard the whole story that I took him to all the doctors in Baghdad and told his story to them. All were not only impressed by the cure given by Hazrat Imam-e-Zamana (atfs) but also became believers." [7]

Conclusion-

1. It is a fact that the real doctor is Hazrat Imam-e-Zamana (atfs). We also should seek healing from him in our diseases.

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[7] Al-Abqari Al-Hesan, vol. 2, page 262,
Mulaqaat ba-Imam-e-Zamana (atfs), page 392-394

2. We should look for Imam-e-Zamana (atfs) in the Haram of Aimmah Masoomeen (as).
3. Our needs are fulfilled by Hazrat Imam-e-Zamana (atfs) when we are closer to the Aimmah Masoomeen (as), performing their ziyarat near their shrines.

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6. Zuhair Ibrishami is blessed with meeting Imam-e-Zamana (atfs) in Kazmain

Zuhair ibn Muhammad Ibrishami Gulpaigani, who was born in the year 1336 informed me (the author of the book Al-Abqari Al-Hesan) as follows-

“When I was in Kazmain, one day I went to the park which is next to the courtyard (sehen) in the shrine of Hazrat Imam Musa Kazim (as) and Hazrat Imam Jawad (as). I saw an old man who had a badly wounded hand and was looking worried and tense.

I inquired from him, “What is this wound on your hand?”

He replied, “The thorn of the palm tree is pricked in the hand, it grows fresh every year. A lot of blood has already shed from my body due to this wound.

I saw him anxious, so I thought of taking him to the hospital. I took him in a taxi to Kazmain's "Al-Jamhoriya" hospital. The doctors said that the wound will require some treatment. I waited outside the hospital until the treatment was done. The hospital staff took out the thorn, he was

feeling weak due to the loss of blood. I went to the nearby kebab shop and got him some food. And after the treatment, I brought this old man back to the same park. As I left, I saw an Arab man in the same park who was sitting on a bench looking at me. I went towards this Arab gentleman, he greeted me (said salam) and said to me three times "Barak Allah, Barak Allah, Barak Allah". As I was still getting closer to him, he disappeared from my sight. I narrated the story to multiple scholars and they all said the same thing that he was Hazrat Imam-e-Zamana (atfs), who liked and acknowledged your act of assistance to a pilgrim and he appreciated you with his (atfs) praises."[8]

Conclusion-

1. Aimmah Masoomeen (as) are very concerned about their pilgrims and they create resources for the convenience of their pilgrims. Therefore, pilgrimage cures both physical and spiritual diseases.
2. Aimmah Masoomeen (as) are quickly satisfied and happy with those who help their loved ones.

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[8] Al-Abqari Al-Hesan, vol. 2, page 211
Mulaqaat ba-Imam-e-Zamana (atfs), page 291

3. One of the best practices in pilgrimage etiquette is to help fellow pilgrims.

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7. Meeting of a person with Imam-e-Zamana (atfs) in the shrine of Imam Musa Kazim (as)

Sayyed Ibn Taus (may Allah have mercy on him) narrates the story of a trustworthy person (who did not allow his name to be revealed) that this trustworthy person narrates as follows-

“That I was in the presence of Allah (swt), the Holy One, asking that I get the privilege of meeting the Imam of the time (atfs). That one night, someone told me in a dream that at such and such a time, Hazrat (atfs) can be met at such and such a place.

I immediately went to Kazmain at the appointed time, entered the haram and reached the place that had been mentioned. I saw that Imam-e-Zamana (atfs) was reciting the Ziyarat of Hazrat Imam Jawad (as). I had seen Hazrat (atfs) before but did not recognize him. But I recognized him (atfs) here. However, I could not find the strength to go near them, so I stood near the feet side of the grave of Hazrat Imam Musa Kazim (as). After some time, I saw that Hazrat

(atfs), along with another person came out of the haram and went away. I could not ask any questions due to the honor and respect of Hazrat's (atfs) personality and awe-striking appearance."[9]

Conclusion-

1. This is what Hazrat Imam Ali (as) has said in the definition of occultation (ghaibat) from the pulpit of Kufa: "يَرَونَهٗ وَلا يَعۡرِفُوۡنَهٗ"

   They will see him (atfs) but will not recognize him (atfs) like the brothers of Hazrat Yusuf (as) were seeing him but did not recognize him until Hazrat Yusuf (as) made them recognize himself. Our esteemed scholars have said that the reason for this is that the brothers of Yusuf (as) had oppressed Hazrat Yusuf (as). And not recognizing the Imam of our time (atfs) is attributed to our sins via which we oppress our Imam (atfs).

[9] Al-Abqari Al-Hesan, vol.1, page 39
Mulaqaat ba-Imam-e-Zamana (atfs), page 288

2. This incident itself is a proof that meeting in occultation is possible because the Imam (atfs) is living on the same planet as us.
3. The Haram of Aimmah Masoomeen (as) is the place where we should search for the Imam (atfs) and hope to meet him (atfs).
4. Wishing for Ziyarat is an expression of love on our part. If they consider it for us in this life, then they will grant the honor of Ziyarat with recognition in this world. Otherwise, surely at the time of death, we will be blessed with his (atfs) ziyarat.
5. It is quite possible that we might have also seen Hazrat Imam-e-Zamana (atfs) without recognizing him.

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8. Shaykh Asadullah's meeting with Imam-e-Zamana (atfs) in the shrine of Imam Ali (as)

The late Muhaddith Ayatullah Haj Sheikh Ali Namazi Shahroudi (ar) has quoted from Ayatollah Sayyed Mahmood Shahroudi in his book Ithbat Al-Wilayah that he said-

"The late Sheikh Asadullah, who was a student of the late Ayatullah Mirzai Rashti, says that I used to doubt that Hazrat Ameerul Momineen (as) was present in forty places at the same time. One day I saw Hazrat Ameerul Momineen (as) in my dream and he asked me, "Are you doubting the tradition that I was present in forty places at the same time?"

I replied, "Yes, O Ameerul Momineen (as)!"

The Imam said, "Look around you."

I looked around and saw that all the people were humans and all their faces were that of Hazrat Ameerul Momineen (as). Then Hazrat asked me: “Is your doubt resolved now?”

I said, “Yes, Maula!”

Then I asked: “O Commander of the Faithful, will I be honored in my life to meet the Imam of my time, Hazrat Imam-e-Zamana (atfs)?”

He said, “Yes”.

I asked, “Where?”

He (as) said, “On such and such a day and such a time in my Haram, when you were offering prayers and you saw that a Sayyed was praying behind and his recitation was very attractive, you thought that as much money as you had in your pocket, you will give half of it to this Sayyed. After thinking about this, you turned to focus on your prayers. His recitation affected you a lot and you thought that you would give all the money in your pocket to this Sayyed.

That Sayyed finished his prayers and turned towards you and said that you will need this money tomorrow, it is not necessary to give it to me. That Sayyed was your Imam of the time (atfs)." [10]

Conclusion-

1. There is an attraction in the Imam of our time (atfs) which, In sha Allah, will draw us and you towards him, provided that our lives are bound by Shariat. Try to avoid sins. And if it happens, be sorry and repent for it.
2. The Imam of our time (atfs) is aware of our heart's content and also informs us about what's coming tomorrow and is not in need of our money.
3. We should be vigilant of the Imam's presence in the haram of Aimmah Masoomeen (as).

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[10] Al-Abqari Al-Hesan, vol.2, page 243
Mulaqaat ba-Imam-e-Zamana (atfs), page 285-286, Siftagaan-e-Hazrat Mahdi (atfs), vol. 2, page 266

9. The two cherished dreams of Mullah Mahmood Iraqi

a. The first dream

Late Mullah Mahmood Iraqi says,

“In the year 1273, it was the third year of my association with haram of Ameerul Momineen (as) as a mujawir (an attendant/ helper at the shrine) that one night I saw in a dream that I entered the courtyard of the haram from the Baab-e-Qibla and many people were gathered there. I asked a person the reason for the large number of people gathered. He replied in astonishment, “Are you not aware that Imam-e-Zamana (atfs) has reappeared and people are pledging allegiance to him (atfs).”

After hearing this, I got into a dilemma in my mind that if I go and pledge my allegiance and he is not the actual Imam (atfs) then it would be as if I had given allegiance to a false Imam who is deviated from the religion. On the other hand,

if I choose to not go and he turns out to be the real Imam (atfs), then it would be as if I had not accepted the truth.
I said to myself that I will go and I will extend my hand for the pledge of allegiance. If he is really the Imam of the time, he will not pledge allegiance because I have a doubt in my heart about him that he will know at that time. And I will ask him to pray for me so that this doubt is removed from my heart and then I will pledge allegiance. Whereas, if he is not the real Imam then he will immediately extend his hand for the pledge of allegiance and at that time I will pull my hand and not pledge allegiance.

With this thought in my mind, I went and saw the esteemed face of the Imam (atfs). On the first glance itself, I was sure that this is the real Imam (atfs) and I completely forgot the criteria for validating the real Imam that I had thought in my mind. I extended my hand to pledge allegiance to him and something strange happened. Hazrat Imam-e-Zamana (atfs) pulled his hand away from me and I was very worried about this unexpected situation. Imam (atfs) immediately noticed the anxiety on my face and smiled at me and asked, “Are you now convinced that I am the real Imam of the time (atfs)?”

I immediately extended my hand and pledged allegiance to him. At that time, I recalled the criteria I had set for recognizing the real Imam and I was happy and satisfied with myself. While in the dream, I saw another trustworthy person from amongst my acquaintances and I called him to pledge allegiance to Imam-e-Zamana (atfs). While he was about to do that, I woke up from my dream. [11]

b. The second dream

Few years after the first dream I saw a new trend in Najaf al-Ashraf. A number of people who were known to have very solid and unshakeable religious belief (aqaed), were seen to have deviated in their religious beliefs during the last days of their lives. This thing was quite disturbing for me and one night I saw in a dream that Hazrat Imam-e-Zamana (as) was present in Masjid-e-Hindi (a reliable Masjid in Najaf al-Ashraf) near the inner end of the masjid and he was surrounded by people. People had surrounded him in a way that I stood near the door and hoped to get a glimpse of him when he would leave.

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[11] Al-Abqari Al-Hesan, vol.2, page 167
Mulaqaat ba-Imam-e-Zamana (atfs), page 281-282,

When Imam (atfs) decided to leave and passed by me, I found myself profusely crying and I pushed my body towards him and asked him while still weeping, “May I be sacrificed upon you, O Imam! What is my hereafter going to look like?”

Hazrat (atfs) embraced me with great love, held my hands, and smilingly said: "I will not go without you." I understood that he (atfs) implied that he (atfs) will not go to Jannah without me. I felt great relief and was very happy. Right then I woke up.”

Conclusion-

1. This is a fact that Hazrat Imam-e-Zamana (atfs) has such a personality that those who love him get drawn towards him, but one should be cautious of going to the real Imam (atfs) like Sheikh Mahmood himself. Because in Iran where a majority of people are Shias, a significant number of people believed the proclamation of Mirza Ali Muhammad when he claimed to be the ‘Baab of Imam-e-Zamana (atfs)’. Not only this, but a number of them went to the extent of offering their children as a sacrifice for him over the false claim. When they came to know later

that Mirza Ali Muhammad claimed to be 'the Mahdi', they were wailing in deep regret that their children were unjustly sacrificed for a deviant person.

2. In this age of the occultation of Imam (atfs), in order to be aware of the deviant beliefs one should recite Duae Ghareeq, as taught by Imam Jafar Sadiq (as)-

يَا اَللّٰهُ يَا رَحْمٰنُ يَا رَحِيمُ

يَا مُقَلِّبَ ٱلْقُلُوبِ

ثَبِّتْ قَلْبِي عَلَىٰ دِينِكَ

3. In the time of occultation, we should present and reaffirm our beliefs before the Imam (a.s.) by reciting Ziyarat-e-Aale-Yaseen. If there is any kind of deficiency in our beliefs, In sha Allah, the Imam (atfs) will correct it.

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10. Allama Sayyed Bahrul Uloom (ar) in Masjid-e-Sahla

The renowned scholar, Akhund Mulla Zainul Abidin Salmasi says-

One day, I was present in Najaf Ashraf in one of the lectures of Allama Sayyed Bahrul Uloom, when the scholar Mirza Abul Qasim Qumi, who is the author of the book "Qawaneen" came to meet the Allama. At that time, about a hundred students attended Allama's lecture. After the class was over, everyone left except three of us who were counted as Allama's most special students. This was the same year when Mirza Abul Qasim Qumi left Iran for the ziyarat of Aimmah (as) in Iraq and subsequently for Hajj-e-Baitullah.

Mirza Qumi addressed Allama Bahrul Uloom and said, "You are enjoying the spiritual and inner blessings in the presence of Hazrat Ameerul Momineen (as) in Najaf al-Ashraf. Please bless me too with some of these blessings that you enjoy."

Allama Bahrul Uloom said without pause, “Last night I went to Masjide Kufa for night prayers (namaz-e-shab) and I thought that I will return to Najaf Ashraf in the morning to ensure the lectures are not skipped (Allama would do this for most days of the year). As soon as I stepped out of Masjide Kufa, I felt the desire to go to Masjide Sahla. But for fear that I will not be able to reach Najaf within time, I tried to keep myself away from this desire. But gradually with time, this desire increased and my heart began to incline towards visiting Masjide Sahla. While I was still confused and indecisive, I experienced a strong wind, like a windstorm, pass by and it took me closer to Masjide Sahla and in a few moments I realized that I had reached Masjid Sahla. I entered the mosque and saw that the mosque was empty, only one person was praying to Allah (swt) in a heart-rending voice. And hearing him cry in front of Allah (swt), I had forgotten myself. My legs were trembling, tears were flowing from my eyes. My ears had never heard those words, my eyes had never seen those scenes. It felt as if the supplicant was not reciting the supplication by himself but was being inspired to him through revelations (wahy). I also stood there silently and was benefiting from listening to these sentences that this person was reciting. He

finished the supplications, turned towards me and said to me in Persian language, “Mahdi, come here.”
I moved forward a bit and stood there. Then said, “Come forward.”

I again went a little further and stood up. He said for the third time, “Come forward, do not hesitate and do not stop in humility, but come as far as I want you to come.”

I also moved forward until his hand reached me and my hand reached him and he said to me, ...
Akhund Mulla Zainul Abidin states that Allama reached this point and then turned his conversation and engaged in answering the initial question of Mirza Qumi, that he had inquired from where he got this extraordinary ability.
Allama replied that it is a secret (اسرار مکتومہ), that is, it is from Hazrat Imam-e-Zamana (atfs).[12]

Conclusion-

1. Knowledge is a light that Allah bestows upon whomever He wills through Hazrat Ali (as) and the

[12] Al-Abqari Al-Hesan, vol.1, page 37
Mulaqaat ba-Imam-e-Zamana (atfs) dar Karbala, page 215-217,

children of Ali (as). Only that knowledge is correct which is acquired through them and is in compliance with Quran and traditions.

2. For really acquiring the light of knowledge, mere learning is not enough, one should be rumbling in the presence of Allah (swt), the Almighty, performing the mustahab along with the obligatory acts, avoiding the forbidden things as well as being disgusted with the abominations. Along with the love of Ahl al-Bayt (as) we should express hostility towards their enemies. Such practices makes a man a human being, makes a slave not only a companion but a family member of the Ahl al-Bayt (as)
3. The author of the book Mikyal Al Makarim said:-

وعدہ وصل چوں نزدیک شود
آتش عشق زود تر گردد

That is, as the meeting time approaches. The fire of love grows more and more.

4. We should also pray for enrichment of knowledge in our prayers.

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11. Janab Sayyed Jafar Qazwini and his father meets Imam-e-Zamana (atfs) in Masjide Sahla

Janab Sayyed Jafar Qazwini says-

"I left for Masjide Sahla with my late father Sayyed Baqir Qazwini. As soon as we got near Masjide Sahla, I addressed my father and said that there is no proof, or evidence or reality that the person who performs aamal here on 40 continuous Tuesday nights (شبِ بدھ) gets the honor of meeting with the Imam of the time (atfs). My respected father became angry with me. And he said, "Why is it not true? Because you have not seen Imam-e-Zamana (peace be upon him)? Does this mean that what is not understandable by you is not true?"
He yelled at me so much that I regretted what I said.

We entered the mosque where no one was present. As soon as my father planned to pray two rakats of Istijarah prayer, which is the first part of the aamal inside the mosque. A person came towards my father from near Maqam al-Hujjah (atfs) and greeted him and shook hands

with him. My father gestured towards me and asked me if I knew who he was. I did not know so I asked him if it was really Hazrat Mahdi (atfs). My father affirmed that it was indeed Imam-e-Zamana (atfs). I ran after him as he left but could not find him inside or outside the mosque."[13]

Conclusion-

1. A person should not criticize things that they have no knowledge about. Because the denial of some of these things removes one out of the ranks of those who love Ahl al-Bayt (as) and negatively impacts their faith (Imaan).
2. Masjide Sahla is the holy place where hundreds of people have had the opportunity to meet Hazrat Imam-e-Zamana (atfs). We should also perform these actions whenever we get the opportunity to do them there. These aamal should not be a formality but rather one should do them with utmost sincerity and with a solid faith.

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[13] Al-Abqari Al-Hesan, vol.1, page 65
Mulaqaat ba-Imam-e-Zamana (atfs) dar Karbala, page 218,

12. Sayyed Mahdi Aba Baaf meets Imam-e-Zamana (atfs) in Masjide Sahla

Sayyed Mehdi Ababaaf Najafi, who was constantly performing the aamal of the Masjid Sahla on the forty Tuesday nights (شبِ بدھ), says:

“One Tuesday night I left for Masjid Sahla with some of my companions. I saw that maqaam-e-Sahib-uz-Zamaan is quite bright and lit. When I reached there, I saw that a noble Sayyed was engaged in worship in the mihrab. It became known that that light was not the light of a lamp but the light that was emanating from the face of this Sayyed. After a while, I again came near this Sayyed, and when I saw the same thing, I was sure that he was Hazrat Imam-e-Zamana (atfs).

The sight of Hazrat Imam-e-Zamana was so heavy on all of us that we were at one place and stopped there. I was a few steps ahead of my friends. But we did not have the courage to say anything except that I asked him, “Please do an istikhara for me”. Hazrat (atfs) did istikhara for me using his Tasbih, smiled at me and said it is good. Then he

looked at me with loving eyes, as if he was saying, "Tell me what else do you need (so that I can bless you with it)" but my tongue was completely shut due to his grandeur. Hazrat (atfs) went towards the door of the mosque. We realized that we now had strength in our legs. We also went to the door. There was only so much distance left between us and Imam-e-Zamana (atfs) that he had reached the outer door when we reached the inner door of the masjid, Imam (a.s.) looked at us once again, but we were not able to go forward neither we could speak anything. Then suddenly Hazrat (atfs) disappeared from sight. We went outside the outer door and tried to search for him but we couldn't. Regret took over us, how could we lose him when we had the opportunity of meeting him?" [14]

Conclusion-

Sometimes it is observed that the person who meets the Imam (atfs) is unable to say or express anything. However, one should be sure that although they could not say it, Hazrat (atfs) knew all that was there in their heart. Rather

[14] Al-Abqari Al-Hesan, vol.1, page 70
Mulaqaat ba-Imam-e-Zamana (atfs) dar Karbala, page 220

without saying it, In sha Allah, he (atfs) would fulfill the needs.

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13. Muhammad ibn Abi Rawad and Ibn Jafar are blessed with meeting Imam-e-Zamana (atfs)

Muhammad ibn Abi Rawad Rawasi narrates.

One day in the month of Rajab, Ibn Jafar and I left for Masjide Sahla. He asked me to drop him at Masjide Sa'sa bin Suhan. We moved with him towards Masjide Sa'sa bin Suhan. There we saw a man riding his camel. He got off the camel outside the mosque and made the camel sit. He entered the mosque. He prayed two rakat namaz, raised his hands and recited the special dua of

"اللّٰهُمَّ يَا ذَاَ الْمِنَنِ السَّابِغَةِ"

O Allah: the Lord of the complete favors,

which is also a special supplication of Masjide Sa'sa and mounted his camel and left. Muhammad bin Jafar said to me, "Don't you want to stand up and go and ask that person who he is?"

I accepted the request and approached this person with an impressive personality and asked, "By Allah, tell me who you are?"

He said in reply, “You too, by Allah, think who I am.”
Ibn Jafar said, “I think that you are Hazrat Khizr (as)”
This esteemed person turned towards me and asked me, “Are you also thinking the same thing?”
I said, “Yes, maybe you are Hazrat Khizr (as).”
He said, “By Allah, I am the person whose visit Hazrat Khizr (as) also needs and longs for. Go back, I am your Imam of the time (atfs).” [15]

Conclusion-

1. From this incident, where the excellence of Masjid Sa'sa is evident, the excellence of the dua- اللّٰهُمَّ يَا ذَاَ الْمِنَنِ السَّابِغَة is also evident.
2. Hazrat Khizr (as) is also eager to meet Hazrat (atfs).
3. We should also always have a desire in our heart to meet Hazrat Imam-e-Zamana (atfs). And especially on such occasions, the words of our co-pilgrims should be accepted.

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[15] Al-Abqari Al-Hesan, vol.1, page 120
Mulaqaat ba-Imam-e-Zamana (atfs) dar Karbala, page 226

14. A pious Sayyed from Najaf al-Ashraf meets the Imam of our time (atfs)

The famous scholar Sayyed Mohammad Khalkhali says-

“A Sayyed who was a pious person in Najaf al-Ashraf did not mingle with anyone easily and was busy with himself. One day I invited him to my house to get to know him and to get a bit closer to him. He accepted my invitation. He stayed with me that night and the next day until sunset.

It was summer and it was very hot. As a result, I felt thirsty again and again. I was quenching my thirst by drinking cold drinks. On the contrary, this Sayyed did not feel thirsty. And every time I offered him water, he only drank a little. After seeing this, I finally asked him, “Why are you not feeling thirsty in such scorching heat?”

He replied, “I am not thirsty.”

I was very surprised. And after ten or twelve days I went with him to the mosque of Kufa. And there also I observed that this Sayyed does not feel thirsty.

Finally, when we were back in Najaf al-Ashraf, I insisted, “Tell me the reason why you are not thirsty? Do you use any medicine that reduces thirst? If it is so, tell me also so that I can buy medicine from the shop and my thirst will also decrease.”

As time progressed, the more I insisted, the more he refused to give me the reason until I made a plan to go with him for a walk. During the walk, I insisted again, and he said, “I performed the aamal of Masjide Sahla for forty nights on Tuesdays (شبِ بدھ), but I was not blessed to meet Imam-e-Zamana (atfs). I became desperate and went back one more night but it was too late to return. The khuddam of the masjid had collected water for the pilgrims but it was all over. The night was very dark and I was very thirsty. And I wanted to go to the mosque of Kufa, but I did not get a ride. Weakness, old age, and thirst took over me. The roads were empty and I feared thieves on the way, I was very exhausted so I sat down near the footpath on the road. I sought help from Hazrat Imam-e-Zamana (atfs) saying that only you can solve my problem. I was still requesting my Imam with the sinful tongue when I saw an illuminated Arab man, standing in front of me. And asked me in Arabic, “Are

you coming from Masjid Sahla and want to go to Masjid Kufa?"

I replied in my misery and weakness, "Yes."

He held my hand and said, "Stand up!" and lifted me up. I said, "I am thirsty and have no energy to walk."
He said, "Take this date". After saying this, he gave me three dates and said, "Eat them."
I took it, but I wondered how my thirst would be quenched by eating dates. He insisted on eating those dates. I was afraid to oppose his commands. I hoped for the best and soon put a date in my mouth. That date rushed down a strong and pleasant fragrance in my nose. As soon as this date went down my throat, it reduced my thirst. My heart recovered from the anxiety. The second date I ate had more effects and aroma than the first one. And it reduced my thirst even more. I started to feel stronger and the third date was more effective and fragrant than the first two. After eating these dates, my thirst was completely quenched. And I was finding myself quite strong. After that, that gentleman walked a few steps with me and said, "This is the mosque of Kufa." I turned towards the mosque and saw

that indeed I had reached the mosque of Kufa. Then I turned towards this noble person and saw that he had disappeared from sight. It is from that time that I did not feel the intensity of thirst. I was sure this noble person was none other than the Master of our time (atfs)." [16]

Conclusion-

Indeed, Allah (swt) has given miraculous powers in the hands of Hazrat Hujjat (atfs). We should pray that, as soon as we leave this world, may he (atfs) give us all something to eat and drink in such a way that on the Day of Resurrection, we will not be so thirsty until we drink the water of Kausar from the hands of his (atfs) grandfather Hazrat Ameerul Momineen (as). We hope, after reading this incident, the readers' thirst for meeting Imam-e-Zamana (atfs) must have increased by leaps and bounds.

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[16] Al-Abqari Al-Hesan, vol.1, page 192
Mulaqaat ba-Imam-e-Zamana (atfs) dar Karbala, page 227-229

15. A vegetable seller is blessed with the honor of meeting Imam-e-Zamana (atfs)

Sayyed Muhammad bin Sayyed Haider Kazmaini says-

“During my student life in Najaf al-Ashraf for religious studies, around 1275 A.H., I was repeatedly hearing this discussion from scholars and trustworthy people that a vegetable seller had the honor of meeting Hazrat Imam-e-Zamana (atfs). I thought I would find out who this lucky person is. Finally, I managed to recognize him. He was a pious person. I wanted to hear his story of meeting with the Imam of our time (atfs) from him alone. Therefore, I thought I would befriend him and maybe then he will open up and narrate the story to me. So I started my friendship by saying salaam (greeted him) whenever I passed by him. And I used to buy whatever vegetables he would have available at his shop everyday. Eventually, a friendship was established with him.

Coincidentally, when one day I reached Masjide Sahla for the purpose of performing Maghrib prayer and the aamal of Masjid Sahla on a Tuesday night (شبِ بدھ), I saw that the

vegetable seller was also standing there. I seized the opportunity and requested him to accompany me for aamal. He readily agreed to accompany me and we left for Masjide Kufa after performing the aamal of Masjid Sahla. And after doing the aamal of Masjide Kufa, we started towards home. Along the way I again insisted him to narrate the incident of his meeting with Imam-e-Zamana (atfs) to me. He said-

"That I had heard from the scholars and a number of reliable narrators that whoever performs the aamal in Masjide Sahla for forty Tuesday nights (شبِ بدھ) will get the honor of meeting the Imam of the time (atfs). So I also started performing these actions and nothing could stop me. I performed these aamal in all seasons, hot, cold and rainy. It was one night when I reached Masjide Sahla at sunset. The weather was very bad. There were no pilgrims in Masjide Sahla due to rain and thunder. I did the aamal and since there were no people in the mosque, I was also feeling a bit anxious and afraid. I turned towards the Maqaam-e-Sahib-az-Zaman (atfs) after performing the aamal. I saw that the place was bright and I heard the sound of a person reciting something. I thought, come on, there is someone in the mosque. Maybe I failed to notice this person before. I entered the place and saw the light, but I

did not find any lamps. Rather, it was a noble Sayyed who was offering prayers there. His face was radiant. His recitation also made my heart attracted towards him, he also finished the prayer. I recited ziyarat in Maqaam-e-Sahib-az-Zaman (atfs) and also prayed 2 rakat namaz of the ziyarat.

And when I went out, I saw the same rain, the same thunder. At the same time this noble Sayyed turned towards me, smiled and asked me, 'Do you want to go to Masjide Kufa?"

I answered in the affirmative. He said, "Let's go." I joined him. Now there was no rain or thunder and we were making our way comfortably. We reached the door of the mosque of Kufa and knocked on the door. The servant called out from inside, "Who is it in this kind of heavy rain?"
Although we did not feel the rain nor the thunder or lightning. He opened the door. I turned back and looked at this noble Sayyed, he had disappeared from my sight. Then I realized that he was the Imam of the time (atfs)." [17]

[17] Al-Abqari Al-Hesan, vol.1, page 198
Mulaqaat ba-Imam-e-Zamana (atfs) dar Karbala, page 230-233

Conclusion-

1. Our esteemed Imams (as) value sincerity. It is not that only the scholars and the learned have got the honor of visiting Imam-e-Zamana (atfs). In fact, the ignorant, the Bedouin, and those who are looked down upon in the society have had the honor of meeting the Imam (atfs).
2. These actions should be done with sincerity and with full hope one should also ask for Hazrat's visit and one's other needs as well.
3. One should not be discouraged for not being able to meet the Imam (atfs).
4. All the difficulties of the world and the hereafter become easy with Hazrat (atfs) besides us as our loving father.

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16. A janitor is blessed with meeting Imam-e-Zamana (atfs) in Masjide Sahla

Aga Sheikh Baqir Najafi narrates-

“There was a man who was very caring and obedient in serving his old father. When his father would use the lavatory, he would get him water to wash and would stand outside the toilet and wait. And once he was done, he would escort his father back to his place in the house. In short, he always tried to serve his father to the best of his capabilities except on Tuesday nights (شبِ بدھ) when he used to go to Masjide Sahla. After some time, he stopped going to Masjide Sahla.

He said, “I went there for forty Tuesday nights (شبِ بدھ). When it was the last Tuesday night, it was not possible for me to reach before the time of evening prayers (maghrib). And, I did not find any companions that day. When about a third of the night remained, I left for Masjide Sahla. That night was also a bright night. Suddenly an Arab man on a horse appeared, he was coming towards me. I thought he

would rob me of my belongings. When he approached me, he asked me in Bedouin Arabic dialect as to which direction I was headed in. I replied saying I intend to go towards Masjide Sahla.

He asked me, “Do you have food?”

I said, “No.”

He said, “Put your hand in your pocket.”

I said, “There is nothing.”

He said again, “Put your hand in your pocket.”

I put my hand in my pocket and saw that there were some raisins that I had bought for the children. But I forgot to give it to them and they were left in my pocket.

Suddenly he said to me three times in Arabic, “Turn back to your father.” And he disappeared from my sight.

After he disappeared from my sight, I realized that it was Hazrat Imam Mahdi (atfs) and he did not approve of me staying away from my father even on Tuesday nights.” [18]

Conclusion-

1. Hazrat Imam-e-Zamana (atfs) also blesses the ordinary people with the honor of his ziyarat.

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[18] Al-Abqari Al-Hesan, vol.1, page 287
Mulaqaat ba-Imam-e-Zamana (atfs) dar Karbala, page 238-239

2. From this incident we learn that Imam-e-Zamana (atfs) has given more importance to the service of one's parents. And it has been described as better than the aamal of Masjide Sahla.

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17. Sayyed Baqir Isfahani meets Imam-e-Zamana (atfs) in Masjide Sahla

One day in Najaf al-Ashraf, there were discussions on those people who had the privilege of meeting the Imam of our time (atfs), and in the middle of it, the eminent scholar Sayyed Baqir Isfahani, who was the student of Sheikh Ansari, said-

"On the night of Tuesday (شبِ بدھ), as per the practice of the people of Najaf al-Ashraf, I went to Masjide Sahla and performed the aamal there and stayed for part of the day on Wednesday. I decided to go to Masjide Kufa just before the sunset so that I can pray there on Wednesday evening (شبِ پنجشنبہ). At that time, I noticed that my food was over and I felt very hungry. During those days, Masjide Sahla was a very desolate place with no population in its far reaches. And if someone came without food, there was no one to even sell bread. In summary, despite being hungry, I started the aamal of the blessed mosque. I was still in prayer when a person came near me and laid the tablecloth

(dastarkhwan) and put the food over it. Looking at the food on the table, I kept thinking, I wish this person would take money from me but somehow feed me so that I would be satiated. When I ended my prayers, this man invited me. I felt ashamed, and I refused, but he insisted. Finally, I accepted his invitation and went near him. I ate until I was satiated. As soon as I had completed eating, he folded the tablecloth and went to the front portion of the mosque, which had only one door. After some time, when I looked in that portion, I did not see anyone. So I got up myself and went there but did not find anyone. I understood that the one who was aware of my hunger was none other than the Imam of my time (atfs). [19]

Conclusion-

The Imam of the time is the one who is aware of the hunger and thirst of every member of his Ummah, without them having to tell him (atfs). However, the mothers of the world know the hunger and thirst of the child when the child cries and expresses hunger and thirst.

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[19] Al-Abqari Al-Hesan, vol.1, page 289
Mulaqaat ba-Imam-e-Zamana (atfs) dar Karbala, page 240-241

18. Mullah Abdul Hamid Qazwini's meeting with Imam-e-Zamana (atfs) on the way to Masjide Sahla

Mulla Abdul Hameed Qazwini narrates-

"I was in Masjid Sahla on a Tuesday night (شبِ بدھ). After Fajr prayer, before sunrise, I left for Najaf al-Ashraf so that I could attend the lesson every Wednesday. In those early hours of the morning there are usually very few people on that route. I saw an Arab man who was walking towards me from behind. He came close to me, greeted me (said salaam) and asked, "Mulla Abdul Hameed, do you want to meet Hazrat Imam-e-Zamana (atfs)?"

I was surprised that this man is greeting me by name, although I have never met him nor do I know him. So, after replying to his salaam, I exclaimed, "Someone as small as me and meeting Hazrat (atfs), who is so esteemed?"
He said, "Hazrat (atfs) is here. Going to Najaf" and pointed towards him from behind. Just because of his words, I turned around and was surprised to see the person (to whom he had pointed that he was the Imam of the time) and I turned to my old religious principle that if I pledge

allegiance and this person turned out to not be the real Imam of the time, then I would pledge the wrong allegiance. On the other hand, if I leave it and he is the real Imam of the time (atfs), then it is as if I have not fulfilled my duty. Therefore, I decided that I will go to this person and ask for the things/ signs of the Prophets (such as the staff of Moses) that he has with him as proof.

But then I thought why should I do this? This person is going to Najaf al-Ashraf and Sheikh Murtaza will also investigate his correctness and he will be able to do this work better than me. While I was thinking all of this, suddenly I looked around and found no one except the person who had pointed out the Imam of the time, and he was saying that he was indeed the Imam of the time (atfs). Disappointingly, I was cursing myself that I couldn't pledge my allegiance even after getting a chance to see him." [20]

Conclusion-

Hazrat Imam Reza (as) says in a hadith- "Good opportunities are like clouds, if you get them, you will get

[20] Al-Abqari Al-Hesan, vol.2, page 139
Mulaqaat ba-Imam-e-Zamana (atfs) dar Karbala, page 248

Allah's mercy like rain, otherwise the winds will blow them away to another side of the earth.

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19. Mulla Baqir Behbahani gets the privilege of meeting Hazrat Imam Mahdi (atfs)

The eminent scholar Haaj Mulla Behbahani (who is the author of the book "Al-Dama'at-ul-Sakibah") had a lot of devotion to Hazrat Imam-e-Zamana (atfs). And perhaps because of this pure devotion, he planted a garden which was named "Sahibiya", near "Sahil Hindia" which is in the vicinity of Masjid Sahla. He had a huge family. His job was to sell books, which was not significantly profitable over time. The gardener's expenses had also increased by a good amount. So he was quite worried. It became known among the people that Sahibiya garden was bought by Imam-e-Zamana (atfs) from Mulla Baqir Behbahani, or some used to say that Hazrat Imam-e-Zamana (atfs) paid the debt of Mulla Baqir.

The author of the book Al-Abqari al-Hesan says that I myself discussed this matter with the deceased Haaj Behbahani and he said-

“An elderly and religious Yazdi gardener of the Sahibiya garden used to take care of the gardening duties during the day and at night he would go to Masjide Sahla, pray there

and sleep. I was very worried in my last days. I took debt from a lot of people and I owed them money. The name of this garden was "Sahibiya" after the name of Hazrat "Sahib Al-Zaman" (atfs). He supplicated to Hazrat (atfs) and explained the difficulties to him. One morning this gardener came to me and said, “I was sitting in the middle of the courtyard of Masjide Sahla after morning prayers and was performing taqeebat. A person came to me and said, "Wouldn't Haaj Mulla Baqir sell this garden?" I said, “Not all of it, but since he is heavily in debt, he will definitely sell some part of it.”

The man said, "Sell me half of this garden for one hundred tomans (for example) and give the money to him."

I said, “But I do not have the authority to do this for him.”

He said, “Sell it, take the money, if he doesn’t agree, return the money to me later.”

I said, “No, honesty is necessary for the transaction to be lawful.”

He said, “There is nothing between me and him as such.”

At last, even though he insisted a lot, I refused, so he said, "Okay, I will give you the money. And make you my attorney to buy it on my behalf. If he is ready to sell it, buy it for me, otherwise, give me the money back.”

I said to myself, “Keeping people's money is a headache.” So I did not accept it and told him, “I come here every day. I will ask him and I will let you know his answer.”
He stood up and left from the mosque.”

Haji Mulla Baqir says, “As soon as the gardener narrated this incident, I asked him why he did not sell it. And why did he not accept it even after knowing that I am being burdened with the cost of the garden and have people’s debts on me. Moreover, no one is ready to buy a whole garden for that amount of money and he was willing to give a hundred tomans for half of the garden.

The gardener said to me, "But you didn't give me permission and I didn't think it was appropriate. You tell me your opinion. Maybe I have promised him for tomorrow. I will tell him when he comes."

Haji Mulla Baqir says, I told him to do whatever he thinks is right, I don't have any problem. Do whatever it takes, find that person and do this transaction. If there would be a need to go and find this person in Najaf, we will be ready to go and sell half the garden to him in Najaf.

The gardener came the next day and said that he searched for that person as much as he could in the mosque but could not find him.

Haji Mullah Baqir asked if he had ever seen him before or knows him. He said, “No, I have not seen him, nor do I recognize him.” Haji Mulla Baqir instructed him to go and search for him in the mosques and gardens of Najaf.

The gardener went to Najaf and came back and said that he could not find him. From his answer, I became quite worried that if this deal was completed, all the debts would have been paid. And the expenses of the garden would also be taken care of, and the household expenses would also be easier.

I fell asleep. In my dream, I saw Hazrat Imam-e-Zamana (atfs). He looked at me and told me, “Haji Mulla Baqir, the money of your garden is with Haji Sayyed Asadullah. Go there and take it.” As soon as Hazrat (atfs) said this, I woke up from my dream.

When I woke up, I thought that I don't know if the dream was true or not because that was all that was going on in my mind. Now if I go to Haji Sayyed Asadullah, how can I tell him, what will he think about all of this, because I don't have any evidence that this dream is true. But then I thought that Sayyed is a very senior scholar and he knows that I am not that kind of person who would lie. I have no problem in explaining the dream to him and there is no lie in it for which I will be held accountable in front of Allah (swt).

I just made up my mind and reached Sayyed's house after Fajr prayer and knocked on his door slowly. He called out to me from the first floor, “Is it Haji Mulla Baqir? Hold on, I'm coming.”

I heard his voice and thought maybe he saw me from the first floor of the house. But when he came, he came in his night clothes. He opened the door and gave me a bag of money and told me not to tell anyone. And he immediately closed the door and left before I could ask or tell him anything.

I came home with this bag of money. I counted the money and found one hundred tomans. I did not tell anyone while Sayyed was alive, but when the money was returned to the

debtors, they began to suspect something. After Sayyed's death, I told people about it." [21]

Conclusion-

1. It is not that the Imam grants the honor of meeting him only to the people of knowledge and wisdom, but he also grants it to the common man, the poor, the laborers who work with utmost honesty in their livelihood. Infact, Imam (atfs) also considers them honest and trustworthy enough for doing business transactions on his own behalf.
2. Even today in the era of occultation, Imam-e-Zamana (atfs) is not only aware of the problems of his Shias, but also have the power to solve their problems.
3. Those who had the pleasure of meeting with Imam (atfs) do not disclose it to others during their lifetime. But, it is usually disclosed to people after such fortunate people pass away from this world.

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[21] Al-Abqari Al-Hesan, vol.1, page 397
Mulaqaat ba-Imam-e-Zamana (atfs) dar Karbala, page 251-254

20. Shaykh Muhammad Taqi Ameli is blessed with meeting Imam-e-Zamana (atfs) in Masjide Sahla and Masjide Kufa

Allama Tabatabai narrates the incident of his teacher, the late Qazi's meeting with Imam-e-Zamana (atfs)-

"Some people of our time have had the privilege of meeting Hazrat Imam Mahdi (as) with recognition and they have been blessed to be in the explicit presence of Hazrat (atfs). One of them was Shaykh Muhammad Taqi Ameli. He narrates that he was engaged in worship and supplication in Masjide Sahla when he suddenly saw the effulgence (noor) of Hazrat Imam Mahdi (as), and it was very intense. The intensity was so much that I felt as if my soul had left my body and only one or two last breaths were left that I pleaded to Hazrat (atfs) by the glorious names of Allah, the Almighty, that he should not come nearer to me.

Two weeks after this incident, when Shaykh Muhammad Taqi Ameli was busy with his prayers in Masjide Kufa,

Imam-e-Zamana (atfs) blessed him with his ziyarat again and bestowed him with all his wishes and necessities." [22]

Conclusion-

It is true that some scholars are lucky to be blessed with meeting Imam-e-Zamana (atfs) frequently. And Hazrat Imam-e-Zamana (atfs) also fulfills their religious and worldly needs.

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[22] Shiftagaan-e-Hazrat Mahdi (atfs), vol. 1, page 21. Inayaat-e-Hazrat Wali-e-Asr (as), vol. 2, page 90. Mulaqaat ba-Imam-e-Zamana (atfs) dar Karbala, page 257

21. Haji Sadiq Karbalai meets Imam of the time (atfs) on the way to Masjid-e-Sahla

Haji Sadiq Karbalai says,

“I was in Karbala. And I decided to go to Masjid-e-Sahla from Karbala for a few Tuesday nights (شبِ بدھ) to pray for my marriage. I don't remember how many Tuesday nights I went for, but on one Tuesday night, when I was about to travel, I took some food, wore slippers and took a wooden stick with me. And after Maghrib and Isha prayers, I started from Karbala.

I was still some distance away from my destination, while I was reciting some dhikr and duas, I felt that someone was approaching me from behind saying, “ Ya Allah, Ya Allah.”

I panicked and said to myself that there must be a thief for sure so I picked up some pace and started to move a bit faster. But then I said to myself- no, if there was a thief or an enemy, they would not let me know their presence and wouldn’t say “Ya Allah”.

Then I thought that it must be a traveler like me and would need something. I slowed down, and he accompanied me. We exchanged greetings and I saw that he was wearing a long robe and said to me in Arabic, “Haji Sadiq, are you going to Masjide Sahla?”

I said, “And you are also probably going there?”

He replied, “Yes.”

I was happy that I found a companion who is also going to Masjide Sahla. During our journey, we decided to recite the sufferings (masaeb) of the martyrs of Karbala. First he started reciting and recited the sufferings of Janabe Ali Asghar (as) being brought from the field to the tent, then I started reciting them and I remember reading these Arabic poems. The translation of which is this-

They were even sitting and watching as the strong foundations of their religious edifice were collapsing.
Are you waiting for a disaster more painful than this calamity?

As he heard this he sat down on the ground and began to weep profusely, he asked me to sit down as well and both of us wept for some time. Then we started walking again

and after some time he said to me, “This is Masjide Sahla, you go and start the aamal. I have some work, I am going for it, but when you return, your work will be done, your wish will be fulfilled. He bid farewell to me, prayed for me and left.

I went to the mosque. It is very crowded. Although earlier whenever I used to reach the masjid, it used to be so late that hardly one or two people were seen in the mosque. But today when I saw more people, I looked at the clock and it was only ten o'clock at night. I was sure that my watch was broken. I inquired about the time from others and they all said it was 10 o'clock. Then I started thinking and realized that today I traveled much lesser as compared to regular days of travel. And my companion today, told me at once that we have reached Masjide Sahla and I started pondering over our conversations. So I also recalled that as we were going, he had told me that my need will be fulfilled when I go back.

The next morning, I reached Karbala and opened my shop. My co-worker at the shop came very late. When I asked

him, he said he was late because of my work. With 'my work' he implied about my marriage being fixed." [23]

Conclusion-

1. While going from Najaf to Karbala, one should remember the sufferings of Sayyed al-Shohada (as).
2. While travelling to the holy places and especially, from Najaf to Karbala, one should search for the Imam of the time (atfs).
3. Haji Sadiq Karbalai was very fortunate to hear the masaeb from Hazrat (atfs) himself and wept. And also when he recited the masaeb Hazrat (atfs) wept.

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[23] Al-Abqari Al-Hesan, vol.2, page 164
Shiftagaan-e-Hazrat Mahdi (atfs), vol. 1, page 268.

22. Ayatollah Marashi Najafi meets Imam-e-Zamana (atfs) in Masjide Sahla

In the book ‘Qabsat’, in the life of Hazrat Ayatollah Marashi Najafi, it is quoted in the words of Ayatollah as follows-

“During my student days in Najaf al-Ashraf, I had great passion and enthusiasm for meeting Hazrat Imam-e-Zamana (atfs). Therefore, I decided to head towards the Masjide Sahla and perform the aamal for forty Tuesday nights (شبِ بدھ).

It was the thirty-fifth or thirty-sixth night that it was too late for me to go to Masjide Sahla. The weather was also rainy and the clouds had filled the sky. There was a trench near Masjide Sahla. As soon as I reached there, due to the darkness of the night, fear settled in me, especially the fear of thieves and miscreants. At that time I heard the sound of someone's feet approaching me, which added to my fear. I turned back and saw an Arab-looking man, with a very impressive personality, come near me. He addressed me and greeted me. I replied to his greetings. The fear and terror completely disappeared from me and I found great

peace within myself. And I was wondering how this Sayyed came to me in this dark night and is being so kind to me. He asked me where I was going and I replied that I was going to Masjide Sahla.
He asked, “What is the intention for visiting Masjide Sahla?”
I said, “I intend to meet Hazrat Baqiyyatullah (atfs) and that is the only purpose of my visit.”

We had only gone some distance when we reached the mosque of Zayd bin Suhan, it is near the mosque of Sahla, we both entered and prayed. His prayers were so deep and heartwarming that I felt the influence it had over me and felt that all the stones and the walls of the mosque prayed with him.

After the prayer, he addressed me and said, “Sayyed, you seem hungry, please eat something”. After saying that, he took out the tablecloth (dastarkhwan) and the food that were in his robe, three pieces of bread and a fresh cucumber, as if it had just been plucked. However, this was not the season to see cucumbers and I did not wonder at that time as to where he got these fresh cucumbers from. I ate with him. Then he said, “Let's go to Masjide Sahla.”

That Sayyed also started performing the aamal of Masjide Sahla and got engrossed in it. And without much realization, I ended up performing Maghrib and Isha prayers under his leadership (Imamat). After that, when the aamal were over, he turned towards me and asked, “Will you go to Masjid Kufa like most of the people or will you stay here?”
I said, “ I will stay here.”

At the maqam of Imam-e-Sadiq (as) in the middle of Masjide Sahla, I asked him, “If you feel the need of tea or coffee, please let me know and I will get it for you.”

He turned back and replied that these are all vain things and I am far from them all. However, we were together for about two hours, and I did not identify him, but he shed light on a few matters which are as follows-

1. Sayyed asked me, O Sayyed, how do you see Istikhara from Tasbih?
   I said, “I read Salawat three times and say the following three times-

اَسْتَخِيْرُ اللهَ بِرَحْمَتِهٖ خَيْرَةً فِيْ عَافِيَة

And then I hold the beads of Tasbih. If there are two beads left at the end, then I consider it forbidden and if one bead remains, then I consider it good."

The Imam said, "This istikhara is incomplete and maybe you are not aware. The correct way is that if one grain is left in the tasbih, do not accept it as good immediately, but wait and then make istikhara with the intention of not doing this work (which you intended). Now if two beads are left at the end, consider it as a good istikhara. If one bead is left, consider istikhara as *meana* (average).

As his argument was strong I accepted his premise but I was still not attentive to who he might be.

2. Other things that Hazrat Imam-e-Zamana (atfs) drew attention to is the recitation of the Qur'an and he said, "The best way is to recite the Qur'an after the obligatory prayers, and it is better to read Surah Yasin (Surah 36) after the morning prayer, Surah Al-Nabaa (Surah 78) after the Zuhr prayer, and Surah Nuh (Surah 71) after the Asr prayer, after the Maghrib prayer, recite Surah Waqiah (Surah 56) and Surah Mulk (Surah 67) after the Isha prayer.

3. The third thing that he (atfs) emphasized a lot is to pray two rak'ahs between the Maghrib and Isha prayers, in the first rak'ah, after Surah Al-Hamd, recite whatever Surah you want, and in the second rak'ah, after Surah Al-Hamd, recite Surah Waqiah. This prayer will suffice for the Surah Waqiah to be recited after Maghrib, that means, there is no need to read Surah Waqiah separately if you perform this prayer.
4. Hazrat Imam-e-Zamana (atfs) emphasized to recite this dua after every obligatory prayer.

اَللّٰهُمَّ سَرِّحْنِیْ عَنِ الْهُمُوْمِ وَالْغُمُوْمِ وَحُشَّةِ الصَّدْرِ

وَوَسْوَسَةِ الشَّيْطَانِ بِرَحْمَتِكَ يَا اَرْحَمَ الرَّاحِمِيْنَ

5. The next thing that Hazrat Imam-e-Zamana emphasized is that you recite this dua especially after the last dhikr of bowing in the daily obligatory prayers.

اَللّٰهُمَّ صَلِّ عَلٰى محمد وَّ آلِ مُحَمَّدٍ وَّتَرَحَّمْ عَلٰى عَجْزِنَا وَاَغْنِنَا بِحَقِّهِم.

6. He emphasized the recitation of the Qur'an and asked to give its reward especially to those Shias

who have no heirs or who have heirs but they do not remember them.

7. Emphasized the pilgrimage of the shrine of Hazrat Imam Hussain (as).
8. He prayed for me that may Allah (swt) give me the opportunity to be from those who serve His religion.
9. I asked whether my end will be good and I will be able to serve my religion alongside others.
10. I asked, “I don't know if my parents, teachers and the guardians are happy and satisfied with me.” He said, “All these people are satisfied with you and are praying for you.” Then I asked him to pray for me regarding my ability to write and compile books. Hazrat (atfs) prayed.

Then he says that there are other things that happened besides the above, which are difficult to describe here. I wanted to come out of the mosque. Before going out, I reached this pond (hauz), and suddenly a thought came to my heart. Who was this Sayyed Arab who came to meet me tonight? Maybe, he was the Imam of the time (atfs). All these things were still running through my mind, I entered the mosque again to look for him but could not find anyone. Then I was sure that I had met Imam-e-Zamana (atfs) but

could not identify him. I started crying profusely and started circling around the mosque until it was morning. I was like a lover in the separation of the beloved. This was the summary. The incident of that night makes me very emotional whenever I remember it." [24]

Conclusion-

1. In most cases, it is observed that the person who is blessed with meeting the Imam (atfs) does not recognize the Imam (atfs) during the meeting.
2. We should also develop a longing desire in our hearts to meet the Imam (atfs). We should express our desire to our Imam (atfs).
3. One should visit Masjide Sahla whenever possible.
4. We should seek Hazrat Imam-e-Zamana (atfs) in holy places.
5. The things that have been emphasized in this incident should be brought to practice in our lives as soon as possible.
6. Imam (as) is the one who is not oblivious to the memory of his loved ones when they are alive, and

[24] Al-Abqari Al-Hesan, vol.2, page 168
Mulaqaat ba-Imam-e-Zamana (atfs) dar Karbala, page 263-268

even after their death, he recommended to give the reward of reciting Qur'an to those who have no one to remember them.

7. We must ask Imam (atfs) to pray for us for the best of blessings and for the forgiveness of our parents.

May Allah (swt) bless us all with the meeting of the Imam of our time (atfs).

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23. Allama Sayyed Bahrul Uloom is blessed with meeting Imam-e-Zamana (atfs) in Masjide Kufa

The author of the book "Miftah Al-Karamah" says Sayyed Jawad Amili (ar) says-

“One night my teacher Sayyed Bahrul Uloom went out of the city gate of Najaf al-Ashraf. I also followed him until he entered Masjide Kufa.

I saw that he went to the Maqaam-e-Sahib Al-Zaman and got busy in a conversation (with Imam-e-Zamana (atfs)) during which he also asked a question.

Hazrat Imam-e-Zamana (atfs) said, "Your duty in the rulings of the Shariah is to act on the apparent, follow whatever conclusion you draw from it and act on that conclusion." [25]

Conclusion-

Hazrat Imam-e-Zamana (atfs) provides special help to the Marajè.

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[25] Al-Abqari Al-Hesan, vol.1, page 35
Mulaqaat ba-Imam-e-Zamana (atfs) dar Karbala, page 187

24. Allama Sayyed Bahrul Uloom meets Imam-e-Zamana (atfs) in Sardaab

Muttaqi Zaki Sayyed Murtaza Najafi, who was the son-in-law of Allama Bahrul Uloom's sister, accompanied Allama Sayyed Bahrul Uloom on his journey and was also responsible for assisting Allama with everything and for also being a caretaker to him.

He says that-

“At night, people used to gather near Allama Bahrul Uloom and stay in the company of Allama until late at night. One day, like the usual days, he was sitting and people were gathered. That day I felt Allama was in some hurry and wanted to get rid of everyone quickly. I was also treated with haste. When all the people left and I and Allama were the only ones left, he told me to go and have some rest. My room was separate from Allama's room. I also went to my room, but I was worried about the behavior of Allama, and this worry had made my sleep disappear. I looked secretly and found that Allama’s room was empty, the lamp was on, and there was no one in it, i.e. Sayyed did not sleep today.

I started to search for Allama. I went out and saw that the doors of the Haram were closed. I went searching for him in the courtyard of the Haram but I did not find him.

At that moment, I noticed that the door of the Sardaab (cellar) was open. I slowly opened the gate and entered. And took care that I do not make any sound that was loud enough for anyone except me to hear.

I felt the whispering of a conversation coming from Sardaab. But I could not recognize the voice. As I tried to go closer, that was when Allama called out, “Why did you come out of the room? Go back and sleep!”

I came and slept in my room, but the worry was still bothering me. So I got up again and looked secretly, and found that Allama was talking to someone facing the Qiblah, which I could not see. It was later found that Allama was talking to Hazrat Imam-e-Zamana (atfs).” [26]

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[26] Al-Abqari Al-Hesan, vol.1, page 38
Mulaqaat ba-Imam-e-Zamana (atfs) dar Karbala, page 153-154

Conclusion-

1. Allama Bahrul Uloom was one of those personalities for whom there are many incidents of meeting with the Imam (atfs).
2. Samarra and Sardaab are the holy places where the people have met the Imam (atfs).

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25. Smelling the fragrance of Hazrat Imam-e-Zamana (atfs) in the Sardaab

Agha Muhammad, who was the guardian of the Haram-e-Askariayn and Sardaab for more than forty years, says,

“My mother, who was very righteous narrates-

It was at that time when the great scholar Mulla Zainul Abidin Salmasi was the caretaker of the Haram of Samarra and he intended to build the fort of this city. One day I was with him and his family in Sardaab. And that was the day of Friday. Maulana Zainul Abidin Salmasi was reciting Dua Nudba and was crying a lot. We also joined him in mourning. At the same time, a scent perfumed the entire atmosphere of Sardaab. A scent that left us all intoxicated and speechless. Everyone became silent. After a very short time, the smell disappeared and the atmosphere became as before. And we all finished the rest of the duas.

When we reached home, I asked Mulla Zainul Abidin Salmasi about that fragrance. He said in reply, “What do you have to do with it?” and refused to answer.

The pious scholar Aqa Ali Raza Isfahani who used to be good friends with Zainul Abidin Salmasi, he says: "I once asked Mulla Zainul Abidin Salmasi if he had the honor of meeting Hazrat Imam-e-Zamana (atfs), because I thought that like his respected teacher Allama Sayyed Bahrul Uloom, he too had the honor of meeting the Imam." In response, he narrated the entire incident of reciting Dua Nudba in Sardaab and said that at that time he was honored that the Imam (atfs) met him." [27]

Conclusion-

1. Dua Nadbah is one of the specific duas which is recommended to be recited during the four Eids. Eid-ul-Fitr, Eid-ul-Azha, Eid-ul-Ghadeer and Eid-ul-Jumuà.
2. Ayatollah Iraqi says that it cannot happen that a person recites Dua Nudba with pure intention and does not receive the blessings and special favours of the Imam of the time (atfs).

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[27] Al-Abqari Al-Hesan, vol.1, page 439
Mulaqaat ba-Imam-e-Zamana (atfs) dar Karbala, page 167

26. Shaykh Ali Dujili's experience of the effulgence of the Imam (atfs) in Sardaab

Sheikh Ali Mahdi Dujili himself says,

“I always used to spend the nights of the holy month of Ramadan in Sardaab. Typically, engaged in prayers, supplications and recitation of the Holy Qur'an.
One night I said to myself that it is quite possible that Maula Imam-e-Zamana (atfs) would be spending the nights of the holy month of Ramadan for so many years in Sardaab, which is the ancestral home of Imam-e-Zamana (atfs) himself, and I am not able to see him.

As soon as I had that thought, my whole body shook at once. And the entire Sardaab where only one lamp was lit, became illuminated. I was surprised. And suddenly these words came out of my tongue, “O Maula, if you are present here, then fulfill this need of mine (some need that I had in my mind) by the coming morning. In the morning, I got that need of mine fulfilled by the morning and this confirmed for

me that it was indeed the effulgence (noor) of Imam-e-Zamana (atfs)." [28]

Conclusion-

1. It is a fact that when his (atfs) forefathers did not let anyone go empty handed from their doors, then how can he (atfs) let anyone go without fulfilling their needs?
2. Not only those who come to their doors, but from anywhere in the world, one should not be ashamed to ask Imam (atfs) for their needs at any time, because he himself says, "My loved ones should not worry, because I always pray for them, a prayer that is not rejected by Allah (swt)."
3. In another hadith, Hazrat (atfs) himself says,

اِنْ اسْتَرْ شَدْتَ اُرْشِدْتَ وَاِنْ طَلَبْتَ وُجِدْتَ

"If you seek guidance, you will receive guidance, and whatever (lawful) you ask for, you will get it."

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[28] Al-Abqari Al-Hesan, vol.1, page 452
Mulaqaat ba-Imam-e-Zamana (atfs) dar Karbala, page 168

27. Mullah Ali Tehrani's tawassul in Sardaab

Muhadith Noori (peace be upon him) says,

“The great scholar Haaj Mulla Ali Tehrani was a spiritual caretaker (mujawir) of Najaf al-Ashraf. And for many years he was blessed to go for the ziyarat of Aimmah of Samarrah. His visits to the Sardaab used to be very emotional moments. In summary, he himself says that, "It never happened that I visited Sardaab and did not see a miracle."

One day I requested Mulla Ali Tehrani to tell me some of the miracles observed there.

He said, “It has happened many times that when people are deep asleep on dark nights and when one would not observe any human movements in the surroundings of the shrine, I would turn towards the holy shrine. As soon as I entered the Sardaab, before going down, I observed the luminous stairs, the light of which illuminated the walls and the room of the Sardaab. And it seemed that someone was holding a lamp and was moving from one place to another

and lighting up places. I reached down to the cellar but did not see any person or lamp. I was surprised to see this and said to myself, 'I have come to seek my cure today.' Having said this, I put my foot into the well which people call 'the well of ghaibat (occultation)'. And in a moment, I was healed and all my ailments were gone. [29]

Conclusion-

These holy places are full of Allah's blessings and mercy. He who has firm faith gets these blessings.

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[29] Al-Abqari Al-Hesan, vol.1, page 469
Mulaqaat ba-Imam-e-Zamana (atfs) dar Karbala, page 172-173

28. Sayyed Hasan Kazmaini's incident of seeing the light on the steps of Sardaab

The great scholar Sayyed Hasan Kazmini Jabal Amili says, “While I was studying in Samarra, Haaj Mulla Ali Ibn Haaj Mirza Khalil came to Samarra and I requested him to stay in my room. He readily accepted. I requested him to wake me up when he wakes up for Namaz-e-Shab. Haaj Mulla Ali had gone to sleep early and I was engaged in teaching and studying and slept for some time but when Haaj Mulla Ali woke up he also woke me up. I insisted that he should excuse me since I had slept late, but in any case he did not comply and ordered me to pray the night prayers anyway. We prayed the night prayer, after that he asked me to hurry up and we went towards the blessed courtyard of the holy shrine. I went towards the head side of the shrine and after that we proceeded towards Sardaab. In the middle of the stairs of the cellar, we saw a light like a bright oven. The late Haaj Ali said to me in Arabic, اِتْشَوْف , implying to ask me if I can see the effulgence (noor). Then I understood that the light was the effulgence of Hazrat Imam-e-Zamana

(atfs). And that is why late Haaj Mulla Ali probably did not accept any excuse from me for not going with him."[30]

Conclusion-

1. One should not give up blessed opportunities such as that of praying the night prayer (Namaz-e-Shab) during the ziyarat of these shrines.
2. We should search for Hazrat Imam-e-Zamana (atfs) at such holy places.

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[30] Al-Abqari Al-Hesan, vol.1, page 451
Mulaqaat ba-Imam-e-Zamana (atfs) dar Karbala, page 174

29. Ayatollah Sayyed Muhammad Shirazi is blessed with meeting Hazrat Imam-e-Zamana (atfs) in Sardaab

It is said that-

"There was a time when the haram of Samarra was facing a financial crisis. People used to go less frequently to visit the shrine because it became difficult to commute considering the threats and fragility of those times, mainly arising due to the tyrant regime. In the month of Ramadan, my late brother, may Allah (swt) have mercy on him, intended to go to Samarra by car after the noon prayers, so that the fast would not be invalidated. When he reached Samarra the haram was closed because in the days of the month of Ramadan the haram used to be open for the whole night and would close after the fajr prayers. Therefore, my brother waited and offered Maghrib and Isha prayers in the courtyard of Hazrat Imam Hadi (a.s.) and after *iftaar* we went to the Sardaab. My brother addressed me and said, "You go upstairs, I will join you soon". So I followed my brother's request and came to the courtyard and was waiting for him. After some time, my brother came

from the Sardaab and I could witness that his condition had changed. The color of his face had changed. He was sounding a bit different and not clear either. His voice was also changed during prayers, I never noticed such a change in him, neither before nor after this incident, until the end of his life. His voice was always clear. I asked him what had happened and if he was tired. He just said that nothing had happened. That time was the time of Saddam's dictatorship and his officials from the Baath party were chasing us. Many people were imprisoned. In short, we were afraid that at any moment they would catch us and kill us.

A few days later, my late brother told me the story of that night. He mentioned, that night in Sardaab, Imam-e-Zamana (atfs) said to him, **"You keep doing your work. I have your back. I will not let any evil come towards you."** [31]

Conclusion-

1. Hazrat Imam Musa Kazim (as) also said the same sentences for Ali bin Yaqtin (ar).

[31] Inayaat-e-Hazrat Wali-e-Asr (as), vol. 2, page 115. Mulaqaat ba-Imam-e-Zamana (atfs) dar Karbala, page 175-176

2. Verily, due to the supplications of the Imam of the time, calamities and evils are away from us and those that get to us are very few with minimal effects and that too because many sins are forgiven due to them.
3. The Messenger of Allah (saww) said to a person in a dream, “Even after the hanging noose is around your neck, if you address Hazrat Baqiyyatullah (atfs) and pray to him, he will save you.”

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30. Imam-e-Zamana (atfs) meets Allama Sayyed Jahani in the Sardaab and corrects his recitation of Duae Nudba

Late Mir Jahani is considered among the senior scholars, writers and preachers, who has compiled the books “Misbah-ul-Balagha", "Nawaib-ud-Duhur Fi Alaim Al-Zahur" and many others. [32]

The author of the book ‘Mulaqaat ba-Imam-e-Zamana (atfs) dar Karbala’ himself narrates from Allama Mir Jahani.

“During the time of the respected Ayatollah Sayyed Abul Hasan Isfahani (may Allah have mercy on him), as I was very close to him, he liked me a lot and trusted me to go to Samarra with a significant amount of money and distribute it in the city, to the students for their expenses and salaries to the servants (*khuddam*). I took that amount and reached the Holy Shrine of Imam Hadi (a.s) and Imam Hasan Askari

[32] Gunjeenae Daneshmandaan, vol. 2, page 410.

(a.s) and distributed them according to the order. Due to this, I became a very respectful personality in the eyes of the servants and students. I requested the servants to allow me to spend the night in this shrine so that I can devote time to pray and supplicate. They readily accepted. I spent the night in the shrine of both Imam (a.s) and as soon as Friday dawned I eagerly headed towards the holy basement (Sardaab). There was no electricity yet, but the aura of the basement was breathtaking and it was so illuminated that one would compare it with sunlight. I could see a Sayyed of great honor, and a revered personality engaged in prayers and supplications. I went ahead of him and prayed. After my prayers, I started reciting Dua Nudba near him. As soon as I reached this sentence of the dua,

"وَعَرَجْتَ بِرُوْحِهٖ اِلیٰ سَمَائِکَ"

I saw that the venerable Sayyed, who had not yet addressed me yet, nor had I addressed him, turned towards me and said, "This sentence is not from me. But the correct sentence is this

"وَعَرَجْتَ بِهٖ اِلیٰ سَمَائِکَ".

And as soon as I turned towards him, he asked me, "Why don't you follow the guidelines and pray ahead of the Imam

of your time (atfs)? I did not pay attention to those two things he said (his correction of my recitation and his question to me about praying ahead of the Imam) and finished the rest of the dua. After completing the supplications, I stood up for prayer. In the middle of the prayer, in the state of prostration, I began to recall and ponder as to who this great Sayyed was. Why would he tell me, “this sentence is not from me and the correct sentence is so and so”. And then he also asked me, why do I not follow the instructions and pray ahead of my Imam? I became very anxious and raised my head from prostration to quickly seek his blessings. And not just receive blessings from him but also to ask for forgiveness for my insolence. But I found the holy Sardaab devoid of his light. And after a lot of searching, I was left with regret that I could not recognize my Imam (atfs) even after meeting him.” [33]

Conclusion-

1. In Fiqh Jafari, praying ahead of the Imams during their lifetime and in front of their graves after their apparent death invalidates the prayer.

[33] Karaamate Saliheen, page 112, Mulaqaat ba-Imam-e-Zamana (atfs) dar Karbala, page 177-178

2. This is the reason why praying congregational prayers in the Masjid-e-Nabawi in Madinah is invalid because the Imam of the congregation in the Masjid-e-Nabawi stands ahead of the grave of the Holy Prophet (saww).
3. Efforts should be made not only in the sacred places but also in the local mosques. One should stand behind the Imam of congregational prayers.
4. Duae Nudba draws the grace of Imam-e-Zamana (atfs) towards the reciter.
5. Spending the night in Samarra is one of the best ideas when pilgrims visit Samarra.
6. One should try to recite Duae Nudba in Sardaab.
7. Hazrat Imam-e-Zamana (atfs) has himself informed us that Duae Nudba is from him (atfs).
8. Even in occultation, Hazrat (atfs) is doing the work of correcting mistakes of his loved ones.
9. We should seek and search for Imam-e-Zamana (atfs) at such sacred places.

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31. Shaykh Hasan Ale Yasin meets Hazrat Imam-e-Zamana (atfs) in Basement (Sardaab).

The late Sheikh Hasan Ale Yasin narrates about himself-

"I entered the Holy Sardaab for the second time and prayed in the last row and was still sitting when some Arabs pilgrims came and started reciting ziyarat and other things in a very loud voice. I did not like their actions and to disagree with their actions I told them, "Why don't you all keep an eye on the sanctity of the holy Sarddab and why are you all raising your voices?"

Right them, I saw a noble and respected Sayyed who was sitting nearby, addressed me while sitting on his prayer mat and said, "O Sheikh

أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ[34]

"Has the time not yet come for believers' hearts to be humbled at the remembrance of Allah…"

[34] Surah Hadid 57:16

Shaykh Hasan says that the way in which this religious scholar said those words, the color of my face changed. I repented for my action and I myself testified that this is Imam-e-Zamana (atfs)." [35]

Conclusion-

This incident teaches us the following:

1. To pray in the last row in the holy shrines.
2. Do not think of the actions of other pilgrims as inferior to one's own actions.
3. Keep yourself under control during Ziyarat, Hajj and Umrah pilgrimages. Do not get angry, instead, act with humility.
4. One should be remorseful and repent at the realization of their mistakes.

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[35] Inayaate Wali-e-Asr (as), Volume 2, Page 315, Mulaqaat ba-Imam-e-Zamana (atfs) dar Karbala, Page 179

32. Sheikh Hasan Samarrai hears the voice of Hazrat Imam-e-Zamana (atfs) in Sardaab

Hazrat Ayatollah Hajj Mirza Ahmad Yasboi, a resident of Tehran narrates from Sheikh Hassan Iraqi, who was was a renowned orator from the pulpits of Iraq-

“I went for the ziyarat of Sardaab on Friday, around the time of Asr. There was no one else except me. While reciting the ziyarat that day, it was a very emotional and spiritual moment for me. I was supplicating to Hazrat, when suddenly I heard the voice of a person who was calling out to me in Persian language saying, "Tell my Shias and those who love me, to pray to Allah for my early reappearance by the right of my aunt, Janabe Zainab (s.a)" [36]

Conclusion-

1. We should try to visit Sardaab on Friday.

[36] Shiftagan Hazrat Mahdi (atfs), Volume 1, Page 251. Mulaqaat ba-Imam-e-Zamana (atfs) dar Karbala, Page 183. Al-Abqari Al-Hesan, Volume 2 Page 482

2. We should pray for the early reappearance of Hazrat (atfs) with the *waseela* and the right of Janabe Zainab (sa) and Hazrat Fatima (peace be upon them).

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33. Allama Sayyed Bahrul Uloom meeting with Imam e-Zamana (a.s) in Samarra

The great scholar, Mulla Zainul Abidin Salmasi narrates-

“We were performing congregational prayers with Allama Sayyed Bahrul Uloom (ar) in Samarra at the holy shrine of Hazrat Imam Ali Naqi (a.s) and Imam Hasan Askari(a.s). We noticed that Allama took a long time to stand up after bowing (*ruku*) in the second rak'ah and prolonged the bowing quite a bit. All of us were eager to know the reason for this long bowing of Allama Sayyed Bahrul Uloom (ar), but none of us had the courage to question Allama until we reached home when the dinner table was set. One Sayyed signaled me to advance. I told him I can’t ask, and rather asked him to seek an explanation because he was closer to Sayyed Bahrul Uloom. In the meantime, Allama's eyes fell on both of us and asked, "Well, tell me what's going on." I questioned Allama that we all want to know what is the cause of this long bowing. Allama said, “I observed when I was going into *ruku* Hazrat Imam-e-Zamana (atfs) was

entering the holy shrine to greet his parents and Hazrat Imam Ali Naqi (a.s) and Janabe Hakima Khatun (s.a), I thought to express my respect and honor by prolonging the *ruku*, so I bowed, and prolonged it until he returned from the shrine." [37]

Conclusion-

1. Hazrat Imam-e-Zamana (a.s) often visits the Holy Shrine of Askariyain and people have met him there.
2. It is not strange that only some people can see him and the others might not.
3. From the ethics of scholars we get to know being respectful towards the presence of Imam-e-Zamana (atfs) is necessary in all situations.
4. We should look for the Imam (atfs) while we go for pilgrimages.

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[37] Al-Abqari Al-Hesan, Volume 1 ,Page 39
Mulaqaat ba-Imam-e-Zamana (atfs) dar Karbala, Page 123

34. The muezzin and khadim of the Madressa of Samarra get the honor of meeting Imam-e-Zamana (atfs).

Agha Mir Zahadi Sajistani narrates-

"I asked the muezzin and khadim of the Madressa of Samarra, "You have been serving in this shrine for so many years, have you seen any miracles here?" He said, "Yes. One night I went to the roof of the holy shrine for the *adhan* of morning prayer and saw some people were there."
Having said this, he became silent. I asked him to speak further but he declined saying that it was not the right occasion and that he will tell me later. After that I requested him a few times but he did not narrate the incident until the night of 22nd Safar 1335 Hijri, in front of the shrine in Askariyain, when I asked him again, he agreed and narrated the whole incident like this-

"I have not yet related this incident to anyone else. Five years ago on a Friday night, I entered the Holy Shrine and saw that the door of the stairs leading to the roof, which is

always locked, was opened and I went upstairs. When I reached there, I saw that seven *sadaat* were sitting at some place and one Sayyed with a black *amama* on his head was sitting in front of them as the Imam of the congregation. I went closer to these *sadaat* and asked who these people were. One of them answered my question and replied, "This Sayyed in black *amama* is Hazrat Imam-e-Zamana (a.s) and we intend to offer morning prayers under his leadership."

Abul Qasim Mashhadi says, "I got emotional after hearing the great name of Imam-e-Zamana (atfs). I went quickly to call for *adhan* as it was time for *adhan* and when I returned I found no one sitting there any more." [38]

Conclusion-

We wish in life, we also have a chance for congregational prayers under the leadership of Imam-e-Asr (a.s).

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[38] Al-Baqari Al-Hasan Vol, 1, page 79, Mulaqaat ba-Imam-e-Zamana (atfs) dar Karbala, Page 124-125

35. Haaj Sadiq Karbalai gets blessed with meeting Imam-e-Zamana (atfs) along with his mother and an old woman in Samarra.

Haaj Sadiq says-

“About eight years ago, I boarded a train from Karbala with my mother, sister and an old woman from the neighborhood to go to Samarra for pilgrimage. The distance from Samarra railway station to Holy Shrine is about three to four kilometers and there is no organized transport arrangement. The ground was very sandy and the roads were not properly made. So people had to get off the train and form a caravan (group) and walk on foot. We also had a lot of luggage. My mother was holding me besides her while she was also carrying the luggage in her hands.

After traveling for a while, my mother got tired and took me off her and made me walk. The result was that neither I could walk at the required speed nor the old lady of the neighborhood and we couldn’t keep pace with the caravan

(group), we were left far behind everyone else. The sun was also about to set.

Suddenly three Arab strangers came towards us, they were inching closer to us and we wanted to stay away from them for fear of them being thieves and dacoits. I asked my mother what to do. She replied, “Seek help from Hazrat Imam-e-Zamana(atfs)”. We all did *tawassul* to Imam (a.s) and suddenly a person came from the front in our defense and asked as to why we were afraid of them and were keeping a distance. My mother, who was afraid of these people before, now addressed this person and said, "By God, we want to go to the Shrine of Askariyan, please guide us." All of a sudden, all four of them got off their rides and put us on them. It had only been a while that this person who came in our defense said, “Look! There is the Shrine of Askariyain. If you need a place to stay, let me know.” My mother said, “We'll stay in the courtyard of the shrine, thanks.” When she turned back to thank them for their assistance, she could not find anyone. My mother started thinking and asked me if I understood what happened.

Then she explained that this was the one to whom we did *tawassul* and he helped us in this difficult situation." [39]

Conclusion:-

1. Indeed, Hazrat Imam-e-Zamana (atfs) responds to the voice of his loved ones.
2. He takes special care of the pilgrims.

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[39] Shiftagan Hazrat Mahdi (a.s), Volume 1, page 266, Inayaat e Hazrat Wali Asr (a.s) Page 161, / Mulaqaat ba-Imam-e-Zamana (atfs) dar Karbala, page 139-141.

36. Late Abachi received blessings of Hazrat Imam-e-Zamana (atfs) on the way to Samarra.

Hujjat-ul-Islam Aqa Haaj Sayyed Asadullah Madani states this in one of his letters-

“It was the day of Eid. In the afternoon, I intended to go to the house of Ayatollah Haaj Sayyed Mahmoud Shahroudi to meet him. Since a long time had passed, the meeting time at his place had ended. And Ayatollah had gone back inside the house. But having mercy and kindness upon me, he came back and during the meeting, he narrated this incident.

Once I intended to walk from Kazmain to Samarra and Balad along with the late Abachi. We covered a distance of around one farsakh (approximately 5.76 km) on foot with Aqa Abachi. But Aqa Abachi became very exhausted, his limbs lost strength, and he lay down in the middle of the desert, saying, "Listen, my death is certain. I don't have the strength to continue the journey nor to return. There is no

need for me to forcibly accompany you, as that would be inviting my own death. I will rest here as much as needed, and if I regain the ability to walk, I will proceed."

The next day, when I reached Samarra and entered the caravan station (the place where pilgrims would rest), I unexpectedly saw Aqa Abachi leaving. After greeting him, I inquired, "You arrived here before me?"

He said, "Yes. Yesterday you witnessed my condition - I was about to breathe my last. In despair, I lay down, closed my eyes, and awaited death. Suddenly, I heard a voice and thought it might be the angel of death. I opened my eyes but saw nothing, so I closed them again. But before that, I saw an Arab man beside me, inquiring about my state and the reason for lying in the middle of the desert. I replied that I had pain all over my body and had lost the strength to move."

He said, "Stand up so that I may reach you."
I replied, "I don't have the strength."
He supported me with his hands and made me stand, helped me get onto the ride. As he held my hands, the pain

seemed to fade away with each touch, and now I feel completely relieved without any pain. The feeling of being frail had disappeared. Suddenly, I thought of asking this person wearing a green scarf around his waist to take the ride and I can walk. He replied, "No, I am accustomed to walking."

Feeling a sense of guilt, I said to myself, "The one from the progeny of the Prophet (saww) would walk, and you prefer to ride?" I descended from the ride and with folded hands I requested this noble Arab, "It is my wish that you ride." Suddenly, as I looked around, I realized I had arrived in Samarra and saw neither the ride nor the venerable person. [40]

Conclusion-

1. It's a fact that the Hazrat (atfs) holds a special regard for the pilgrims of his ancestors.
2. In every difficulty, we should remember the Hazrat Imam-e-Zamana (atfs).

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[40] Shiftagan Hazrat Mahdi Volume 2 page 229 /Mulaqaat ba-Imam-e-Zamana (atfs) dar Karbala, 144-145

37. Hazrat Imam-e-Zamana (atfs) exhorting a Shia not to be afraid in the public bath of Samarra

A reliable person narrates as follows-

“A few years ago, I was at a place with a friend. During our conversation, he expressed his desire that if there were any books available, he would like to read as he had enough time. So, I managed to find a book about meeting Imam-e-Zamana (atfs) and gave it to him. Some time later, when we met again, I noticed a significant change in him. His heart was filled with love for Imam-e-Zamana (atfs), immersed in his love all the time, and was always in search of him. After observing such instances for a few days, I eventually got the chance to sit with him one day. As we conversed about Imam-e-Zamana (atfs), he mentioned that during the month of Muharram 1369 AH, he had a burning desire to meet the Imam. He had read in the book that Imam-e-Zamana (atfs) has a lot of affection for his uncle, Hazrat Abbas (as), and does not reject requests made through him. He says, “So, I thought, why not seek the *waseela* of Hazrat Abbas (as)

and present my request for a meeting. Thus, I, too, requested a meeting with Imam-e-Zamana (atfs) through the *waseela* of Hazrat Abbas (as).

One night, after the Maghrib and Isha prayers, I was in the Imambargah. Besides me, there was no one else on my right side except another person. After the prayers, for a moment, I noticed someone sitting on my left side. When I turned to look, I saw a very dignified person sitting there. As I turned, he also became attentive towards me, and for a moment, I found my limbs frozen. Immediately afterward, I diverted my gaze away from him, and then he was absent from my sight. When I asked the person sitting on my right side about him, he told me that he was Imam-e-Zamana (atfs). Once, when I was taking a bath in a traditional public bathhouse in Samarrah, I found myself alone among the followers of Ahlulbayt (as). I became very fearful and quickly finished my bath and was dressing myself. That's when this person approached me and said:

اَتَخَافُ؟ اَنْتَ شِيْعِيْ، اَلشِّيْعِيُ مَا يَخَافُ

"Are you afraid? You are my Shia. My Shias do not fear."

With these words, he disappeared from my sight." [41]

Conclusion-

1. Reading the incidents of meeting Imam-e-Zamana (atfs) increases the eagerness for meeting in the heart, eliminates despair, and accelerates the search for the beloved.
2. It's better to narrate these incidents to our children which are based on reality and enhance faith and love, rather than fictitious bedtime stories.
3. Share these incidents with scholars, narrators, educators, and those active on social media for the benefit of the public.
4. Enhance this longing within oneself. But if the honor of meeting is not attained, do not lose hope. Instead, have faith that whenever necessary, Imam will surely grant this honor.

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[41] Inayaat-e-Hazrat Wali-e-Asr (as), vol. 2, page 337. Mulaqaat ba-Imam-e-Zamana (atfs) dar Karbala, page 150-151

38. Meeting of Jafar-e-Nalbandi Isfahani with Imam-e-Zamana (atfs)

Haaj Mirza Muhammad Ali Gulistani (may Allah have mercy on him) narrates: “My uncle, Syed Muhammad Ali, once told me.”

“When I was in Isfahan, there was a person named Ja'far, who was known for his profession of horse shoeing (Nalbandi). Many rumors circulated about him, such as him claiming to have traveled to Karbala in an instant (through *Taiyul arz*) or seeing people in various forms, or even boasting about having met Imam-e-Zamana (atfs). Due to these stories being ridiculed by people, he stopped talking to them altogether.

One day, while on my way to visit the blessed shrine of "Takht-e Foolad" (a famous cemetery in Isfahan where many noble scholars are buried), I saw Ja'far Naalbandi (the horse shoer) heading in the same direction. I approached him and said, "If you permit, I will accompany you." He replied, "That's good. We all can converse with

each other, and the journey won't feel long or tiring." After a while, we engaged in a conversation, and eventually, I asked him about the truth behind the rumors people spread about him. Initially, he denied them, but upon my insistence, he said, "I have visited Karbala for the pilgrimage of the shrine of Imam Hussain (as) 25 times through my earnings. During the 25th journey, a Yazdi man joined me. After traveling for some distance, he fell ill. His illness worsened to the extent that the entire caravan had to halt for two days at a resting place. When the second caravan arrived, other people of our group joined them, and the Yazdi man's health deteriorated further to an extent that we thought he might die any moment. On the third day, as the caravan was about to leave, I was thinking about what to do with the sick person. I thought to myself that I had been fortunate enough to perform the pilgrimage to Karbala for twenty four years. Should I be deprived of it this time? Finally, as the caravan was about to leave, I approached the sick man and said, 'I am also traveling with the caravan. I will pray for you there, and may Allah grant you recovery very soon.'

As soon as he heard these words, he started crying uncontrollably and said to me, 'Please spare an hour more for me. My life is about to end. All my belongings and money

will be yours. Just put me on this donkey's back and take me somehow to Kermanshah and make me reach Karbala anyhow.' Upon hearing this, I became terrified and stopped. The entire caravan had left. When this Yazdi man passed away, I took the corpse, tied it on the donkey's back, and came out of the resting place. I found that the caravans had already left. I had barely walked a mile when I realized that I could no longer carry the body. So, I turned towards the direction of the shrine of Imam Hussain and cried out for help, saying, 'O my Master, you are the refuge of the helpless. What should I do with your visitor? If I leave him in this barren land, I won't be able to face you any more and I do not have the strength to take him along with me till Karbala.'

Suddenly, I saw four riders approaching us, and among them was a distinguished person. They asked me, 'Ja'far, what are you doing with our visitor?' I replied, 'I am thinking about what to do.' Three of the riders dismounted from their horses and arranged for the deceased's burial, performed the funeral prayers, placed him back on the horse properly, and vanished from my sight. I carried the deceased's body and had barely traveled any distance when I saw that I was much ahead of the last caravan that left from the resting

place. After a while, I noticed that I had reached 'Pul-e-Safid', which was near Karbala. I was amazed by this turn of events. I buried the deceased in the *Wadi al-Amin* cemetery nearby and continued my journey. After twenty days, I reached Karbala. People asked me about my journey, and I informed some of them briefly, while to others I told all the happenings of my journey in detail. They were all astonished. However, I could reach on time to perform the ziyarat of Imam Hussain (as) on the day of Arafah.
When I narrate this incident to people, they usually think weird things about me so I have stopped narrating what happened during those days.

One day, in Isfahan, when I was with my wife and children, someone knocked on the door. When I opened it, the messenger informed me that Imam-e-Zamana (atfs) is calling me. I went to the mosque with this person who brought me the message, and to my surprise, I found the presence of the Imam and the entire assembly of scholars. I wondered how I would approach the Imam (atfs) in the midst of so many scholars. But the Imam noticed me and said, "Ja'far, come here." As I approached, he asked why I don't narrate to people the experiences I have witnessed on

the way to Karbala. I replied, “Master, I did narrate them, but people speak ill of me, so I refrain from doing so.” He (atfs) said, “Do not worry about what people say; narrate your experiences so that people know how mercifully I treat the visitors of my ancestors.” [42]

Conclusion-

1. One should not abandon the visitation of Imam Hussain's shrine if Allah gives us the opportunity.
2. Imam-e-Zamana (atfs) pays special attention to the visitors of his ancestors and resolves all their difficulties.
3. Every pilgrim should strive to walk on foot during Arbaeen, as per one's individual capacity and seek assistance from Imam-e-Zamana (atfs).
4. Sincerity is essential if one wishes to meet the Imam of our time (atfs).

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[42]Al-Abqari Al-Hesan Volume 1 Page 26 / Mulaqaat ba-Imam-e-Zamana (atfs) dar Karbala, Page 32-33

39. The honor of meeting Imam-e-Zamana (atfs) to an oil seller

The great scholar Sheikh Ali Rashti, who was himself a pious and abstemious person and a student of Sheikh Mortaza Ansari, narrates-

Once I went from Najaf to Karbala to visit the shrine of Imam Hussain (as). On the return journey, I thought I would take the boat that sails between Karbala and Tuwairij. All the passengers on the boat were from Hilla, and I thought I would go by boat up to Tuwairij from where the roads diverge for Najaf and Hilla, and then I would go to my city. All those people were engrossed in vain talks, except for one person who neither laughed nor participated in their jokes. He appeared serious and dignified. Those people were mocking his religion, which greatly surprised me. However, the time and place were not appropriate for me to ask him about all those things. Eventually, we were dropped off from the boat before reaching the shore because the water level was low, and there was a fear that the boat might get stuck in the mud before reaching the bank. By chance, this person and I ended up walking

together. Then I asked him why he was separate from those people and why they were mocking him. He replied, "These people are from my village, but they are all Sunnis and so was my father, while my mother is a Shi'a believer. I was also a Sunni like them, but by the grace of the Imam of the time (may Allah hasten his reappearance), I became a Shi'a."

I asked, "How did that happen?"

He said, "My name is Yaqoot, and I sell oil on the Hilla Bridge. A few years ago, I went with the people of Hilla to buy oil from the vicinity of Hilla. At one place, I fell asleep and got separated from them. When I opened my eyes, everyone had gone. The way to my destination was very dangerous, with fears of wild animals, thirst, hunger, and robbers, which left me helpless. At that time, I first sought help from the three caliphs, but when I received no help, I remembered what my mother had said that we have a living Imam whose title is 'Abū Ṣāliḥ al-Mahdī,' who guides those who have lost their way and fulfills the needs of the weak and the needy. I made a vow to Allah that I was going to seek help from that living Imam, and if he helped and

supported me, I would accept my mother's religion. Suddenly, I saw a person wearing a green turban on his blessed head, accompanying me. He guided me through the way and said, “Accept your mother's religion, and very soon, you will reach a populated area where everyone is my lover.” I asked if he would stay with me there, but he said, “No, I have to reach thousands of people who have called out to me,” and then he disappeared from sight. When I reached Hilla, I narrated the whole incident to Sayyed Mahdi Qazwini, embraced the Shi'a faith, learned the religious teachings from him, and asked if I could have the honor of meeting that noble person again." [43]

Conclusion-

1. Indeed, visiting the shrine of Imam Hussain (as) is the path to salvation and strengthens one's faith.
2. Whether the Imam is visible or in occultation, he surely guides those seeking guidance from him (atfs).

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[43] Al-Abqari Al-Hesan, vol. 1 page 122
Mulaqaat ba-Imam-e-Zamana (atfs) dar Karbala page 36-38

3. The shortcoming is ours; we consider our Imam (atfs) distant from us during his occultation, whereas he is close to us and is aware of all of our affairs at every moment.
4. How wonderful it would be if, from today onwards, we call out to him at least once a day, addressing him as "Ya Abā Ṣāliḥ al-Mahdī," and seek his help even for our small matters.

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40. Another incident of the oil seller

The same oil seller narrates-

“I learned about Shia'ism from Aqa Sayyed Mehdi Qazwini and asked him as to how I will be able to meet Hazrat Imam-e-Zamana (atfs) again? He replied, “Go to visit the shrine of Imam Hussain (a.s) for forty Thursday nights (Shabe Juma).”

I was determined to visit Imam Hussain (a.s) shrine for forty Thursday nights. On the last (fortieth) Thursday night, when I reached the gate of the city. It was very crowded and I had no chance to walk in between that huge crowd. Once again, I did *Isteghasa* to seek the help of Imam-e-Zamana (atfs) and found an enlightened personality by my side. As soon as he made me enter the city gate, he disappeared from my sight.[44]

Conclusion-

1. The shortcomings are not from his (atfs) side, but they are from our side. When called sincerely, he (atfs) surely responds to our cries for help.

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[44] Al-Abqari Al-Hesan, vol.1, page 122
Mulaqaat ba-Imam-e-Zamana (atfs) dar Karbala, page 39

41. Haaj Aqae Maulvi Qandahari is blessed with the ziyarat of Imam-e-Zamana (atfs) in the Haram of Imam Hussain (a.s)

Aqa Sheikh Muhammad Hasan Qandahari, who is counted among the respectable scholars, says-

“I used to live in Najaf Al-ashraf when I was young, and at that time I had a companion named Sayyed Jafar, who used to hold majlis in the winter to narrate the virtues of the Ahlul Bayt (as) and also the oppressions done upon them. Since his house was far and it was cold, there were hardly any scholars or orators who would be ready to go there.

Even though it was winter, I promised him that I would come. I decided to go to his place, because of 2 reasons - First, because of the respect of Sayyed Jafar, mainly because he was a ‘Sayyed’ and I respected him a lot, and second, as a respect to the majlis of Ahle Bayt (as). I faced a lot of hardships on my way to his place- I had a lamp in my hand, it was a severe winter season, there was

intermittent rain, and my feet were also swollen due to the severe cold temperatures. However, as promised, I reached Sayyed Jafar's house. The book which I was reading at that time mentioned about "Musabbahaat-e-Sitta" (i.e. the six surahs that begin with the word 'sabbaha' سبَّح), that is, Surah Hadid (57), Surah Hashr (59), Surah Saff (61), Surah Juma'a (62), Surah Taghabun (64) and Surah A'la (87). The book mentioned that whoever recites these surah everyday, he/ she will be blessed with the visitation of Hazrat Imam-e-Zamana (atfs), while awake or while asleep. I also intended to recite these surahs for forty nights. I just recited them for the first and second night. When I slept I saw in my dream that I was at Sayyed Jafar's house, Hazrat Imam-e-Zamana (atfs) entered Sayyed Jafar's house with some people and a light was emanating from him. I greeted (said *salaam*), Hazrat (atfs) answered the greeting and looked at me with kindness. He was telling me something, which I couldn't recall. I wanted to stretch out my hands and touch him, right then I woke up from sleep. But this pleasure from the sight of Imam (atfs) that came over me, I understood that my act of going to Sayyed Jafar's house and mentioning the virtues and sufferings of Ahle Bayt (a.s) has been accepted by Hazrat Imam-e-

Zamana (atfs), for which I thanked Allah (swt) from the bottom of my heart. But after waking up from this dream, I continued to yearn to see Hazrat Imam-e-Zamana (atfs), until I entered the shrine of Hazrat Aba Abdillah Hussain Ibn Ali (a.s) at Karbala. I recited ziyarat holding the Holy Shrine of Imam Hussain (a.s) with both hands. I felt a motivation and desire arising in me from the grave of Imam Hussain (a.s) to say "Alhamdulillah, Alhamdulillah" repeatedly. I experienced a wonderful spiritual state which is indescribable. After completing all recommended ziyarat with a very spiritual experience, as soon as I came to the middle of the courtyard, I was blessed with seeing Hazrat Baqiyullah Sahib al-Asr wa al-Zamaan (atfs). I saw that a light was emerging from his face and going towards the sky and he was moving towards the shrine. As long as I watched Hazrat Imam-e-Zamana (atfs), I cried continuously and was completely focused on him until he disappeared from my sight leaving me in a state of weeping and I kept shedding tears in the separation of my beloved." [45]

[45] Mulaqaat ba-Imam-e-Asr (atfs) page 333, Al-Abqari Al-Hesan Volume 2 page 98, Mulaqaat ba-Imam-e-Zamana (atfs) dar Karbala, page 72-73.

Conclusion-

1. Worshiping Allah (swt) without considering the weather, with sincere intentions, is the best way to be close to the Messenger of Allah (saww) and the Imam of the time (atfs).
2. Remembrance of Hazrat Imam Hussain (a.s), Ziyarat of Imam Hussain (a.s), performing obligatory acts and recitation of the Qur'an, with a burning desire to meet the Imam of our time (atfs) surely leads to the ziyarat of Hazrat Imam-e-Zamana (atfs)

May Allah (swt) bless us all with the ziyarat of Yusuf-e-Zahra (as).

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42. Haaj Muhammad Ali Namazikhwa in the shrine of Hazrat Imam Hussain (as) blessed with the ziyarat of Hazrat Imam-e-Zamana (atfs)

Haaj Muhammad Ali Namazikhwa says-

“I entered the Haram of Hazrat Aba Abdullah Hussain (a.s). I stood near a pillar which was between the grave of Imam (a.s) and Janabe Habib bin Mazahir (a.s). I took care to stay away from acquaintances so that when I am praying sincerely, I would not think of showing off. After Maghrib and Isha prayers, I had only repeated a few sentences of Ziyarat Waritha, when I saw a spiritual person, about 35 years old, standing in front of me in such a way that my right shoulder was behind his left shoulder. And since he was standing in front of me, the whole face was not visible, but the left side of his face was visible to me. But as much as I could see, the light from his face was so bright that my sinful tongue is unable to describe it. And he was addressing the

shrine of Hazrat Aba Abdullah Hussain (a.s) in his own special way, very lovingly. In each sentence there was a kind of pain that is unable to describe through words. It was the second day of Ashura and the shrine was full of pilgrims. But I was only focused on this beautiful man and no other sound was coming to my ears except his voice. Once a thought came to my heart that maybe this is Hazrat Imam-e-Zamana (atfs). Let me hold his feet and ask for forgiveness for my sins and mistakes, but then I doubted my idea and thought if he is not the Imam, people will think I am crazy. But then I thought about other things and realized that he was wearing a green turban, despite such a huge crowd no one else's voice could reach my ears except his. And as soon as I had a doubt in my mind, he turned and smiled at me. After pondering over these thoughts, I once again felt that this is Imam-e-Zamana (atfs). I took a step forward. He also moved forward and maintained the same distance as before. I thought to say salam and express my regrets now but I found myself speechless. Hands felt motionless. And found every organ of my body motionless except my mind, heart, eyes and ears. This situation lasted for five to seven minutes, but I firmly believed that Hazrat (atfs) had expressed his

acceptance of my regret with his smile. The sentences he uttered for farewell from the shrine are also beyond my scope of description. And he moved towards the head-side of the grave. I also moved forward but the crowd prevented me from reaching Hazrat Imam-e-Zamana (as). Anyway, after that I finished reciting Ziyarat-e-Waritha and was satisfied that he has accepted my repentance in the love of his beloved grandmother, Janabe Fatima (s.a). It was Thursday night (Shabe Juma) and after reciting the Ziyarat I felt happy and satisfied and thought to go behind the shrine and recite Duae Kumail. There was no place at all. The pilgrims were sitting huddled together. It was a very hot evening. A person stood up and asked me if I wanted to sit down. I thanked him and sat down. But now I was feeling both thirsty and tired. I was spiritually very energetic and motivated. But I was feeling sorry for myself. Such a good place, Thursday night, such a good situation, but this sleep and thirst might just not help me pray. I thought that if I go out and drink water and pour it on my face, I will lose my place to sit which I got in the shrine and then it will be difficult to find such a place. Just thinking, that a handsome young man with a green turban on his head, a large *mashk* (bag of water) on his shoulder and a large cup in his hand

came from the back of the shrine of Hazrat Imam Hussain (a.s) and came in front of the people who were engaged in du'a and said, “Ya Allah! Sabeel.” Although there were about 150- 200 people sitting in the hot air who would probably all be thirsty, only ten or twelve people expressed thirst, including me. I took the water, drank it and thanked the person. I soon realized that it was not water but a fragrant cold syrup. I began to think that there is no production of such a syrup in Iraq, so how did this young man bring it and quench our thirst with it? I was surprised, and I asked the person who was sitting next to me, “Where did that person who was distributing water go?” That man was completely shocked by my question. He surprisingly asked me, “Where is the water? All these people sitting here are thirsty.” I was once again lost in thoughts that this is also a fact, considering the severity of the weather, everyone is thirsty. But only twelve people could see that beautiful person, who made people drink water from his hands. And after drinking this syrup, I did not feel thirsty, nor did I feel sleepy. I prayed till midnight. I was deeply engaged in worship.” [46]

[46] Shiftagan-e-Hazrat Imam Mahdi (a.s), Volume 2, Page 205, Al-Abqari Al-Hesan, Volume 2, Page 640, Mulaqaat ba-Imam-e-Zamana (atfs) dar Karbala, Page 68-71.

Conclusions-

1. We should search for the last son of Aimmah Masoomeen (a.s) in the shrine of Aimmah Masoomeen (a.s).
2. Especially on Thursday night (Shabe Juma) in the shrine of Hazrat Imam Hussain (a.s) near the shrine we should try to search for Imam (a.s).
3. It is our responsibility to seek and express our eagerness for the opportunity to meet him (atfs). However, when he (atfs) wants only then is it possible to meet him (atfs).
4. Hazrat Imam-e-Zamana (atfs) is familiar with everything- the state of our hearts, minds, our hunger and our thirst.
5. Giving water/ juice in the shrine of Imam Hussain (a.s) to the pilgrims is the sunnah of Imam-e-Zamana (atfs).
6. It is possible that only one person or selected people in the whole congregation gets the honor to meet him and get their thirsts quenched by his (atfs) hands.

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43. Sheikh Hasan Tuyserkani's meeting with Imam-e-Zamana (atfs) in the shrine of Hazrat Imam Hussain (a.s) in his dream

Renowned scholar Sheikh Hasan Tuyserkani narrates-

"I was quite worried about sustenance during my youth. I was residing in Najaf al-Ashraf to pursue religious education. I thought of making a journey to Karbala with the intention of supplicating in the shrine of Hazrat Sayyed al-Shuhada (as) for sustenance. So, I went to Karbala once with this intention. Due to the fatigue from the journey, I preferred to rest first. Therefore, I fell asleep. In a dream, I saw Hazrat Imam-e-Zamana (as) addressing me and urging me to supplicate at the shrine of Hazrat Sayyed al-Shuhada (as). I replied, "Master, I have come with the same intention- only to pray." He said, "Alright, it is the shrine of Hazrat Sayyed al-Shuhada (as), pray!"

I raised my hands and prayed fervently. Hazrat said, "No, do it again." I raised both hands with more fervor and

prayed again. He again said, "No, do it again." I prayed again, this time with more intensity than before. Hazrat (atfs) repeated, "Not like this." I asked Hazrat (atfs) if it was possible that my prayers go through a representative (waseela)". Hazrat replied, "Why not?" I requested, "Then please pray for me." Hazrat accepted and prayed for me.

After finishing the Ziyarat of Hazrat Sayyed al-Shuhada (as), I returned to Najaf. It became known there that a merchant residing in Tuyserkan but staying in Tehran had come to visit the holy shrines and will come to meet Hujjat al-Islam Mirza Rashti. Since Mirza Rashti was also from Tuyserkan, he mentioned my name and praised me. He also expressed a desire for me to marry his daughter. I accepted, and within a few days, I became the owner of children and wealth. [47]

Conclusion-

1. When our prayers seem to go unanswered for a specific matter, we should request Imam-e-Zamana(atfs) to pray for us.

[47] Shiftagaan-e-Hazrat Mahdi (atfs), vol. 1, page 97. Mulaqaat ba-Imam-e-Zamana (atfs) dar Karbala, page 64-65

2. Imam Sajjad (as) addressed one of his Shia, saying, "When you pray, we say 'Aamen', and when you fall silent, we pray for you."
3. Imam-e-Zamana (atfs) himself says, "Our well-wishers should not worry because we pray for them, and such prayers are not rejected in the court of the Almighty." (Mikyal al-Makarem)

44. Agha Sayyed Shustari had the honor of meeting Imam-e-Zamana (atfs)

Agha Sayyed Hasan Shushtari narrates:

"I traveled from Najaf to visit the shrine of Sayyed al-Shuhada (as). After the blessed visit, on my way back, I neither had any money left nor any means of transportation. I had only two dinars left, which I spent on buying dates and started walking. Along the way, I felt extremely thirsty and turned to my left to find water. I had barely walked a little when I saw a table set up on a high place. I thought someone might be there who had set up this table. I kept looking for a long time but didn't find anyone nearby or on the path. Finally, I concluded that the table was set up for me. When I opened it, I found two loaves of bread and a chicken biryani. I ate it, thanked Allah (swt), drank water, and then continued walking. At night, I slept in a traveler's shelter (*musafirkhana*). In the morning, I got up and started walking again. Halfway through, I felt very hungry. Suddenly, I saw a lone Arab on horseback coming towards me. He came up to me and said, 'Take off the food items from my horse's back and eat.' I took the food and ate to

my capacity. He then asked me if I wanted water and I answered with a yes. He got off the horse, and went to get me water. The water he got for me was such that I enjoyed drinking it."

Agha Sayyed Hasan Shushtari stopped his narration at this point and remained silent, not saying anything more in his own words. However, it was evident from the context that he did not want to say in his own words that he had the honor of visiting Imam-e-Zamana (atfs)." [48]

Conclusion-

1. The truth is that Imam-e-Zamana (atfs) is the one who cares about the hunger and thirst of his lovers, and he tries to fulfill them without being asked.
2. Those who have the honor of meeting Imam-e-Zamana (atfs) do not immediately boast or express their experiences with pride.
3. Imam Hasan (as) said, "There is a difference between generosity and kindness. A generous

[48] Shiftagan Hazrat Mahdi (a.s), Volume 1, Page 17, Al-Abqari Al-Hesan, Volume 1, Page 319, Mulaqaat ba-Imam-e-Zamana (atfs) dar Karbala, page 59-60

person gives when asked, while a kind person gives without asking. Ahl al-Bayt (as) are the progeny of the kind ones who bestow without being asked."

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45. Two servants of the Shrine of Hazrat Sayyed al-Shuhadah (a.s) meet Hazrat Imam-e-Zamana (atfs).

Abdul Saleh, Sheikh Hussain, who was one of the esteemed servants (*khadim*) among the attendants of the sacred shrine, individuals trusted with the task of lighting and extinguishing the shrine's lamps, narrate:

“Sayyed Hashim and I, who were entrusted with the responsibility of opening and closing the doors of the sacred shrine, used to rest in the courtyard of the shrine at night. Our duty was to ensure every night, after making sure that no one remained in the sacred shrine, to close the lamps and the doors, and then both of us would rest in the courtyard. And at whatever time before the morning prayer we were asked to, we would open the lamps and doors.

One night, as usual, we were sure that no one was left in the sacred shrine, so we closed the doors and then the lamps and both of us went to sleep in the sacred shrine's courtyard. During the night, I woke up a little earlier than usual and woke up Sayyed Hashim as well. I said, "There's

still half an hour left, it's better if we offer the night prayer in the sacred shrine and then when it's time, we'll perform our duties of opening the doors and lamps." We opened the doors to enter the sacred shrine for the night prayer, only to find a luminous and unusually glowing Sayyed already there, engaged in prayer and in the state of *qunoot*. Sayyed Hashim addressed me, astonished, and asked, "Didn't we sweep the shrine before closing the doors last night?" I replied, "No, we closed the doors and turned off the lamps only after sweeping thoroughly." We both asked each other if we recognized this Sayyed, to which we both denied. We stood there waiting for Sayyed to finish his prayer so that we could inquire. We both stood waiting, but his Qunoot did not end. Sayyed Hashim said to me, "Let's go and make sure there's no one else in the shrine apart from this Sayyed." Both of us circled the entire shrine and returned to the shrine, hoping Sayyed's prayer would have ended by now. We reached there and were surprised to find that Sayyed was not present anymore. We went all around the shrine, finding all the doors closed, and we wondered where he could have gone. We both lamented and realized

with certainty that he was none other than the awaited son of Sayyed al-Shuhada, Imam-e-Zamana (atfs)." [49]

Conclusion-

1. The eligibility for the visitation/ meeting of the Imam (as) lies in sincerity, not in wealth, knowledge, or fame.
2. The servants of the shrines are worthy of respect and honor, they should not be underestimated or argued with.
3. As long as one remains on the journey to visit the holy shrines, the night prayers should be offered in the sacred shrines.
4. Stay attentive in the sacred shrines of the Imams, perhaps Imam-e-Zamana (atfs) comes for visiting his ancestors.

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[49] Shiftagaan-e-Hazrat Mahdi (atfs), Volume 1, page 121, Al-Abqari Al-Hesan Volume 1, page 296, Mulaqaat ba-Imam-e-Zamana (atfs) dar Karbala, page 57-58

46- Sayyed Azizullah Teherani blessed with the meeting of Hazrat Imam-e-Zamana (atfs)

Hajj Sayyid Azizullah Tehrani, who spent seven days in the company of Imam-e-Zamana (atfs), recounts to his son:

“During the time when I was practicing religious austerity in Najaf al-Ashraf, engaging in acts of worship such as prayers, fasting, supplications, etc., I entered Karbala for the specific purpose of celebrating Eid al-Fitr. Although I resided in the madrasa ‘Sadr’, where other students also lived, I spent most of my time in the shrine and occasionally stayed in the madrasa for rest, where other friends were also accommodated. One day, when asked about returning to Najaf al-Ashraf, I replied that I had no intention of going back, rather I had prayed under the dome of Sayyed al-Shuhada (as) for the opportunity to perform the Hajj pilgrimage on foot this year. All my friends laughed and teased me, saying that excessive austerity of prayers had affected my mind. How could it be possible that without proper provisions of travel and due to austerity, you have become weak? It's impossible. Their remarks weighed

heavily on me, and I left the room feeling distressed, unable to comprehend anything. I decided to go to the haram, I entered the shrine and recited a brief ziyarat, then proceeded straight to the place in the shrine where I used to sit. Seated there, I addressed Sayyed Aba Abdillah al-Hussain (as) with utmost attention, devotion, and humility, when suddenly the gentleman sitting next to me addressed me and asked if I intended to perform the Hajj on foot this year. I replied affirmatively, to which he instructed me to come prepared on a specific day and time with provisions of travel, water, and the ihram. I agreed wholeheartedly. Upon leaving the haram, I bought flour and had bread baked for a week by a woman in my neighborhood. As my friends and relatives were heading towards Najaf al-Ashraf that day, I bid them farewell and arrived at the shrine at the appointed time, reciting the farewell ziyarat until that person also arrived. Then we embarked on our journey from Karbala to perform the Hajj.

We must have been walking for about an hour during which neither of us engaged in conversation, nor did I attempt to initiate one. The person drew a line on the ground and told me, "It's time for the Dhuhr and Asr prayers. This is the

indication of the qiblah, and here is water. Perform ablution, offer prayers, eat, and rest. I will meet you after Asr." With that, he disappeared from sight. As the time for Asr approached, we resumed our journey, and during this time, again, neither of us engaged in conversation, nor did I observe anything significant. When it was time for Maghrib and Isha prayers, he determined the qiblah and instructed me to stay there- "I will return in the morning, and then we will continue our journey." What was particularly remarkable about this journey was that I did not feel any fatigue. This pattern continued for six days until on the morning of the seventh day, he instructed me to perform the *ghusl* for Ihram. He instructed me, “Wear the Ihram after *ghusl* and say the *talbiyah* (“Labbaik Allahumma Labbaik…”). As soon as I began reciting the *talbiyah*, we had only moved a short distance when we heard sounds reminiscent of mountains. I inquired about the source of these sounds, to which I was told that it was a mountain, and upon crossing it, I would reach a city which I should enter. And he disappeared from sight after telling me this. I crossed the mountain and reached the city. When I asked the locals which city it was, the reply came, "Makkah." Hearing the name Makkah, I suddenly realized that the one who had brought me here

was none other than the Baqiyatullah al-Azam, the Imam of our time (atfs), who had guided me from the sanctuary of his grandfather to this point. In Makkah, I had the opportunity to meet my paternal cousin, Haaj Sayyid Khalil ibn Sayyid Asadullah Tehrani, who had come to Makkah from Tehran with the caravan traveling via Syria. He took care of all my expenses and made arrangements for my return journey, which safely brought me back to Najaf via the mountain route." [50]

Conclusion-

1. A firm faith plays a significant role in supplication.
2. Prayers under the dome of Imam Hussain (as) are accepted.
3. While apparently, financial capability is necessary for Hajj, the actual capability is granted by the Lord of the worlds. In essence, beseeching in the presence of the Almighty Allah leads one to the blessed journey of Hajj.

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[50] Shiftagaan-e-Hazrat Mahdi (atfs), Volume 1, page 112, Al-Abqari Al-Hesan Volume 1, page 262, Mulaqaat ba-Imam-e-Zamana (atfs) dar Karbala, page 55-56

4. May the Lord Almighty grant us all recognition of Imam-e-Zamana (as) and the opportunity to perform the pilgrimage to the House of Allah (swt).

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47. Allama Hilli (ar) gets the honor of meeting Hazrat Imam-e-Zamana (atfs) on the way to Karbala.

Aqa Sayyed Muhammad references the book "Mafatih al-Usul wa Manahil al-Fiqh" by Allama Hilli.

“Allama Hilli, on a Thursday night (Shabe Juma), set out alone from Najaf to visit Imam Hussein (as)’s shrine, riding on a horse and carrying a lantern in his hand. Along the way, he was joined by an Arab. As they traveled, the Arab raised a question that made Allama Hilli realize that this man was no ordinary person but a knowledgeable individual whose equal he had not encountered before. Therefore, Allama Hilli also posed some questions that he himself was in search of answers to. Upon receiving the answers, he became convinced that this person was very knowledgeable, unlike anyone he had met before. Eventually, a question arose to which Allama Hilli was not fully satisfied with the answer. Hence, he did not accept it but instead the matter led to discussion and debate. Allama Hilli then asked the Arab for evidence and reference. The Arab presented a hadith as evidence, which was not within

Allama Hilli's knowledge, so he sought further clarification. When the Arab referred to a specific page in the book "Tahdhib al-Ahkam" by Sheikh Tusi, Allama Hilli denied it, stating that he had not encountered this hadith in his copy. The Arab insisted that the hadith was indeed present on so and so page in Allama Hilli's copy of "Tahdhib al-Ahkam". As soon as he said this, Allama Hilli exclaimed to himself, "This must be Mawla Baaqiyatullah!" To confirm his thoughts, he asked the Arab if meeting Imam Mahdi (as) was possible. As he kept asking, his lantern fell from his hand. The Arab man picked up the lantern and handed it over, then replied, "Why is it not possible? Your hand holds his hand." Hearing this, Allama Hilli dismounted from his horse and, overcome with eagerness, lost consciousness. And when he regained consciousness, he found himself alone. Upon returning from the ziyarat of Imam Hussein (as), he found the hadith on the same page in the book "Tahdhib al-Ahkam," and he realized that it was indeed Imam Mahdi (as).).[51]

[51] Shiftagan Imam Mahdi (a.s) ,Volume 2, Page 61, Al-Abqari Al-Hesan, Volume 1, Page 177, Mulaqaat ba-Imam-e-Zamana (atfs) dar Karbala, page 48-49

Conclusion-

1. Imam Mahdi also visits the shrine of his grandfather Imam Hussain (as) on Thursday nights.
2. The pilgrims of Imam Hussain (as) are assisted by Imam-e-Zamana (atfs) and are blessed with the honor of meeting him in some cases.
3. Imam Mahdi (as) guides and resolves issues of scholars in this period of occultation.

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48. Sheikh Abdul Zahra Kabi witnessing the lamentations of Imam-e-Zamana (atfs) in the shrine of Hazrat Imam Hussain (a.s)

Sheikh Abdul Zahra Kabi was a renowned and distinguished orator of his time. He narrates:

"One day, in the afternoon, I went to the holy shrine of Imam Hussain (as). There, near a room, I saw a person selling religious books in the courtyard of the shrine. However, I already knew him. As soon as he saw me, he immediately said, 'Sir, I have a book of your interest. If you accept it, it will be an honor for me. I won't take its price from you. Just allow me to listen while you read it.' I took the book, and as soon as I opened it, I realized that it contained the poem of Ibn Qarendas Hilli, which I had lost a few days ago and was searching for. I immediately opened the book and started reading the poem. As I began to recite the verses, I noticed an Arab gentleman standing nearby, listening to the verses with intense emotion. As soon as I recited the below verses-

أَيُقْتَلُ ظَلْمَاناً حسين بِكَرْبَلْ وَفِي كُلِّ عَضْوٍ مِنْ اَنَامِلِهِ بَحْرِ

"Was Hussain really killed thirsty in Karbala?
And every part of his body, even the tip of his fingers, was not moistened with water due to extreme thirst?"

He wept bitterly. Facing the shrine of Imam Hussain (as), he repeated these verses while crying profusely, as if he had lost a young son. When I finished reading the poem and wanted to address the gentleman, I found him absent from that place. I asked the bookseller where the gentleman who was standing here crying had gone. He replied that he hadn't noticed anyone standing here and crying. After that, I searched the entire shrine, but I couldn't find him. It became clear to me that besides Imam Mahdi (atfs), there was no one else." [52]

Conclusion-

1. Poetry or elegies about the glory of Imam Hussain (as) can transform the atmosphere in the shrine of

[52] Shiftagan Imam Mahdi (a.s), Volume 3 Page 173, Meeting with Waris-e-Zamana (as), compiled by Muhammad Salim Alvi Page 87-89.

the infallible Imams. And it can lead to the honor of ziyarat of Imam-e-Zamana (atfs).

2. It's possible that one person may attain the privilege of ziyarat of Imam-e-Zamana (atfs) while at the same time, others may be deprived of it.

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49. Imam-e-Zamana (atfs) cried intensely while reciting Ziyarate Waritha in the shrine of Hazrat Imam Hussain (a.s)

A pilgrim recounts-

"I visited the shrine of Imam Hussain (as) multiple times. Once, I thought that when I go to the shrine of Imam Hussain (as), I will pray for the honor of meeting Imam-e-Zamana (atfs). Nonetheless, after performing ablution in the Euphrates river, I proceeded towards the sacred shrine, contemplating that it's better to be alone so I can beseech fervently and read the comprehensive Ziyarat Jami'ah with an open heart, praying for the privilege of meeting Imam-e-Zamana (atfs). Upon reaching the gates of the sacred shrine, as soon as I began reciting the *Izne Dukhool*, a bright-faced Arab gentleman requested me to recite it loudly. I recited the *Izne Dukhool*, entered the sacred shrine with him, and standing before the revered tomb, I inquired, in a respectful tone, “Which Ziyarat should I recite?” Immediately, in an ardent tone, he said, “Ziyarate Waritha.”

As soon as I began reciting the Ziyarat, he started weeping intensely. So much so, that by the time I reached the part of the Ziyarat that says-

اَلسَّلاَمُ عَلَيْكَ يَا ثَارَ اللّٰهِ وَابْنَ ثَارِهِ

“Peace be upon you, O vengeance of Allah, son of His vengeance”

his intensity of weeping had increased drastically, and I found myself shedding tears too. I continued reading the Ziyarat intermittently, and they continued to weep profusely. His tears intensified my own. I was reading each sentence slowly, as he was sobbing heavily. After reciting the Ziyarat with full attention and humility, we reached the corners of the sacred shrine to perform the Ziyarat prayers. After the prayer, as I turned towards him to mention that there is a small supplication after the prayer, I couldn't find him. I searched the entire sacred shrine but couldn't find him. So, once again, near the corners of the sacred shrine, I wept profusely and prayed, saying, 'Maula, I didn't know it was you. I wanted to meet you with recognition. I won't leave the sacred shrine until I have the privilege of meeting you again.’ I was still praying when a person came and told me,

'اسئلک الدعاء' and disappeared from my sight. But his voice reassured my heart greatly." [53]

Conclusion-

1. It is suggested to recite the Ziyarat Waritha daily on behalf of Imam-e-Zamana (atfs).
2. While reciting Ziyarat in the shrine, it is important to pay attention to the people standing nearby.
3. Most people can understand from the context that it was Imam-e-Zamana (atfs).
4. If one sincerely prays for the sight of Imam-e-Zamana (atfs), surely, they will be blessed with the honor of seeing Imam-e-Zamana (atfs).

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[53] Mulaqaat ba Imam-e-Asr(a.s), Page 324, Meeting with Waris-e-Zamana (as), compiled by Muhammad Salim Alvi, Page 82-86.