

Miracles of Imam-e-Zamana (a.t.f.s.)

Ahmad Mutawassil

Translation:

Sayyid Athar Husain S.H. Rizvi

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Author : Ahmad Mutawassil
Translator : Sayyid Athar Husain S.H. Rizvi
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94, Asma Manzil, Room no. 10, Bazar Road,
Opp. Khoja Masjid, Bandra (W),
Mumbai – 400 050. India
Tel.: 91-22-26425777
E-mail: jpcbandra@yahoo.com
jpcbandra@gmail.com

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Publisher's Preface

In the name of Allah, the Beneficent, the Merciful.

There is no god, except Allah; and Muhammad is the Messenger of Allah.

This is the confession of Islamic faith, expected from all who would like to be considered as Muslims. It is in brief, the sum total of all the teachings of this great religion.

However, when Prophet Muhammad (s.a.w.a.) was departing for his heavenly abode, he made elaborate arrangements, so that the pristine faith brought by him will not be corrupted by those with vested interests; as was the case with former heavenly religions.

The Prophet advised his followers to remain attached to Quran and members of his holy household (*Ahle Bayt*) in order to remain secure from deviation. He hinted this at every opportunity and even declared it unequivocally many times:

“I leave among you two heavy things: The Quran and my household, my Ahle Bayt. If you remain attached to them, you will never go astray.”

However, imperialism and love of wealth and pelf demanded that this advice should be overlooked and that a distorted version of Islam be given credence. Thus, a new faith came into being and it was so much supported by those in power that it began to be considered as the original faith, which the

Holy Prophet (s.a.w.a.) had brought.

This led to a schism among Muslims and they henceforth began to be identified with different sects.

The book in our hand is a masterpiece of Allamah Muhammad Baqir Majlisi (r.a.); one of the most brilliant star on the firmament of Twelver Shia Faith. It is supposed to be his last writing and hence the reader can savor the fruits of the scholarly perfections of this esteemed author.

Ja'fari Propagation Centre has endeavored to preserve the original style, while at the same time making it easily readable.

As usual, we would like to inform our readers that though we try our best to minimize errors, we, at the same time, know that something or the other might have been overlooked; so we request you to bring it to our attention and also send your valuable suggestions for further improvements.

We hope this book will go a long way in promoting the teachings of Ahle Bayt (a.s.), so that readers may not be needful of those who are indicted by Quran, traditions, history and logic.

In the end, we thank the Almighty for the good sense (*Taufeeq*) to present this book.

Other important **JPC** publications being: Sahifa Alawiya, Mikyalul Makarim, Fatima the Radiant, Sahifa Sajjadiya, Method of Salat, Hayat ul Qolub, Haqqul Yaqeen and One thousand Ayats revealed about Imam Ali (a.s.); and many titles for children as well.

We pray that more and more people make use of our books and help us to achieve the aim of true Islamic Propagation.

As usual, *Ja'fari Propagation Centre* issues general permission to all, who would like to reprint the book; and it only solicits a brief email for information and a mention of JPC as the first publisher.

Since getting books translated is a very expensive venture, as is their printing and distribution, we would like to invite *Momineen* to extend their cooperation, as there are many other important books, which await translation and publication; and *Ja'fari Propagation Centre* being a non-profit body deserves preference in this regard. Please contact us if you find us worthy of your assistance.

Wa Aakherud Daawaana A'nil Hamdo Lillaahe Rabbil A'alameen [Our final word being: Praise to Allah, the Lord of the Universe].

Ja'fari Propagation Centre

Preface

A great personality like that of the master of Universe, His Eminence, Imam of the Age (a.s.), is living among the people for centuries and even today humanity is unable to see that brilliant sun and everyone is astonished by it; this itself is the greatest of his miracles.

However, those who possess insight and are aware of the history of past nations in detail, know well that it is because of the improper deeds of people that divine saints conceal themselves; this is something, which was witnessed a number of times through the ages.

As for the compilation and repetition of the signs, evidences and miracles of the leaders of the religion of God, which has been a focal point of Shia tradition scholars, it was for the moral enhancement of man, correct recognition of the family of revelation and their circumstances during the period of occultation and not only for narrating history.

If the holy existence of Imam Zamana (a.s.) is studied from the time of his birth till after his reappearance, it will be clear that the Imam's life has always been a miracle and it will remain thus.

One of the practices, which can make people aware of the circumstances of their Imam and their duties towards them; leading to recognition of their religious value is through the narration of the miracles of Imam Zamana (a.s.) in different manners and styles. In this way infidels and oppressors will

become certain of a painful chastisement and believers will be released from the mentalities, which they are made habitual to. They will discover the greatness and loftiness of Almighty Allah and repose hope in His grace and mercy. As a result of this, the temperament of awaiting and eagerness for the heir of the prophets will enter the society and people will bear the hardships of occultation easily.

This book is divided into different sections, composed of miracles of the Imam from the time of his birth to after his reappearance. I beseech the Almighty Allah to bestow all of us a good character; assist us and accept our prayers for His Wali, that is Imam Zamana (a.s.).

يَا أَيُّهَا الْعَزِيزُ مَسَّنَا وَأَهْلَنَا الضُّرُّ وَجِئْنَا بِبِضَاعَةٍ مُرْجُتَةٍ فَأَوْفِ لَنَا
الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا ۗ إِنَّ اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ ﴿٨١﴾

“O chief! Distress has afflicted us and our family and we have brought scanty money, so give us full measure and be charitable to us; surely Allah rewards the charitable.”¹

I dedicate this humble presentation to the honorable sister of Imam Ali Reza (a.s.); Lady Fatima Masooma (a.s.)

15 Zilhajj, 1427 Birthday of Imam Ali Naqi (a.s.).

Ahmad Mutawassil

¹ Surah Yusuf 12:88

Chapter One: Miracles of the Imam before birth

Part One: Luminosity of the Promised Mahdi (a.t.f.s.) before his creation

The bearer of the Standard of Praise (*Liwaul Hamd*), Amirul Momineen (a.s.) has said in some of his valuable discourses:

“We were the effulgence of the heavens and the earth and the arks of salvation for human beings. Wisdoms are concealed within us and we are repositories of it. The end of all matters is towards us. Our Mahdi is the Proof of God. He is the last of the Infallible Imams, the savior of all the nations; the end of effulgence and secret of His complex creation. One, who is attached with us in a relation of love and is raised with devotion to us, would be pleased.”

Luminosity at the Throne of the Beneficent

The Holy Prophet (s.a.w.a.) said:

On the night I was taken to the heavens during Meraj, Allah, the Mighty and Sublime said:

أَمَّنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ

“The apostle believes in what has been revealed to him from his Lord...”¹

I love one who loves him.

I said: And the believers (also believed).

He affirmed, ‘You spoke the truth, O Muhammad. Who did you depute (as your caliph) for your nation?’

I replied, ‘The best of them.’

He inquired, ‘Ali Ibne Abi Talib?’

I answered, ‘Yes, O Lord.’

He said: O Muhammad! Surely I have created you and created Ali, Fatima, Hasan and Husain from a kind of My light. O Muhammad! Would you like to see them?

I replied, ‘Yes, O Lord.’ He ordered me, ‘Look to the right side of the Throne.’ I turned and there were Ali, Fatima, Hasan, Husain, Ali Ibne Husain, Muhammad Ibne Ali, Ja’far Ibne Muhammad, Musa Ibne Ja’far, Ali Ibne Musa, Muhammad Ibne Ali, Ali Ibne Muhammad, Hasan Ibne Ali and the Mahdi. They were flickers of light, standing and praying. The Mahdi was right in the middle of them – shining like a brilliant star.²

¹ Surah Baqarah 2:285

² Najmus Thaqib, Pg. 141

I love those who love him

Imam Muhammad Baqir (a.s.) said:

The Messenger of Allah (s.a.w.a.) said:

On the night I was taken up to the heavens in Meraj, my Lord asked me: O Muhammad; who have you left as your successor in your Ummah? Although the Almighty Allah is the most aware of all, I replied: My Lord, I left my brother as my deputy.

He inquired, 'Ali Ibne Abi Talib?'

I answered, 'Yes, O Lord.'

He said: O Muhammad, I glanced at the earth and selected you from it, and made you the prophet and named you after My name as I am Mahmud and you are Muhammad. Again I glanced at the earth and chose Ali from it and made him your successor and caliph and the husband of your daughter. I named him also after My name. Thus I am the Ali Aala and he is Ali.

And I created Fatima, Hasan and Husain from your effulgence (Noor). At that time I presented their Mastership (Wilayat) to the angels; so that whoever may accept it, will gain proximity to My court.

O Muhammad, if a servant of Mine worships so much that he becomes tired and his body becomes as brittle as musk, but he is a denier in their Wilayat, and he comes to Me, I will not accommodate him in My Paradise and not shade

him under My Throne (Arsh).

O Muhammad, would you like to see them?

I said: 'Yes, my Lord!'

The Almighty Allah said: 'Come forward.'

I stepped forward and saw Ali Ibne Abi Talib (a.s.), Hasan, Husain, Ali bin Husain, Muhammad bin Ali, Ja'far bin Muhammad, Musa bin Ja'far, Ali bin Musa, Muhammad bin Ali, Ali bin Muhammad, Hasan bin Ali and Muhammad bin Hasan, al-Qaim. And among them one shone like a brilliant star.

I asked: 'O Lord, who are they?' He replied, 'They are the Imams, and he is the Qaim, who will make My lawful, lawful and My unlawful, unlawful; and through him I shall take revenge from My enemies.

O Muhammad, love him as I also love him and I love those who love him.¹

The most exalted person

Ali bin Muhammad Kharraz Qummi says in Kifayatul Athar:

Imam Husain (a.s.) said:

The Messenger of Allah (s.a.w.a.) said: Jibraeel informed me: When the Almighty Allah inscribed the name of Muhammad on the pillar of the throne (Arsh), I said: O my Lord, the names inscribed on the Arsh are as I know, the most exalted creatures of

¹ Kitabul Ghaibah: 93, H. 24

Yours. At that time the Almighty Allah made twelve lights, which were bodies without souls, to appear before him between the heavens and the earth.

Jibraeel said: O Lord, by the rights that they have on You; inform me of their names; who they are?

Allah, the Mighty and Sublime said: This is the light of Ali Ibne Abi Talib (a.s.), this is the light of Hasan, this is the light of Husain, this is the light of Ali Ibne Husain, this is the light of Muhammad Ibne Ali, this is the light of Ja'far bin Muhammad, this is the light of Musa Ibne Ja'far, this is the light of Ali Ibne Musa, this is the light of Muhammad Ibne Ali, this is the light of Ali Ibne Muhammad, this is the light of Hasan bin Ali and this is the light of Hujjat al-Qaim al-Muntazar.

His Eminence Abu Abdullah Imam Husain (a.s.) further said: the Messenger of Allah (s.a.w.a.) always used to say: There is no group that seeks divine proximity through those, whose images the Almighty Allah showed to Jibraeel, but that Allah frees him from hellfire.¹

Mahdi in the illuminated scrolls

Shaykh Saduq has narrated in Kamaluddin:

“When the last moments of Imam Muhammad Baqir (a.s.) approached, he summoned his son, Imam Ja'far Sadiq (a.s.) and

¹ *Abqariul Ahsan* (9 vols.) 1/79, quoting from *Kifayatul Athar fee Nafs Ali wa Aaimma Ithna Ashar*, Pg. 187-190

took the oath of Imamate from him. The brother of Imam Muhammad Baqir (a.s.), Zaid bin Ali bin Husain said: Brother, why don't you let the matter proceed like in the case of Imam Hasan (a.s.) and Imam Husain (a.s.)? The Imam said: *Abul Hasan, Imamate is not transferred by emulation and it is not given from one to another by way of a custom. It is one of the decided proofs of the Almighty.* Then the Imam called for Jabir bin Abdullah and said: *O Jabir, narrate to me the tradition about what you saw in the scroll of Fatima.* Jabir said: Yes, O Abu Ja'far. One day I went to the house of Fatima to offer greetings at the birth of Imam Hasan (a.s.). I saw in the hands of Fatima, a scroll in white binding. I asked: O chief of ladies, what scroll is this? She said: It contains the names of the Imams from my progeny. I asked: Can I see it? She replied: Only the Prophet, the successor of the Prophet and his Ahle Bayt (a.s.) can touch this scroll. If this restriction had not been there, I would have given it to you. But I can permit you to see it without touching.

Jabir says: I read this scroll. It was written therein: Abul Qasim Muhammad bin Abdullah Mustafa, whose mother is Amina binte Wahab, Abul Hasan Ali Ibne Abi Talib al-Murtaza, whose mother is Fatima binte Asad bin Hashim bin Abde Manaf, Abu Muhammad Hasan bin Ali al-Birr, Abu Abdullah Husain bin Ali Taqi, both of whose mother is Fatima binte Muhammad, Abu Muhammad Ali bin Husain al-Adl, whose mother is Shaharbano binte Yazdjird Ibne Shahanshah, Abu Ja'far Muhammad bin Ali al-Baqir, whose mother is Umme Abdullah binte Hasan bin Ali Ibne Abi Talib (a.s.), Abu Abdullah Ja'far bin Muhammad as-Sadiq, whose mother is Umme Farwa binte Qasim bin Muhammad bin Abu Bakr, Abu Ibrahim Musa bin Ja'far Thiqa,

whose mother is a slave wife named Hamida, Abul Hasan Ali bin Musa ar-Reza, whose mother is a slave wife named Najma, Abu Ja'far Muhammad bin Ali Zaki, whose mother is a slave wife named Khizran, Abul Hasan Ali bin Muhammad Amin, whose mother is Susan the maid, Abu Muhammad Hasan bin Ali Rafiq, whose mother is Samana the maid and her patronymic was Ummul Hasan, Abul Qasim Muhammad bin Hasan, the proof of Allah on the creatures, whose mother is Narjis the maid slave; peace of Allah be on them all.”¹

Revenge through this standing one

Imam Muhammad Baqir (a.s.) said:

“When my grandfather, Imam Husain (a.s.) was martyred at Kerbala, all the angels pleaded and wailed in the court of the Almighty and said: O our Lord, did You not see how they unjustly slain Your chosen one, son of Your chosen one, and the best of Your creatures?”

The Almighty Allah pacified them:

“Take it easy! By My might and majesty, I will indeed take revenge from those tyrants in My own time.”

Then the Almighty Allah removed the curtain and the angels saw the Imams from the progeny of Imam Husain (a.s.) and they became happy at that. Then they noticed one of them, who was standing up in

¹ *Abqariul Ahsan* (9 vols.) 1/71

prayers.

The Almighty Allah said:

“I will take revenge through this standing one (Qaim).”¹

Part Two: Reports of the family of Prophet regarding the savior of humanity

The last messenger of Allah has praised the last Imam from his progeny in the following words:

“He is the source from the wide and deep sea. He is the distributor of positions and ranks; one who gives ranks to everyone according to his capacity. He is the selected one of the Almighty Allah and he is the heir of all sciences and he encompasses and is dominant on all knowledge and realities.”²

Guide of the Ummah

The Messenger of Allah (s.a.w.a.) addressed his respected daughter and informed her that Imam Mahdi (a.s.) would be the guide of Ummah:

“O Fatima, by the one who sent me with truth, the Mahdi of this Ummah is from these two (Hasan and Husain)...he is the guide of this nation and that is why his position is the loftiest and most respected. He would be most kind to the people and his

¹ Biharul Anwar, Vol. 45, Pg. 221; Ilalush Sharai: Vol. 1, Chap. 128, Pg. 528

² Biharul Anwar, Vol. 37, Pg. 213

subjects and would be most just of all.”¹

The complex secret of his creation

Sign of eloquence and mine of divine wisdom, Amirul Momineen (a.s.) said in description of the chief of the righteous, Imam Mahdi (a.s.):

“Very soon the Almighty Allah will bring out folks, whom He loves and they also love Him; the greatest of them being a man, who is a stranger in his land and unknown to people. He is the commander and controller of affairs. That exalted personality is [His Eminence Imam Mahdi (a.s.)], whose face is illuminated and he has blond hair. He would fill the earth with justice and equity.

He would be separated from his parents during his childhood and his place of upbringing² and training is exalted.”³

Completing the Argument

The owner of the standard and flag of the hereafter, Amirul Momineen (a.s.) has said in some of his sayings:

“We are the lights of the heavens and the earth, ark of salvation for humanity, wisdoms are concealed in us and we are their repositories and the end of all

¹ *Iqdud Durar*, Pg. 204

² In this report, it is mentioned that the place and atmosphere of upbringing of the Imam is with the Lord of the worlds.

³ *Imam Mahdi (a.s.) az Wiladat Ta Zahoor*, Pg. 129, H. 4

affairs is with us.

By our Mahdi, the proof of the Almighty Allah would be completed. He is the last infallible Imam, savior of all the nations, the end of divine effulgence and the crown of creation. One, who remains attached to relation of our love and Wilayat and is raised with our love, would be overjoyed.”¹

Standard bearer of Prophet

Maula Amirul Momineen (a.s.), in other statements regarding the standard bearer of the world and the hereafter, says as follows:

“Beware O people, the standard bearer of the Muhammadi standard and the commander of the Ahmadi kingdom and one who would rise up with the sword of justice and truth and one having noble manners would come and enliven the earth and bring back the customs, practices and divine obligations.”²

How long will you have to wait?

The foremost victim of the universe, Amirul Momineen (a.s.) said in sorrow and regarding his concealment and alienity:

“This is the command of Allah that He will certainly reveal at an appropriate time.

¹ *Imam Mahdi (a.s.) az Wiladat Ta Zahoor, Pg. 122*

² *Imam Mahdi (a.s.) az Wiladat Ta Zahoor, Pg. 122*

O son of the best of the ladies, how long would your wait be? Give the glad tidings for an early victory. May my parents be a ransom for that small group in glory and greatness as his name is unknown in the earth.”¹

Last period of time

Splitter of knowledge, Imam Muhammad Baqir (a.s.) has narrated from his respected forefathers that Amirul Momineen (a.s.) said in a sermon:

“A man from my descendants would appear in the last period of time. His complexion would be fair with a reddish hue and he would have a broad stomach, his thighs would be big. And his sides would be broad. He would have two moles, one skin colored and the other like the seal of prophethood of the Holy Prophet (s.a.w.a.). He would have two names, one is confidential and the other, popular. His secret name is Ahmad and his known name is Muhammad. When he hoists and waves his flag, he would illuminate the east and the west. He would stroke the heads of the people. Thus there would not remain any believer, but that his heart would become as a strong as a mountain of steel and Allah, the Mighty and the High would give each of them the strength of forty men. And no corpse would remain but that the celebration of his reappearance

¹ Imam Mahdi (a.s.) az Wiladat Ta Zahoor, Pg. 121

would reach its grave, as the believers in the grave also would see him in their graves and they would greet each other upon the reappearance of Qaim (a.s.).”¹

In memory of the last chosen one of God

In his last moments, with tears in his eyes, the Chief of the successors, Amirul Momineen (a.s.), said to Imam Hasan (a.s.) in his last will:

“Dear Hasan, at that time come forward and pray on my body and recite seven Takbirs in the prayer.² And this is not allowed for anyone, except for me and one who is named as Qaim and Mahdi, who would be from the progeny of your brother, Husain and he would appear in the last period of time.

He is the one that after his reappearance, he would remove deviation and misguidance and establish truth, which is according to divine pleasure.”³

Worship of Allah is related to Imam Zamana (a.s.) - Worship of Allah for the sake of the leader of universe

Imam Zainul Abideen (a.s.) has said regarding this:

¹ *Imam Mahdi (a.s.) az Wiladat Ta Zahoor*, Pg. 123 quoting from *Kamaluddin*.

² Funeral prayer has five Takbirs and except for special persons it is not lawful for anyone as His Eminence has mentioned. [*Imam Mahdi (a.s.) az Wiladat Ta Zahoor*]

³ *Isbatul Hudaat*, 3/56

“Till the Judgment Day is established, the earth would never be devoid of Divine Proof. And if the Divine Proof had not been there on the earth, the Almighty Allah would not have been worshipped.”¹

His reappearance would remove sorrow

Chief of the successors, Amirul Momineen, Imam Ali (a.s.), the master eloquence, as proved from his discourses in Nahjul Balagha, says regarding the valor of this exalted personality:²

“The master of this affair is from my progeny. He is the peak of Arab supremacy and ocean of unlimited grace. He is the darling of his family members and is the chosen one of the race.

He does not fear even if the shower of death is falling; if the believers are surrounded, he does not become weak and helpless.

He does not fall back from fighting the warriors and the brave, knighthood is always successful, he is the formidable lion, who drives away the enemy and routs him up completely. He is a sword from the swords of God.

He is the generous hand of the Almighty Allah, the highest point of the world become low before his greatness.

High and lofty mountains fall weak before his

¹ *Rozgar Rihayi*, 1/86

² This statement was issued by one, about whose valor all are unanimous.

originality and nobility.

He is a strong fort and a powerful refuge. His intelligence is more than that of everyone else and his generosity is greater than all.

O Allah, make his allegiance a means of ending all sorrows and through him remove disunity and hypocrisy from the Ummah. In no case should the whisperings of the mischief making deviated ones misguide you as anyone who raised objections against him fell into the worst of mischiefs and one who kept quiet has turned away from supporting the truth.”¹

A Sign, like the seal of prophethood

Master of the pious, Amirul Momineen (a.s.) has said as follows regarding his physical appearance:

“Mahdi is having a wide forehead, long hair, face gleaming like a full moon with illuminated elegance, a mole (on his right cheek) and a sign (like the seal of prophethood on his back). He is a unassuming learned one and the informer of traditions of prophets.”²

¹ *Rozgar Rihayi*, 1/83

² *Rozgar Rihayi*, 1/123

Our Mahdi

Master of the pious, Amirul Momineen (a.s.) said:

The Messenger of Allah (s.a.w.a.) said:

“Mahdi is from us, Ahle Bayt (a.s.). Allah would reform his affair overnight.”¹

Shaykh Saduq (r.a.) has narrated as follows through his chains of narrators from Abu Aqsisah in Kamaluddin:

“When Hasan bin Ali (a.s.) signed the peace treaty with Muawiyah, some people came to him and condemned him for making peace. So he said: *Woe be on you, you don't know why I did that. By Allah, whatever I have done is better for my followers (Shias) than everything. Don't you know that I am your Imam, whose obedience is incumbent on you? And on the basis of the statement of the Messenger of Allah (s.a.w.a.), I am one of the chiefs of the youths of Paradise?* All said: Yes, indeed it is so. The Imam said:

Don't you know that when Khizr (a.s.) made a hole in the boat, repaired the wall and killed a boy, Musa bin Imran (a.s.) did not like it; since he was unaware of the wisdom behind those actions, even though all those actions were according to the dictates of divine wisdom? Do you know that there is none among us who did not have the allegiance of the tyrant ruler of his time around his neck, except for Qaim, behind whom the Spirit of Allah, Isa bin

¹ *Biharul Anwar*, 52/280, H. 7; *Iqduḍ Durar*, 210, limited intellects have not yet been able to comprehend what that affair would be, which the Almighty Allah would reform overnight.

Maryam will pray? Indeed, Allah, the Mighty and the Sublime has kept his birth secret and his person unseen. When he reappears, he would not have the allegiance of anyone upon his neck. He is the ninth descendant of my brother, Husain. He is the son of the best of the maidservants. The Almighty Allah will prolong his age during the occultation. Then He would, through His power, make him appear as a youthful man of less than forty years of age so that it may be known that the Almighty Allah is powerful over everything.”¹

Concealment in alienity and grief

A man named Isa bin Khashshab asked Imam Husain (a.s.):

My chief, are you the master of affair? His Eminence replied:

‘No, the master of the affair is that same ‘Tareed’ and ‘Shareed’² who is the motor and revenger for his father, who is having the patronymic of his uncle and who would carry his sword on his shoulders for eight months.”³

¹ *Darus Salam*, 64

² *Tareed* and *Shareed* are titles of our Master, His Eminence Hujjat (a.s.).

³ *Imam Mahdi (a.s.) az Wiladat Ta Zahoor*, Pg. 129

Awaiting is provision of sincerity

Abu Khalid Kabuli, a companion of Imam Zainul Abideen (a.s.) has reported that he asked Imam Zainul Abideen (a.s.) about the hardships that were to befall Imam Mahdi (a.s.): Would this really happen?

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

O Abu Khalid, during this period of occultation, those who believe in his Imamate and who await for his reappearance, shall be better than the people of all times, because Allah, the Mighty and Sublime would bestow them intelligence, understanding and recognition; and for them occultation would be same as presence. Their status shall be like that of the holy warriors, who fought under the command of the Messenger of Allah (s.a.w.a.). It is they who are sincere and our true Shias. They shall call the people to the religion of Allah openly and secretly.”¹

¹ Imam Mahdi (a.s.) az Wiladat Ta Zahoor, Pg. 132, H. 3

His affair would be reformed overnight

Shaykh Saduq in Kamaluddin, has narrated through his chains of narrators from Abdur Rahman bin Hajjaj from Imam Ja'far Sadiq (a.s.) through his father Imam Muhammad Baqir (a.s.) from his father Ali Ibne Husain (a.s.) from Imam Husain (a.s.) that His Eminence said:

“In my ninth descendant, there will be a similarity to Prophet Yusuf (a.s.) and a similarity to Prophet Musa bin Imran (a.s.); and he is the Qaim of us, Ahle Bayt. Allah, the Mighty and the High will reform his circumstances overnight.”¹

Lamp of guidance in utter darkness

Yahya bin Fadhl Naufali says:

Imam Musa Kazim (a.s.) raised his hands after Asr Prayer for supplication and recited a Dua. I asked His Eminence: For whom have you supplicated?

His Eminence said: *“For Mahdi of Aale Muhammad (a.s.)”*
Then he said:

“May my father be sacrificed on one with a broad stomach, connected brows, energetic legs, broad shoulders, wheat complexion with paleness, due to staying awake in the nights for worship. May my father be sacrificed on one, who is uncaring of every critic for the sake of religion, the lamp of the darkness. May my father be sacrificed on one, who

¹ Darus Salam, 65

will rise up by the command of Allah.”¹

Chantings of the Awaiter

Shaykh Saduq in Uyun Akhbar Reza (a.s.), has narrated through his own chains of narrators from Ibne Mahbub that Imam Ali Reza (a.s.) said:

“Definitely, there will occur the dumb, catastrophic mischief, in which every secret and close relation will be dropped. That will happen when the Shia will miss my third descendant. The dwellers of the heavens and the earth, and every worthy and merited man, every contrite and sorrowful person will cry for him.”

Then he said,

“May my parents be sacrificed for the namesake of my grandfather and my look-alike and the look-alike of Musa, the son of Imran. He is dressed in the garments of light, shining with rays of illumination of sanctity. How abundant worthy men of faith and how abundant sorrowful men of belief will be perplexed and grievous at the loss of that crystal spring. As if I see them in their utmost despair, they are being called by a call that is heard from far away as it is heard from the near, a call that is a blessing for the faithful and a curse for unbelievers.”²

¹ Sahifa Mahdiya, 107

² Darus Salam, 76

Steadfastness is the secret of success

Shaykh Saduq in Kamaluddin, has narrated from Yunus bin Abdur Rahman that he asked Imam Musa Kazim (a.s.):

“O son of Allah’s Messenger! Are you the Qaim bil Haqq? He replied, *“I am Qaim bil Haqq, but the Qaim who shall purify the earth from the enemies of Allah Almighty and who would fill it with justice as it would be fraught with injustice and oppression, is my fifth descendent, who will have a prolonged occultation, because his life shall be in danger. During this period (of occultation) some people will deviate from the truth, but some would remain steadfast on it.”*

Then he said, *‘Blessed are those of our Shias, who during the occultation of our Qaim remain attached to our guardianship (Wilayat) and who are steadfast in devotion for us and who have declared immunity from our enemies. They are from us and we are from them; and indeed they have preferred us for Imamate; we have also selected them as our followers (Shia). Congratulations to them and blessed be they (Shias). By Allah, on Judgment Day they shall be in our grades.’*¹

Passage of time will not affect him

Abu Sult Harwi (r.a.) asked Imam (a.s.): “What would be the sign of your Qaim when he reappears?”

Imam (a.s.) replied: *“He will be advanced in age, but will look like a young man. Whoever sees him will say that he is forty years or less. The rotation of days and nights does not affect him*

¹ Darus Salam, 74

till his last.”¹

Awaiting is the best of deeds

His Eminence, Abdullah Azim Hasani (a.s.) says:

“I came to my chief, Muhammad bin Ali bin Musa bin Ja’far bin Muhammad bin Ali bin Husain Ibne Ali Ibne Abi Talib (a.s.) and wanted to ask him regarding the Qaim; that whether he is the Mahdi or someone else. The Imam began the conversation and said:

‘O Abal Qasim, the Qaim from us is the Mahdi. It is obligatory to wait for him in his occultation and to obey him in his appearance. He is the third from my descendants.

By the One Who sent Muhammad with prophethood and distinguished us through Imamate, even if there does not remain from the world, but a single day, Allah will prolong that day until he rises. He would fill up the earth with equity and justice, as it will be replete with injustice and oppression.

Indeed the Almighty Allah would reform his affairs overnight in the same manner as He reformed the affairs of His Kaleem [Musa (a.s.)] when he went to get fire for his wife, but he returned graced with prophethood and messengership.’

Then he said: “The best action of our Shias is to

¹ *Imam Mahdi (a.s.) az Wiladat Ta Zahoor*, Pg. 149; *Biharul Anwar*, Vol. 52, Pg. 285, H. 16; *Rozgar Rihayi*, 1/129

wait for reappearance.”¹

He would fill up the earth with justice and equity

The late Shaykh Saduq has narrated from Abi Dalf that he said: I heard directly from Imam Ali Naqi (a.s.) that he said:

*“The Imam after me is my son, Hasan; and after Hasan, his son, the Qaim, who would fill up the earth with justice and equity as it would be fraught with injustice and oppression.”*²

Amazing story of the best of ladies, who bore captivity to join the Family of Revelation

A group of scholars has narrated from Abu Mufaddal Shaibani from Muhammad bin Bahr bin Sahl Shaibani that he said: Bushr bin Sulaiman, Nakhkhas³, a slave trader from the descendents of Abu Ayyub Ansari and a sincere Shia of Imams Ali Naqi and Hasan Askari (a.s.) and their neighbor at Samarrah said:

“One day Kafur, the slave of Imam Ali Naqi (a.s.) came to me and summoned me to his master. When I went to the Imam, he said: *“O Bushr, you are from the descendents of Ansar. This devotion is your legacy, which your each coming generation inherits from the preceding one. You are trustworthy men of us,*

¹ *Imam Mahdi (a.s.) az Wiladat Ta Zahoor*, Pg. 150

² *Imam Mahdi (a.s.) az Wiladat Ta Zahoor*, Pg. 153

³ *Nakhkhas* means a broker. By profession he acts as an agent in sale and purchase.

Ahle Bayt. I am elevating you and ennobling you by an excellence, through which, you will surpass all Shia in devotion, by sharing a secret with you and sending you to purchase a certain slave girl.”

He then wrote a very fine letter in Roman script and language; and imprinted his seal on it. He took out a yellow cloth containing two hundred and twenty dinars. He said: “*Take this and go to Baghdad.*” He told me to go to the crossing of the Euphrates on the noon of such and such day.

He said: “*When you reach the boats of the captives, you will see slave girls in them. You will find buyers working for the procurers of Abbasids and a small group of Arab youths. When you see that, keep an eye on a man called Amr bin Zaid, the slave trader from a distance all day long, until a slave girl is brought to the buyers, who has such-and-such quality. Her dress is two thick silks; she refuses to be seen or touched by the examiners; she does not submit to anyone who would want to touch her.*

You will hear a cry in Roman from behind a thin veil. You should know that she is saying: ‘Alas from the violation of the veil.’ One of the buyers of Amr will say: Mine for three hundred dinars; her modesty has ever increased my desire for her. She replies to him in Arabic: ‘Even if you come in the form of Sulaiman, the son of Dawood and with a kingdom like his, I will not be interested in you. So, save your money.’

The slave-dealer says: ‘Then what is the solution? I have to sell you.’ The slave girl replies: ‘Why the haste? There must be a buyer that my heart finds rest in; in his fidelity and honesty.’

At that moment, go to Amr bin Zaid and tell him you have a

nice letter from a certain man of nobility, which he has written in Roman language and Roman script, describing therein his benevolence, fidelity, excellence and generosity, so that she may discern from it the character of its author. Should she be interested in him and choose him, then I am his representative in buying her from you.”

Bushr bin Sulaiman says: I performed all that which my Master, Abul Hasan (a.s.) had ordered me to do with respect to the slave girl. When she saw the epistle, she cried very profusely and said to Amr bin Zaid: Sell me to the author of this letter. She took the solemnest of oaths that should he refuse, she will take her life. I negotiated the price with the dealer until it settled exactly on the amount my Master had given me.

The money being sufficient, I took the slave girl, who was so very happy and in laughter. I returned with her to the quarters I was residing at in Baghdad.

Remove the doubts from your heart

She was very restless until she took out from her pocket the letter of our Imam. She would kiss it and put it on her eyes and place it on her cheeks and touch it to her body.

Astonished by this, I said: You are kissing a letter you don't know who wrote. "O incapable and feeble one from knowing the position of the progeny of prophets," she said, "Lend me your ears and vacate your heart for my words. I am Malika, the daughter of Yashua, son of the Caesar of Rome. My mother is a descendent of the Disciples of Isa (Hawariyin), and her lineage goes back to Shamun, the successor of Isa. I will narrate to you

the wondrous story.

My grandfather, the Caesar, wanted to marry me his nephew, when I was a girl of thirteen. So he gathered in his palace, three hundred priests and monks from the descendents of Hawariyin, and from their men of stature seven hundred men. He gathered four thousand commanders of the army and officers of military, leaders of armed forces and chiefs of tribes.

He erected a throne from the dearest of his riches, which was adorned with varieties of jewels and raised over forty steps. When his nephew climbed, the crosses were fixed about, the bishops took their stands in great reverence, and the pages of Injeel were opened. Suddenly the crosses collapsed from the top and hit the ground. The pillars of the throne crumbled and crashed to the floor.

My grandfather's nephew, who had risen over the throne, fell down unconscious. The faces of the bishops paled and their chests trembled.

Their leader said to my grandfather, 'Please excuse me from facing this evil, which forebodes the demise of this Christian religion and the royal creed.' My grandfather took this as an evil omen and said, 'Erect these scaffolds and raise the crosses and bring the brother of this deceased man, whose dreams have been ruined, so I may marry this young girl to him; so the evil of his dead brother may go away through his fortune.'

When they did that, the same thing happened to the second as had happened to the first nephew. People dispersed. My grandfather, the Caesar stood in great distress and entered the quarters of the womenfolk.

I accept the proposal of the Mistress of the Ladies of the world

I dropped the curtains and in the same night saw in my dream that Isa, Shamun, and a number of the Disciples (Hawariyin) had gathered at my grandfather's palace. They had installed there a pulpit of light that was defying heavens in height and elevation. It was in the same spot where my grandfather had installed his throne.

At this, Muhammad (s.a.w.a.), his son-in-law and his successor, Amirul Momineen (a.s.) and a number of his sons entered. Isa went forward and embraced him. Muhammad (a.s.) said to him, 'O Ruhallah, I have come to you to propose to your successor, Shamun, for his daughter, Malika for this son of my mine, pointing to Imam Hasan Askari (a.s.), the son of the writer of this epistle.

Isa looked at Shamun and said, 'The greatest honor has come to you. Let your relation be bonded with the relation of Aale Muhammad (a.s.)' Shamun said: 'It will be my honor to do so.'

He climbed over that pulpit. Muhammad (s.a.w.a.) performed the rituals and married me to his son. Isa bore witness and the sons of Muhammad (s.a.w.a.) and the Hawariyin bore witness. When I woke up, I was scared to report this to my father or grandfather, fearing they would kill me. I kept this secret and did not reveal it to them.

Meanwhile, my heart throbbed with love for Imam Hasan Askari (a.s.) so much that I forsook eating and drinking. I became weak and my body grew lean and I became very sick.

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

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

I also saw in my dreams for fourteen nights, the Mistress of the Women of the Worlds, Fatima (s.a.). She visited me along with Maryam, daughter of Imran, and one thousand Houries from Paradise. Maryam says to me, ‘This is the Mistress of the Ladies (s.a.), the mother of your husband.’ So I hold her and cry and complain why Imam Hasan Askari (a.s.) does not come to visit me. The Mistress of the Ladies (s.a.) said: ‘My son, Imam Hasan Askari (a.s.) will not visit you as long as you believe in a partner with Allah in the religion of the Christians. This is my sister Maryam, the daughter of Imran, and she turns to Allah with disdain from your religion.’

If you want the pleasure of Allah, the Exalted, and the pleasure of Isa and his mother, and to have Imam Hasan Askari (a.s.) visit you, say: I testify that there is no god, except Allah and Muhammad is the Last Messenger of Allah.’

When I spoke these words, the Mistress of the Ladies of the World pulled me to her chest and my soul was blessed. She said:

‘Now expect the visitations of Imam Hasan Askari (a.s.). I am sending him to you.’

I woke up in great excitement and expectation of meeting the Imam. The following night, I saw Imam (a.s.) and as if I was saying to him, ‘You abandoned me, my beloved, while the remedy of your love ruined my soul.’ He said: ‘My delay was not but for your polytheistic belief. Now you have embraced Islam, I am going to visit you every night until Allah brings us together.’ Until now, his visitations to me have not ceased.

Bushr bin Sulaiman says: I asked her, “How did you fall amongst the captives?” She said: “Imam Hasan Askari (a.s.) told me on one of the nights: Your grandfather will shortly be dispatching an army to fight the Muslims on such and such day, and he will follow them. You have to join them in the train of servants along with a number of servants from such and such route.

I did that and the vanguards of Muslims encountered us, which led to my situation that you see. No one knew that I am the granddaughter of the Roman Caesar until now, except you and that is because I told you. The gentleman in whose share of booty I fell, asked me of my name. I hid my identity from him and said: ‘Narjis.’ He said: ‘A name of slave girl.’

I said to her, “It is amazing that you are Roman and your language is Arabic.” She said: “Due to my grandfather’s persistence and encouragement that I should increase my learning, he appointed a woman to me, who was his interpreter, to visit me. She would come to me day and night and teach me Arabic, until I became fluent.”

Bushr says: When I brought her back to Samarra, I came to my Master, Imam Ali Naqi (a.s.). He asked her, “How did Allah show you the glory of Islam and the disgrace of Christianity and the nobility of Muhammad and his Household?”

Effulgence of the world

She said: “How would I describe, O son of Allah’s Messenger, something, which you know better than me?”

“I would like to confer kindness on you,” he said. “Which one is dearer to you, ten thousand dinars or a happy tidings of eternal grandeur?”

“Happy tidings of a son for me,” she said.

“Rejoice the tidings of having a son, who would rule the world, from the east to the west, and fill it with equity and justice, as it will be fraught with oppression and injustice.”

“From whom,” she asked. From the one for whom the Messenger of Allah (s.a.w.a.) proposed for you on such and such night, in such and such year, replied my Master in Roman. He said: “To whom Isa and his successor married you.” “From your son?” she asked. “Do you know him?” “Has there been a night he has not visited me since I have embraced Islam at the hands of Mistress of the Ladies!”

Imam Ali Naqi (a.s.) said: “*Kafur, call my sister Hakima.*” When she entered, he said, “Here she is.” Lady Hakima embraced her long and was very much happy to see her. Imam Ali Naqi (a.s.) said, “*O daughter of the Messenger of Allah, take her to your house and teach her the duties and traditions, for she*

is the wife of my son and the mother of Qaim (a.s.).”¹

Angels of Deliverance

Imam Hasan Askari (a.s.) says regarding the period of occultation:

By Allah, indeed occultation will surround the people in such a way that there will be no deliverance for any of them, except for those whom the Almighty Allah keeps steadfast on the belief of our Imamate and whom He gives the good sense of praying for the reappearance.²

¹ *Mahdi Maood: 1/28, Sahifa Abrar: 2/414 (with slight difference).*

² *Maajiz Imam Mahdi (a.s.): 47*

Chapter Two: Miracle of the Imam at birth and Infancy

Part One: Miracles of Imam at the time of the appearance of the holy effulgence

Respected Aunt of Imam Hasan Askari (a.s.) reports: When our Master, Imam Zamana (a.s.) recited Surah Qadr before his birth, Imam Hasan Askari (a.s.) said:

Indeed Allah, the Mighty and Sublime; gives us – the Holy Imams (a.s.) – speech at infancy and makes us Hujja on earth at maturity.¹

Amazing Capacity

Ibne Abi Yafur says: Imam Abu Abdullah Ja'far Sadiq (a.s.) said:

“There is no miracle of the prophets and their successors, but that the Almighty Allah would display a like of them at the hands of our Qaim in order to exhaust the proof upon our enemies.”²

A beautiful miracle at the time of birth

Shaykh Saduq writes in Kamaluddin:

¹ *Qatrai Az Darya Fazail Ahle Bayt (a.s.): 2/779*

² *Asbatul Hudat: 3/700*

His Eminence, Lady Hakima, respected aunt of Imam Hasan Askari (a.s.), says: After he gave me glad tidings of the impending birth of his son, Imam Zamana (a.s.), Imam Hasan Askari (a.s.) said:

“Aunt, stay with us tonight, for tonight the infant who is dignified before Allah, the Mighty and Sublime, will be born, through whom Allah, the Mighty and Sublime will revive the earth after its death.” Not seeing any sign of pregnancy in Narjis, I asked: “From whom, my Master?” He replied: “From Narjis, not from anyone else.” Lady Hakima says: “I went to Narjis and turned her on her abdomen, but I did not see any sign of pregnancy. I returned to him and told him of my observation. He smiled and said: ‘Her example is the similitude of the mother of Musa (a.s.). Pregnancy did not appear in her and none knew of it until the time of delivery, because Firon was ripping the abdomens of pregnant women in search of Musa. This is like Musa (a.s.).’”

Lady Hakima says: “I was constantly watching her until the time of dawn. She was sleeping before me and was not moving from one side to the other. When it was the end of the night and near dawn, she got up scared.

I pulled her to my breast and took the Divine name on her. Abu Muhammad (a.s.) called out: Recite Surah Qadr on her. I began reciting that and asked: How do you feel? She said: The affair of which my Master has informed you has approached. I began reciting the verses, as had ordered me my master. At this,

the baby answered to me from her abdomen; he was reciting like I was reciting and he greeted me.”

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

I ran to Abu Muhammad (a.s.) crying. He said to me: Return, O Aunt, you will find her in her place.

Dua Faraj

I returned and it was but a moment that the veil was removed from between me and her. I saw her as glows of light on her strained my eyes. I was seeing the baby that was prostrating on his face, hobbling on his knees, raising his forefingers towards the heavens and saying:

I bear witness that a deity other than Allah, the One without a partner, is not; and that my grandfather is the Messenger of Allah; and that my forefather is Amirul Momineen.

He then counted each and every Imam until he reached himself and said:

O Allah, fulfill me my promise, complete my enterprise for me, strengthen my position and fill the earth through me with equity and justice.

Abu Muhammad (a.s.) called out: *Aunt, get him to me. I got the blessed baby and brought him to his father.*

Birds hover above his head

I carried him to his father, who took him and brought out his tongue and touched it against the eyes of the baby, who opened his eyes. He then put his tongue into the blessed baby's mouth that sucked on it.

Then he turned to me and said: Aunt, take him to his mother that she may suckle him and then bring him back.

As per the instructions of my Master, I took the handsome child to its mother, who suckled him and then I brought him back to Imam Hasan Askari (a.s.) as birds were striking wings over his head.

He called to one of the birds and said: Carry him and protect him and return him to us every forty days. The bird took him and flew away with him to the heavens, with the rest of the birds following.

I entrust you to Allah

I heard Abu Muhammad (a.s.) say: I entrust you to the One that mother of Musa entrusted. Seeing this, Narjis wept.

Imam said to her: *Relax, he will not suckle, but from your breasts. He will be returned to you as Musa was returned to his mother. It is His word:*

فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ

“So We gave him back to his mother that her eye might be refreshed, and that she might not

grieve.”¹

Lady Hakima said:

I asked: What is this bird?

He replied: It is the Holy Spirit (Ruhul Qudus), who is assigned to the Imams to make them successful and firm and to facilitate their growth through knowledge.

Angels obey the Imam

When it was forty days, the boy was returned.

Imam (a.s.) sent for me and called me over. I went to him and saw a child moving about in front of him. I said: My master, this is a boy of two years. He smiled and said:

The sons of apostles and successors, when they are Imams, they grow differently from others. A child of ours talks in the womb of his mother; recites the Quran and worships his Lord. At the age of suckling, angels obey him and descend to him every morning and evening.²

Seal imprinted on the shoulders

In the same way, in another traditional report, Lady Hakima says:

When Imam Zamana (a.s.) stepped into the world Abu Muhammad (a.s.) said: Aunt, please bring my son to me.

So I removed the curtains from my Master, and there he

¹ Surah Qasas 28:13

² *Qatrai Az Darya Fazail Ahle Bayt (a.s.): 2/779; Biharul Anwar: 51/12 under Tradition: 14*

was, prostrating, touching the earth through his forehead, palms, knees and toes. On his right forearm it was written:

جَاءَ الْحَقُّ وَرَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا ﴿٨١﴾

“The truth has come and the falsehood has vanished; surely falsehood is a vanishing (thing).”¹

I pulled him to myself and found him pure and clean. He did not need any sort of attention. I wrapped him in a sheet and carried him to Imam Hasan Askari (a.s.).

I carried him to his father, who took him and brought out his tongue and touched it against the eyes of the baby, who opened his eyes. He then put his tongue into the blessed baby’s mouth that sucked on it. He then passed his hands over his back and ears and said, “*My dear son, speak up.*”²

A light in the last point of the sky

Ibne Babawayh has narrated from Ghiyath bin Usaïd that he said: I heard Muhammad bin Uthman Amri (q.s.) say:

“When the Khalaf Mahdi (a.s.) was born, a luminosity arose from above his head and spread above upto the sky.”³

¹ Surah Isra 17:81

² *Maajiz Imam Mahdi (a.s.): 17.* (A part of this report was mentioned previously with a slight difference.

³ *Maajiz Imam Mahdi (a.s.) 7:27*

Before birth

Imam Ali Reza (a.s.) foretold about the circumstances of the birth of Imam Zamana (a.s.) half a century before it occurred and said:

“When he [Imam Zamana (a.s.)] falls from the abdomen of his mother on earth, he will be found kneeling, raising his forefingers. Then he will sneeze and say:

‘All praise is due to Allah, the Lord of the worlds. And may Allah bless Muhammad – a humble servant, neither proud nor arrogant – and his household.’

Then he will say: ‘The oppressors presumed that the Hujjah of Allah has perished. If I were given permission, this doubt would perish.’¹

I will punish the enemies through you

Imam Hasan Askari (a.s.) said:

“When my Lord granted me the Mahdi of this Ummah, He sent two angels, who carried him to the Pavilions of the Throne, so much so they stood him in front of Allah, the Glorified. He said to him:

‘Blessed be you, My servant for the support of My religion and manifestation of My command and guidance of My servants. I have taken an oath that

¹ Rozgar Rihayi, 1/140; Biharul Anwar 51/27; Sahifa Abrar: 2/42, Tr. 53

*through you I will seize, through you I will grant,
through you I will forgive and through you I will
punish.*¹

He disappeared from my hands

Shaykh Tusi (r.a.) has in his book of Ghaibah narrated from Hanzala bin Zakariya that he said: I heard from Ahmad bin Bilal bin Dawood, the scribe, that he said:

“Our house is in Samarra, facing the house of Ibne Reza, [meaning the house of Imam Hasan Askari (a.s.)]. For a very long time, I stayed away from the locality, going to Qazwin and other cities. Then destiny brought me back to Samarra. When I returned, I saw that I had lost all whom I had left behind from my family and relatives, except an old woman, who had raised me; and she had a daughter.

She was of the original disposition, veiling, protective and did not know lying. Also there were some of our cousins, who had stayed at the house. I stayed with them for some days and then decided to leave. The old woman asked: ‘Why do you make haste to return after such a long absence? Stay with us, so we may take the pleasure of your company.’ I said to her in jest, ‘I want to go to Kerbala.’ This was a season when great many people were leaving either for mid-Shaban or the day of Arafa.

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

¹ *Sahifa Abrar: 2/419*

with me. I was in a condition somewhere between sleep and wakefulness, when entered a man of handsome face, clean clothes, fragrant smell and said: So and so, someone will come at this hour to you to call you to your neighbor. Do not refuse to go with him and don't be scared.

I was afraid and called out to my daughter, 'Did you notice someone entering the house?' She said: 'No.' I called Allah to my heart and recited some verses and went to sleep. The same man came again and repeated what he had said earlier.

I cried out to my daughter. She said: 'No one came. Remember Allah and don't be scared.' I recited some verses and went to sleep again. Then it happened the third time; the man came and said: So and so, the one who is calling you is here and is knocking the door. Go with him.'

I heard the knock and went to the door. 'Who is this?' I asked. 'Open and fear not,' someone said. I recognized his word and opened the door.

It was a servant in a lower garment sheet on him. He said: 'A neighbor needs you for a very important matter. Please come.'

He covered my head with the sheet and took me to the house, which I knew. There were sets of curtains fixed in the middle. A man was seated on the side of the curtains. The servant gestured to me with his eye and I entered. There was a woman in labor and another lady was behind her as if she was delivering her. The woman asked: 'Would you help us in this?'

I helped them in the delivery. It was but a moment that a boy was born. I held him and shouted, 'It is a boy! It is a boy!' I put my head out from the side of the curtains to give glad tiding to

the man seated there. ‘Don’t shout,’ someone said. When I returned inside, the boy was not in my hands. The woman who was seated told me, ‘Don’t shout.’

The servant took my hand and wrapped my head with the sheet and took me out of the house. He took me to my house and gave me a bag and said: ‘Don’t tell anyone of what you saw.’ I entered the house and returned to my bed. My daughter was still sleeping. Waking her up, I asked, ‘Did you see me going out and coming back?’ She replied: ‘No.’

I opened the bag at that hour and there were ten dinars in it. I have not told this to anyone until today when you spoke these words derisively. I narrated this to you to commiserate over you; for these people (Ahle Bayt) have a lofty status and high position before Allah, the Glorified, and everything they pray for is fulfilled.”

I was astonished by her narrative, but passed on with ridicule and jest. I did not ask her of its time; however, I know for sure that I had left them in two hundred and fifty and some odd year and returned to Samarra in two hundred and eighty-one.¹

It will continue to burn until he rises

Hasan bin Ali Bataini says: My father said that Mufaddal said: I heard from Imam Ja’far Sadiq (a.s.) that he said:

“The man of this matter will have a house called Baitul Hamd (house of praise). It will have a lamp,

¹ *Abqariul Ahsan: 5/14*

which was lighted since the day of his birth and it will continue to burn until the day he will rise with the sword.”¹

The Blessed Birth

Abu Basir says: I heard Imam Ja’far Sadiq (a.s.) say:

Indeed, on the night the infallible Imam will be born, no child is born in the world, but that it is a believer. And even if it is born among disbelieving people, due to the blessing of the Imam, he will ultimately embrace faith.²

In the same way, Imam Ja’far Sadiq (a.s.) said about the special quality of the 15th of Shaban as follows:

“The night in which Qaim (a.s.) will be born, no child will be born, but he will be a believer; and if he is born in a land of polytheism, Allah will transfer him to faith through the blessing of the Imam (a.s.).”³

Part Two: Miracles of Imam Zamana (a.s.) during his childhood

Imam Ja’far Sadiq (a.s.):

“He will be more superior to the people than their

¹ *Maajiz Imam Mahdi (a.s.)* 27, quoting from the Book of Occultation by Nomani.

² *Madinatul Maajiz: 2/236*, Tr. 1268/16 quoting from *Amali Shaykh Tusi: 412* Majlis 14/925

³ *Biharul Anwar* 51/28

own selves and he will be more affectionate to them than their parents.”¹

Strong fort and safe haven

Abu Nasr, a servant of Imam Hasan Askari (a.s.) says:

“I came to the Master of the time (a.s.) when not even three days had passed after his auspicious birth and he was in the cradle. When I entered, he said:

“Please get me red sandalwood,” which I did.

Then he asked: *“Do you know me?”*

I replied: *“You are my master, and son of my lord and master.”*

He said: *“I did not ask you this.”*

I said: *“May I be sacrificed on you, please explain to me.”*

He said: *“I am the seal of the successors. And through me will Allah, the Mighty and Sublime ward off calamities from my family and my Shia.”²*

Glad tidings about sneezing

Nasim, a slave girl, who was brought up in the blessed house of Imam Hasan Askari (a.s.) said: *“When I came to him one night after his birth and sneezed in his presence, the Master of the Age (a.s.) said:*

¹ *Rozgar Riyahi*: 1/129; Tr. 124

² *Maajiz Imam Mahdi (a.s.)* 98, quoting from *Al-Kharaij*: 1/458, Tr. 2; *Najmus Thaqib*: 52

‘May Allah have mercy on you.’

I became very happy; so he said to me, ‘May I not give you glad tidings about sneezing?’

I said: ‘Please do.’ He said: ‘It is protection from death for three days.’¹

Recite that which was revealed to all the prophets

The respected aunt of Imam Hasan Askari (a.s.) said: On the seventh day of the holy birth of that child, I came to the house of the Imam, greeted him and sat down near him.

He said: “*Bring my son to me.*” I brought my Master, who was in a yellow dress. His father did the same things to him like the first time and put his tongue into his mouth and then said to him, “*Talk, my son.*”

He said: “*I bear witness that a deity other than Allah is not.*” Then he praised Muhammad by invoking blessings for him and Amirul Momineen (a.s.) and the Imams one after the other until he stopped by mentioning his father. Then he recited:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي
الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ ۗ وَنُكِّنَ لَهُمْ فِي
الْأَرْضِ وَنُرِيَ فِرْعَوْنَ وَ هَامَانَ وَ جُنُودَهُمَا مِنْهُمْ مَا كَانُوا

¹ *Abqariul Ahsan: 2/56, Sahifa Abrar: 2/420; Imam Mahdi (a.s.) az Wiladat Taa Zahoor: 299*

“In the name of Allah, the Beneficent, the Merciful. And We desired to bestow a favor upon those who were deemed weak in the land, and to make them the Imams, and to make them the heirs. And to grant them power in the land, and to make Firon and Haman and their hosts see from them what they feared.”¹

Then he said: “*Read, my son, from the books that Allah has revealed upon His prophets and apostles.*”

My Master began with the book of Adam and read it in Assyrian; he read the book of Idris, the book of Nuh, the book of Hud, the book of Salih, the scrolls of Ibrahim, the Torah of Musa, the Psalms of David, the Injeel of Isa, and the Quran of my grandfather, Muhammad (s.a.w.a.). Then he narrated the stories of the apostles and messengers until his own time.²

Eyes are cured through his blessings

In *Biharul Anwar*, it is narrated from *Kamaluddin* that Muhammad Ibne Isa Ibne Ahmad Zurji said:

“I saw at Samarra, a young man in the Masjid known as Masjid Zubaid. He mentioned that he was a Hashemite from the progeny of Musa Ibne Isa. When he was talking to me, he called out a slave girl and said either, ‘O Ghazzal’ or ‘O Zulal’.

¹ Surah Qasas 28:5-6

² *Maajiz Imam Mahdi (a.s.)* 17

Suddenly an aged slave girl came.

He said to her: Slave girl, speak to your master of the narrative of the applicator and baby.

She said: We had a child who was sick. My mistress asked me to go to the house of Hasan Ibne Ali (a.s.) and ask lady Hakima to give us something to bless our child with health.

I went to lady Hakima and asked her that. Lady Hakima said: Bring me the applicator by which the baby, who was born yesterday, has been applied kohl – meaning the son of Hasan Ibne Ali.

The servant brought the applicator and she gave it to me and I brought it to my mistress. She applied kohl to our child and he was healed and he lived. We used to seek cure through that applicator and then we lost it.”¹

There was no one behind the curtain

Yaqub bin Manqush² says:

“I went to Abu Muhammad Hasan bin Ali (a.s.) to find him sitting at his usual place in his house. There was a room to his right with a curtain at its entrance.

I asked the Imam: Who is the master of this affair?

He replied: Lift that curtain. When I lifted the curtain, I saw a boy aged eight or ten years, having a broad forehead, fair complexion, pearl-like upper lip. Soft and clear palms, broad shoulders, long knees, a mole on the right cheek, hair reaching to

¹ *Darus Salam*: 364

² Spelt as Yaqub bin Manfoosh in *Biharul Anwar*

the forehead, who came out and went on to sit in the Imam's lap.

The Imam said: This is your master. Then he said to the child: Son, go back till the appointed Hour.

So the child arose and went into the room. I was looking at him continuously.

Then the Imam said to me: Yaqub, go and look in the room. When I entered that room, there was no one there.”¹

His face gleamed like a full moon

Shaykh Hurre Amili says in *Asbatul Hudat*: Fazl bin Shazan has narrated from Ibrahim bin Muhammad in the book of *Asbatur Rajat* that:

When Amr bin Auf decided to kill me, a terrible fear struck me. I bid farewell to my family and wanted to flee. I went to the house of His Eminence, Abu Muhammad [Imam Hasan Askari (a.s.)].

When I reached his place, I saw a youth sitting by his side; his face shone like a full moon. I was astonished by his effulgence and light and I had almost forgotten my circumstances and conditions when he said to me:

“O Ibrahim, do not flee, as the Almighty Allah would remove his mischief from you.”

I was highly astonished at this and I asked Imam Abu Muhammad: O son of the Prophet, my master, who is this person

¹ *Qatrai Az Darya Fazail Ahle Bayt (a.s.):* 2/790; Quoting from *Kamaluddin:* 2/436, Tr. 5; *Biharul Anwar:* 52/25, Tr. 17; *Al-Kharaij:* 2/957 & 959

that informed about my inner reality? He replied:

He is my son and successor... ”¹

He replied to all my questions

It is mentioned in the book of Ath-Thaqib fee Manaqib that:

Saad bin Abdullah Qummi says: I went to Samarrah with Ahmad bin Ishaq to visit Imam Hasan Askari (a.s.) along with some questions, which were difficult for me and I wanted to inquire about them from the Imam.

So I accompanied him to Surre man Raa; till we reached the house of our master and asked for permission to enter, which was given and we went inside. Ahmad bin Ishaq had a leather bag that he had concealed inside his Tiberian cloak. The bag contained one hundred and sixty purses containing gold and silver coins. Each purse was sealed with the seal of the sender.

When our eyes fell on the elegant face of His Eminence, Abu Muhammad, Hasan bin Ali (a.s.) we saw that his face was like a full moon and a child was sitting in his lap. He was very beautiful, like a Jupiter star having nice locks of hair.

Is it allowed for a pure hand to get smeared?

In front of the Imam was placed a golden pomegranate decorated with jewels and precious stones; it was presented by a

¹ *Qatrai Az Darya Fazail Ahle Bayt (a.s.): 2/790; Quoting from Asbatul Rajat: Tr. 12; This is a book of Fazl bin Shazan and it is in manuscript form. Shaykh Hurre Amili has quoted this tradition in the book of Asbatul Hudat: 3/700 Tr. 136.*

wealthy gentleman from Basra. The Imam was holding a pen and writing something on paper. Whenever the child caught his hand, he tossed the pomegranate and the little one chased it and brought it back. In the meanwhile he wrote whatever he wanted. So Ahmad bin Ishaq opened the cloak and the leather bag before Imam Hadi (a.s.) [a title of Imam Hasan Askari (a.s.)]. His Eminence threw a glance at the child and said: Remove the seals from the gifts of your Shias and friends.

That child asked: “My master; is it lawful that a pure hand should extend towards impure gifts and filthy monies?”

His Eminence asked Ahmad bin Ishaq to take out the contents of the bag, so the lawful and the unlawful can be separated. He did as he was told. The child said:

“This is from so-and-so of so-and-so locality of Qom, containing 62 dinars from sales proceeds of a house, and inheritance from his father 45 dinars and from the money of six dresses 40 dinars and the rent of three shops amounting to three dinars.” Our master said: “You are right, my son. Now tell us what is unlawful in it?”

The child said: “There is a dinar in this purse, which was minted in Ray in so-and-so year. Half of its inscription is worn out; its three corners are cropped, such that its weight is reduced by 1.5 Daniq. This same amount is unlawful in it, because the sender of this purse in so-and-so year, so-and-so month gave to a weaver who was his neighbor a mound and a quarter of old cotton for spinning. That cotton was stolen from the weaver, who informed him about it, but he didn’t accept his version and in its place took a mound and a half of softer cotton. Then he ordered a

garment to be made for him from this material. Thus that money and the cropped amount is from that money.”

Ahmad bin Ishaq untied the purse and removed from it the said dinar and the cropped pieces from it.

Then he took out another purse. The child said:

“This is from so-and-so of so-and-so locality of Qom, containing 50 dinars. It does not befit us to touch it at all.” Ahmad bin Ishaq asked: “Why?” He replied: “It is the sale proceeds of wheat that the sender had paid to his farmers, but while giving he measured some with a correct measure and some with a tampered measure.”

Imam Hasan Askari (a.s.) said: “You are right my son.”

Then he said: “O Ibne Ishaq, take that purse and return it to the sender and tell him to give the money to its actual owner; that is those farmers, as we are not in need of this money.” At that moment he said: “Give me the garment sent by the old lady.”

Ahmad bin Ishaq said: “I have forgotten it.” He went out to look for it.

At that moment my master, His Eminence, Abu Muhammad Hadi (a.s.) looked at me and asked: “What a surprise that you came here?” I said: “Ahmad bin Ishaq encouraged me to come and meet you.” He asked: “What happened to those questions that you wanted to ask?” I said: “They are yet unanswered, my master.” He said: “Ask whatever you want from my dearest son.” And he gestured to the child.

Last Glimpse

I started posing the questions and that handsome child replied to them all.¹ When all the questions were answered, our master, Imam Hasan bin Ali (a.s.) arose to pray. Qaim (a.s.) also arose with him and I returned from their company and came out looking for Ahmad bin Ishaq. I saw him coming to me weeping. I asked: “Why were you delayed and why are you crying?”

He replied: “I don’t have the garment that my master has asked for.”

I said: “Don’t be upset, go and tell the Imam about it.”

So he went inside and returned smiling and reciting *Durood* on Muhammad and Aale Muhammad.

I asked: “What happened?” He replied: “I saw the garment concealed under the feet of my master.”

Saad says: So we praised Allah the Almighty. After that day we visited the house of our master a few times more, but did not see that child with His Eminence again.

When it was time to say farewell I, Ahmad bin Ishaq and some of our co-religionists came to His Eminence. Ahmad bin Ishaq stood up and said: “O son of Allah’s Messenger, departure is soon and our grief is intense. I pray to Allah to convey our *Durood* on your grandfather Muhammad Mustafa, your father, Murtaza, your mother, Sayydatunnisa and the two chiefs of the

¹ The author of *Ath-Thaqib fil Manaqib* says: I have omitted the questions and answers, so that the discussion is not unduly prolonged.

youths of Paradise, your uncle and your father and the Purified Imams after them from your forefathers. Also, we convey our *Durood* and *Salawaat* on you and your son and pray that may your station be exalted, may your enemies be disgraced and may not Allah make this our last audience with you.”

When Ahmad bin Ishaq reached this point, His Eminence was moved to such an extent that tears flowed from his eyes. Then he said:

“O Ahmad bin Ishaq, do not supplicate for an invalid thing, as you will meet the Lord during this journey.”

When Ahmad bin Ishaq heard this, he fell down unconscious. On regaining consciousness he said: “I implore you by the sanctity of your grandfather, grant me a piece of cloth that I can take as my shroud.” Our master, put his hand under his seat and removed thirteen dirhams and said:

“Take this and don’t spend anything else on yourself and you will not be deprived of what you desire. Indeed Allah does not waste the reward of the doers of good.”

Saad continues: “On the return journey, when three farsangs remained from Halwan, Ahmad bin Ishaq developed fever and fell seriously ill; he was on the verge of death. When we arrived at Halwan and lodged at the caravanserai, Ahmad bin Ishaq summoned one of his townsmen, who lived in that place, and after that he said to us: ‘You all leave me alone tonight.’

Each of us retired to our bedrooms, and near dawn a thought came to my mind. When I opened my eyes, I saw Kafur, servant of my master, Abu Muhammad (a.s.), who said to me: ‘*May*

Allah increase your reward in this calamity and may He compensate you for this tragedy. We have finished the funeral bath and shrouding of your friend. You may please get up for his burial, because his status in the view of your master is more exalted than that of you all.'

After that he went out of my sight.¹

Remnant of Allah

Ibne Babawayh has narrated from Ahmad bin Ishaq bin Saad Ashari that he said: I went to His Eminence, Abu Muhammad, Imam Hasan Askari (a.s.) to ask about the Imam who is to succeed him.

His Eminence preceded me in the matter and said as follows: "O Ahmad bin Ishaq! The Almighty Allah has not left the earth without a Divine Proof since the creation of Adam (a.s.) and would not leave it without a Divine Proof till the hour shall be established (Judgment Day). Through the Divine Proof calamities are repelled from the inhabitants of the Earth, rain falls and the bounties of the earth come out."

After hearing these words Ahmad asked His Eminence: "Who is the Imam and Caliph after you?" Imam Hasan Askari arose from his seat and hurried inside his house and returned after a short while, in such a way that on his shoulders was a boy, whose face was like the full moon and it seemed that he was

¹ *Qatrai Az Darya Fazail Ahle Bayt (a.s.): 2/796, quoting from Ath-Thaqib fil Manaqib: 585 Tr. 1; Biharul Anwar 52/78. This same report is narrated in Kamaluddin of Shaykh Saduq with minor differences in wordings. It is said that the translation of this report can be found in other sources as well.*

three years old. After that, His Eminence, Imam Hasan Askari (a.s.) said:

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

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

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

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

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

After hearing this from the Proof of Allah, Ahmad went out of the house of Imam Hasan Askari (a.s.) in such a condition that his complete being was surrounded by joy. When again he came to Imam Hasan Askari (a.s.) the next day he said: “O son of Allah’s Messenger! I was very much pleased with the favor you

bestowed me that day. Thus what is the continuing practice of Khizr and Dhulqarnain?”

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

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

Imam (a.s.) replied,

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

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

Signs of success

Abul Adyan says:

“I was a servant of Imam Hasan Askari (a.s.), and carried his letters to different cities and environs. I had the honor to attend to his service in his last illness. He gave the letters to me and said, ‘Go to Madayan. Your journey will last for fifteen days. On the fifteenth day, you will return to Samarra. Here, wails and cries from my house will greet you. You will see me in the room where corpses are given the ritual bath.’”

I asked, 'Master! In such a case, who will be the Imam after you?' Imam Hasan al-Askari (a.s.) responded, 'One who will ask you about the replies to my letters will be my successor.'

I requested, 'Please provide me more details.' Imam (a.s.) replied, 'He will lead my funeral prayers.' I pleaded again, 'Please furnish more information.' He retorted, 'He will inform you about what is there in the bag.'

The awe-inspiring personality of Imam Hasan Askari (a.s.) prevented me from further inquiry about the bag.

I took the letters to Madayan and procured the ripostes. On the 15th day, just as Imam Hasan al-Askari (a.s.) had predicted, I entered Samarrah. Loud voices of wailing and crying echoed from the house of Imam Hasan al-Askari (a.s.).

I saw Ja'far, the brother of Imam Hasan Askari (a.s.), standing on the door and receiving condolences and consolation from the local Shias. I said to myself, 'If this man is the Imam, then it will be clear that the position of Imamate has undergone a change. For, I have seen him drink wine, gamble and play musical instruments.'

I went near him and offered my condolences. He did not ask me anything. Afterwards Aqeed emerged from the house and said, 'Master! Your brother has been shrouded. Come and lead his funeral prayers.' Ja'far went ahead to lead the prayers. Around him were some Shias including the Samman and Hasan bin Ali alias Salma, whom Mutamid killed.

When I entered the Imam's house, I saw that his corpse had been shrouded and Ja'far bin Ali went forward to pray the funeral prayer.

As he was about to announce the Takbeer, a young boy with a wheatish complexion, curly hair, broad teeth, shining like a brilliant moon, came out of the house. He caught hold of Ja'far's robe and pushed him aside, saying, 'Uncle! Move aside. I am more worthy of leading the funeral prayers of my father.' Ja'far withdrew in a corner and his face went colorless.

The child went ahead to recite the prayers on his father's dead body and buried him next to his father's (10th Imam) grave. Thereafter, he turned towards me and said,

'O Basri!¹ Give me the replies of the letters that are with you.' I handed the letters to him and said to myself, 'The prophecies of Imam Hasan Askari (a.s.) are already fulfilled and my belief in the Imamate of Imam Mahdi (a.s.) was confirmed.'²

Waiting and Sighing of Ahle Bayt

Imam Sajjad (a.s.) says in Sahifa Sajjadiya in the supplication of Arafah about the one who accepts the position of the family of prophethood (a.s.); who is devoted to them, one who is submissive to their commands; one who waits for the reappearance of Imam Zamana (a.s.) in the court of the Almighty Allah; he says:

اللَّهُمَّ وَصَلِّ عَلَىٰ أَوْلِيَائِهِمُ الْمُعْتَرِفِينَ بِمَقَامِهِمُ الْمُتَّبِعِينَ
مَنْهُمْ الْمُتَّقَتِينَ إِثَارَهُمُ الْمُسْتَسْبِكِينَ بِعُرْوَتِهِمُ الْمُسْتَسْبِكِينَ

¹ Abul Adyan was a native of Busra and it was another sign that the Holy Imam (a.s.) was aware of this.

² *Madinatul Maajiz* 3:/413; *Abqariul Ahsan*: 5/52 (with slight variation).

بِوَلَايَتِهِمُ الْمُؤْتَبِرِينَ بِإِمَامَتِهِمُ الْمُسَلِّبِينَ لِأَمْرِهِمُ الْمُجْتَهِدِينَ فِي
 طَاعَتِهِمُ الْمُتَنْظِرِينَ أَيَّامَهُمُ الْمَادِّينَ إِلَيْهِمْ أَعْيُنَهُمُ الصَّلَوَاتِ
 الْمُبَارَكَاتِ الرَّأْيَاتِ الْعَادِيَاتِ الرَّأْحَاتِ وَ سَلِّمْ
 عَلَيْهِمْ وَعَلَى أَرْوَاحِهِمْ وَاجْمَعْ عَلَى التَّقْوَى أَمْرَهُمْ وَ اصْدِحْ لَهُمْ
 سُؤْوَنَهُمْ وَتُبْ عَلَيْهِمْ إِنَّكَ أَنْتَ السَّوَابُ الرَّحِيمُ وَخَيْرُ الْعَافِينَ

“O Lord, bless their friends who acknowledge their rank, follow their path, pursue their track¹, adhere strongly to them, are firmly attached to their friendship², follow their leadership, submit to their ordinance, endeavor to serve them, expect their days³, and strain their eyes towards them⁴, with blessings auspicious, pure, growing, following one another morning and evening. And confer peace on them and their souls. Let their aims be unanimous in virtue. Reform their conditions for their benefit. Accept their repentance. Verily You are the greatest acceptor of repentance, Merciful and the best of forgivers.”⁵

¹ Literally hold their handle.

² Are their staunch friends.

³ Days of other power.

⁴ In expectation of their arrival and command.

⁵ *Sahifa Sajjadiya*: 214, Supplication no. 47.

Chapter Three: Miracles of Imam Mahdi (a.s.) after the martyrdom of Imam Hasan Askari (a.s.) during Minor Occultation

Part One: Miracles of Imam Mahdi (a.s.) during Minor Occultation

Regarding the occultation of our Mahdi, Ibne Basir says: Imam Ja'far Sadiq (a.s.), the expositor of knowledge says:

“Tooba (Glad tidings) for those who remain attached to our Imamate during the occultation of our Qaim; and their hearts do not deviate after being guided.”¹

Without being asked

Her Eminence, Lady Hakima Khatun says:

“After the martyrdom of Imam Hasan Askari (a.s.) I saw my master every morning and evening and he told all that the people would ask me and I also told His Eminence, about it.

By Allah, whenever I intend to ask him something, he used to tell me about it before I can ask and it also happened many a times that I faced a problem; then with the blessings of His Eminence I got the solution of it at the same moment even

¹ *Maaniul Akhbar: 1/263*

without me asking about it.”¹

Musa on River Nile

It is mentioned in the book of As-Siraatul Mustaqeem that:

When Imam Hasan Askari (a.s.) was martyred, Motazid Abbasi sent three persons to spy on the house of Imam Zamana (a.s.) and ordered them to kill anyone they see there and bring his head to him.

So they reached Samarrah and made way to the house of the Imam, where they found a cellar, in which a person was praying on a mat floating on water. Upon the mat stood the most handsome man engrossed in prayers. He did not pay attention to them.

One of them, Ahmad bin Abdullah, stepped into the water in order to enter the room, but he began to drown. He struggled with all his might to prevent himself from drowning till they stretched their hands and pulled him out. He fell down unconscious for sometime. Another member of the group repeated this, and he also fell down in the same condition. Due to this a terrible awe struck them and they came out of there. They returned to Motazid and related to him everything in detail. He told them to keep the incident secret.”²

Supplication of your Father

Shaykh Mufeed has narrated from Abu Abdullah Safwani

¹ *Najmus Thaqib*: 46

² *Qatrai Az Darya Fazail Ahle Bayt (a.s.):* 2/794; quoting from *Al-Ikhtisaas*: 319, 320

that he said:

“I saw Qasim Ibne Ala, who lived for a hundred and seventeen years, and till he was eighty, his eyesight was intact. He had met our Master Abul Hasan Askari and Abu Muhammad Askari (a.s.). At eighty, he lost his eyesight. However, it was returned to him seven days before his death.

This happened when I was staying with him in the town of Wan in Azerbaijan. Letters were constantly coming from our master, the Master of the Age (a.s.) through Abu Ja’far Muhammad Ibne Uthman Amari and after him through Abul Qasim Husain Ibne Rauh, blessed be their souls. Then for two months the letters stopped. This made him angry.

We were eating with him one day, when the doorman came, bringing the joyous news and said that the messenger of Iraq, the only name, by which he was identified with, has come. Qasim became much happy and turned to Qibla and prostrated. A short old man, who bore marks of messengers, wearing an Egyptian dress, special shoes and having a bag over his shoulder, came in.

Qasim arose and hugged him and took off the bag from his shoulder. He asked for a basin and water, washed his hands and led him to sit on his side. We ate and washed our hands.

The man rose and took out a letter that was longer than half of page. Qasim took the letter, kissed it and handed it over to a transcriber called Ibne Abi Salama.

Abu Abdullah took the letter, broke its seal, and read it. As he read it, Qasim sensed something. He asked: “Abu Abdullah; is everything all right?” He replied, “It is alright.”

“Watch it you. Is there anything written about me?”

“Not something you dislike.”

“Then what is it’?”

“It the news of your final departure, forty days after the arrival of this letter. And seven garments are sent to you.”

Qasim asked, “With my faith secure?”

He replied, “With your faith secure.”

He laughed and said: “What else can I hope for after this age?”

The messenger took out three undergarments, one red Yemeni cloak, two shirts, and a turban. Qasim took them. He also had a garment that our Master Imam Reza Abul Hasan (a.s.) had given to him.

Qasim had a friend called Abdur Rahman Ibne Muhammad Sunaizi, who was a Sunni and had very strict religious views. There was a very strong affinity between him and Qasim in ordinary matters and Qasim loved him very much. Abdur Rahman had undertaken some toils to reconcile Abu Ja’far Ibne Hamdun Hamadani and his son-in-law, the son of Qasim.

Considering this, Qasim asked two of our Shaykhs who were staying with him – Abu Hamid Imran Ibne Mufliis and Abu Ali Ibne Jahdar – to read this letter to Abdur Rahman Ibne Muhammad, “because I love him to be guided and I hope that Allah will guide him by reading this letter.”

The two Shaykhs replied, “La ilaaha illa Allaah. Many Shia cannot bear the content of this letter. How do you expect that Abdul Rahman Ibne Muhammad will?”

Qasim replied, “I know that I am disclosing a secret that is

not permissible for me to disclose. However, due to my love for Abdur Rahman Ibne Muhammad and my desire that Allah, the Exalted, may guide him to this faith, it is that I want you to read this letter to him.”

When that day passed, and it was Thursday and thirteen days were left from Rajab, Abdur Rahman came and greeted Qasim. Qasim took out the letter and asked his guest to read it, “and look for yourself.” Abdur Rahman read the letter and when he reached where Qasim’s death had been predicted, he threw the letter from his hand and said to Qasim, “Abu Muhammad, fear God. You are a pious man, you are wise. Allah says:

وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا ۗ وَمَا تَدْرِي نَفْسٌ بِأَيِّ
أَرْضٍ تَمُوتُ

“...and no one knows what he shall earn on the morrow; and no one knows in what land he shall die...”¹

And He says:

عِلْمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا ﴿٢٦﴾

“The Knower of the unseen! So He does not reveal His secrets to any,”²

Qasim laughed and said: “Read the next verse also:

¹ Surah Luqman 31:34

² Surah Jinn 72:26

إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ

“Except to him whom He chooses as an apostle...”¹

And my Master is a well-pleased messenger.”

Qasim said: “I know what you are saying. Mark today’s date. If I outlive the date predicted in this letter, my creed is false and if I die on that date, then you assess your condition.”

Abdur Rahman noted the date and left.

Qasim got a fever seven days after the arrival of the letter. On that day, his malady worsened. He was lying on his bed on the side of the wall. His son Hasan, who was an alcoholic and was married to the daughter of Abu Ja’far Ibne Hamadan Hamadani, was sitting.

Qasim’s sheet was covering his face, as he was lying in one side of the room. Abu Hamid was sitting on one side, as Abu Ali Ibne Jahdar, I and a group of other men of the locality were crying.

Suddenly, Qasim rose and sat resting on his hands on his back and said, “O Muhammad, O Ali, O Hasan, O Husain, O my Masters, be my intercessors before God, the Exalted.” He said this again and then a third time.

When he reached the third time, saying, “O Musa, O Ali,” his eyelid popped open like children crack windflowers. His eyes opened and he rubbed them with his sleeves. A soupy fluid came out from his eyes. Then he glanced at his son and said: “O

¹ Surah Jinn 72:27

Hasan.” He looked at each one of us and was saying, “O Abu Hamid, O Abu Ali.” We crowded around him and looked at his perfect eyeballs. Abu Hamid asked, “Can you see me?” as he was pointing at each of us.

The news spread amongst the people and Ahle Sunnat. Individuals from Ahle Sunnat started coming and examining him. The judge, Abu Saib Ataba Ibne Ubaidullah Masudi, who was the chief justice at Baghdad, came and met Qasim and asked, “What is in my hand?” as he was showing him a ring the stone of which was turquoise. He brought the ring near. Qasim told him what it had and said it has three lines.

The judge brought it closer, but he could not read the lines. People left as they were amazed at him and talking about him. Qasim said to his son Hasan, “Allah will grant you a great position, so accept it with gratitude.”

Hasan said: “Father, I accept it.”

Qasim asked: “How?”

“As you order me father.”

He said: “Give up drinking.”

Hasan said: “You are right father. I will give it up and many other things you don’t know about.”

Qasim raised his hands to the sky and said: “God, cast Your obedience into Hasan’s heart and prevent him from sins.” He said this three times.

Then he asked for a paper and wrote his final will in his own hands. He endowed the orchards and properties he owned to our Master. Amongst the things he confided in his final will to his

son Hasan, was:

“My son, if you become eligible for this position [meaning representation from the Master], your livelihood should be from the half of my bequeathals in Farjida. The rest will belong to my Master. If you were not eligible for this, seek your goodness from a venue that Allah desires.” Hasan accepted his final will.

Qasim died on the fortieth day after dawn. Abdur Rahman received the news of his departure with great grief and he was running in the streets barefoot and bare head, screaming, “O my master!” People viewed his actions as odd and asked, “What are you doing?”

He said, “Quiet. I have seen what you have not.” Abdur Rahman became a Shia and forsook his previous creed. He left his orchards and properties as endowments.

Abu Ali Ibne Jahdar gave Qasim his funeral bath as Abu Hamid poured water. Qasim was shrouded in eight dresses, with the shirt of his Master Abul Hasan (a.s.) on his body and the other seven that came from Iraq over them.

A short while after that, a letter of consolation came to his son from our Master (a.s.), at the end of which was a Dua for him,

“May God cast His obedience into your heart and may He prevent you from sins,”

The Dua his father had prayed for him. At the end it stated, “We made your father an imam for you and his actions an example for you.”

The late Iraqi says in Darus Salaam as follows:

Apparently the implication of this order of our master is that may the Almighty Allah accept the supplication of your father for you so that you become eligible to succeed your father as our representative. So act according to his will and do not disobey our instruction.¹

You will need them

It is narrated from Ali bin Muhammad from Saeed bin Abdullah in the book of Al-Kafi that that he said:

Hasan Ibne Nadhr and Abu Saddam and a number of men talked after the demise of Imam Hasan Askari (a.s.) about the money and the assets that were with the representatives as religious dues. They wanted to investigate the matter. Hasan Ibne Nadhr came to Abu Saddam and said: "I want to go to Hajj." Abu Saddam said: "Delay it this year." "I am frightened in my sleep," said Hasan, "and I must go." He conferred to Ahmad Ibne Yala Ibne Himad and the men of the vicinity his final will with respect to some wealth of his and asked him not to give anything away, except directly to the Imam after his rise. Hasan said: When I reached Baghdad, I rented a house and stayed there.

One of the representatives came to me and brought me garments and dinars and placed them with me. I asked, "What are these?" He said: "It is what you see." Then another representative came and did the same; and then another, until the house was full. Then Ahmad Ibne Ishaq brought me all of the Khums that he was holding. As I was perplexed and was thinking what to do, his

¹ *Abqariul Ahsan*: 6/627, Tr. 38; *Darus Salam*: 252; *Biharul Anwar*: 51/313; *Ghaibat Tusi*: 310.

letter came to me, which said that when such and such time passes from the day, I had to bring the commodities. I left with the goods. There was a bandit on the road who robbed the road along with sixty other men. I passed his area and Allah protected me from him.

I reached Askar and disembarked; a letter came to me ordering me to bring the goods. I put them in two baskets of porters. When I reached the entrance hall of the house, there was a black man standing. He asked, "Are you Hasan Ibne Nadhr?" I said: "Yes." He said: "Enter." I entered the house and then a room and emptied the baskets of the porters. In one corner of the room was a huge pile of bread; each porter was given two loaves and sent away.

There was a room with a curtain draped over it. A call came from it, "O Hasan Ibne Nadhr, thank Allah for His favors over you and complain not, for Satan loves that you complain." Two garments were brought to me and I was told, "Take them, for you will need them." I took the garments and left.

Saad said: Hasan Ibne Nadhr returned and died in the month of Ramadan and was buried in the two garments, which the Imam had given him.¹

I trembled at his words

Qutub Rawandi has narrated in Al-Kharaij from Abul Hasan Mustariq Zarir that he said:

"I was present in the assembly of Hasan bin Abdullah bin

¹ *Abqariul Ahsan* (9 Volume book): 6/647, Tr. 57

Hamadan Nasirud Daula when the matter of Imam Zamana (a.s.) was mentioned and I made fun of it. Meanwhile one day, my uncle, Husain paid a visit to me and I discussed the same topic with him. He said: Son, I was also having the same view before. Once I was appointed as a governor of Qom, since the Sultan was in trouble and anyone who came to Qom on behalf of him was chased away by the people there.

So I was given an army and I set out for Qom. When I reached the Tarz province, I camped there for sometime. One day, when I went hunting, I came across a river. I climbed into it and continued to follow the prey. As much as I moved ahead, the stream deepened and widened and then I saw a rider mounted on a red horse, in such a way that only his eyes were visible and he was wearing red socks. As soon as he came, he called out: O Husain. That is he neither addressed me by my title or my patronymic; on the contrary he called me in an insulting manner. I asked: What do you want?

He replied: Why do you make fun of Imam Mahdi (a.s.) and why do you not pay the Khums to my men?

Husain says: Although I was a brave and daring man, the awe of that rider overcame me and I began to fear a little. Yet I put up a brave face and said: My lord, I will do as you say.

He said: All right, you may go wherever you like, but you must pay the share of the deserving from whatever you receive.

I accepted with all humility.

Then he said: Go on, may Allah guide you to the right path.

Saying this, he turned his horse and went away. I looked here and there, but he had suddenly disappeared. Afterwards I

forgot about that incident.

When I reached Qom, I realized that I would have to fight that community. But as soon as I reached there, the people of Qom came to me and said: We opposed all the governors so far. But now that you have come, we don't intend to fight you. You may come in a take over the administration.

So I remained there and made unexpected wealth, but the army chiefs complained to the Sultan about me and they were jealous that I was living there since years and making money.

Hence, I was dismissed and I returned to Baghdad. I first attended the court of the Sultan and then came home. People came to meet me. Among them was Muhammad bin Uthman Amari [special deputy of Imam Zamana (a.s.)]. He came and sat down reclining on my pillow, which I found to be extremely audacious. People continued to come and go and my anger continued to increase. When all had left, he came to me and said: I want to speak to you in private.

“You may say what you like.”

He said: “Once you had met a rider on a red horse in a stream. His message for you is that he has fulfilled his promise. You must also fulfill yours.”

As soon I heard this, I recalled that incident and began to tremble. I said: “With all humility.” Then I arose, held his hand and brought him to my treasure trove. He started taking out a fifth of everything till he calculated the Khums of the monies that I had forgotten. After that he went away.

After this incident, in my view, the existence of the Master of the Affair was confirmed for me and no doubt remained in my

mind.

The narrator says: Since I heard this from my uncle, my doubt was also dispelled and I became certain in the Imamate of His Eminence.¹

Precise awareness of Imam Zamana

Muhammad bin Husain says that Tamimi narrated from a man from Astarabad, saying:

I went to Askar with thirty dinars in a folder. One of these coins was a Syrian dinar. I reached the gate and as I was sitting there, a slave girl or a page, which I don't clearly remember, came out and said: "Give me what you have brought."

I said: "I don't have anything." The person returned and then came back again and said:

"You have thirty dinars in a green folder, one of which is a Syrian dinar. There is also a ring."

I had forgotten about the ring. I delivered them to him and took the ring.²

Mention their names in Salawat

Husain bin Muhammad bin Aamir Ashari Qummi said: Narrated to me Yaqub bin Yusuf Zarrab Ghassani on his return from Isfahan that:

"I performed Hajj with some Sunnis of my town in 281 A.H.

¹ *Muntahiul Aamaal*: 119; *Darus Salaam Iraqi*: 329; *Al-Kharaij*: 1/472; *Biharul Anwar*: 52/56.

² *Mahdi Maood*: 2/410

When we reached Mecca, one of our companions took for us a house on rent in the Sauqul Lail street. It was a fortunate chance that the house was a property of Ummul Momineen, Lady Khadija (s.a.) and which was now known as Darul Reza and was occupied an old lady. When I came to know that the house was called Darul Reza, I asked that old lady how she was related to the owner of the house and why it was called Darul Reza.

She said: “I am one of the slave girls of the owner of the house and this house belongs to Ali Ibne Musa Reza (a.s.). Imam Hasan Askari (a.s.) has accommodated me in it, because I have remained his service.”

When I heard this, I was impressed by that old lady, but did not disclose it to my Sunni friends. Whenever I returned from Tawaf at night, I slept in the verandah with them. We used to close the door and place a huge stone behind it. One night I saw a lamp in the verandah where we slept. Then I saw the door being opened automatically and a medium stature, wheat complexion and physically fit young man having a mark of prostration, wearing a shirt, a wrap and shoes without socks, enter and ascend to the attic occupied by the old lady. She had told us not to go up, as her daughter lived there.

When the man went to the attic, I noticed that the light that was present in the verandah had now reached the attic. My friends also noted this and they thought that the man was visiting the daughter of that old lady and it seemed as if he had done a Mutah marriage with her; and that this Alawite lady considered it lawful, ‘although it was not so’.

Thus we saw that man regularly, but when we checked the

door, we found it closed and the stone was also intact.

I became curious and I decided to ask the old lady about that man.

One day I said: O so-and-so, I want to ask you something in private, but I don't get a chance as others are also present. So when you notice that I am alone, you should come down from the attic.

She also said: I also want to speak to you in private, but I don't get a chance.

I asked: What do you want to talk to me about?

She said: See, don't mention this to anyone; he has told you not to fight with your companions and associates.

I asked: Who has told this?

She replied: I say it.

Since I was suspicious from before, I did not dare to ask anything else. I just asked what she meant by companions? (I was thinking that she was implying my present companions.). But she said: The companions who live with you in your house in your town. (the fact was that I had regular controversies with them about religious matters).

So they complained about me and I ran away from there and went into hiding and now I understood that she was talking about them.

I asked: What is your concern with Imam Ali Reza (a.s.)?

She said: I am the maid of Imam Hasan Askari (a.s.).

When I became certain that she was connected to that family, I asked her about the hidden Imam and said: I adjure you;

please tell me if you have really seen him yourself. She said: Although I have never seen him myself, because when I had left that place, my sister was pregnant. But Imam Hasan Askari (a.s.) had given me the glad tiding that I will see the hidden Imam at the end of my life and that I will be to him same as I was to Imam Hasan Askari (a.s.).

Then she said: At present I live in Egypt, and I have come here, because he sent a letter and thirty dinars to me with a Khurasani man unfamiliar with Arabic, and asked me to perform the Hajj. I came here hoping to see him as well.

Now I became sure that the man who frequented the attic was the Imam of the time. I took out the ten dirhams, from which six were reserved from Imam Zamana (a.s.). I had initially vowed to put them at Maqam Ibrahim, but later I thought that the best way was to spend them on the descendants of Lady Fatima (s.a.).

So I gave the ten dirhams to that lady and said: Give them to one who in your view is most deserving from the descendants of Lady Fatima (s.a.). I was expecting that she would give them to the man who visited her place regularly.

She took the money to the attic and returned after sometime and said: I am not entitled to take it. You may put it where you had vowed to; although you can change it from dirham Razavia into another currency and put it there. (I did that and said to myself that whatever you have been ordered was from that gentleman only.)

Then I also had a copy of an epistle, which came from Qasim bin Alaa in Azerbaijan. I said to that lady: Show this copy to him, he definitely would be familiar with the writings of Imam

Zamana (a.s.).

She said: Give it, I am familiar with it.

I showed it her and was thinking that perhaps she will be able to read it.

She said: I cannot read it here.

Then she took it upstairs and then came down after sometime and said: Yes, it is correct. And I also have some good news to you, which is beneficial to you and beneficial to others as well.

After that the lady said: He is asking how you invoke blessings on your Prophet?

I replied: I do it as follows: Allaahumma Salli alaa Muhammad wa Aali Muhammad wa Baarik Alaa Muhammad wa Aali Muhammad ka Afzali maa Sallaita wa baarakta wa tarahamta alaa Ibrahim wa aali Ibrahim innaka hameedum Majeed. (O Allah, bless Muhammad and the progeny of Muhammad and sanctify Muhammad and the progeny of Muhammad with the best of the blessings with which You bless and sanctify Ibrahim and the progeny of Ibrahim. Indeed You are the praised one and the majestic.)

She said: No, but when you invoke blessings, you should mention each name separately.

I said: All right.

The next day when she came down, she had a small chit with her.

She said: He says: When you invoke blessings on your Prophet, you should do so according to this formula.

I accepted the note and began to act accordingly. Then on many nights I saw him descend from the attic and the light accompanied him. I used to open the door and follow the light. But I could only see a light and that person did not become visible to me, till he reached the courtyard of the Kaaba. I also saw people of various countries visit the house and hand over their requests to that old lady. I also saw that she used to return them to applicants along with their replies and spoke to them in a language, which I could not understand. I also met some of them on way back home till I reached Baghdad.

The Durood, which was written by Imam Zamana (a.s.) for me is as follows:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ
 الْمُرْسَلِينَ، وَخَاتِمِ النَّبِيِّينَ، وَحُجَّةِ رَبِّ الْعَالَمِينَ، ائْتِنْتَجِبِ
 فِي الْبَيْشَاقِ، الْمُصْطَفَى فِي الظَّلَالِ، الْمُطَهَّرِ مِنْ كُلِّ آفَةٍ، الْبَرِيءِ
 مِنْ كُلِّ عَيْبٍ، الْمُوَمَّلِ لِلنَّجَاةِ، الْمُرْتَجَى لِلسَّفَاعَةِ، الْمُفَوَّضِ
 إِلَيْهِ دِينَ اللَّهِ.

اللَّهُمَّ شَرِّفْ بُيُوتَهُ، وَعَظِّمْ بُرْهَانَهُ، وَأَفْذِجْ حُجَّتَهُ وَارْفَعْ
 دَرَجَتَهُ، وَأَضِئْ نُورَهُ، وَبَيِّضْ وَجْهَهُ، وَأَعْطِهِ الْفَضْلَ وَالْفَضِيلَةَ،
 وَالْوَسِيلَةَ وَالذَّرَجَةَ الرَّفِيعَةَ، وَابْعَثْهُ مَقَاماً مَحْبُوداً، يَعْظُمُ
 بِهِ الْأَوْلُونَ وَالْآخِرُونَ.

وَ صَلَّى عَلَى أَمِيرِ الْمُؤْمِنِينَ وَ وَارِثِ الْمُرْسَلِينَ، وَ قَائِدِ الْغُرِّ
الْمُحَجَّلِينَ، وَ سَيِّدِ الْوَصِيِّينَ وَ حُجَّةِ رَبِّ الْعَالَمِينَ. وَ صَلَّى عَلَى
الْحَسَنِ بْنِ عَلِيٍّ إِمَامِ الْمُؤْمِنِينَ، وَ وَارِثِ الْمُرْسَلِينَ، وَ حُجَّةِ
رَبِّ الْعَالَمِينَ. وَ صَلَّى عَلَى الْحُسَيْنِ بْنِ عَلِيٍّ إِمَامِ الْمُؤْمِنِينَ، وَ
وَارِثِ الْمُرْسَلِينَ، وَ حُجَّةِ رَبِّ الْعَالَمِينَ. وَ صَلَّى عَلَى عَلِيِّ بْنِ
الْحُسَيْنِ إِمَامِ الْمُؤْمِنِينَ، وَ وَارِثِ الْمُرْسَلِينَ، وَ حُجَّةِ رَبِّ
الْعَالَمِينَ. وَ صَلَّى عَلَى مُحَمَّدِ بْنِ عَلِيٍّ إِمَامِ الْمُؤْمِنِينَ، وَ وَارِثِ
الْمُرْسَلِينَ، وَ حُجَّةِ رَبِّ الْعَالَمِينَ. وَ صَلَّى عَلَى جَعْفَرِ بْنِ مُحَمَّدٍ
إِمَامِ الْمُؤْمِنِينَ، وَ وَارِثِ الْمُرْسَلِينَ، وَ حُجَّةِ رَبِّ الْعَالَمِينَ. وَ
صَلَّى عَلَى مُوسَى بْنِ جَعْفَرٍ إِمَامِ الْمُؤْمِنِينَ، وَ وَارِثِ الْمُرْسَلِينَ،
وَ حُجَّةِ رَبِّ الْعَالَمِينَ. وَ صَلَّى عَلَى عَلِيِّ بْنِ مُوسَى إِمَامِ
الْمُؤْمِنِينَ، وَ وَارِثِ الْمُرْسَلِينَ، وَ حُجَّةِ رَبِّ الْعَالَمِينَ.

وَ صَلَّى عَلَى مُحَمَّدِ بْنِ عَلِيٍّ إِمَامِ الْمُؤْمِنِينَ، وَ وَارِثِ الْمُرْسَلِينَ،
وَ حُجَّةِ رَبِّ الْعَالَمِينَ. وَ صَلَّى عَلَى عَلِيِّ بْنِ مُحَمَّدٍ إِمَامِ
الْمُؤْمِنِينَ، وَ وَارِثِ الْمُرْسَلِينَ، وَ حُجَّةِ رَبِّ الْعَالَمِينَ. وَ صَلَّى

عَلَى الْحَسَنِ بْنِ عَلِيٍّ إِمَامِ الْمُؤْمِنِينَ، وَوَارِثِ الْمُرْسَلِينَ وَحُجَّةِ رَبِّ الْعَالَمِينَ.
رَبِّ الْعَالَمِينَ. وَصَلَّى عَلَى الْخَلْفِ الْهَادِي الْمُهَدِّي إِمَامِ
الْمُؤْمِنِينَ، وَوَارِثِ الْمُرْسَلِينَ وَحُجَّةِ رَبِّ الْعَالَمِينَ.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ الْأَنْبِيَةِ الْهَادِينَ الْعُلَمَاءِ
الصَّادِقِينَ، الْأَبْرَارِ الْمُتَّقِينَ، دَعَائِمِ دِينِكَ، وَأَرْكَانِ تَوْحِيدِكَ، وَ
تَرَاجِمَةِ وَحْيِكَ، وَحُجَجِكَ عَلَى خَلْقِكَ، وَخُلَفَائِكَ فِي أَرْضِكَ،
الَّذِينَ اخْتَرْتَهُمْ لِنَفْسِكَ وَأَصْطَفَيْتَهُمْ عَلَى عِبَادِكَ، وَارْتَضَيْتَهُمْ
لِدِينِكَ، وَخَصَّصْتَهُمْ بِمَعْرِفَتِكَ، وَجَلَّلْتَهُمْ بِكَرَامَتِكَ وَ
غَشَّيْتَهُمْ بِرَحْمَتِكَ، وَرَبَّيْتَهُمْ بِنِعْمَتِكَ، وَغَدَّيْتَهُمْ بِحِكْمَتِكَ وَ
أَلْبَسْتَهُمْ نُورَكَ، وَرَفَعْتَهُمْ فِي مَلَكُوتِكَ، وَحَفَفْتَهُمْ بِمَلَائِكَتِكَ، وَ
شَفَقْتَهُمْ بِرَبِّبِكَ.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَيْهِمْ صَلَاةً كَثِيرَةً دَائِمَةً طَيِّبَةً، لَا
يُحِيطُ بِهَا إِلَّا أَنْتَ، وَلَا يَسْعَاهَا إِلَّا عِلْمُكَ، وَلَا يُحْصِيهَا أَحَدٌ غَيْرُكَ.
اللَّهُمَّ وَصَلِّ عَلَى وَلِيِّكَ الْمُحِبِّي سُنَّتِكَ، الْقَائِمِ بِأَمْرِكَ، الدَّاعِي
إِلَيْكَ الدَّلِيلِ عَلَيْكَ، حُجَّتِكَ عَلَى خَلْقِكَ، وَخَلِيفَتِكَ فِي

أَرْضِكَ، وَشَاهِدِكَ عَلَى عِبَادِكَ. اللَّهُمَّ أَعِزَّنَا فِي عُمُرِنَا، وَوَدِّدْنَا فِي عُمُرِنَا، وَرَزَقْنَا فِي عُمُرِنَا بِطَوْلِ بَقَائِهِ. اللَّهُمَّ اكْفِهِ بِغِيَةِ الْحَاسِدِينَ وَاعِزَّهُ مِنْ شَرِّ الْكَافِرِينَ، وَارْجُرْ عَنْهُ إِرَادَةَ الظَّالِمِينَ. وَخَلِّصْهُ مِنْ أَيْدِي الْجَبَّارِينَ. اللَّهُمَّ أَعْطِهِ فِي نَفْسِهِ وَذُرِّيَّتِهِ وَشَيْعَتِهِ وَرَعِيَّتِهِ وَخَاصَّتِهِ وَعَامَّتِهِ وَعَدُوَّهُ وَجَمِيعِ أَهْلِ الدُّنْيَا مَا تَقَرُّ بِهِ عَيْنُهُ، وَتَسُرُّ بِهِ نَفْسُهُ، وَبَلَّغْهُ أَفْضَلَ مَا أَمَّلَهُ فِي الدُّنْيَا وَالْآخِرَةِ، إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. اللَّهُمَّ جَدِّدْ بِهِ مَا امْتَحَى مِنْ دِينِكَ، وَأَحْيِ بِهِ مَا بَدَلَ مِنْ كِتَابِكَ وَأَظْهِرْ بِهِ مَا غَيَّرَ مِنْ حُكْمِكَ، حَتَّى يَعُودَ دِينُكَ بِهِ وَعَلَى يَدَيْهِ غَضًّا جَدِيدًا، خَالِصًا مُخْلِصًا لَا شَكَّ فِيهِ وَلَا شُبُهَةَ مَعَهُ، وَلَا بَاطِلَ عِنْدَهُ، وَلَا بَدْعَةَ لَدَيْهِ.

اللَّهُمَّ نَوِّرْ بِنُورِكَ كُلَّ ظُلْمَةٍ، وَهُدِّ بِرُكْنِهِ كُلَّ بَدْعَةٍ، وَاهْدِمْ بِعِزَّتِهِ كُلَّ ضَلَالَةٍ، وَاقْصِمْ بِهِ كُلَّ جَبَّارٍ، وَأَخْجِدْ بِسَيِّفِهِ كُلَّ نَارٍ، وَأَهْدِكْ بِعَدْلِهِ كُلَّ جَبَّارٍ، وَاجْرِحْ حُكْمَهُ عَلَى كُلِّ حُكْمٍ وَأَذِلَّ بِسُلْطَانِهِ كُلَّ سُلْطَانٍ.

اللَّهُمَّ أَذِلَّ كُلَّ مَنْ نَاوَاهُ، وَأَهْلِكُ كُلَّ مَنْ عَادَاهُ وَامْكُرْ بَيْنَ
كَادَهُ، وَاسْتَأْصِلْ مَنْ جَحَدَهُ حَقَّهُ، وَاسْتَهَانَ بِأَمْرِهِ، وَسَكَنَ فِي
إِطْفَاءِ نُورِهِ وَأَرَادَ إِخْبَادَ ذِكْرِهِ.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ الْمُصْطَفَى، وَعَلَى الْبُرْتَضَى، وَفَاطِمَةَ
الرُّهْرَاءِ، (وَ) الْحَسَنِ الرِّضَا، وَالْحُسَيْنِ الْمُصْطَفَى، وَجَبِيحِ
الْأَوْصِيَاءِ، مَصَابِيحِ الدُّجَى، وَأَعْلَامِ الْهُدَى، وَمَنَارِ الثَّقَلَيْنِ، وَ
الْعُرْوَةِ الْوُثْقَى، وَالْحَبَلِ الْمَتِينِ، وَالصِّرَاطِ الْمُسْتَقِيمِ، وَصَلِّ
عَلَى وَلِيِّكَ وَوَلَاةِ عَهْدِكَ، وَالْأَيْمَةِ مِنْ وَلَدِكَ، وَمُدَّنِي أَعْمَارِهِمْ، وَ
زِدْنِي آجَالِهِمْ، وَبَلِّغْهُمْ أَقْصَى آمَالِهِمْ (دِيناً)، دُنْيَا وَآخِرَةً إِنَّكَ
عَلَى كُلِّ شَيْءٍ قَدِيرٌ

*“In the name of Allah, the Beneficent, the Merciful.
O Allah, bless Muhammad, who is the chief of the
messengers and the proof of the Lord of world. Who
was selected on the day of the covenant, who is the
chosen and the selected one from the shaded
springs. Purified from every trouble, immune from
every defect, hopeful for salvation and the one
having discretion of intercession in the religion of
Allah.*

O Allah, accord honor to the edifice of his religion

and grant respect to those evidences and give salvation to his proof, and exalt his status. Illuminate his effulgence further and make his face more illuminated and increase his merits. And also increase his honor and raise up the effectiveness of his intercession and make his position the praised one, that the formers and the latters may envy.

And bless Amirul Momineen, Ali Ibne Abi Talib (a.s.) and the successor of the divine messengers and the one, who had a brilliant countenance and the leader of the worshippers and the chief of the successors and the proof of the Lord of the worlds.

And bless Hasan bin Ali, Imam of the believers, successor of the messengers and proof of the Lord of the worlds.

And bless Husain bin Ali, Imam of the believers, successor of the messengers and proof of the Lord of the worlds.

And bless Ali Ibnul Husain, Imam of the believers, successor of the messengers and proof of the Lord of the worlds.

And bless Muhammad Ibne Ali, Imam of the believers, successor of the messengers and proof of the Lord of the worlds.

And bless Ja'far Ibne Muhammad, Imam of the believers, successor of the messengers and proof of the Lord of the worlds.

And bless Musa Ibne Ja'far, Imam of the believers,

successor of the messengers and proof of the Lord of the worlds.

And bless Ali Ibne Musa, Imam of the believers, successor of the messengers and proof of the Lord of the worlds.

And bless Muhammad Ibne Ali, Imam of the believers, successor of the messengers and proof of the Lord of the worlds.

And bless Ali Ibne Muhammad, Imam of the believers, successor of the messengers and proof of the Lord of the worlds.

And bless Hasan Ibne Ali, Imam of the believers, successor of the messengers and proof of the Lord of the worlds.

And bless Khalaf Salih (righteous successor), the guide and the guided, Imam of the believers, successor of the messengers and proof of the Lord of the worlds.

O Allah bless Muhammad and his Ahle Bayt (a.s.), the guiding Imams and guided ones, the truthful learned, the righteous and pious, supports of Your religion, pillars of Your Oneness, interpreters of Your revelation, Your proofs on Your creatures and Your representatives on Your earth, whom You have chosen for Yourself, and selected them from Your servants, satisfied them with Your religion, specialized them with Your recognition, bestowed them with Your nobility, humbled them with Your

mercy, fed them with Your blessing, nourished them with Your wisdom, dressed them up in Your light, raised them with Your kingdom, surrounded them with Your angels, honored them with Your Prophet.

O Allah bless Muhammad and exceeding blessings be upon them, eternal, pure, no one is surrounded with it, except You and none can encompass it, except Your knowledge and no one can encompass it, other than You.

O Allah bless Your Wali, enlivener of Your Sunnah, establisher of Your command, caller towards You, proof upon You and proof on Your creatures, Your caliph on Your earth and witness on Your servants.

O Allah exalt his help, increase his lifespan, and embellish the earth by increasing his survival. O Allah suffice him from the greed of the jealous, protect him from the mischief of plotters, prevent from him the intentions of the oppressors and deliver him from the hands of the tyrants.

O Allah, bestow him in his self, his progeny, his followers, his subjects, his confidants, his common ones, his enemies and all the people of the world whatever is near to his view and which is easy for his self and fulfill the best of his aspirations in the world and the hereafter, indeed You are powerful over everything.

O Allah! Put back, through him, in original form that which has been uprooted from Your religion,

put in order again through him the confusion created in Your Book. Make clear, through him, the distortions made in Your commandments, so that Your religion regains its true spirit, on his hands, blooming and full of tenderness, progressive, up to date, liberated, savior, without doubts and uncertainties, without suspicions and obscurities, there being no falsehood lingering around him, nor any subversive activities in his presence.

O Allah! Enlighten the world with his truth and make oppression and tyranny take fright and flee, put a stop to reversal and subversion by relying upon him, once for all, pull down the edifice of corrupt wickedness forever by giving him a free hand. Through him break up entirely totalitarianism, let him deal the death-blow and wipe out the existence of the damned and accursed, and put an end to oppression perpetrated by the unjust tyrants, and set up justice and fairplay, put in force his "rule of life", far and wide, everywhere, over all jurisdictions, make all authorities serve to promote his sovereignty. O Allah, whoso runs away from him should be discredited and put to shame, whoso undermines his mission should be eliminated, whoso looks upon him with envy, and quarrel, may be cornered, back to the wall, whoso knows but denies his right may rot and disintegrate, make lighter and easy his mission, make haste to set in motion blossoming of his truth, let his glory shine in

full brightness.

O Allah! Send blessings on Muhammad, the Chosen, on Ali, who pleased (Allah) better than others, on Fatima, the bright and beautiful, on Hasan, the agreeing, on Husain, the refined, and on all the rest of the closely connected appointed guardians, the favorite confidants, the signs leading unto guidance, the lighthouses of piety and wisdom, the trustworthy and safe handles, the strong rope, the right path. Bless Your dearest intimate friend, the authority You promised to protect, and (bless) the Imams, his children, spread their creed, build up their cause, let their thoughts and deeds reach far and wide, to the four corners of the world, in the matter of religion, in the worldly affairs and at the time of Final Judgment, verily You are able to do all things.”¹

Warmth giving hearts

Shaykh Saduq has written in Kamaluddin that Ali bin Sinan has narrated from his father that he said:

“After the martyrdom of Imam Hasan Askari (a.s.), a delegation from Qom departed for Samarrah carrying some monies as trusts and religious payments of Shias to visit His Eminence, Imam Hasan Askari and to deliver him the monies, but when they reached Samarrah, they learnt that Imam Hasan

¹ *Aasaar Shaguft Salawat*: 197/205, quoting from *Sahifa Mahdiya*: 266

Askari (a.s.) has passed away. Some servants of Ja'far told them that after him, the Imam was Ja'far.

When that delegation met Ja'far, they did not find in him the distinguishing signs of Imam; so they did not hand over the monies to him; they came out and returned.

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

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

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

The late Ayatullah Mustambat says:

It can be concluded from this report that it is possible to kiss the ground by way of respect and honor and that the green color

is among the exclusive colors of the Alawites.¹

Reality of *Marifat*

It is mentioned in the fourth Ziyarat of Imam Zamana (a.s.) as follows:

*“Deeds and characters are conditional to your Wilayat and devotion to you. Words gain authority through your Imamate. Good deeds are accepted, statements become reliable, virtues are doubled and sins are forgiven of one who is devoted to you and who admits to your Imamate. But one, who deviates in your recognition and takes someone else in your stead, is thrown face down into the fire.”*²

Part Two: Miracles of Imam performed through his Special Deputies

Phrases from the amazing statements of Imam Muhammad Baqir (a.s.):

“Do you believe that we don’t have seeing eyes and

¹ *Qatrai Az Darya Fazail Ahle Bayt (a.s.):* 1/808, Tr. 116 quoting from *Kamaluddin:* 2/226, Tr. 26; *Biharul Anwar:* 52/47, Tr. 34. Since the ancient times, this was considered to be an important way of paying respect.

In the incident the meeting of Majlisi, the First is mentioned as follows: When the Imam Zamana (a.s.) called him, he took a few steps forward and said with all humility at the grave of Imam Ali Naqi (a.s.) and Imam Hasan Askari (a.s.): “I am apprehensive that if I come closer and not observe the respect due to you, I may become a disbeliever.”

² *Sahifa Mahdiya:* 628

hearing ears for you? How bad is that, which you believe in! By Allah, nothing from your deeds is concealed from us. So you must consider all of us (Ahle Bayt) to be present near you and habituate your selves with decent habits and become the doers of good deeds, so that you may recognize this fact.”

Then he said: “*I order my descendants and followers (Shia) to follow what I have said.*”¹

Mahdi (a.s.) has ordered you to go to Kerbala

There was a boy named Sarwar, who was dumb since birth and unable to speak a single word. When he was thirteen or fourteen, his father and uncle took him to Shaykh Abul Qasim bin Rauh (r.a.) and requested him to beseech to the Imam that through his blessings, the Almighty Allah may open his tongue.

Shaykh Abul Qasim Husain bin Rauh said: “You are commanded to go to the tomb of Imam Husain (a.s.).” They returned from there and decided to travel to Kerbala. They performed the ritual bath for Ziyarat. Meanwhile his father and uncle called out: Sarwar. He replied in a clear tone: “Here I am.” They said: “How strange! You talked?” “Yes, dear father,” he replied.²

¹ *Sahifa Mahdiya: 93, Biharul Anwar: 43/243*

² *Imam Mahdi (a.s.) Az Wiladat Taa Zahur: 329, The Late Ayatullah Qazwini writes in Imam Thaqlayn, Imam Mahdi (a.s.):* If he wanted, he could have cured them himself, but he wanted them to become attentive to Kerbala. It is mentioned in the report that the Almighty Allah has some sacred places, in which He likes to be called. One of those places is the holy tomb of Imam Husain (a.s.).

Submission to Truth

The veracious Shaykh Abul Qasim Husain bin Rauh was one of the four special representatives of Imam Zamana (a.s.). When Muhammad bin Uthman was about to pass away, the Imam ordered him to appoint Abul Qasim Husain bin Rauh as his successor, in spite of the fact that Ja'far bin Muhammad was closer to Muhammad bin Uthman and was entrusted with most of the errands in connection with Hazrat Hujjat (a.s.) and the majority of the people were expecting that the Imam will appoint him as his next deputy.

Ja'far bin Muhammad says: "When death approached Abu Ja'far Muhammad Ibne Uthman Amari, I was sitting near his head and asking him questions and talking to him. Abul Qasim Ibne Ruh was near his feet. He turned to me and said: 'I have been ordered to confide my final will to Abul Qasim Husain Ibne Ruh.' I rose from his head side and took Abul Qasim's hand and sat him on my seat and sat myself at his feet."

After that Ja'far bin Muhammad remained in the service of Husain bin Rauh and served in the best of his capacity.¹

Lost Coin

Ibne Babawayh has narrated from Abu Ali Baghdadi that he said:

"When I was in Bukhara, a man, known as Ibne Jawshir, handed me ten pieces of gold and asked me to give them to Shaykh Abul Qasim Husain Ibne Ruh in Baghdad. I carried them

¹ *Darus Salaam* (Iraqi): 339

with me and when I reached Amawaih, I lost one of the pieces. I did not realize this until I reached Baghdad. I took out all of the gold for delivery, but I noticed one was missing. So I bought another piece of the equal weight in its place and put it with the other nine pieces.

Then I went to Shaykh Abul Qasim Ibne Ruh and put the pieces in front of him.

He said: ‘Take it. That piece which you bought is yours,’ pointing to the piece. ‘The piece which you lost has already reached us, and here it is.’ Then he pulled out the piece, which I had lost at Amawaih. I looked at it and recognized it.”¹

I will pass away in this way

The respected scholar, late Allamah Majlisi has narrated from Ibne Babawayh, Shaykh Tusi and others that Ali bin Dallal Qummi narrated:

I came to Abu Ja’far Muhammad Ibne Uthman (a.s.) on a certain day to offer him my greetings.

He was present there and in front of him was a square frame of oak and an inscriber was inscribing on it verses of Quran and the names of the Holy Imams on its sides. I asked him, “What is this tablet for, my master?”

He said: “This is for my grave; it will be inside it.” He said either, “I will be placed over it” or, “I will be raised over it.” Then he said: “I am done with it, and every day, I descend into it and recite a part of Quran and come back.”

¹ *Darus Salaam* (Iraqi): 238; *Abqariul Ahsan* (9 volume book): 6/724, Vol. 2

Abu Ali Ibne Abi Jayyed Qummi says, I also think he said: Abu Ja'far Ibne Uthman (a.s.) took my hand and showed his tomb to me. He told me that on such and such day of such and such month of such and such year, "I will go towards Allah, the Exalted, and will be buried here, and this frame of oak will be with me."

When I came out from his place, I noted down that date and was constantly watching his state. It was not long that he became ill and then he died on the very day of the month and the year he had confided in me; and he was buried there.

Abu Nasr Hibatullah says, I heard this narration from someone other than Abu Ali. Umme Kulthum binte Abi Ja'far and other scholars have also narrated it.¹

Go in the last caravan

In the book of Ghaibat, the late Shaykh Tusi has narrated from a group from Abu Abdullah Husain bin Ali bin Musa bin Babawayh that he said:

A group of my associates, who were in Baghdad in the year in which the Karamathians raided the pilgrims of Mecca, and the year in which the meteoroids fell², narrated that my father (a.s.) wrote to Shaykh Abul Qasim Husain Ibne Rauh, may Allah sanctify his tomb, seeking permission to go for Hajj.

Reply came, "Don't go this year." My father returned a

¹ *Biharul Anwar*: 51/351

² The Arabic term used is *Tanasthirun Nujum*; it in fact denotes the year during minor occultation when many important Shia scholars passed away; hence it was named as such.

reply, saying, "It is an obligatory pledge. Is it permissible for me not to go? The answer came, "If you must perform, then be in the last caravan."

My father traveled with the last caravan and his life was saved. All the people in other caravans ahead of him were killed.¹

I will tell you what is there in the purse

Husain Ibne Ali Ibne Muhammad Qummi, known as Abu Ali Baghdadi, said: I saw that year in Baghdad, a woman who was asking me about the representative of our Master (a.s.) as to who he was. One of the Qummi told her that he is Abul Qasim Husain Ibne Ruh and he led her to him.

She came to him when I was there and said: "O Shaykh, what do I have with me?" He said: "Whatever it is, throw it in the Tigris and then come back to me, so I may inform you." The woman went and carried what was with her and threw it in the Tigris and returned.

Abul Qasim said to a bondmaid of his, "Bring me the case." Then he said to the woman, "This is the case that was with you and you threw it into the Tigris. Should I tell you what is in it or you are going to tell me?" "You tell me," said the woman. He said: "There is a pair of gold bracelets and a big ring studded with jewels; and two small rings studded with jewels and two rings, one of them turquoise and the other agate."

It was as he had said and he had not left out anything. Then he opened the case and showed me its contents. The woman also

¹ *Mahdi Maood: 1/407*

looked at it. She exclaimed, “This is the very case that I threw into the Tigris.” I and the woman fainted out of happiness on seeing this miraculous proof of the truth of guidance.¹

This is not mine

Muhammad Ibne Hasan Sairafi said: “I desired to go to Hajj and had some religious dues, some of which were gold and some, silver. I melted the gold and the silver and rendered them into pieces.

These assets were entrusted to me to deliver them to Shaykh Abul Qasim Husain Ibne Ruh. When I reached Sarakhs, I erected my tent on a sandy spot and began separating the pieces of gold and silver. One of the pieces fell and went into the sand and I did not notice. When I reached Hamadan, I went over the gold and silver once again as a precaution, and found that one piece, weighing a hundred and three metical, or he said: ninety three metical was missing.

I replaced that with another precious piece of the same weight from my own assets and put it with the other pieces of gold and silver. When I reached Baghdad, I went to Shaykh Abul Qasim Husain Ibne Ruh and gave him all the gold and silver I was carrying. He stretched his hand and pulled out the piece I had included from my own assets, from amongst them and threw it to me saying:

“This piece is not ours. Our piece is the one you lost at Sarakhs, where you erected your tent over the sands. Return to

¹ *Najmus Thaqib*: 361. *Abqariul Ahsan* (9 volume book): 6/723, with a slight difference.

that place and disembark where you had disembarked and search for the piece there beneath the sands. You will find it there and when come back here, you will not see me.”

I went back to Sarakhs and disembarked where I had stayed and found the piece of gold. I went back to my lands and when the next time I went for Hajj, I took the piece and went to Baghdad, and found out that Shaykh Abul Qasim Ibne Ruh had passed away. I met Abul Hasan Saymoori and gave the piece to him.”¹

You will leave the world in six days

The fourth and the last deputy of our master, Hazrat Baqiyatullah (a.s.) was the honorable Shaykh, Ali bin Muhammad Saymoori, who succeeded Husain bin Rauh as the special deputy of the Imam.

Ibne Babawayh, Shaykh Tusi (r.a.) and other scholars have said: Hasan bin Ahmad said: We were in Baghdad in the year in which Shaykh Abul Hasan Ali Ibne Muhammad Saymoori passed away. I went to him a few days before his demise. He brought a holy letter to the people that read as follows:

In the name of Allah, the Merciful, the Compassionate.

“O Ali Ibne Muhammad Saymoori, may Allah enhance the reward of your brothers for you, as you shall die within six days. Tie up your affairs together and do not appoint any successor to carry

¹ *Abqariul Ahsan* (9 volume book): 6/726, Tr. 5

out your duties after your final transfer. The full occultation has begun and there shall be no appearance, but after Divine permission, high His name is, and that shall be after lengthy times, and the hardening of the hearts, and the earth's repletion with inequity. Individuals who claim to have seen me will come to my Shia. Behold, whoever claims seeing me before the rise of Sufyani and the call, is a liar and a slanderer.

And there is no power except through Allah, the High, the Great.”

Hasan bin Ahmad says: All of us transcribed copies of the holy letter and exited from his presence. When it was the sixth day, we returned to him as he was breathing his last. He was asked, “Who is your successor after you?” He said: “To Allah belongs the Order and He is its Sustainer.” These were the last words heard from him, implying the beginning of the Major Occultation and ending of the system of special deputyship of the Twelfth Imam. After that he passed away.¹

¹ *Darus Salaam (Iraqi): 230*

Chapter Four: Miracles of Imam during Major Occultation

Imam Ja'far Sadiq (a.s.) said: The implication of the verse:

سَيُرَوُّ فِيهَا لَيَالٍ وَأَيَّامًا آمِنِينَ ﴿١٨﴾

“Travel through them nights and days, secure.”¹

Meaning: Travels with the Qaim of us, Ahle Bayt (a.s.) so that you remain secure.

And the following verse:

وَمَنْ دَخَلَهُ كَانَ آمِنًا

“...and whoever enters it shall be secure...”²

Meaning: One who pays allegiance to the Qaim of us, Ahle Bayt (a.s.) and joins his party and companions would be secure.³

Why don't you recite Dua Faraj?

Abul Husain bin Abul Baghl Katib says: I took on a duty from Abu Mansur Ibne Salihan and then something happened between me and him that caused me to go into hiding. He asked for me and threatened me. I waited in hiding with fear and then

¹ Surah Saba 34:18

² Surah Aale Imran 3:97

³ Surah Saba: 34:18; Surah Aale Imran 3:97; *Ilalush Sharai*: 1/319

went to the graveyard of Quraish in Baghdad on a Friday eve. I intended to spend the night there, praying and supplicating.

It was a windy and rainy night. I asked Abu Ja'far, the custodian, to lock the doors and make sure there remains no one, so I may pray and supplicate in solitude and be safe from the entrance of anyone, because I was fearful and did not feel safe.

He did that and locked the doors. Half past the night, the winds and rains were so powerful that they made sure no one came to the place. I stayed praying and reciting Ziyarat, and worshipping. As I was like that, I heard footsteps there before the tomb of our Master Musa (a.s.); there was a man reciting Ziyarat. He greeted Adam and the other great prophets, peace be with them, and then the Imams, one after the other until he reached the Master of the Age (a.s.), he did not mention him. I much wondered and said perhaps he has forgotten or he does not know or maybe this is his belief.

When he finished his Ziyarat, he offered two rakats of prayers. I was fearful of him, since I did not know him. He seemed a full young man, appareled in white clothes; wearing a turban with its end coming down under his chin and going over his shoulder, with braided hair, and had a cloak with long threads at its margins on his shoulder. He said: "O Abu Husain Ibne Abul Baghal, why are you not reading the supplication of Faraj?" "And which supplication is that, my master?" I asked. He said: "Pray two rakats, and say:

يَا مَنْ أَظْهَرَ الْجَبِيلَ، وَسَتَرَ الْقَبِيحَ، يَا مَنْ لَمْ يُؤَاخِذْ بِالْجَرِيرَةِ، وَ
لَمْ يَهْتِكِ السِّتْرَ، يَا عَظِيمَ النَّبِّ، يَا كَرِيمَ الصَّفْحِ، يَا حَسَنَ

found Abu Ja'far, the custodian. He came out to me from the oil-room. I asked him about the gentleman and his entrance. He said: "The doors are locked as you see them. I have not opened them."

I told him about the incident. He said:

"This is our master, the Master of the Age, (a.s.). I have seen him many times in the nights like this when the shrine is empty from the people."

I became much sad for the opportunity I had missed. I exited at near the dawn and went towards Karkh towards the place where I was hiding. It was but the daybreak when men of Ibne Salihan were begging to meet me and were asking my friends about me.

They were carrying a letter of pledge of protection from the minister and a slip in his handwriting that had every pleasant thing. I went to him with a trustworthy friend of mine. He rose and embraced me and treated me in a way that I had never seen from him before. He said: "Have things worsened so much for you that you had to complain about me to the Master of the Age (a.s.). I said: "I simply prayed and supplicated." "I saw my master the Master of the Age," he replied, "in my dream last night." He meant the Friday eve. "He was ordering me to do every good deed and expressed a dislike to me that frightened me."

I said: "La ilaaha illa Allah! I bear witness that they are the truth and the pinnacle of righteousness. Last night I saw our master, while I was awake. And he asked me to do such and such things." I explained to him what I had seen in the shrine.

He was astounded. Great favors he did to me with this

respect and reached a level I did not anticipate. All this was from the blessings of our master, the Master of the Age.¹

Thousands are calling for help

The Late Ayatullah Allamah Shaykh Ali Akbar Nahawandi says:

Shaykh Ali Rashti was a great intellectual and honorable scholar, possessing all the goodly attributes and the best of excellences. He was a righteous scholar, a pious man and a deeply religious person. He was among the students of the true Sayyid, the great teacher, Hujjatul Islam Mirza Buzurg Shirazi. Since the people of the Fars province had continuously complained that they did not have any scholar or spiritual personality among them, Mirza Shirazi sent him towards them. He lived with them continuously with perfect honor till the time he passed away. I was in his company during journey as well as at home. I have seen very few people, who could equal him in morals, manners and excellence of character.

He relates: “In one of the journeys, I was returning to Najaf Ashraf from the Ziarat of His Eminence, Abi Abdullah (a.s.) through the route of River Euphrates. I had boarded a small boat that ran between Kerbala and Tuwairij. At Tuwairij the route diverged to Hilla and Najaf. The passengers, all of whom were the people of Hilla were busy in games, joking and shameful behavior, except for one person, who though also belonged to

¹ *Muntahaiul Aamaal*: 1141, *Darus Salam Iraqi*: 351, *Najmus Thaqib*: 480, *Sahifa Mahdiya* (translation): 121. Quoting from *Tabsiratul Waali*: 192, *Biharul Anwar*: 91/349, *Dalailul Imamah*: 551.

their group, but they occasionally ridiculed his religion and criticized him. I was very astonished at this till we reached a place, where the water was too shallow and the boatman was compelled to disembark us. As we walked along the banks, by chance I happened to be walking with the same person. I asked him why he remained aloof from his fellow travelers and what was the reason they criticized his religion? He said that they were from Ahle Sunnat and relatives of his. “My father was also from them, but my mother was from the people of faith (Shia). I was also initially in their faith, but through the favor of Hazrat Hujjat (a.t.f.s.) became a Shia.”

I asked him the motive of converting to Shiaism and how that had occurred. He said:

“My name is Yaqut and my profession is selling oil besides the Hilla Bridge. One year I went out of Hilla to purchase oil from the dwellers of the desert (Bedouins) in the surrounding areas. I traveled some distance and purchased the oil and on the return journey got the company of some people of Hilla. We halted at one place at night and I went to sleep. But when I awoke in the morning, I saw that they had all gone away leaving me alone without any water or rations in a desert infested with wild animals. The nearest habitation was at least a few farsakhs (one farsakh = 6.24 kms). I got up and began my lonely journey, but after sometime, I lost the way and was completely confused. In addition to this, I was extremely thirsty and the fear of wild beasts overwhelmed me. I remained there and in that condition prayed to the caliphs and Mashayakhs, imploring them to help me and through their intercession begged Allah to save me. But there was no response. Then I remembered my mother saying

that we have a living Imam, whose agnomen is Aba Salih; who responds to the call of those who have lost their way and who helps those who are oppressed and weak. I made a vow to Allah that if He saved me I shall adopt the faith of my mother. Then I called out to him and sought his refuge. I saw a man in a green turban like grass by the riverside, and he began to walk with me. He ordered me to adopt the religion of my mother and then he said the words (that the writer of the book forgot). And he said: Very soon, you will reach a habitation, where all the inhabitants are Shias. I said: My master, will you not come to that place with me? He said: No, as a thousand people around the country are calling me for help, I want to go and help them. After that he disappeared. After traveling for sometime I reached that village. Such was a distance to that place that my previous fellow travelers reached that station only the next day. I returned to Hilla from there and went to meet the chief jurisprudent, Sayyid Mahdi Qazwini (May Allah illuminate his resting place). I narrated my story to him, learnt the rules and regulations of religion from him and asked what I should do in order to see His Eminence again. He said: Go for the Ziarat of Imam Husain (a.s.) for forty Friday eves. I began to go for the Ziarat of the Chief of the martyrs every Friday eve. Once it so happened that only one Friday eve remained from forty. I set out from Hilla on Thursday for Kerbala, but when I reached the city gates, I saw that the tyrannical officials were asking for permit, and they were very strict about it. Neither did I have the permit nor the money to purchase one. A few times I tried to smuggle myself by mingling in a group of people, but I did not succeed. At that time I saw His Eminence, the Master of the Affair (a.t.f.s.). He entered wearing

a dress of Iranian students and a white turban on the head. Outside the city I sought his refuge and pleaded for his help. He came out and took me with himself into the city. But I did not see him again and remained regretful and sad at his separation.”¹

I know that you are going through hard times

Ibne Abu Saudah says:

My father was previously a senior member of the Zaidiyyah sect, but in the last days of his life, he converted to twelver Shiaism. One day, I asked him the reason of his conversion and he said:

My son, during the time I had gone for the Ziyarat of Imam Husain (a.s.), one night after Isha prayers, I decided to sleep in my quarters. I placed my head on the pillow and recited Surah Fatiha. Suddenly, I saw a young man who though silent, was reciting the Surah Fatiha with me. He stayed in the house with us that night. In the morning, since all of us had concluded our Ziyarat and were heading to our respective homes, I came out with some of my acquaintances

When I reached the Euphrates, I saw the young man standing at the bank. When he noticed me, he said, “If you are also going to Kufa, let us proceed together.”

I did not pay any heed to his offer and instead set out through the route of River Bank (Shatte Furat) and that young man headed for the desert.

When I had covered some distance I began to feel sorry for

¹ *Najmus Thaqib*: 607

separating from his company and I began to follow him. I retraced my steps and saw him after a while. He signaled to me and said, "Come." We went together upto the foundation of the fortress of Masnath. The young man said: If you want, you can go to sleep. All right, I said. Sleep overcame me I went to sleep in the ruins near the fort When I awoke, I found myself in the area of Ghari, which is near to Najaf Ashraf.

He said: "O Aba Saudah, I know that you are going through hard times and that you are having dependents. Go to Kufa, to the house of Abu Tahir Razi and knock at his door. He will come out with blood of slaughter on his hands. Tell him that a young man matching my description has asked him to give you the bag of dinars that is buried at the base of the pillar in his house.

Following the instructions of the young man, I reached Kufa and went to Abu Tahir Muhammad Ibne Sulaiman Razi. I knocked on his door, as he had asked me to. Abu Tahir emerged and on his hands was blood of slaughter. I said, a young man matching so and so description has asked him to give me the bag of dinars, which he has buried at the base of the pillar in his house. He said: "Of course, you are heard and obeyed." He went back and brought out the bag and gave it to me.

The Almighty Allah, by the auspiciousness of that money made me needless of others. I became aware of the excellence of that young man and day by day love for him increased in my heart, although I did not know who he was. At last a person told me: The young man that you are talking about was Muhammad bin Hasan. I also gave up the Zaidiyyah faith and adopted the

religion of Ahle Bayt (a.s.).¹

Benefactor: Sahibul Amr

Ibne Tahiya is the nephew (sister's son) of Abu Bakr Nakhali Attar and according to some writers Abu Bakr Nakhali is reported to have said:

A few years ago, my nephew – that is Ibne Tahiya – met me. I asked: Where were you and where are you going? He replied: I am a traveler and I am on a journey since last seventy years. I asked: What is the most extraordinary thing that you saw? He replied: I stayed in a rest house in Alexandria. There was a Masjid in the center of the caravanserai, which was used by travelers. An Imam of congregation was also present there and he was a young man. He lived in his special quarters from where he emerged to lead them in prayers and returned to his room immediately.

When I had stayed there for a long time and observed this practice of that young man, who was extremely pure and clean and who also had a cloak upon him, I said: I would like to be present in your service. Please give me an opportunity. He replied: It is your honor, you may do so. Thus, I started cultivating his company, till I became very much attached to him. One day I said to him: May Almighty Allah give you honor, who are you?

He replied: I am the owner of truth.

I said: My master, when will you reappear?

¹ *Abqariul Ahsan* (9 volume book): 6/577, Tr. 27

He replied: Presently, time is not ripe for the reappearance. A period still remains for it.

Thus, I always remained engrossed in the service of the Imam and he also continued his practice of simply leading congregational prayers, without interfering in anything else, which did not concern him, till he said one day: I need to go on a journey.

I asked: I will accompany you. After that I requested him: My master, when will your reappearance take place? He replied: The sign of the coming of my kingdom is that there would be confusion and discord, and too much of mischief. At that time I will come to Mecca and would be in Masjidul Haraam till people say: Appoint an Imam for us, and a long discussion will take place in this regard; till a person will rise from them and look at me. He would say: People, this man is the Mahdi, look at him and pledge allegiance to him.

They would all pledge allegiance to me between Rukn and Maqam, while before that they would have despaired of my life and reappearance.

We set out from there till we reached the sea shore. He intended to cross the sea. I asked: Master, by Allah, I fear the sea. Imam (a.s.) said: Are you afraid when I am with you? I replied: No, but I cannot dare. So Imam (a.s.) mounted the sea [walked on the surface] and I returned from there.¹

¹ *Darus Salaam Iraqi: 505, Biharul Anwar 52/319*

The Litter and its Occupant

Yusuf bin Ja'fari said:

“I performed the Hajj in 306 A.H., then stayed in Mecca till 309 A.H. and then moved to Syria. I was on the way, when I missed the Morning Prayer. When I descended from the litter to perform it, I saw four persons riding a litter. I was very surprised. One of them asked: Why are you surprised? You have missed your prayer and gone against your religion.

I asked: How do you know about my religion?

He said: Do you want to see the Master of your Age?

I said: But he is having many signs. The narrator says: At that time I saw the litter rise up to the heavens along with its occupants.¹

A spring of clear water

Hasan bin Ali bin Hamza Aqsasi related this incident in the house of Shareef Ali bin Ja'far bin Ali Madaini Alawi that there was a short-stature Shaykh in Kufa who was well known for his piety, he liked sight-seeing, was an ardent worshipper and preferred seclusion; and he was always in pursuit of historical information and traditional reports.

One day, it so happened that I was in the gathering of my father, when this gentleman arrived and began to converse with him and the latter was listening to him intently.

The senior gentleman said: One night, I was in Masjid Jofa,

¹ *Qatrai Az Darya Fazail Ahle Bayt (a.s.): 2/795; Quoting from Siratul Mustaqeem: 2/211, Tr. 10*

which is an ancient Masjid on the outskirts of Kufa. Half the night had passed and I was engrossed in secluded prayers, when suddenly three persons entered. When they reached the center of the courtyard, one of them squatted and began to move the soil to the right and the left. A spring of water appeared and water gushed out of it.

He performed the ritual ablution with this water and gestured to the other two persons and they also performed the ablution. Then he stood in the front and the other two stood behind him to pray. I also went and stood at the back and recited the prayers with them.

Since I was astonished at the erupting of the spring, when the prayer was concluded, I asked the man to my right: Who is that gentleman? He told me: He is the Master of the Affair, son of Imam Hasan Askari (a.s.). So I went forward and kissed the blessed hands of His Eminence.¹

Tell the people to come to this place eagerly

Construction of Masjid Jamkaran

Construction of the holy Masjid Jamkaran took place according to the directions of Imam Zamana (a.s.) in wakefulness. The pious and virtuous Shaykh, Hasan bin Mathla Jamkarani (r.a.) says regarding the process of construction of the holy Masjid Jamkaran in accordance to the instruction of Imam Zamana (a.s.) as follows:

The accomplished Shaykh Hasan bin Muhammad bin Hasan

¹ *Isbatul Hudaat*: 3/704, Tr. 151

Qummi, a contemporary of Shaykh Saduq (r.a.) has reported in *Tarikh Qom* that Shaykh Hasan bin Mathla Jamkarani says: It was the night of Tuesday, the seventeenth of the month of Ramadhan 293 A.H.¹ – and I was asleep in my house. A part of the night had passed. Some people came to my door and woke me up saying: Get up, Sahibuz Zaman has summoned you. So I arose at once and said: All right, I'll be there immediately.

I picked up a shirt to put it on, but a voice came from inside the house: This is not your shirt. I put on another shirt; then reached for the Pajama; again a voice came that it was not mine. So I put it down and wore another. After that I started to search for the key, but a voice came: The door is already open. At last, I reached the door to find many elders standing there. I greeted them; they replied and then conveyed me to the location where the Masjid stands today.

At that place I decried a wooden platform, which was covered by a very fine carpet. A mattress and pillows were also arranged on it and a young man of around thirty years was seated there. Before him was an elderly gentleman, reading from a book.

Around sixty persons, some dressed in white and some in green, were busy praying. I learnt that the young man was Hazrat Hujjat and the elderly gentleman was His Eminence, Khizr (a.s.). When I reached them, His Eminence, Khizr (a.s.) offered me a seat and Hazrat Hujjat addressed me by my name and said:

“Go to Hasan Muslim and tell him: You have put this land

¹ *Najmus Thaqib*: 387. Historians have differed regarding the date of the proclamation of Hazrat Baqiyatullah (a.s.). Please refer to *Najmus Thaqib*, Pg. 385

for your personal use since some years, and you try to cultivate crops on it, but we destroy them, in spite of that you do not desist. This year also you wanted to do the same. Now you are not permitted to do so; and return whatever you have gained from this land, so that it can be utilized for building a Masjid on it. Tell him that this is an honored place and the Almighty Allah has bestowed it a special rank over other lands, which you are trying to include in your property. Your two adolescent sons passed away, but you did not heed the warnings. If you still don't toe the line, you will be punished in such a way that you won't know what hit you."

Hasan Mathla says: I said: My master, I would need a sign, as without it, no one would believe me. He said: We are leaving a sign here in order to verify your statements, you just convey the message. Go to Abul Hasan and ask him to recover from Hasan Muslim the profits he had made in last few years and hand the money over to others so that construction may commence; and the remaining expenses can be taken from the agricultural income of our lands at Rahaq. We have endowed half of this rural property in favor of this Masjid. Announce it to the people that they should become inclined to it and be devoted to it.

Prayer of Masjid Jamkaran

They should recite four units (rakats) of prayer in it: Two units (rakats) of prayer for honoring of Masjid: in each unit (rakat) of which they should recite Surah Hamd once and Surah Tauheed seven times; in Ruku and Sujood, they should recite the praises seven times. After that recite two units (rakats) of Prayer of Imam Zaman (a.s.), in the following manner: Begin with Surah

Hamd and when you come to *Iyyaka Na'budu wa iyyaka Naste'e'n*, you should repeat this a hundred times and then proceed and complete Surah Hamd. The same method is to be followed in the second unit (rakat) as well. Repeat the Zikr seven times in Ruku and Sujood. After concluding the prayer, recite the Tahleel, e.g. *Laa ilaaha illallaahu wah'dahu wah'dahu*. And recite Tasbih Fatima Zahra (s.a.). After that prostrate and recite Salawat on Muhammad and Aale Muhammad (a.s.) in prostration a hundred times. After that the Imam's words were as follows:

If one recites the two prayers, it is as if he has prayed in the Baitul Ateeq.⁽¹⁾⁽²⁾

After that Imam (a.s.) asked me to proceed. As soon as I started, he called me back and said: A goat is to be purchased from the flock of Ja'far Kashani, the shepherd; if the villagers pay for it, well and good, if not, you pay for it yourself and slaughter it here tomorrow night. The following day would be the 18th of month of Ramadhan; on that day the mutton should be distributed among those who are ailing; Allah will cure those eat from it. That goat is spotted, very hairy and having seven black and white marks the size of a dirham coin: three on one side and four on the other.

Hasan bin Mathla says: After that I returned home and remained in deep thought all night. At last it was dawn. After prayers, I went to Ali bin Mundhir and narrated the whole

¹ It is the Holy Kaaba in the center of Masjidul Haraam.

² The prayer of Imam Zamana (a.s.) is narrated in three different methods; but the verse of *Iyyaka...* has to be recited a hundred times. This prayer can also be recited anywhere other than Masjid Jamkaran.

incident to him. Then the two of us came to that same place and found in accordance to the statement of the Imam, chains and pegs, which were supposed to be the signs.¹

After that we came to the place of Sayyid Abul Hasan. The moment we reached his door, his servants said: The master is expecting you since dawn, are you a resident of Jamkaran? Then he was informed and I entered his place and greeted him with respect. He replied in a cordial way and offered me a seat near him. Before I could say anything, he started:

O Hasan bin Mathla, last night I saw a gentleman in dream, who told me: Hasan bin Mathla, a resident of Jamkaran, will approach you in the morning. You must testify to whatever he says and rely on his words; his statement is our statement; you must not reject his words. I am waiting for you since I saw that dream.

After that I narrated the incident in detail. Abul Hasan asked his men to saddle the horses. All of us mounted and set out from there. On reaching Jamkaran, we saw Ja'far with his herd at the side of the road. As I approached, a goat, which was at the rear, came bouncing to me. When I wanted to pay the cost to Ja'far, he swore that the goat did not belong to his herd. He said: I have never seen it before today and after that I was not able to catch it, no matter how much I tried. Thus, we brought that goat to the place that Imam (a.s.) had mentioned and slaughtered it there.

¹ The original holy Masjid Jamkaran, before its expansion was in the form of three rooms with two small arches and now it is marked with black stone floorings according to the orders of the Late Ayatullah Marashi Najafi; and in the front part it is exactly opposite to the original arch.

Sayyid Abul Hasan summoned Hasan Muslim and the amount was recovered from him. Monies were also taken from the income of Rahaq village and the roof of the Masjid was completed. Sayyid Abul Hasan carried those chains and pegs with him to Qom; they were kept at his home. Ailing persons came and by Allah's permission sought cure from them by rubbing them on their bodies.

It is said that after the passing away of Sayyid Abul Hasan, when his son fell ill, the case containing the chains and pegs was opened, but nothing was found in it.¹

I am Qaim of Aale Muhammad (a.s.)

“I heard the following incident from my brothers in Hamadan and no one has ever falsified this story:

There is a tribe in Hamadan, called Banu Rashid. All of its members are Shia Imamiyah, when I asked them the reason for their Shiaism, an elder of their community, whom I found righteous and honest, told me: It is narrated from our forefather, Rashid Hamadani that he said: When I was returning from Hajj and covering the distances through the desert, I was experiencing delight in halting and moving on. I covered a long distance on foot; till I was tired and needed some rest. So I decided to sleep for sometime to regain strength. I said to myself: When the last part of the caravan passes by me, I will get up and join them. I was finally awakened by the intense sun and I could not see anyone there. I was terrified, because I didn't know the way. So I relied on Allah, the Mighty and Sublime and decided to move in

¹ *Jannatul Maawa: 230; Sahifa Mahdiya: 702; Najmus Thaqib: 384.*

the direction I was facing. After sometime, I reached greenery that had recently received rainfall. The earth was fragrant.

In the middle of that I saw a palace glittering like the sword. I said to myself: If only I could know about this palace, which I have never seen before and neither heard anything about it. When I came to the gate, I saw fair-complexioned servants. I greeted them and they replied to me in a cheerful manner.

They said: Sit down, Allah has wished you well. A servant went into the palace and then returned to say: Come inside. I entered the palace and saw that its foundations were the best type of foundations and its construction was also the best. The servant stood at the curtain of an entrance. Then he lifted the curtain and told me to go in.

I entered the room and saw a young man sitting there in such a way that a long sword was hanging above his head and he seemed to be a full moon shining in the dark. I saluted him and he responded in a kind manner. Then he asked: Who am I? I said: By Allah, I don't know. He said: I am that Qaim of Aale Muhammad, who would appear in the last period of time and through this sword fill the earth with justice and equity as it would be fraught with injustice and tyranny.

I fell down on my face. He said: Don't. Get up. You are a resident of Hamadan and your name is Rashid.

I said: My lord and master, you are right. He said: Would you like to return to your family? I said: Yes, my lord and master, and I would tell them of that, with which I have been blessed.

He gave me a pouch and gestured to the servant who walked a few steps with me. I decried mounds, trees and minarets of the

mosque. The servant asked me: Do you recognize this town? I said: It seems to be like my town, Asadabad. The servant said: O Rashid, this is Asadabad, you may proceed now. When I turned back I could see him no more.

I entered Asadabad. There were forty or fifty dinars in the pouch. I went to Hamadan. I gathered my family members and conveyed the good news to them. Till the time these dinars lasted, we remained in peace and security.”¹

In search of truth

Shaykh Zainuddin Ali bin Fazil narrates:

I stayed for some years in Damascus, where I studied the principle of jurisprudence and literature under Shaykh Abdur Rahim, may Allah guide him. And from Shaykh Zainuddin Ali Maghribi, I learnt the science of recitation of Quran; he was an expert of all seven recitations and many sciences like etymology, syntax and logic etc. He was having a very kind disposition and never resorted to bias. Whenever Shia faith was mentioned, he used to say: ‘This is the view of Imamiyah scholars...’ as opposed to other teachers who on such occasions remarked: ‘Such is the view of the Rafidi scholars.’ On the same basis, I cut off contacts with everyone, except Shaykh Andalusi Maliki and continued to study under him.

By chance, he had to travel to Egypt. Since we had become

¹ *Kamaluddin*: 2/187, *Qatrai Az Darya Fazail Ahle Bayt (a.s.)*: 5/805, Quoting from *Ath-Thaqib fil Manaqib*: 605, Tr. 1. This report is mentioned by Shaykh Saduq (r.a.) in *Kamaluddin* and Allamah Majlisi has mentioned it in *Biharul Anwar*: 52/40, Tr. 30 with slight difference.

attached to each other, I also decided to accompany him. So he took me also along with other poor students.

When we reached Cairo, we stayed in Al-Azhar University for a long time. When teachers and students learnt of the arrival of the Shaykh they met him and gained knowledge from him. This went on for nine months. Suddenly a caravan arrived from Andalusia and one of them gave to my teacher a letter from his father. It was mentioned therein: "I am seriously ill, but I would like to see you once again. So come soon and don't delay it in any case."

The Shaykh became very restless on reading the letter and prepared for the journey immediately. Some of us (students) also set out with him. When we reached the first habitations of Andalusia, I contracted a severe fever and was unable to walk or move. The Shaykh was highly distraught at my condition, but said that he would have to continue the journey without me. So he gave ten dirhams to a person and left me in his charge asking him to convey me to him when I recovered. He also made me promise that when I had recovered, I would come to him. Then he set out for his native place, which was at a distance of five days' travel by sea. After the Shaykh departed, I remained sick for three days, after which the temperature came down and my condition improved, I came out of my quarters to inspect the locality.

I roamed about in the lanes of that locality and came across a caravan, which had arrived from the coastal mountains of the western ocean. They traded in wool and oils. I inquired about them and was told that they had come from an area near to that of the Berbers, which was adjacent to the island of the Rafidi.

I was sort of pleased and I became eager to visit that island. I also learnt that it was at a distance of twenty-five days' travel, including two days of total arid wilderness. But after that habitations were present there. So I hired an ass for three dirhams from a person of that group and set out with them. I was traveling on foot through the inhabited areas, when I learnt that three days' journey remained from the island of Rafidis. On getting this information I set out alone and somehow managed to reach there.

I saw a city surrounded by walls having numerous strong edifices and this town stood on the sea shore. I entered the city through the gate called the Berber Gate and continued to roam its streets. I asked some people about the location of the Masjid.

When I reached there, I found that it was a huge building, which stood on the sea shore. I entered the Masjid and sat down in a corner to get some rest. Meanwhile the Muezzin began the Azaan and also mentioned "Hayya Alaa khairil Amal" a distinctive feature of Shia Azaan and also mentioned a prayer for hastening the reappearance of Imam Zamana (a.s.). I was emotionally moved by this.

Then people arrived in the Masjid, performed ablution at a well under a tree. I was pleased to see the manner in which they were performing the ablution; that it was in accordance with the commands of Ahle Bayt (a.s.). After that an elegant gentleman entered and moved up to the prayer niche to recite the Iqamah, after which all stood behind him in prayer. Since I could not join the congregation due to fatigue, they looked at me in surprise. Then they made inquiries about me.

I said that I was an Iraqi Muslim and I followed the

monotheistic faith without associating anyone with Allah.

They said: “It is of no use, except that your life will be safe.”

“Why do you not recite one more testimony so that you may enter Paradise without account?”

I said: “May Allah have mercy on you, please tell me what that testimony is?”

Their Imam said: “The third testimony is that Amirul Momineen Ali Ibne Abi Talib (a.s.) and his eleven successors are caliphs of the Holy Prophet (s.a.w.a.), whose obedience is incumbent on all. They are also made as means of security for the earth, because the true Prophet has informed about them according to the command of the Almighty Allah and on the night of Meraj, he had been told about each of them by name.”

I thanked the Almighty Allah and I was so happy to hear that statement that my fatigue was dispelled.

Then I said: “My religion is same.”

When they came to know this, they altered their stance and made arrangements for my lodging in the Masjid itself.

As long as I stayed there, they took care of me with good cheer and the Imam of the Masjid never left my company.

One day I asked the Imam about the occupation of the natives of that town as I had not noticed any signs of agricultural activity in that area. So I was curious how they procured food grains.

He said: “We get it from the Green Island, which is an Island in the White Sea belonging to the descendants of Sahibul

Amr (a.s.).”

I asked: “How many times a year do you have to import goods from there?”

He replied: “Twice; this year it has arrived only once so far.”

Then I asked: “How many days are left for the second consignment?”

He replied: “Four months.”

I was highly distressed to wait for so long. I stayed there for forty days and used to supplicate day and night that the Almighty Allah may send the provisions. On the fortieth day, I became so restless that I came to the sea shore and looked hopefully in the direction from which the goods were to arrive. All of a sudden I noticed some white objects moving in the sea. I asked: “Are there some white creatures in this sea?”

They replied: “No, have you seen something?”

I said: “Yes, look there.”

They were excited to see that these were the same boats that arrived from the descendants of Imam Zamana (a.s.) every year.

Meanwhile the ships arrived in the harbor and their arrival was before the scheduled time. First of all, the big ship came into the harbor followed by others and in all there were seven boats. From the largest boat alighted a medium height, handsome gentleman and went straight to the Masjid. He performed the ablution and prayed the Noon Prayer. After that he greeted me and I responded.

He asked: “What is your name?” Then himself said: “I think

it is Ali.”

I said: “You are right.”

Then he made conversation to me as if he was an old acquaintance of mine. He also asked: “What is the name of your father?” Then said: “Most probably it is Fazil.”

I said: “You are right.”

His statements led me to think that perhaps we had shared company during my journey from Shaam to Egypt. I asked him: “How do you know my and my father’s name. Were you in my caravan from Damascus to Egypt?”

He replied: “No.”

I said: “Then you must have been present in the journey from Egypt to Andalusia.”

He replied: “By the right of Maula Sahibul Amr, that is not the case. On the contrary, I was told about your name etc. from before and I am ordered to take you to the Green Island.”

I was very much excited to know that I was known by my name over there, even though it was known about that gentleman that when he came there, he did not stay there for more than three days; but this time he stayed for more than a week and after distributing all the goods obtained the receipts and then set out on his return journey along with me. His name was Shaykh Muhammad.

Shaykh Zainuddin Ali bin Fazil says: I traveled in the sea for sixteen days in the company of Shaykh Muhammad and on the last day I noticed that the water was extremely white. I continued to look at it closely.

Shaykh Muhammad asked: “What are you observing?”

I replied: “I notice that the water here is different from the water of other parts of the ocean.”

He said: “This is the White Sea and the Green Island is straight ahead. This island is protected by water from all around like a strong wall of a fort. When the opponents try to enter this island, by the command of Allah and the blessings of Imam Zamana (a.s.), their ships sink in spite of being durable.”

I tasted a handful of water and found it to be exactly like the water of Euphrates.

Thus, we crossed that ocean and reached the Green Island. May the Almighty Allah keep it inhabited. When we entered the city, we saw that there were seven strong forts at the sea shore, in which the people lived in security. Streams were flowing everywhere and fruit laden trees were in spring. There were many markets and a large number of public baths in the town and people were seen dressed in clean clothes. I was so elated at this scene that it seemed that my soul would fly away to the heavens. I rested for sometime at the place of Shaykh Muhammad, my companion in the journey.

Then he took me to the Jame Masjid where a large crowd had gathered and a respectable gentleman was sitting among them. He commanded a respect that is difficult to describe. I was told that he was Sayyid Shamsuddin Muhammad Aalam and that he was delivering a lecture on Quran and Islamic jurisprudence. He was explaining the laws of the school of Ahle Bayt (a.s.).

When I met him, he made me sit near him with affection and asked me about the hardships of the journey. He comforted me

and said that he was informed about me beforehand and that it was he who had sent Shaykh Muhammad to bring me here. After that he arranged for my lodging in a room in the Masjid, which I found to be comfortable. I rested there till the afternoon. Then a servant who was appointed to serve me said: You must not go anywhere as the Sayyid would have dinner with you along with his associates.

I said: All right, it is my pleasure.

Thus, within a short while the Sayyid (may Allah keep him in health) arrived along with his companions. The dinner spread was laid and food was served. We ate together and after that we went to the Masjid for Maghrib Prayers. After the prayer, the Sayyid went home and I returned to my lodging. I stayed there for eighteen days. During this period, I prayed the Friday Prayers as well under the lead of the Sayyid. After Friday Prayers, I asked him: Did you perform the Friday Prayers with an obligatory intention?

He replied: “Yes, because all the condition were present to make it obligatory.”

I asked: “Is the Imam present?”

He replied: “No, not at this moment, but I am his special deputy appointed for this task.”

I asked: “My chief, have you seen the Imam?”

He replied: “No, but my father used to say that he heard the Imam speaking, but did not see him.”

Then the Sayyid said: “My grandfather had spoken to the Imam and also had the honor of seeing him.”

I said: “My chief, why are some granted with the honor of seeing the Imam and some are deprived of it?”

He said: “The Almighty Allah does a favor to anyone of His servants He likes. It is according to His wisdom. You can see that only some people are chosen for the honor of prophethood, messengership and Wilayat. Allah makes them as His proof and a means for all His creatures. So that the one who is destroyed is destroyed after the proof has been exhausted for him and one who remains alive should also do so with proof. That is why the Almighty Allah has done a favor to the creatures that He never leaves the earth without His proof. And every divine proof necessarily needs a successor who would continue to propagate the religion in his stead.”

After that Sayyid (may Allah keep him in health) accompanied me outside and we walked through the place containing many orchards, in which streams were flowing. Different kinds of fruits grew there like grapes, pomegranates and guava etc.

Meanwhile a handsome young man dressed in woolen garments greeted us and moved on. I liked his manners very much. I asked the Sayyid who that man was.

He replied: There is a hill in front of you on the top of which is a dome dedicated to Imam Zamana (a.s.). This man along with an associate of his, are caretakers of that place. I visit it every Friday and from there I receive instructions from Imam Zamana (a.s.). I recite the Ziyarat of Imam Zamana (a.s.) and two units of prayers. You should also visit it and recite the Ziyarat of Imam Zamana (a.s.).

Thus, I went on that hill and found the dome as the Sayyid had explained. From the two caretakers, one welcomed me cheerfully, but the other was averse to my visit. So his companion assured him that he had seen me in the company of Sayyid Shamsuddin Muhammad Aalam.

When he came to know this, he also became cheerful and they continued to converse with me. Then they served bread and grapes to me. They also gave me some water of that spring. After that I performed the ablution and prayed. I asked them: “Have you seen the Imam?”

They said: “It is impossible to see the Imam and we are not supposed to talk about it.”

Then I requested them to pray for me and they prayed. After that I came to the town to meet the Sayyid at his residence, but I was told that he was not at home. So I went to Shaykh Muhammad who had brought me here on the boat. I narrated to him my story of visiting the holy dome and how that caretaker was unhappy on seeing me there.

Shaykh Muhammad said: He was unhappy, because except for Sayyid Shamsuddin Muhammad Aalam, no one else is supposed to visit that place.

Then I asked him about the Sayyid. He told me that he was the fifth descendant of Imam Zamana (a.s.) and a special deputy of the Imam.

Shaykh Zainuddin Ali bin Fazil Mazandarani narrates that I asked Sayyid Shamsuddin Muhammad Aalam (may Allah give him a long life) to permit me to ask him some questions related to the Islamic law and also to recite the Holy Quran before him.

He accepted my request and told me to begin with the Quran.

So I started reciting the Quran and on points of difference of reciters, I used to say: Hamza has read it in this way, Kasai has said this and that is the view of Asim, the recitation of Abu Amr bin Kathir is such.

The Sayyid said: I have no concern with them, when the Messenger of Allah (s.a.w.a.) performed the last Hajj, Jibraeel descended and said: O Messenger of Allah (s.a.w.a.), please recite the Holy Quran to me so that you may be informed about the beginning and end of the chapters and their contexts of revelations.

Thus Amirul Momineen (a.s.) and his sons, Imam Hasan (a.s.) and Imam Husain (a.s.), Ubayy bin Kaab, Abdullah bin Masud, Huzaifah Yamani, Jabir bin Abdullah Ansari, Abu Saeed Khudri, Hassan bin Thabit and other companions gathered in the company of the Prophet and he recited the Quran from the beginning to the end. Jibraeel Amin explained the proper reading on the points, where there was difference and Amirul Momineen (a.s.) wrote it on leather. Thus, the whole of Quran is according to the reading of Amirul Momineen, the successor of the Messenger of the Lord of the worlds.

I said: “Chief, I want to know why some verses are unconnected to the preceding and succeeding verses?”

He replied: “You are right, it is so, because when the Messenger of Allah (s.a.w.a.) passed away and the seat of caliphate was occupied by others, Imam Ali (a.s.) brought the Quran that he had compiled and said: This the Quran as revealed

by the Almighty Allah and the Messenger of Allah (s.a.w.a.) had ordered me to get it for you so that it may exhaust the proof.”

They (Abu Bakr and Umar) said: “We are not in need of your Quran.”

Amirul Momineen (a.s.) said: “My beloved, the Prophet had informed me about this reply of yours also, but I just wanted to exhaust the proof.”

Then he brought that Quran home. But he was saying again and again: There is no god except You. You are truth. You are one without any partner. No one can reject that, which has passed in your knowledge. None can stop that, which is the demand of Your wisdom. Thus, when the day all would be present before You, You should be a witness for me.

Then Muslims were ordered: All of you, who have verses or chapters of Quran should bring to the caliphs.

Abu Ubaidah bin Jarrah, Uthman, Saad bin Abi Waqqas, Muawiyah bin Abu Sufyan, Abdur Rahman bin Auf, Talha bin Abdullah. Abu Saeed Khudri, Hassan bin Thabit and others came and compiled the Quran and they removed the verses, which condemned the enemies of Ahle Bayt (a.s.) openly. That is why you find those verses unconnected. And the Quran written by Imam Ali (a.s.) is in the possession of Imam Zamana (a.s.). It contains the description and explanation of every point. It even mentions the penalty of a bruise. There is no doubt that the present Quran is the word of Allah and this has reached us from Imam Zamana (a.s.).

I asked the Sayyid questions on around ninety points of doubt, which I later compiled into a book entitled: Fawaid

Shamsiya. And I have not told anyone about it, except to some trusted Shia.

On the third Friday, which was the middle Friday of the month, when he concluded the Friday Prayer, the Sayyid took his seat to solve the problems of the people. I heard a great clamor outside.

I asked the Sayyid what it was and he said: “They are the commanders of our forces, who gather in the middle Friday of every month to pray for the reappearance of Imam Zamana (a.s.).”

I took the permission of the Sayyid and came out to see a huge crowd, in which people were beseeching Allah for the reappearance of Imam Mahdi (a.s.).

When I came back to the Sayyid, he asked me if I had seen the army, to which I replied in the positive. He asked me if I had counted them, to which I replied in the negative.

He said: “They are three hundred helpers and thirteen more are needed. The Almighty Allah would soon deliver His servants; indeed He is generous and kind.”

I said: “My chief, when that would be?”

He replied: “It is known only to Allah, the Mighty and Sublime and it depends on His will. It is thought that even the Imam himself does not know. There are signs and portents for it.”¹

¹ *Muntakhabat Tawarikh*: 862, *Abqariul Ahsan* (9 vols.) 6/507. For continuation of this report, one may refer to these books.

Have regard for Ali and commit less sins

The late Ayatullah Mustabat (r.a.) said:

Some of our friends from important personalities of Pakistan narrated to me that a person used to recite the following couplet often:

If the Final Judgment Day is with Ali (a.s.) always,
I can assure so that you can commit sins.

A respected gentleman appeared before him in full majesty and commanded him to change the second line and recite as follows:

If the Final Judgment Day is with Ali (a.s.) always,
Have regard for Ali and commit less sins.

Then he immediately disappeared and at that moment he realized that he was either Amirul Momineen (a.s.) or the awaited one, Imam Mahdi (a.s.).¹

My eyes become illuminated with guidance

Muhammad bin Qarun says:

Ibnul Khatib was a Shia and a follower of Ahle Bayt (a.s.), but he had a servant who was a Sunni and often argued in defense of his belief.

One day it so happened that they had an argument at the Place of Ibrahim (a.s.) in public. Ibnul Khatib said: The truth will become clear just now. I will write the names of those, whom I am devoted to, and they are Hasan and Husain (a.s.). And you

¹ *Qatrai Az Darya Fazail Ahle Bayt (a.s.): 1/373*

may write the name of those to whom you are devoted: like Abu Bakr, Umar and Uthman. Then both our hands will be tied up together and placed in the fire. Whoever's hand is burnt will be considered false and one whose hand is unhurt will be on truth.

But the servant refused to take up the challenge and people began to ridicule him. The servant's mother was observing this from above; thus when she heard the people make fun of her son, she began to abuse them and while she was abusing them, she lost her eyesight and became totally blind. Now she began to scream in terror, but when her friends came to see what the matter was, they found that her eyes seemed to be all right; but nothing was visible from them.

So they helped her to come down and then took her to Hilla. When this news spread in her clan, they summoned the physicians of Baghdad and Hilla, but they could not do anything for her.

Then some believer ladies, with whom she had acquaintance, told her: Only Imam Qaim (a.s.) has made you blind. Now if you accept the Shia faith and adopt Tawalla and Tabarra we will guarantee your salvation, the Almighty Allah will cure your malady. Without it, your salvation is impossible.

She agreed on these conditions and on Friday eve, the ladies brought her below the dome and left her alone at the place of Imam Zamana (a.s.). Then they came outside and spent the night there.

When a quarter of the night had passed that lady came out and her sight was restored. She was able to see and recognize each of them.

The other ladies were elated at this miracle cure and they asked her to explain how it happened.

She explained: When you left me below the dome, I felt someone touching my arm and saying: Go out, the Almighty Allah has cured you.

As soon as he said this, my sight was restored and I saw the whole shrine illuminated with a bright light. Then I noticed a person there and asked him who he was.

He said that he was Muhammad bin Hasan, and after that he disappeared.¹

Turning dust into Gold

The late Allamah Shaykh Ali Akbar Nahawandi, author of the fine book, entitled *Abqariyal Ahsan* says:

The late Shaykh Asadullah Zanjani has narrated from the respected Agha Abdus Samad Zanjani that he said: One year, I became indebted for around eighty Tomans and was unable to repay it; which was very hard on me. So I began to perform some special devotional acts; till I saw Hazrat Sahibul Asr (a.s.) in dream and my eyes lit up with joy.

Imam (a.s.) opened the hand of his mercy and said: Show me your watch. I took out my watch from my pocket and handed it over to the one whose knowledge encompasses all that is seen and unseen. The Imam took the watch and then returned it to me saying: I have taken it. At this point I woke up.

When I regained senses I felt regretful of my foolishness

¹ *Isbatul Hudaat*: 3/705

that even though I going through such hard times and the Imam was examining my watch; during that time I should have mentioned my problems to him. Why I did not derive any benefit from the source of all blessings? Neither had he asked me anything nor did I say anything to him. In any case, I spent the rest of the night in languid mood till it was dawn. In the morning, I went to a gathering of one of my friends.

After some time I took out my watch to see the time. One of the friends asked: From where did you get that gold watch?

I asked: What are you saying? This is a brass watch. I purchased it from so and so. He looked at the watch again and said: What are you saying? It is red gold!

I contemplated for sometime, bewilderment overpowered me, I sent someone to the man from whom I had purchased the watch and he came and said: Yes, I sold you a brass watch. I had also purchased it from so and so and then resold it to you.

I sent for that person also and he also testified that it was a brass watch, as well as other people. At that moment, I remembered the dream of last night. I then explained to the people of the gathering that it was the alchemy of the blessed hands of unlimited power, which had turned the yellow metal into red. One of the persons asked: What different does it make? I said: Seventy or eighty Tomans. He said: Give the watch to me and I will repay your outstanding loans.

The Shaykh says: I said to him: Why did you give that watch away, if you knew the value of it, you would have paid

seventy Tomans as interest.¹

Do not regard them as children

The righteous and trustworthy man, Haaj Sadiq Tabrizi says:

In the year 1306, on my first journey to Kerbala Moalla, when I reached Musayyab, I performed the ritual bath (Ghusl) and intended to do the Ziyarat of two dear sons of His Eminence, Muslim bin Aqeel. Since the route was dangerous; I hired a mount.

Janab Agha Mirza Ahmad was with me. He was a former minister and had resigned from his post; his two brothers were also with us. We continued our journey, till we reached the tomb of those two personages. Since I was not used to riding, my legs were injured. So I started walking and I had walked about twenty steps in front of my companion travelers that I reached the bank of the stream, which flows in front of the holy tomb.

A Sayyid emerged from that stream as if he was returning from the Ziyarat of the two honored children. He was dressed in resplendent expensive clothes. I thought that he was an Iraqi native and was in pursuit of visitors (Zaireen) and that is why he was traveling on this dangerous route with such confidence; otherwise no one can dare to travel in such clothes all alone. We had also taken off our clothes and were traveling in a single gown.

I thought that he was a Sayyid and in pursuit of visitors (Zaireen) to collect Khums money (Sahme Sadat or Sahme

¹ *Abqariul Ahsan* (9 vols.) 2/459

Imam) from them; and he was in these resplendent garments so that they may accord respect to him and behave with him in a dignified manner. Even his turban looked brand new. Due to this I thought that there was no need to be apprehensive of him and I did not even greet him.

When he went four steps away from the stream, he turned back in the direction of Musayyab and became attentive to us and then he called out in an extraordinarily loud voice:

“O people of Tabriz, O administrator of traders; do not think that they were children; indeed they have a very exalted rank in the view of Allah, the Mighty and the High and you can ask whatever you like from the Almighty Allah through their sake.”

I did not refute his statement as I was already aware of their rank. I entered the stream and its depth prevented me from seeing the opposite bank. When I emerged, I could not see anyone near the banks and I thought that they had gone after the Sayyid. I was astounded that someone of such demeanor should travel on such a dangerous route without any fear. I went back to see where the Sayyid had gone. I could not see anyone and I called out someone at a distance of twenty steps: This Sayyid who just passed by me, where did he go?

They replied: Which Sayyid are you talking about? We have not seen any Sayyid.

At that moment I entered the holy shrine and saw in myself a condition, which I had never seen. That heavysset Sayyid and his eyelashes were deep black as if he had applied antimony,

although he had not.¹

O beloved of the mother!

Mohtashim Kashani had a son, who died young; so he composed a few couplets in his grief.

One night, he saw the Messenger of Allah (s.a.w.a.) in dream, who said: You have composed a Marsiya for your son, but did not compose one for my son?

Mohtashim says: I woke up; but since I had never done that before, I did not know how to begin a Marsiya for His Eminence.

On the following night again I saw the Holy Prophet (s.a.w.a.) in dream and he was asking me: Why do you not compose a Marsiya about the tragedy of my son?

I said humbly: Because I have never done this before.

His Eminence said: Say: Now, what is the revolution, which has taken place among the creatures of the world?

I woke up and took this to be the opening line of my Marsiya and added the rhyming lines to it. Till I reached the following line: It is in grief, even though it may be the being of the Mighty and Sublime.

But at this point I encountered a block and did not know how to conclude; lest it may be audacity against Almighty Allah.

At night I saw Hazrat Baqiyyatullahil Aazam in dream and he said: Why don't you conclude your Marsiya?

I said: I could not proceed beyond this line.

¹ *Abqariul Ahsan* (9 vols.) 2/562

His Eminence said: Say: He is in the heart and there is no heart without grief.

I woke up and adding this line, concluded my verse.¹

Sayyid Bahrul Uloom meets Imam Zamana (a.s.) – weeping on Imam Husain (a.s.)

Sayyid Bahrul Uloom was traveling to Samarra for Ziyarat and on the way he pondered on the question of forgiveness of sins through weeping for Imam Husain (a.s.). At that very moment, he became aware that an Arab gentleman mounted on a horse had approached and greeted him. After that he asked:

“Respected Sayyid, what are you contemplating on so deeply? If it is some intellectual problem, please let me know. I might be able to solve it for you.”

Sayyid Bahrul Uloom said: I was thinking how it is possible for the Almighty Allah to give so much reward to the Visitors (Zaireen) of our master, Imam Husain (a.s.) and those who weep on him? For example, for every step walked for Ziyarat, a reward for one Hajj and one Umrah is written in the scroll of deeds and for shedding a single tear all the greater and lesser sins are forgiven?

That mounted Arab said: Do not be surprised; I will narrate an example for you, which will solve the problem:

Once, it so happened that a king went out for the hunt along with his men; but on the way he separated from them and fell into extraordinary hardships in the wilderness; he fell into extreme

¹ *Al-Kalaam Yajirul Kalaam: 2/110*

hunger and thirst. Far away, he decried a tent, in which lived an elderly lady with her son. They owned a she goat, on whose milk they subsisted.

The king went to their tent and was accorded a warm welcome. Since they had nothing else to offer, they slaughtered that goat to prepare a meal for the king, although they were completely unaware of his true status. They did this only by way of entertaining a guest.

The king spent the night there and the following day went on his way and somehow managed to join his men. He recounted his story to them and asked: What I should do were I to reward the old lady and her son for their hosting?

One of his confidantes said: Give her a goat.

Another one, who was a minister, said: Give her a hundred goats and a hundred gold coins.

Someone suggested: Gift her so and so agricultural land.

The king said: All of this is insufficient, because even if I give her my kingdom, crown and throne, I will be doing something equal. Since that elderly lady sacrificed for me all she possessed, I should also give her in return all I have.

At that moment the mounted Arab said to the Sayyid: Now, respected Bahrul Uloom, His Eminence, the Chief of the Martyrs gave away to God all he had from wealth and pelf, family and relatives, sons and brothers, daughters and sisters, head and body. Thus when the Almighty Allah gives such reward to those who visit or weep on him, it should not be surprising.

That person mentioned this in a dignified way and

disappeared from the sight of Sayyid Bahrul Uloom.¹

Weeping for Imam Husain (a.s.)

“O grandfather, since I was not able to help you, I will continue to weep morning and evening and shed for you tears of blood. The pain and sorrow of your calamities and the painful sighs will never recede. So much so, that I will depart from this world with the same grief and sorrow of the tribulations suffered by you.”⁽²⁾⁽³⁾

Tears of blood

The honorable Shaykh and respected orator, Agha Shaykh Ali Akbar Rauzakhan Tabrizi has narrated an incident from the majestic Shaykh, Haaj Mulla Sultanali, Rauzakhan Tabrizi, who was a pious and an intelligent gentleman, as follows:

¹ *Abqariul Ahsan* (9 vols.) 1/119

² *Sahifa Mahdiya*, Ziyarat Nahiya Muqaddasa: 582, quoting from *Biharul Anwar*: 101/317

³ These statements show that the Imam is in extreme sorrow, because of the atrocities wrought upon his holy grandmother, Lady Fatima Zahra (s.a.) and his holy forefathers at the hands of tyrants and this sorrow will continue till the time of his reappearance.

It is during the time of his reappearance that infidelity, apostasy and oppression will be destroyed and the Family of Revelation (a.s.) will fulfill its divine aims. The oppressors will be meted out their recompense and the divine religion and life-giving practices of the Family of Revelation (a.s.) will triumph. Humans and jinns are restless for the reappearance of that Imam; who will procure the causes of pleasing the Almighty Allah to satisfy the heirs of tears and blood; and the sinless ones of the world, and through him revenge his enemies. He will obtain honor for the deprived ones and his friends, if Allah wills.

“In my dream I had the honor of seeing His Eminence, Baqiyyatullahil Aazam (a.t.f.s.). I said: Our master, is it correct; what you said in Ziyarat Nahiya that: ‘I will continue to weep morning and evening and shed for you tears of blood.’? He replied: Yes, it is right. I asked: On what calamity do you shed tears of blood? Is it the tragedy of His Eminence, Ali Akbar?

He replied: No, but if Ali Akbar were alive, he would also have wept tears of blood on it. I asked: Is it the tragedy of His Eminence, Abbas?

He replied: No, on the contrary if Abbas were alive, he would also have wept tears of blood on it. I said: Then it must be the tragedy of His Eminence, Imam Husain (a.s.). He replied: No, even if His Eminence, Imam Husain (a.s.) were alive, he would also have wept tears of blood on it.

I asked: Then what is that tragedy, which I am unaware of?

He replied: It is the calamity of the captivity of Zainab, forever.¹

For the sake of the reappearance of the Imam

Ayatullah Haaj Mirza Ahmad Sibuyah, a resident of Tehran has narrated from Shaykh Husain Samarraai, a prominent orator of Iraq:

During the time I had gone for Ziyarat to Samarra, once at the time of Asr on a Friday I went to the Cellar (Sardab) and found that there was no one there besides me. I was moved and thus I focused my attention on the status of Hazrat Sahibul Amr

¹ *Abqariul Ahsan* (9 vols.) 2/458

(a.t.f.s.). In that condition I heard a voice from behind saying to me in Persian:

“Tell the Shia and devotees to adjure the Almighty Allah to hasten my reappearance for the sake of my aunt, Her Eminence, Zainab (s.a.).”¹

Pray for my reappearance

The late Hujjatul Islam Haaj Shaykh Muhammad Malbubi – author of *Kitabul Waqaye wal Hawadis*, has mentioned a dream, which he heard directly from the Late Ayatullah Sayyid Muhammad Hashimi Gulpaygani (q.s.). It is as follows:

After the passing away of my respected father, I saw in my dream one night. He was sitting in a room, in which a pileless carpet was spread.

I said: Father if – in the hereafter – there is no predicate, we will also pursue our occupations; as the occasion of asking is over; and this clearly is the condition now. My father said: “Son, do not utter a word, as the Wali Amr (a.t.f.s.) is coming here at this moment.”

At that moment my father stood up and I observed that Imam Zamana (a.s.) had arrived.

After exchange of greetings, before I could say anything, Imam Zamana (a.s.) said: “Sayyid Muhammad, the place of your father in this room is not trivial; on the contrary, his place is actually there.” And he pointed in a direction. I saw a huge luxurious palace there, which defied all descriptions. I was

¹ *Chehra Darakhshan Qamar Bani Hashim (a.s.): 1/103*

extremely elated.

I said: “O son of Allah’s Messenger (s.a.w.a.); has the time of your reappearance come, so that the eyes of all can be pleased with your sight and presence?” He replied:

“From the signs of reappearance, only the inevitable signs remain and perhaps even they will be fulfilled in a short time. Thus it is necessary for you to pray for the Faraj (reappearance/success).”¹

Most reliable refuge

Allamah Majlisi (r.a.), in his nineteenth volume of Bihar has quoted through some channels from Majmual Dawaat of Talakbari and in Kalimatut Tayyab from Qabsul Misbah of Abul Wafa Shirazi that:

“I was a captive in the hands of Ibne Ilyas in Kerman. He had fettered me in chains, so that I should be aware that he had decided to impale me (after executing me). Thus I made Imam Zainul Abideen Ali bin Husain (a.s.) as my medium to approach Allah, the Mighty and Sublime, to save me.

I went to sleep and saw the Messenger of Allah (s.a.w.a.) in dream saying to me: In any problem of the world, do not take the medium of me, my daughter and my sons (son), but you may take our mediation for the hereafter and whatever you want from the rewards of the Almighty Allah. However my brother Abul Hasan would take revenge for you from whoever that oppresses you.

I respectfully said: O Messenger of Allah (s.a.w.a.); but is it

¹ *Inayaat Hazrat Mahdi (a.s.): 61*

not a fact that injustice was done to Fatima and he observed patience and was also patient on those who had oppressed her? Then how could he take revenge from one who is unjust to me?

He replied: It was the covenant I had made with him and it was my order, so he had to obey it as her right will be restored; but at present he takes up the cause of those of his followers who are oppressed.

As for Ali bin Husain, he is for saving from the clutches of rulers, kings and rebellious satans.

As for Muhammad bin Ali and Ja'far bin Muhammad, for the Hereafter.

As for Musa bin Ja'far; pray to him for health and well being.

As for Ali bin Musa, pray through him for safety in journeys by the sea or land.

As for Muhammad bin Ali, ask Almighty Allah for sustenance through his mediation.

As for Ali bin Muhammad, he is for the recommended acts and doing good to the believing brothers.

As for Hasan bin Ali, he is of the Hereafter.

As for Hazrat Hujjat, when the sword reaches your throat – at this point His Eminence (s.a.w.a.) pointed to this throat – pray fervently to him and take refuge with him as he comes to help one who calls him and he is a refuge for those who seek his refuge.

Thus I said: O my master, O my Master of the Time, I take refuge with you. Suddenly I saw a person come down from the

sky mounted on a horse holding an iron (or bright) weapon. I pleaded: O my master, Protect me from one who is torturing me.

He said: I prayed to Allah that I may be allowed to defend you and Allah, the Mighty and Sublime accepted my prayer.

In the morning, Ibne Ilyas summoned me and removed the chains. He gave me a robe and asked: "Through whose mediation did you pray?" I replied: "I sought the refuge of one who is the refuge-giver for the oppressed."¹

Hand in the hand of Imam Zamana (a.s.)

Sayyid Muhammad, author of *Minhal*, son of Sayyid Ali, the author of *Riyadh* has narrated that one Friday eve Allamah Hilli was riding to Kerbala Moalla alone.

On the way he met a gentleman and the two of them walked conversing among themselves. By the by, the conversation turned to academic problems, which made Allamah Hilli realize that he was indeed a very learned person. Allamah Hilli solved many of his academic difficulties through him, till he differed with the opinion of Allamah Hilli on some issue. He stated his verdict on it, which Allamah Hilli opposed and said that it was not supported by any tradition. That gentleman said: No; Shaykh Tusi has mentioned a tradition regarding this in his *Tahzeeb*; it is mentioned on so and so page at so and so line.

Allamah Hilli was astounded at this reply. He also inquired

¹ *Abqariul Ahsan* (9 vols.) 6/709. In *Dua Tawassul*, which Shaykh Abbas Qummi has narrated from Salman Shahrishi in *Mafatihul Jinan*: 230, some statements of the Messenger of Allah (s.a.w.a.) are also mentioned in its explanation.

whether it was possible to see the Imam in that period.

At this moment he dropped the whip, which that gentleman picked up and handed it to Allamah Hilli and said: Why you cannot see him, when his hand is in your hands?

The Allamah realized that he was in the presence of Imam (a.s.). He became so restless that he threw himself down to kiss the blessed feet of the Imam, but he fainted. When he recovered, the Imam had disappeared.

Upon his return from Kerbala Moalla, he checked the book of Tahzeeb and that tradition was mentioned at that same page and same line as he had said. Allamah Hilli made a note in the margins: “This is the tradition, which the Imam had informed of, along with page and line numbers.”¹

¹ *Al-Waqaye wal Hawadis*: 4/10

Chapter Five: Miracles of Imam Zamana (a.s.) during his reappearance

Part One: Some incidents preceding the advent of the Mahdi as predicted by the Almighty

The most gentle and kind, Imam Ali Reza (a.s.) said: Imam Ja'far Sadiq (a.s.) said:

“By Allah, we Ahle Bayt (a.s.) are the beautiful names of Allah, as He does not accept the deeds of any person without our recognition.”¹

Fire will flare up from the east of the earth

Imam Ja'far Sadiq (a.s.) said:

“When you see a sign in the sky; a great fire burning for some nights in the east, then deliverance will come. It will occur a little before the appearance of the Qaim (a.s).”²

A face will be visible in the moon

Dawood bin Sarhan says: Imam Ja'far Sadiq (a.s.) declared:

“Before the year of the cry (from the heavens), there will be a sign in the month of Rajab.”

¹ *Tafsir Burhan: 2/52; Biharul Anwar: 94/5; Tafsir Ayyashi: 2/42*

² *Isbatul Hudaat: 3/737 Tr. 107*

He was asked: “What is it?”

He said: “A face will appear on the moon and a protruding hand.”¹

Call from the sky or blowing of the trumpet by Jibraeel

The inheritor of unlimited knowledge, Imam Muhammad Baqir (a.s.) said:

“The cry will not occur, except in the month of Ramadan, because Ramadan is the month of Allah and the cry is the cry of Jibraeel to the people.”

Then he added: “A call will come from the heavens with the name of the *Qaim*. It will be heard by everyone in the east and everyone in the west. The cry will make every sleeper awake, every stander sit and every sitter stand up, because of fright. Allah will have mercy upon whoever submits to the cry and obeys the caller, because the first cry will be the cry of Jibraeel (a.s.)”²

Painful chastisement for oppressors

Abu Basir says: I asked Imam Ja’far Sadiq (a.s.) regarding the interpretation of the verse:

عَذَابُ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا

“The chastisement of disgrace in this world’s

¹ *Isbatul Hudaat: 3/735*

² *Isbatul Hudaat: 3/735, Tr. 10*

life...¹

‘What is the chastisement of disgrace in this life?’

He said: “*O Abu Basir; is there a disgrace worse than when a man is in his house and among his family and then his family begins to cry and weep and people ask what the matter is to be said to them that that man is transmogrified?*”

I asked: “Will that happen before or after the appearance of the Qaim (a.s.)?”

He replied: “*Before it.*”²

Rain of mercy

Saeed bin Jubair says:

“It will rain twenty-four times in the year, in which Imam Mahdi (a.s.) will reappear; and its effects and bounties would be clear.”³

End of all miseries

Our master, Amirul Momineen (a.s.) says:

*With the reappearance of His Eminence, Mahdi (a.s.) joy will enter the heart of every believer.*⁴

¹ Surah Yunus 10:98

² *Isbatul Hudaat*: 3/737

³ *Isbatul Hudaat*: 3/733

⁴ *Najmus Thaqib*: 191 quoting from *Kamaluddin*

Part Two: Miracles of Imam during reappearance

O Allah, for the sake of Your eight and four
For the sake of the prophets appointed by You
For the sake of Fatima, mother of the Imams
Reappearance of the Imam is upto You.

Manifestor of true faith

Abu Basir says: I inquired from Imam Ja'far Sadiq (a.s.) regarding the interpretation of the following verse of the Holy Quran:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظَاهِرَهُ عَلَى
الدِّينِ كُلِّهِ ۗ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٣١﴾

“He it is Who sent His Apostle with guidance and the religion of truth, that He might cause it to prevail over all religions, though the polytheists may be averse.”¹

Imam (a.s.) said:

“The interpretation of this verse has not yet been actualized and neither will it actualize till the advent of the Qaim (a.s.). Not a single denier in the Almighty Allah and polytheist will remain, except that he will detest the Imam and if the disbeliever or

¹ Surah Taubah 9:33

polytheist hides in the center of a rock that rock will say: O believer, there is a disbeliever hiding in my center, break me up and eliminate him.”¹

Call from the sky

Imam Ja’far Sadiq (a.s.) said:

“A call, issued from the sky addressed to His Eminence, Mahdi (a.s.) in his name will be heard that: O Hujjat Ibnul Hasan, arise.”²

Imam Zamana (a.s.) does not cast a shadow

The most kind and gentle, Imam Ali Reza (a.s.) said:

“There is no shadow for Imam Zamana (a.s.).”³

Sign of the successorship of the Holy Prophet (s.a.w.a.)

“There is a sign on the back of Imam Zamana (a.s.), just as the Messenger of Allah (s.a.w.a.) was having a mark on his back.” It is perhaps a hint that just as the Messenger of Allah (s.a.w.a.) was the seal of the prophets, Imam Zamana (a.s.) is the last of the Imams.⁴

¹ *Kamaluddin: 2/577, Tr. 7*

² *Isbatul Hudaat: 3/739, Tr. 117*

³ *Najmus Thaqib: 168; According to another interpretation, the light of the Imam dominates the light of the sun.*

⁴ *Abqariul Ahsan (9 vols.) 7/332*

Heart of the universe

Imam Ja'far Sadiq (a.s.) has said in the interpretation of the verse:

فَإِذَا نُقِرَ فِي النَّاقُورِ ①

“For when the trumpet is sounded,”¹

“An Imam from among us will disappear.

Thus when the Almighty Allah intends to make him appear, He will make a sign appear in his heart and in this way he will appear with the command of the Almighty Allah.”²

Most youthful person of the world

Abu Sult Harawi says: I asked Imam Ali Reza (a.s.): “What would be the sign of your Qaim, when he reappears?” He replied:

“He will be advanced in age, but will seem like a young man. Whoever sees him will say that he is forty or less. The rotation of days and nights does not affect him till his last.”³

Do not make haste

Aban bin Taghlib has narrated from Imam Ja'far Sadiq (a.s.) that he said:

“The first to pledge allegiance to Qaim (a.s.) is

¹ Surah Muddaththir 74:8

² *Tafsir Burhan*: 4/400, Tr. 1

³ *Isbatul Hudaar*: 3/733

Jibraeel, who would come down in the form of a white bird and give him oath of allegiance. Then keeping one foot on the Holy Kaaba and another on the Holy Qods, issue such a loud call that when the creatures hear it, they would cry:

أَتَى أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ

“Allah’s commandment has come, therefore do not desire to hasten it.”¹

This is the Mahdi; follow him

Our master, Imam Muhammad Baqir (a.s.) said:

“In the last period of time – His Eminence Mahdi – may we be sacrificed on him – will appear; a white cloud would be moving over his head and will be shading the Imam from the sun. An angel will call out from the cloud:

This is the Mahdi; so follow him.”²

Herald of freedom

It is mentioned in Kamaluddin that Zurarah said: Imam Ja’far Sadiq (a.s.) said:

“During the reappearance of Imam Mahdi (a.s.) a caller will call out from the heavens in the name of

¹ Surah Nahl 16:1; *Tafsir Burhan*: 2/36, Tr. 3, *Kamaluddin*: 2/589 Tr. 9

² *Rozgar Rihayi*, 1/479

the Qaim.”

I asked: “Would this call be special (for some people) or general (for all)?” Imam (a.s.) replied:

“It would be for all; and every community will hear it in its own language.”¹

The paths of recognizing the reality are at the discretion of Imam Zamana (a.s.)

Aban bin Taghlib said: Imam Ja’far Sadiq (a.s.) said:

“When the Qaim (a.s.) reappears, there will be a sign for every person, by which he would recognize whether he is righteous or evil-doer. And in it is the sign for those who possess reason and it is the right path.”²

Nothing is hidden from him

Abu Basir has narrated from Imam Ja’far Sadiq (a.s.) that he said:

“Indeed, there are in the Imam signs of presence of mind and it is steadfastness way and uprightness in it, as he sees through the effulgence of Allah and every word he speaks, is from God and nothing is concealed from him.”³

¹ *Abqariul Ahsan* (9 vols.) 7/333

² *Kamaluddin*: 2/590 Tr. 11

³ *Tafsir Burhan*: 2/352, Tr. 20

The proximate angels will be his servants

Imam Muhammad Baqir (a.s.) said:

“When the Qaim of Muhammad’s family appears, Allah will support him with His angels. Jibraeel will be in front, Mikaeel on the right and Israfeel on the left. Awe will precede him about a month’s travel before him, behind him, on the right and left. The proximate angels will be beside him. The first one to follow him will be Muhammad (s.a.w.a.) and the second one will be Ali (a.s.). He will conquer Rome, Daylam, Sind, India, Kabul and the area of the Caspian.”¹

No one can equal him in strength

Shaykh Saduq has narrated from Rayyan bin Sult that he said:

I asked Imam Reza (a.s.): “Are you the Sahibul Amr (Master of Affair)? He replied:

“Yes, I am Sahibul Amr, but not The Sahibul Amr, who would fill up the earth with justice as it would have been fraught with tyranny and oppression. And how I can be him, while you can see that I am physically weak?

The Qaim is one, who at the time of his reappearance will be senior in age, but look like a youth. His body shall be so strong that if he catches

¹ Rozgar Rihayi, 1/480

hold of the biggest tree of the earth, he shall be able to uproot it and if he shouts between mountains, their stones will roll down.

The staff of Prophet Musa and the seal ring of Prophet Sulaiman (a.s.) are with him. He is my fourth descendent. The Almighty Allah will keep him in occultation as long as Divine wisdom dictates. Then, He will reveal him, so that he may fill up the earth with justice and equity as it is fraught with injustice and oppression.”¹

Rising of the Sun from the west

Ali bin Ibrahim has written in his Tafsir that:

Imam Muhammad Baqir (a.s.) said regarding the verse:

إِنَّ اللَّهَ قَادِرٌ عَلَىٰ أَنْ يُنْزِلَ آيَةً

“Surely Allah is able to send down a sign...”²

Imam (a.s.) said:

“In the last period of time, the Almighty Allah will show you many of His signs, among them being the appearance of Dabbatul Ardh, the advent of Dajjal, the descent of Prophet Isa (a.s.) and the rising of the

¹ *Qatrai Az Darya Fazail Ahle Bayt (a.s.): 2/758; quoting from Biharul Anwar: 52/322, Tr. 30, Kashful Ghumma: 2/524, Isbatul Hudaat: 3/478. Anwarul Maziya: 169, Musnad Reza (a.s.): 1/225, Tr. 393*

² Surah Anam 6:37

sun from the west.”¹

Seven Miracles

Muhaqqiq Ardbeli has, in his book of Hadiqatush Shia, narrated from Imam Ja’far Sadiq (a.s.) that he said:

“During the period of reappearance, seven persons will request for display of miracles from my son, His Eminence, Mahdi (a.s.): - which are mentioned under the following seven different topics:

Water is subservient to the command of Imam Zamana (a.s.)

1- A person will request Imam Zamana (a.s.) to show the miracle of Prophet Ilyas (a.s.). Imam Zamana (a.s.) will say:

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ

“And whoever trusts in Allah, He is sufficient for him.”²

At that moment, he will walk over the surface of Tigris and cross to the opposite bank.

That man will say: “This is sorcery.”

Imam Mahdi (a.s.) will order the river water to take him.

He will remain alive in the river for seven days and will say: “This is the punishment of one, who denies the Imam of his time.”

¹ *Abqariul Ahsan* (9 vols.) 7/216, Tr. 15

² Surah Talaq 65:3

The fire devours at his command

2- A man from Isfahan will beseech to the Imam to display the miracle of Prophet Ibrahim (a.s.):

Imam Mahdi (a.s.) will order a huge fire to be lit and will tell it:

فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٣٧﴾

“Therefore glory be to Him in Whose hand is the kingdom of all things, and to Him you shall be brought back.”¹

At that time they will enter the fire.

The fire will become cool for him. (While the fire is blazing, it will not harm His Eminence). That person will again deny the Imamate of His Eminence. Then Imam (a.s.) will order the fire to burn him up.

Chief of the creatures, son of Mount Sinai

3- A man from Fars, when he observes the Staff of Prophet Musa (a.s.) with Imam Zamana (a.s.), will request the Imam to display the miracle of Musa (a.s.). His Eminence will recite the following verse:

فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ ﴿١٧﴾

“So he threw his rod, then lo! it was a clear

¹ Surah Yasin 36:83

serpent.”¹

The staff will turn into a python, but that man will say that His Eminence is a magician.

The Imam will order the serpent to swallow this man and he will do so while the head and neck of that man will be outside the python.

Owner of incontrovertible evidence

4- A man from Azerbaijan will bring a bone from a corpse and say: If you are the Imam, make this bone speak up.

That bone will start speaking: O infallible Imam; I am being chastised by the Almighty Allah since the last one thousand years; please ask God to lift the chastisement from me.

That person will not become a believer. The Imam will order him to be impaled. He will hang there for seven days saying: “This is the punishment of one, who denies miracles.”

Heir of all saints and messengers

5- A man from Amman will request Imam Zamana (a.s.) to display the miracle of Prophet Dawood (a.s.). Imam (a.s.) will soften iron in his hands.

That man will become a denier of Imamate and the Imam will tie a rod of iron around his neck.

When that man goes around among the people, he will say: “This is the punishment of a denier of the truthful Imam.”

¹ Surah Araaf 7:107

Son of Mash-ar and Mina

6- A man from Ahwaz will give a knife to Imam Zamana (a.s.) and say: Slaughter your son like Prophet Ibrahim (a.s.).

His Eminence will run the knife on the neck of his son seventy times, but it will not make any difference.

That man will deny the miracle and Imamate of His Eminence. The Imam will place that knife on the ground. It will rise up automatically and start running on the neck of that man and will dispatch him to Hell.

Chief of the great ones of the world

7- An Arab will ask Imam Zamana (a.s.) to display a miracle of his respected grandfather, the Messenger of Allah (s.a.w.a.).

Imam Mahdi (a.s.) will call a lion. The lion will come and place its head on the ground and testify to the veracity of the Holy Imam (a.s.); however that Arab will deny his Imamate.

The lion will attack him. Although the Arab will try to flee, it will catch and devour him.¹

The world is for him like the palm of his hand

Shaykh Saduq has mentioned in Kamaluddin that Abu Basir says:

Imam Ja'far Sadiq (a.s.) observed:

“When the Qaim establishes his rule, Allah, the Mighty and the High will exalt all downtrodden

¹ *Mauoodeam*: 158

ones and debase all exalted ones. The earth will become a palm of hand for him. And who is it that has a strand of hair on his palm and he cannot see it?”¹

Hasani joins the army of Imam Zamana (a.s.)

Amirul Momineen (a.s.) says in one of his sermons:

“A man from the descendants of Hasan will join him with 12000 men; who are intelligent, faithful and well equipped; and say:

Respected cousin, perhaps I am more deserving of you to eradicate injustice and oppression; and to establish justice and truth as I am a descendant of Hasan and you are a descendant of Husain (a.s.) and Hasan was elder.

Imam Zamana (a.s.) will reply: I am that same promised Mahdi, do you not recognize me?

He will reply: Do you have sign or a miracle to prove the veracity of your statement and to satisfy us?

Imam Zamana (a.s.) will look up at a bird gliding in space. It will come down at the gesture of the Imam and sit on his wrist. Then it will, by the power of its creator, testify to the Imamate of Imam Mahdi (a.s.).

At that moment, the Imam will fix a dry stick on a dry part of land and it will immediately turn green,

¹ Kamaluddin: 2/596, Tr. 21

grow up and put forth leaves and branches.

The next time, he will pick up a slab of stone, break it with his hands and powder it; then he will knead it like dough and make it like soft wax.

The Hashimi and Hasani youth will come forward and say: You are truly the chief of the nation, and the leadership of the community, its success and the welfare of human society; all of it is upon you only. Then he will surrender himself to the command of Imam Zamana (a.s.) and his men will all be put under the command of the Imam's army.”¹

Mysterious stone

In Kamaluddin, Shaykh Saduq has narrated from Imam Muhammad Baqir (a.s.) that he said:

“When Qaim (a.s.) sets out from Mecca, a caller of His Eminence would announce:

‘None of you must carry any food and water.’ His Eminence would be having with himself the stone of Musa bin Imran that weighs a camel load. Thus he does not halt at any stage, but that streams burst forth from that stone and anyone that feels hunger eats from it and any that feels thirsty drinks from it. The beasts of burden also get their feed from that till they reach Najaf at the rear of Kufa.”²

Qutub Rawandi has quoted this tradition in Kharaij and after

¹ *Imam Mahdi (a.s.) az Wiladat Ta Zahoor*, Pg. 503, H. 5

² *Kamaluddin*: 2/589, Tr. 8

that he says:

“When the companions settle down in Najaf Ashraf, water and milk would continuously flow out of it. Anyone that feels hungry satiates himself from it and any that feels thirsty, drinks from it.”¹

All would see this light

Abu Ja’far, Muhammad bin Jurair Tabari has narrated in the book of Dalailul Imamah through the chains of Mufaddal from Imam Ja’far Sadiq (a.s.) that he said:

*“As if I can see His Eminence, Qaim (a.s.) behind Najaf dressed in the coat of mail of the Messenger of Allah (s.a.w.a.) and covering it with a satin cloth. He is astride a piebald horse having a white line on its head; through this white line a powerful beam is emerging, which all can see, and this is the special sign of his mount.”*²

Angels will assist

“As if I can see the Qaim in the elevated parts of Kufa, wearing the armor of Allah’s Messenger. He will shake the armor and it will wrap itself around him, after which he will cover it with a brocade robe. He will be mounted on a jet-black horse with whiteness on its forehead. He will move the horse in such a way that people in every country will see him as if he is with

¹ *Qatrai Az Darya Fazail Ahle Bayt (a.s.): 1/775; quoting from Kharaij: 2/690, Tr. 1*

² *Qatrai Az Darya Fazail Ahle Bayt (a.s.): 2/785*

them in their own country.

In this way he will unfold the standard of Allah's Messenger. Its pole is from pillars of Arsh, whereas the rest is from Allah's victory! If he points it to anything, Allah will destroy it. When he waves it, the heart of every believer will become like a strong iron ingot and each believer will be given the strength of forty men.

Every believer who has died will feel the joy (of the Qaim's rising) in his grave. They (dead believers) will begin visiting one another in their graves and give glad tidings to one another about the Qaim's uprising. Then thirteen thousand three hundred and thirteen angels will join the Imam.

I (the narrator) asked, "So many angels will join him?" Imam (a.s.) replied:

"Yes, they are as follows:

A. The angels who were with Nuh (a.s.) in the ark. B. Who were with Ibrahim (a.s.), when he was cast into the inferno. C. Who were with Musa (a.s.), when he split the sea for Bani Israel. D. And who were with Isa (a.s.), when Allah raised him to the heavens. E. Four thousand equipped angels and one thousand angels, who came in unbroken succession who were with the Prophet. F. Three hundred and thirteen angels, who fought in the Battle of Badr. G. Four thousand angels, who descended to fight along with Imam Husain (a.s.), but who were not permitted to fight. They remain by the grave of Imam Husain (a.s.), disheveled and covered with

dust. They will cry over him until Judgment Day. Their chief is an angel named Mansur. These angels receive all who visit the grave of Imam Husain (a.s.) and accompany them when they bid farewell. They visit them if they become ill, pray on them at their funerals and seek forgiveness for them after their death. All these angels are on this earth, waiting for the Qaim's uprising.”¹

He will end misery and grief

It is mentioned in Muntakhabul Basair as follows: I saw a book containing collected sermons of Amirul Momineen (a.s.). In one of those sermons, Imam Ali (a.s.) hints at the period of the reappearance of our master, Imam Mahdi (a.s.) and he says:

“After that he will move to Egypt and address the people. After that justice will be established on the whole earth. The sky will rain, trees will fructify and earth will throw out its minerals and the earth will be decorated for its inhabitants. Wild beasts will roam with tamed quadrupeds.

So much knowledge will be given to believers that they will not be in need of others.”

Inheritors of the earth

Amirul Momineen (a.s.) then continues:

“At that time the interpretation of the following

¹ *Ghaibat Nomani: 310, Tr. 5; a part of this report is mentioned in Isbatul Hudaat: 3/530, Tr. 455*

verse will be realized:

يُغْنِي اللَّهُ كُلَّ مَنْ سَعَتِهِ

“...Allah will render them both free from want out of His amplenness...”¹

The earth will put out its treasures for him and the Imam Qaim will ask the people to enjoy it all in return for their past hardships.”²

Unfathomable knowledge

In Kharaij, it is narrated from Musa bin Umar from Ibne Mahbub from Salih bin Hamza from Aban from Imam Ja'far Sadiq (a.s.) that he said:

“Knowledge consists of twenty-seven letters – all that the prophets brought, is two letters and people have not received till date more than two letters. When our Qaim arises, he would bring another twenty-five letters and spread them among the people and add them to the two letters and spread the knowledge of twenty-seven letters.”³

Stance of the Friends of Allah

Muhammad bin Fudhail says: Imam Ali Reza (a.s.) said:

¹ Surah Nisa 4:130

² *Qatrai Az Darya Fazail Ahle Bayt (a.s.): 2/784*, quoting from *Biharul Anwar: 53/85 & 86* under the explanation of H. 86

³ *Biharul Anwar, 52/236. H. 73*

“When the Qaim rises up and during the joyous period of his reappearance, the Almighty Allah will order the angels to salute the believers and attend their gatherings. When the believer needs something, he will send the angel to Imam Mahdi (a.s.); that angel will obey the believer; he will go to the Imam; inform him about the request and need of the believer, then return from there.

During that period some believers will ride on clouds; some will come out to fly with the angels; some will walk with the angels; some will take precedence over the angels; some others will be such that angels will come to help them.

Yes, believers are more exalted in the court of the Almighty Allah than angels; during that period Imam Mahdi (a.s.) will appoint some believers as judges for a hundred thousand angels.”¹

While divine mercy descends

In Basairud Darajaat, it is mentioned that Saad has reported that Imam Muhammad Baqir (a.s.) said:

“Our traditions are complex and very difficult to understand and not everyone can bear them. Only the proximate angel, a messenger prophet or one, whose heart Allah has tested for faith can bear them. No one else can bear them. When our

¹ Qatrai Az Darya Fazail Ahle Bayt (a.s.): 2/787, quoting from Dalailul Imamah: 454, H. 38

kingdom arrives and our Mahdi reappears, each of our followers will be braver than a lion and sharper than a spear; he will trample our enemies and give them a sound beating, At that time divine mercy will descend and the door of deliverance will open up for the people.”¹

Imam Husain (a.s.) will return to the world again

Mufaddal asked Imam Ja’far Sadiq (a.s.): “My master, will he be accompanied by the seventy-two, who were martyred with Imam Husain (a.s.)?” He replied:

“From them only Imam Husain (a.s.) will reappear, along with twelve thousand Shias of Ali (a.s.). He will be wearing a black turban.”²

Luminous Hand of Imam Zamana (a.s.)

“O Mufaddal, the Qaim will lean on the Kaaba and stretch his hand. A light will emit from his palm, and he will say: This is the hand of Allah, from Allah and the Almighty Allah commands you to pledge allegiance. Then he will recite the following verse:

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ ۗ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ ۗ

¹ Biharul Anwar: 52/318, H. 17

² Qatrai Az Darya Fazail Ahle Bayt (a.s.): 2/798, Under Hadith no. 115

فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَىٰ نَفْسِهِ

“Surely those who swear allegiance to you do but swear allegiance to Allah; the hand of Allah is above their hands. Therefore whoever breaks (his faith), he breaks it only to the injury of his own soul...”¹

Thus the first to pledge allegiance to him will be Jibraeel; after that angels and nobles from Jinns and after that nobles will pledge allegiance for him.”²

Fountains in Kufa Masjid

Imam Ja’far Sadiq (a.s.) says:

Amirul Momineen (a.s.) said about Masjid Kufa during the period of the reappearance of Imam Zamana (a.s.):

“(In it) there is a fountain of oil, a fountain of milk, a fountain of water for the believers to drink from and a fountain of water for the believers to purify themselves.”³

Almighty Allah will inspire him

Ibne Faris says in the book of Rauzatul Waizeen: Imam

¹ Surah Fath 48:10

² *Qatrai Az Darya Fazail Ahle Bayt (a.s.):* 2/798, Under Hadith no. 115

³ *Biharul Anwar:* 52/374

Ja'far Sadiq (a.s.) said:

“When the Qaim of Aale Muhammad arises, he will judge between the people according to the judgment of His Eminence, Dawood. He will not need testimonies or evidence.

The Almighty Allah will inspire him and he will judge according to his knowledge. He will inform the people about what they conceal in themselves and he will distinguish his friends from the enemies. The Almighty Allah says:

إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْمُتَوَسِّبِينَ ﴿٥٨﴾ وَإِنَّهَا لِسَبِيلٍ مُّقِيمٍ ﴿٥٩﴾

“Surely in this are signs for those who examine. And surely it is on a road that still abides.”¹

Life-giving breeze (shirt of Yusuf)

Mufaddal bin Umar has narrated from Imam Ja'far Sadiq (a.s.) that he said:

“Do you know what the garment of Yusuf was? ‘No,’ replied I. He said: “When fire was lit for (burning) Ibrahim (a.s.) Jibraeel brought a garment of Paradise for him and dressed him in it. That garment protected him from heat and cold and when his death approached, he made it into an arm band and tied it to Ishaq; Ishaq in turn tied it to Yaqub and when Yusuf was born Yaqub tied it on him.

¹ Surah Hijr 15:75-76, *Tafsir Burhan*: 2/351, Tr. 10

It was tied to his arm till those circumstances befell him. Thus, when Yusuf removed it from the arm band in Egypt, Yaqub perceived its fragrance and it is about this that Allah quotes him saying:

إِنِّي لَأَجِدُ رِيحَ يُسُفَ لَوْلَا أَن تَفْتَدُونِي ﴿٥٦﴾

“Most surely I perceive the fragrance of Yusuf, unless you pronounce me to be weak in judgment.”¹

It is the same garment that had come down from Paradise.”

Mufaddal said: May I be sacrificed on you, whom did this garment reach after him? He replied, *“To the one deserving of it. It is with our Qaim and he would have it when he reappears.”* Then he said: *“All knowledge or things inherited by every prophet has reached to [the progeny of] Muhammad (s.a.w.a.).”²*

Armor of the Holy Prophet (s.a.w.a.)

Abu Basir said: I said to Imam Ja’far Sadiq (a.s.): “O son of Allah’s Messenger, may I be your ransom, it is my sincere wish to touch your holy chest.”

He said: *“You may do so.”*

After being accorded the permission I happily touched his holy chest and shoulders.

He said: *“But, O Abu Muhammad, what was the need of it?”*

¹ Surah Yusuf 12:94

² Jalwahai Aejaz Masumeen (a.s.): 501; Biharul Anwar: 41/254

I said: “May I be your ransom. I heard your respected father say: Imam Qaim will have a broad chest and the shoulders will be wide.” The Imam said:

“O Abu Muhammad, my respected father put on the armor of the Holy Prophet (s.a.w.a.) and it dangled till the ground. After that when I put it on, it proved the same for me. Now it is reserved for Imam Qaim and it would fit him like it fitted the Messenger of Allah (s.a.w.a.).”¹

Again the sun of Islam will rise at the house of revelation

The Messenger of Allah (s.a.w.a.) said:

“During the period of the reappearance of His Eminence, Mahdi (a.s.) people will eagerly hasten to the obedience of the Almighty Allah and humiliate themselves before Him and become more inclined to religion.”²

The Sword speaks up

Our master, Imam Jawad (a.s.) has narrated from the Messenger of Allah (s.a.w.a.) that he said:

“Indeed the Almighty Allah has placed in the loins of Imam Hasan Askari (a.s.) a blessed and pure seed, which would be valued by all those from whom

¹ *Jalwahi Aejaz Masumeen (a.s.): 500*

² *Rozgar Rihayi, 606 quoting from Muntakhabul Asar: 474; Ilzamun Nasib: 202*

Allah has taken the covenant of faith. And who would be denied by every disbeliever. He would be an Imam. He will be pious and purified. He will be satisfied at divine will and he will be the guided and the guide. He would rule with justice and establish equity. He would testify to the saying of the Almighty Allah. Allah would actualize his statement.

He would rise up from Tahama¹ at a time when all the signs of his reappearance would have appeared. He would be having treasures, but not of gold and silver; he would have elegant horses and signed riders who would number 313 equal to the fighters of the Battle of Badr.

That Imam would have a sealed scroll, which would have the names of his men, along with their nationalities and patronymics etc. They will be very much devoted to their Imam.”

Ubayy asked: “O Messenger of Allah (s.a.w.a.), what are the evidences and signs of that Imam?” The Prophet replied:

“He would have a standard. When it is time for his uprising, it would unfurl automatically and the Almighty Allah would grant to it the power of speech and it would say: O Wali of Allah, arise and eliminate the enemies of Allah.”

These were two signs (unfurling of the standard and talking to the Imam).

Now his sword would be in the sheath, but when it is the time of his advent; it would also come out of the sheath and the

¹ Mecca and some parts of Hijaz are together known as Tahama.

Almighty Allah would give it power of speech. It will address the Imam as follows: ‘O Wali of Allah, arise. Now it is not allowed for you to sit without confronting the enemies of Allah.’

The Imam will set out with the standard and the sword and he would slay the enemies of Allah wherever he finds them. He would establish the divine limits and apply the divine laws.”¹

Enlivening the Quran

Amirul Momineen (a.s.) says in one of his sermons:

*“At that time, you will see how our Mahdi conducts with justice, enlivens the Quran and practice of the Holy Prophet (s.a.w.a.) after they are dead.”*²

Joy of reappearance

Imam Ja’far Sadiq (a.s.) says, explaining the process of reappearance that:

*“Every believer, who has died, will feel the joy (of the Qaim’s rising) in his grave. They (dead believers) will begin visiting one another in their graves and give glad tidings to one another, about the Qaim’s uprising.”*³

The weak will become strong

Imam Muhammad Baqir (a.s.) said:

¹ *Biharul Anwar*, 52/310, H. 4

² *Nahjul Balagha*, Sermon 138

³ *Najmus Thaqib*: 191 quoting from *Kamiluz Ziyaraat*

“One who lives till the time of the Qaim of my Ahle Bayt (a.s.); if he is ill, he will be cured and if he is physically weak, he will become strong.”¹

Sword of the Messenger of Allah (s.a.w.a.)

Shaykh Saffar has narrated in Basairud Darajaat that Imam Ja'far Sadiq (a.s.) said:

There was a small scroll in the handle of the sword of the Messenger of Allah (s.a.w.a.). Ali (a.s.) called for it and gave it to his son, Imam Hasan (a.s.). He also gave him a knife and asked him to open it, but he was unable to do so. So he opened it for him and said: Read. Imam Hasan (a.s.) read: Alif, Baa, Seen, Laam...and letter after letter.

Amirul Momineen (a.s.) rolled it up and gave it to his son, Imam Husain (a.s.). He was also unable to open it. So he opened it for him and said: Read. Imam Husain (a.s.) also read like Imam Hasan (a.s.).

Imam Ali (a.s.) then rolled it up and gave it to his son, Muhammad bin Hanafiyyah. He was also unable to open it. So he opened it for him and said: Read. Muhammad bin Hanafiyyah could not read anything from it.

After that Amirul Momineen (a.s.) took it, rolled it up and tied it to the handle of the sword of the

¹ *Imam Mahdi (a.s.) az Wiladat Ta Zahoor*, Pg. 770, quoting from *Kamaluddin: 2/675; Biharul Anwar; 52/335*

Messenger of Allah (s.a.w.a.).

The narrator asked: What was mentioned in that scroll?

Imam (a.s.) replied: *It contains letters, each of which open a thousand doors. And he said: Have not come out of it till date only two letters from it.*

Through another chain of narrators, it is narrated from Abu Basir that he asked the Imam what was mentioned in the scroll tied to the handle of the sword of the Messenger of Allah (s.a.w.a.)?

Then he narrates the previous report exactly. Apparently both these reports are mentioned by Qutub Rawandi and announcement of the remaining letters is a specialty of the rulership of Imam Mahdi (a.s.).¹

He will expose the treasures of the earth

The Messenger of Allah (s.a.w.a.) said:

“During the period of the reappearance of His Eminence, Mahdi (a.s.) the earth will reveal its treasures and show its blessings. Men will not find any place to give alms or be generous, because wealth will encompass all the believers.”²

¹ *Najmus Thaqqib*: 181

² *Rozgar Rihayi*, 2/596

Part Three: Miracles of companions of Imam Zamana (a.s.) during reappearance

The Prophet of Islam (s.a.w.a.) said:

“One who likes to meet Allah, the Mighty and Sublime with complete faith and true Islam should have the Wilayat and devotion of Hujjat Ibnul Hasan (may we be sacrificed on him).”¹

Between Rukn and Maqam

Amirul Momineen (a.s.) said:

“O brothers of Bani Hilal; by Allah, the Mahdi of this Ummah is one, who would fill up the earth with justice and equity as it would be fraught with injustice and oppression. By Allah, he definitely recognizes all those who pay allegiance to him between Rukn and Maqam (in Masjidul Haraam); he knows their names, their father’s name and their tribes.”²

Act according to the writing on your hand

The Late Nomani (r.a.) says in Kitabul Ghaibah:

“When the Qaim appears, he will send a man to every country of the world. He will say to him: ‘Your covenant is in your hand. Whenever a matter faces you that you do not understand or do not know how to judge it, you should look at

¹ Biharul Anwar: 36/296, Al-Qatra: 1/518

² Tafsir Burhan: 1/16

your hand and act according to it.’

Then he will send an army to Constantinople. When the army reaches the sea, the soldiers will write on their feet something and will walk on the surface of the water. When the Romans see them walk on the water, they will say: ‘These are his companions walking on the water, so how about him?’ Then they will open to them the gates of the city. They enter the city and rule as they like.”¹

Pride of the earth by the companions of His Eminence

Imam Muhammad Baqir (a.s.) said:

*“As if I can see the companions of the Qaim (a.s.) that have filled up the earth from the east to the west. Everything, even the wild beasts and the jungle birds will obey them, and everything will seek his satisfaction, so much so that a piece of land will pride itself over others and say: Today a companion of the Imam passed over me.”*²

Astonishing strength of companions of Imam

Imam Ja’far Sadiq (a.s.) said:

“Prophet Lut (a.s.) did not tell his people:

لَوْ أَنَّ لِي بِكُمْ قُوَّةٌ أَوْ آوَىٰ إِلَىٰ رُكْنٍ شَدِيدٍ ﴿١٧﴾

¹ *Ghaibat Nomani*: 319, H. 8, *Biharul Anwar*: 52/365, H. 144;
Ilzamun Nasib: 2/287

² *Najmus Thaqib*: 157

“Ah! that I had power to suppress you, rather I shall have recourse to a strong support.”¹

Except that he meant that he was wishing for the power of Qaim (a.s.) and he did not mention the pillar, except that he implied by it the severity and strength given to the companions of His Eminence. Each man from the companions of the Imam will be given the strength of forty men.”²

On the basis of this, strength in the verse, which Prophet Lut (a.s.) recited, implies Imam Mahdi (a.s.) and the pillars imply the companions of His Eminence.

Heavenly swords

Aban bin Taghlib says: Imam Ja’far Sadiq (a.s.) said:

“A time will come when 313 persons will come to your Masjid – that is the Masjid of Mecca – the people of Mecca will know that they are not natives. All of them will be carrying swords and each sword will be inscribed with the Word (Kalimah) from each of which a hundred words will be coming out. Then the Almighty Allah shall send a breeze that shall call out in every valley, ‘This is Mahdi, who shall judge like Prophet Dawood and Sulaiman and he would not ask for evidence.’”³

¹ Surah Hud 11:80

² *Najmus Thaqib*: 167

³ *Kamaluddin*: 2/590, H. 10

Savior of humanity

In the book of Iktisaas, attributed to Shaykh Mufeed, it is mentioned as follows:

Abu Basir says: “I was with Imam Ja’far Sadiq (a.s.) when a man from Khorasan was also present there. Imam (a.s.) spoke to him in a dialect, which I could not understand. Then he spoke to him in a dialect, which I could understand. I heard him say:

‘Hit your foot on the ground.’

(When he did that, I saw) a river become visible. On its banks were riders who had placed their necks at the saddles of their mounts. Imam (a.s.) said:

“These are the companions of His Eminence, Qaim (a.s.).”¹

Extraordinary intelligence and amazing insight

It is mentioned in Tafsir Ayyashi that Imam Muhammad Baqir (a.s.) said:

“...then he would return to Kufa and send those three hundred and thirteen persons to all the parts of the world. He would (also) stroke their shoulders and chests, (by which) they would not face any difficulty in any judgment; and every part of the earth, would echo with the call of:

‘There is no god except Allah; Muhammad is the Messenger of Allah.’

¹ *Qatrai Az Darya Fazail Ahle Bayt (a.s.): 2/794, H. 15*

And that is the implication of the words of the Almighty Allah:

وَلَهُ أَسْلَمَ مَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ طَوْعًا وَّكَرْهًا وَّ اِلَيْهِ

يُرْجَعُوْنَ ﴿٧٢﴾

“...and to Him submits whoever is in the heavens and the earth, willingly or unwillingly, and to Him shall they be returned.”¹

Astonishing Strategy

Imam Ja'far Sadiq (a.s.) said:

“When our Qaim (a.s.) reappears, he would come to Rahba in Kufa and gesture with his blessed foot (so saying he pointed in a direction). Then he would say:

“Dig this place. They would dig at that spot and take out 12000 coats of mail, 12000 swords and 12000 helmets. At that time he would summon 12000 (followers or servants) retainers and non-Arabs and arm them with these items. Then he would say: Eliminate whoever does not have faith in which you believe.”²

¹ Surah Aale Imran 3:3, *Abqariul Ahsan* (9 vols.) 7/304

² *Najmus Thaqib*: 182

Sword or the heavenly Zulfiqar

It is mentioned in the book of Kifayatul Athar fee Nusus Alal Aimmatil Ithna Ashar that Al-Qama bin Muhammad Hazrami said:

Imam Ja'far Sadiq (a.s.) has narrated from his respected grandfather from Amirul Momineen (a.s.) that he said: The Messenger of Allah (s.a.w.a.) said to me:

“O Ali, when our Qaim reappears, 313 persons will join him and when it is the time of uprising, his sword will come out of the cover automatically and call out: O Wali of Allah, arise and eliminate the enemies of Allah.”¹

Companions of Jinns

Imam Ja'far Sadiq (a.s.) said to Mufaddal:

“The believers from Jinns will assist our Master, Hujjat Ibnul Hasan (a.t.f.s.):”

Mufaddal asked: “My master; would the angels and jinns become visible to humans during that period?” He replied:

“Yes, by Allah, O Mufaddal, they will converse with them like they talk to their companions and family members.”

I asked: “O Master, would they go with them?” He replied:

“Yes, by Allah, O Mufaddal, they will camp on the land of Hijrat between Kufa and Najaf. At that time

¹ Qatrai Az Darya Fazail Ahle Bayt (a.s.): 2/825, quoting from Kifayatul Athar: 263; Biharul Anwar: 52/303, H. 72

there will be 46000 angels in his army and 6000 (according to another report 46000) jinns.”¹

Obedience of the Companions

It is mentioned in the book of Ihtijaaj that Amirul Momineen (a.s.) said:

“At that time, the conspirators among the beasts – and all the beasts will be obedient to the companions of Imam Zamana (a.s.).”²

Part Four: Effects of the reappearance in the natural world

One of the most important issues of the period of reappearance is the change in the natural world.

People who are inclined, should know that unlimited sciences will become apparent through the hand of the great Wali of the Almighty Allah and what changes will occur in the heavens, earth, in creatures and in human beings?

The Holy Imams (a.s.) have informed us about such mighty phenomena, which will take place during the time of reappearance. In this section we will mention some of them.

Days and months after the Reappearance

Imam Ja'far Sadiq (a.s.) says in one of his traditions:

“Allah, the exalted, will order the universe to slow

¹ *Mahdi Muntazar (a.t.f.s.): 320; Biharul Anwar: 51/5 H. 21*

² *Najmus Thaqib: 157*

down and lessen its movement and the days and the years will be longer because of that”.

“It is said that if the universe changes, it will be destroyed,”
I (narrator) said.

“Those are the words of the atheists,” he replied.

“There is no way for a Muslim to hold that view. Allah, the Exalted, has split the moon for His Prophet (s.a.w.a.) and He has sent the sun back to its earlier position for Yusha. He has informed us of the length of the day of Resurrection. It will be like a thousand years in your reckoning.”¹

Sustainer of the World

Abu Abdillah Sadiq (a.s.) said, regarding the verse:

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا

“And the earth shall beam with the light of its Lord.”²

“Lord of the earth means, the Imam of the earth.”

I asked: “What should happen when he reappears?” He replied:

“On the basis of this, the people would become needless of the light of the Sun and Moon and they would be content with the Noor of the Imam.”³

¹ *Rozgar Rihayi, 2/657; Biharul Anwar: 52/339 under tradition no. 84*

² *Surah Zumar 39:69*

³ *Najmus Thaqib: 168*

In the same way, the Late Shaykh Mufeed says in Irshad and Shaykh Tusi has mentioned in Kitabul Ghaibah that it is narrated from Imam Ja'far Sadiq (a.s.) that he observed:

“When our Qaim rises, the earth will shine with the light of its Lord. Men will not need a light of the sun and darkness will vanish.”¹

Needlessness from the Sun

Fazl bin Shazan has narrated through correct chains of narrators from Imam Ali Reza (a.s.) that he said:

“When our Qaim rises, the earth will be illuminated with his light; darkness will vanish. In the same way, people will become needless of the light of the sun.

Men will live in the kingdom of His Eminence till they produce a thousand sons each and no daughters will be born to them.

The earth will expose its treasures in such a way that people will see them on the surface of the earth.

Each of you will go after someone to ask him to accept charities from you, but no one would accept them.

Due to divine blessings, people will become absolutely needless of others.”²

¹ Najmus Thaqib: 168

² Najmus Thaqib: 169

Removing Negative Qualities

Amirul Momineen (a.s.) said:

Among the qualities of the Mahdi (a.s.) is that:

“He will pass his hand over the heads of people and there will not remain any believer, but that his heart will become stronger than an iron ingot.”¹

Further on Imam (a.s.) says:

“Indeed malice and enmity will go away from the hearts of people.”²

Respectability of People

The Messenger of Allah (s.a.w.a.) said:

“The Almighty Allah will put contentment in the hearts of the people.”³

Remover of all Miseries

The chief of successors, Amirul Momineen (a.s.) said:

“During the time of the reappearance of His Eminence, Mahdi (a.s.), may our souls be sacrificed for him, joy will enter the heart of every believer.”⁴

¹ *Najmus Thaqib*: 164, quoting from *Kamaluddin*.

² *Najmus Thaqib*: 164 quoting from *Khisaal* of Shaykh Saduq.

³ *Najmus Thaqib*: 164 quoting from *Kashful Ghumma*.

⁴ *Najmus Thaqib*: 191 quoting from *Kamaluddin*.

Pieces of Heart

Abdullah bin Abbas says:

“However, Mahdi is one, who would fill up the earth with justice and equity like it would have been fraught with injustice and oppression. The cattle will be secure from wild beasts and the earth will expose the parts of its liver. The narrator asked: What are the parts of liver? He replied: They are like pillars of gold and silver.”¹

Well being will remain and evil would vanish

Amirul Momineen (a.s.) said:

*“When His Eminence, Mahdi (a.s.) brings the east and the west of the world under his rule, the wolf and the sheep will live together (peacefully); young children will play with snakes and scorpions, and will not suffer any harm from them; evil would disappear from the earth and only goodness shall remain.”*²

Paradise of Animals

Amirul Momineen (a.s.) said:

“If our Qaim reappears, there will be peace between wild beasts and quadrupeds such that a woman can walk from Iraq to Syria stepping on greenery all the way with her adornments on and no

¹ *Najmus Thaqib*: 159 quoting from *Iqdud Durar*.

² *Rozgar Rihayi*, 2/619; *Najmus Thaqib*: 156

beast would frighten her.”¹

Peace is Promised

The Prophet of Islam (s.a.w.a.) says in one of his sermons regarding the changes during the period of reappearance:

“...the sting of every stinger will be taken away, in such a way that children will put their hands in the mouth of vipers, but will not suffer any harm.

Small children will come face to face with lions, but no harm will come to them. And the lion will be there among the camels as if it is their watch dog. The wolf would be there among the sheep; as if it is their watch dog.

Islam will spread to the whole earth and the territories of infidels will be confiscated. There will be no rule, except that of Allah and Islam and the earth is like a silver tray. Crops will grow in the same way as they grew during the period of His Eminence, Adam (a.s.). A number of people will gather to eat from one cucumber and it will satiate all of them. A number of people will gather to eat from one pomegranate and it will satiate all of them. The cost of a horse will be a few small dirhams.”²

¹ *Najmus Thaqib*: 156 quoting from *Khisaal* of Late Shaykh Saduq.

² *Daulat Kareema Imam Zamana (a.s.)*: 42 quoting from *Tashreef Bil Man*: 299

Paradise in the World

Father of sciences, Imam Ja'far Sadiq (a.s.) has said:

“During the reappearance of the Qaim, in the kingdom of the Holy Imam (a.s.), a believer will summon a bird flying in the sky, slaughter it, cook it and consume its meat and not break its bones. After that he will say to it:

‘Come alive by the permission of Allah.’

Thus, it will come alive and fly away.

In the same way, the musk deer in the desert will take up a brilliant light of the cities and then will not be in any need of the light of the sun or moon. And there will be no harmful creature on the earth; no evil or mischief, no poison or poisonous creature, corruption will be eradicated from the face of the earth, because the human beings will be the guests of one heavenly feast and their host is not earthy. In the same way, the Shaitan will be unable to instigate human beings. There will be no jealousy and not the slightest corruption will remain.

Not a single thorn will grow on the earth or in the trees. The cultivation of human beings will always be prosperous and green in such a way that if anything is picked from it, the same will grow back immediately. When a person puts a garment on his children that dress will grow along with them. They will never become dirty and it will change into every color that the child may want. If a disbeliever hides

in a rock or a tree; that rock or tree will say: O believer, there is a disbeliever hiding in me, take him.

That believer will apprehend him and put him to death.

The Shaitan will not get a body, in which he can live. Believers will shake hands with the angels and hear reports from them; the dead will come alive and surround them all.”¹

Perfection of Intellects

It is mentioned in Rawandi’s Kharaj and Shaykh Saduq’s Kamaluddin that Imam Muhammad Baqir (a.s.) said:

“When our Qaim arises, he will stroke the heads of the people, which will gather their intellects and perfect their understandings.”²

Such a person is rare

The Late Kulaini has narrated that Saad Ibne Hasan said: Our master, Imam Muhammad Baqir (a.s.) asked me: *“Does one of you come to his brother in faith, puts his hand into his pocket and fulfills his need and that brother in faith does not stop him?”* I replied: *“I don’t know about such a person among us.”*

Then His Eminence said: *“Then there is no goodness in this condition; that is you people are not having any status.”* I asked:

¹ *Nawadirul Mojizaat*: 198

² *Kamaluddin*: 2/596, H. 22

“Is there annihilation in this condition?” He replied: “*No, these people are such that their intellects are not yet given to them.*”¹

In the book of Khasais, Shaykh Mufeed says:

A person asked Imam Muhammad Baqir (a.s.): “Our companions in Kufa are numerous; if you ask them, they would definitely obey and follow you.”

Imam (a.s.) said: “*Does any of them approaches his brother in faith and fulfills his need from him?*” I said: “No.”

He said: “Thus, they are more miserly for their own blood.”

Then he said:

*“Indeed, people are in comfort and luxury; we marry with them; inherit from each other; apply penalties on them and return their trusts intact. But when the Qaim rises up; at that time a condition will appear, when a person will insert his hand into the purse of his friend and fulfill his need; and he will not restrain him.”*²

Great strength

Amirul Momineen (a.s.) said:

“He (the Mahdi) would stroke the heads of the people. Thus, there would not remain any believer, but that his heart would become as a strong as a mountain of steel and Allah, the Mighty and the High would give each of them the strength of forty

¹ Najmus Thaqib: 163-164

² Najmus Thaqib: 163-164

men.”¹

Inherited Valor

In Basairud Darajaat, Saffar has narrated from Imam Muhammad Baqir (a.s.) that he said:

“When our kingdom arrives and our Mahdi reappears, each of our followers will be braver than a lion and sharper than a spear; he will trample our enemies and give them a sound beating, At that time divine mercy will descend and the door of deliverance will open up for the people.”²

Powerful eyesight

Imam Ja’far Sadiq (a.s.) says describing the majesty of Imam Zamana (a.s.) during his reappearance:

“When our Qaim arises, Allah, the Mighty and Sublime would increase the hearing and sight of our Shia, so much so that there would be no barrier between them and the Qaim. His Eminence would speak and they would hear as if he were in front of them.”³

¹ Najmus Thaqib: 168

² Najmus Thaqib: 168

³ Qatrai Az Darya Fazail Ahle Bayt (a.s.): 2/795 quoting from Siraatul Mustaqeem: 2/262

Killing of Shaitan

Sayyid Ali bin Abdul Hamid has quoted from the book, Al-Anwaar al-Mudhiya in a traditional report from Ishaq bin Ammar that he said:

“I asked His Eminence, Imam Ja’far Sadiq (a.s.) about the saying of Allah that He has given respite to the Satan till the known hour as mentioned in the following verse:

قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ ﴿٢٤﴾ إِلَى يَوْمِ الْبَعْثِ ﴿٢٥﴾

“He said: So surely you are of the respited ones, Till the period of the time made known.”¹

What is that hour Allah is talking about? He said:

“The known hour is the time of the advent of the Qaim of Aale Muhammad. When the Almighty Allah makes him reappear in the Masjid of Kufa, Iblis will come on his knees saying: ‘O woe be on these days.’ At that time the Imam will catch him by his forelocks and put him to death. That time is the day of the known hour when his time would be up.”²

Uprooting corruption

Sharafuddin Najafi has narrated from Wahab bin Jamee that he said: I asked Imam Ja’far Sadiq (a.s.) about day that mentioned in the following verses:

¹ Surah Hijr 15:37-38

² Najmus Thaqib: 162

قَالَ رَبِّ فَأَنْظِرْ إِلَى يَوْمِ يُبْعَثُونَ ﴿٣٦﴾

“He said: My Lord! then respite me till the time when they are raised.”¹

قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ ﴿٣٧﴾

“He said: So surely you are of the respited ones,”²

إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ ﴿٣٨﴾

“Till the period of the time made known.”³

Imam (a.s.) said:

*“O Wahab, do you think this refers to Judgment Day, when Allah resurrects the people? It does not! Allah gave respite until the day of the advent of the Qaim; who will hold the forelocks of Iblis and behead him. This is the meaning of the ‘appointed day’.”*⁴

¹ Surah Hijr 15:36

² Surah Hijr 15:37

³ Surah Hijr 15:38

⁴ *Tafsir Burhan*: 2/343, H. 6-7-8

Seeking the refuge of Imam Zamana (a.s.) when one is faced with some difficulty

A true Shia, who comprehends the reality of his faith and tries to dispel the worries and difficulties of those around him in the light of his belief and faith, will never miss an opportunity to gain proximity to Imam-e-Asr (a.s.). It is impossible to convey the severity of trials and tribulations in this era. As if someone has placed a red hot coal on his palm and asked him to close his fist. This is also one of the most astonishing prophesies of the Holy Prophet (s.a.w.a.) concerning the last era. As someone rightly said, “Today, Islam is facing an open onslaught from external foes, while internal enemies are attacking and sabotaging it through apparent and concealed strategies.” Malicious and vile strategies are raising their heads everywhere and inimical agents are working overtime. Things have reached to such a stage that now people have brazenly opened factories and centers of misguidance and deviation.

When we have realized that we are living in the reign of Imam-e-Asr (a.s.); that he is Allah’s representative for the entire universe and we also know that his power and authority encompasses each and every creation of Allah, then it is obligatory on everyone – but more so on the Shia of Imam-e-Asr (a.s.) – that they should always be vigilant of the orders and commands from the office of Imam (a.s.) in these tumultuous times.

In this era of occultation, Imam (a.s.) has established a strong and continuous link between himself and the respected Maraja (spiritual leaders) of our community. They are the fountainhead of religious laws, so we should strive to follow them resolutely (do Taqleed) and give them preference over own wishes and desires; so that we may unite our existence with Imam (a.s.). Only then we have the right to look at the exalted level of human behavior that is the centre of radiance and inspiration. For this to occur, it is essential that the lamp of hope – accompanied with the radiance of intellect and wisdom – shows us the way. It is also necessary that the pleasure and joy of waiting and the fervent desire for reappearance of Imam (a.s.) – which is an unfulfilled aspiration and is like an arrow embedded in our hearts – should not be dimmed by the sleep of negligence. Every morning, after performing the morning prayers, we should renew our allegiance to our Imam (a.s.) in a manner explained by our venerable scholars and whenever we face any problem we should seek refuge from him.¹

¹ Al-Muntazar Magazine

Some Instance of the Help of Imam (a.s.)

Cure from disease

The author of Wasailush Shia and other great Islamic books, the late Shaykh Hurre Amili writes in his book of Asbatul Huda:

‘At the age of 10, I was afflicted with such an illness that even the doctors treating me seemed helpless before my condition. At one point my relatives and close companions gathered around my bed as if awaiting my imminent death. They were sure that I was going to die and were crying out in grief.

That night I was blessed with a visit from the Holy Prophet (s.a.w.a.) and the twelve holy Imams (a.s.). They were standing around my bed. I saluted them and shook hands with each of them. Imam Ja’far Sadiq (a.s.) and I had a brief discussion, which I am unable to recall now, but what I do remember clearly is that the Holy Prophet (s.a.w.a.) prayed to Allah in my favor. When I shook hands with Imam Zamana (a.s.), I told him in tears, “O master, O Sayyid, I am afraid that I will die due to this illness. My desire to seek knowledge will remain unfulfilled.”

Imam Zamana (a.s.) said, *“Don’t be afraid. You won’t die because of this disease. Allah will grant you cure. You will have a long life.”* There was a glass of water in his hands, which he gave me. I drank from the glass and immediately felt cured. My family members sitting there were astonished at this miraculous recovery. After a few days, I told them about this incident that

that resulted in my cure.

This incident teaches us that we must never despair of Allah's mercy. For surely it is a major sin to lose hope in the mercy of Allah. We must remember that we are lovers of that Imam (a.s.) who says, "*We are not negligent of your affairs and always remember you.*" Having said that, it is our duty that we always remain in contact with him and seek his help.

Apart from this, the incident teaches us that it is only the Imam of the Time (a.s.), who can grant us a cure from our illness by a single glass of water. It is possible that Shaykh Hurre Amili was cured due to his earnest desire to seek knowledge for the sake of serving Allah and Islam. Truly Shaykh Hurre Amili enlivened religion by his effort of collecting the tradition of the infallible Imams (a.s.). We pray to Allah that He grant us the Taufeeq for sincerity in our intentions and actions.

Incident of Shaykh Ali Baghdadi

Shaykh Abbas Qummi has reported the incident of Shaykh Haaj Ali Baghdadi in Mafatihul Jinaan. Shaykh Ali Baghdadi says: 'I was in possession of 80 Tumans from Sahme Imam. I traveled to Najaf and from this amount, gave 20 Tumans to Ayatullah Shaykh Murtaza and another 20 Tumans to Shaykh Mujtaba Kazmini and another 20 Tumans to Ayatullah Shaykh Muhammad Hasan Sharouqi. Now there were only 20 Tumans that remained as my responsibility. I decided that on my return to Baghdad I would immediately pass on the balance to Shaykh Muhammad Hasan Kazmini Aale Yaseen.

It was Thursday when I presented myself for the Ziyarat of

Imam Musa Kazim (a.s.) and Imam Muhammad Taqi (a.s.) in Kazmain. I met Shaykh Muhammad Hasan Kazmini Aale Yaseen and as intended, gave him the 20 Tumans. I promised him that over a period of time, I would give him some more.

On that very day, after reciting the afternoon prayers, I prepared myself to leave for Baghdad. The respected Shaykh invited me to stay over at his house, but I declined saying that I usually pay my workers on Friday eve and so would like to return to Baghdad.

Consequently, I began my journey towards Baghdad. After I had completed about three-fourths of the distance, I saw a noble person coming from the direction of Baghdad. As we came closer, he said salaam and brought forth his hand to shake hands saying, "Welcome, welcome". We embraced with great affection and kissed each other's cheeks (as if we were old friends). This respected person was wearing a green turban and had a black mole on his face (which added to his handsome features).

He addressed me by name and asked, "Haaj Ali, how are you? Where are you going?" I replied, "I just completed my Ziyarat in Kazmain and am now returning home to Baghdad." He said, "Today is Friday eve. Let us go to Kazmain." I declined saying, "Sayyid, it is not possible for me to go back to Kazmain today."

He said, "Come with me so that I may witness before my respected father Hazrat Amirul Momineen (a.s.) that you are amongst the believers and friends of Ahle Bayt (a.s.), and the Shaykh too shall be your witness. Both of us (myself and the Shaykh) shall bear witness for you, for Allah has asked for two

witnesses.”

This dialogue was pointing towards an intention, which was hidden in my heart. I had intended that when I meet Shaykh Hasan in Kazmain, I would request him to write for me a document saying that he knew me as one who had accepted the infallibility and purity of Ahle Bayt (a.s.). I also intended that when I die, this paper should be buried along with me.

I asked my respected companion, “How come you are aware of this hidden intention and how will you bear witness for me?”

He said, “When a person fulfills the right of someone over him, then how can it be that he does not recognize him?”

I asked, “Which right are you referring to?” He replied, “The same right, which you have fulfilled with respect to my representatives.” I asked, “Who are your representatives?” He replied, “Shaykh Mohsin” I asked, “Is he your representative?” “Yes”, he replied.

At this point, a thought came to my mind that who is this person, who knows me by names despite the fact that I do not know him and do not recognize him? Then I thought to myself, maybe he knows me in some way and I have forgotten him.

Then a thought arose that maybe this person is desirous of some money from Sahme Saadaat and it is better that I give him some from it. I said to him, “Some of the money, which is your right, was with me and I have given it to Shaykh Muhammad Hasan. Now if I have to give it to someone else, I must take his permission first.” He smiled and said, “You are right. You have also delivered some of my rights to my representatives in Najaf.” I asked, “Whatever amount I have given, has it been accepted?”

He said, “Yes, it has been accepted.”

A thought came to my mind that who is this person, who calls the scholars as his representatives? I pondered for a while and said to myself: “The scholars are the representatives for collecting Sahme Saadaat.”

Then he said, “Come let us go together for the Ziyarat of my respected father.” So I went along with him towards Kazmain. He walked on the right and I walked on the left side. We came across a river, which had the whitest and most clean water that I had ever seen. On the banks of the river were trees of different kinds such as pomegranate, lemons, grapes and the like. All these trees were seen at the same place at the same time! And most surprisingly, it was not even the season for these fruits! As we walked, we were shaded from the heat of the sun by these trees.

I asked my companion, “What is this river and these trees?”

He said, “All this is for our friends and those who perform the Ziyarat of my respected father.”

I said, “Respected Sayyid! I would like to ask you a question.”

He said, “Go ahead.” “The late Shaykh Abdur Razzaaq was a teacher. One day I presented myself before him. He used to say that if there is a person who fasts for the entire day, spends his entire night in worship, performs 40 Hajjs and 40 Umrahs and is killed between Safa and Marwah without being amongst the friends of Amirul Momineen Ali ibn Abi Talib (a.s.), then none of his actions will benefit him.” He (a.s.) replied, “By Allah, this is correct. None of his actions will benefit him.”

Then I raised a question about one of my relatives whether

he was amongst the friends of Amirul Momineen (a.s.). He said, “Yes, he and others like him, who are related to you, are amongst the friends of Amirul Momineen (a.s.)”

I sought his permission to ask another question to which he agreed. I said, “The reciters of the Majlis of Imam Husain (a.s.) say that Sulaiman Aamish asked about the position of the Ziyarat of Imam Husain (a.s.) and he was told that it is an innovation. That very night, Sulaiman Aamish dreamt that there was a palace extending between the sky and the earth. He asked, “Who is in this palace?” He was told, “Janabe Fatima Zahra (s.a.) and her mother, Janab Khadijatul Kubra (s.a.) are present in this palace.” Sulaiman asked, “Where are they going?” “Since today is Friday eve, they are going for the Ziyarat of Imam Husain (a.s.)” Sulaiman saw that they were throwing some chits from the palace on which was written: ‘This is a protection from the fire for visitors to the grave of Imam Husain (a.s.) on Friday eve. This is a protection on the Day of Qiyamat.’ Is this tradition correct?”

He said, “Yes, it is a correct tradition and the meaning is complete.”

I asked, “Then is it correct to say that one who visits the grave of Imam Husain (a.s.) on Friday eve, will be protected from the fire on the Day of Qiyamat?”

He said, “Absolutely!” And tears started flowing from his eyes.

I sought his permission to ask another question to which he agreed. I said, “In the year 1269 A.H., I had gone for the Ziyarat of Imam Ali Ibne Musa Reza (a.s.). In Nishapur, I met a person from the Sharooqi clan of Arabs. I kept him as a guest and asked

him about the position of the Wilayat (mastership) of Imam Ali Ibne Musa Reza (a.s.). He replied, 'It is like heaven. It has been fifteen days that I am eating as a guest of Imam Reza (a.s.). I am confident that when I die, Munkir and Nakeer will not harm me as my body and my blood is formed from what I have eaten from the property of Imam Reza (a.s.).' Is this correct? When we die, will Imam Reza (a.s.) come to our help in the grave?"

He said, "By Allah, this is correct. My respected father will be a protector in the grave."

I sought his permission to ask another question to which he agreed. I asked whether my Ziyarat of Imam Reza (a.s.) is accepted or not? He said, "Inshallah, it is accepted."

I sought his permission to ask another question to which he agreed. I asked whether the Ziyarat of Imam Reza (a.s.) by Haaj Ahmed Bazzaaz Pashi (my companion in Mashhad) is accepted or not? He replied, "The Ziyarat of Abdus Salih is accepted."

I sought his permission to ask another question to which he agreed. I asked about the acceptance of one person in Baghdad, who had accompanied us to Mashhad. (This person was amongst the elite of Baghdad and was involved not only in spreading corruption, but also in killing his mother) I did not get a reply this time. I repeated, "Master, is his Ziyarat accepted or not?" Again I did not get a reply.

At this point, we had reached a place having gardens on both the sides of the road. The city of Kazmain could be seen at a distance. Orphans from Saadaat (descendants of Prophet) occupied some portion of this road.

The government had seized their land and attached it to this

road. The pious and god fearing people of the city knew this fact and generally avoided taking this route for fear of usurping the right of the orphans. But I saw that my companion was taking this road. I said, “Respected Sayyid! This road is built on the land of the Saadaat orphans. It is not correct to infringe upon the rights of these orphans.” He said, “This property belongs to my respected father, Amirul Momineen (a.s.) and his progeny and these orphans are our children. It is permissible for the friends of Hazrat Ali (a.s.) to travel along this road.”

At some distance there was the garden of Haaj Mirza Hadi, who was among the wealthy people of Iran at present settled in Baghdad. I asked, “People say that the garden of Haji Mirza Hadi is on the land belonging to Imam Musa Kazim (a.s.). Is this correct?” He retorted, “How does this concern you?”

We then reached a place, where a canal had been constructed from river and the sea and this passed through the middle of the road. From this place, there were two roads, both leading to Kazmain. One road was named Raahe Sultani Raah and the other famous as Raahe Saadaat. I suggested going along Raahe Sultani. He said, “No, we will go along my road.”

We had just traveled a short distance along this road, that I found myself near the Holy courtyard of the mausoleum, where one generally removes one’s shoes before entering the mosque. My respected companion had gone ahead and I saw him entering the mausoleum from the west (from the direction of the holy feet of Imam Kazim). He did not wait at the door and without reciting the permission to enter he went straight inside the mosque. He stood at one side and asked me to recite the Ziyarat. I declined saying that I could not read. He said, “Okay, should I recite the

Ziyarat on your behalf?" I accepted his offer. He began reciting the Ziyarat thus:

"O Allah, I seek permission to enter. Peace be upon you, the Holy Prophet of Allah (s.a.w.a.). Peace be upon you, Amirul Momineen (a.s.)." And in this way, he continued to convey salutations and blessings to every Imam (a.s.) till he reached the name of Imam Hasan Askari (a.s.). He said, "Peace be upon you, Aba Muhammad Al-Hasan Al-Askari (a.s.)." Then he turned to me and said, "Do you know Imam Zaman (a.s.);" I said, "Of course!" He then said, "Then convey salaam to him (a.s.)."

I recited, "Peace be upon you, the Proof of Allah, O Sahebaz Zaman Ibne Hasan (a.s.)."

He smiled at me and said, "Alaykas Salaam wa rahmatullahi wa barakatohu" (which is the standard way of replying to salaam).

Then he entered the Haram and touched the Zari Mubarak of Imam Kazim (a.s.) and Imam Muhammad Taqi (a.s.) and kissed it. He then asked me to recite the Ziyarat. I declined again saying that I could not read. He said, "Shall I recite the Ziyarat on your behalf?" I accepted his offer. He asked me which Ziyarat he should recite. I said: Recite whichever Ziyarat is having more merit. He said, "Ziyarate Ameenullah is having greater merit." And he began reciting it.

Towards the latter half of the Ziyarat, I saw that the lights inside the haram had come on. This was not an unusual event, except that this time, there seemed to be a different kind of brightness that I had never seen before. The entire place seemed to be illuminated by this light. The lamps of the haram paled in

comparison with the brightness of this light just as any light would pale before the brightness of the sun. My mind was in such a state that despite these signs, I was unable to comprehend the meaning of all these events.

After completing the Ziyarat, we moved from the direction of the holy feet of Imam (a.s.) towards the holy head of Imam (a.s.). He turned to me and asked, “Do you intend to recite the Ziyarat of my respected father, Imam Husain (a.s.)?” I said, “Yes, it is Friday eve, we must recite the Ziyarat.”

He recited Ziyarate Waretha. By this time, the dusk prayers were upon us and the Azaan of the dusk prayer had just been completed. He turned to me and said, “Go and recite the Maghrib prayer with congregation.” We went together into the mosque, which is towards the holy head of Imam (a.s.). The people had already gathered for prayers. My respected companion however stood separately to the right of the Prayer leader and began reciting his prayer. I stood in the first row of the congregation and began to pray. When I completed my prayer, I looked in the direction where the respected Sayyid was praying, but could not see him. I quickly got up from my place and looked all over for him – outside the mosque and at every place in the haram, but could not find him. My intention was to be a host to him and to serve him and present a few copies of Quran to him.

Suddenly, an amazing feeling passed over me. It was as if I had got up from a dream. A few thoughts passed through my mind – who was this respected Sayyid, my companion? There were so many miraculous events that occurred during my journey with him. He convinced me to return with him to Kazmain, despite the fact that I had made up my mind not to return today. I

had never seen him before, yet he was familiar with my name. His knowledge of the hidden things in my heart and his bearing witness to my faith, the flowing of the river, the presence of the trees laden with unseasonal fruits and replying to the salaam, which I recited for Imam Zaman (a.s.)!

Finally, I came to the place where I had taken off my shoes. I asked the caretaker whether he had seen the person who had accompanied me when I entered the haram. He said that this person had just left. He asked me, “Was this person your companion?” I replied in the affirmative and left the place.

I spent the night at the house of my host. In the morning, I presented myself before Aqa Shaykh Muhammad Hasan and narrated the entire incident. He placed his hand on his mouth indicating that I should not narrate this incident to anyone and prayed to Allah in my favor.

I complied with his request and did not narrate it to anyone. It was about one month since this event that I was in Kazmain where a respected Sayyid walked up to me and said, “What have you seen?” I said, “I have not seen anything”. He repeated the question and I repeated my answer. This time I was more firm in my reply than before. Suddenly he disappeared from my eyes and then I did not see him again.

Surely the cause of this meeting and the pointed question about the earlier meeting was a sign that I should narrate this incident to people.

This incident teaches us several lessons:

If one pays Khums regularly, Imam Zaman (a.s.) is not only pleased with him, but may also grant him an opportunity to meet

the Imam (a.s.). One, who does not pay Khums, has been condemned by Imam (a.s.) in a Tauqee: May the curse of Allah, His angels and all the people be on one, who usurps a single dirham from our wealth.”

When we, as individuals, would not like to meet a person cursed by Allah, how is it possible to expect to meet Imam Zaman (a.s.) if we don't pay Khums regularly?

When the name of Imam Husain (a.s.) is mentioned before Imam Zaman (a.s.), he is moved to tears. Also, as this incident shows, reciting Ziyarat Aminullah and Ziyarat Waretha on Thursday night carries great reward. The visitors to the shrine of Imam Husain (a.s.) are protected from the fire of Hell and will be in Paradise.

Imam Zaman (a.s.) has guided us to recite the salutations to all Imams (a.s.) before reciting their Ziyarat. The Imam of the Time (a.s.) is able to answer all questions, which are put to him, such that the questioner is satisfied with the answer.

Imam Zaman (a.s.) has given glad tidings to Haji Baghdadi for the acceptance of his Ziyarat. Even while performing Ziyarat of the Infallible Imams (a.s.), we must remember to recite prayer at its correct time. Haji Baghdadi, who sought the permission of Imam (a.s.) before putting forward his questions, teaches us an important lesson in humility. Also, despite being with Imam (a.s.) for such a long time, Haji Baghdadi was unable to recognize him. It is possible that we too may meet Imam (a.s.), but are unable to recognize him.

Cure from Paralysis

Allamah Majlisi, in Biharul Anwaar and Haji Noori in his book, Najmus Thaqib have reported this incident. Allamah Majlisi writes that a trustworthy person reported this incident to him.

He says, “My house was very old and was owned by a person named Husain Madlal. He was staying in Najaf near the mausoleum of Amirul Momineen (a.s.). This place was famous as Saabaate Husain, (a street which has got a roof and open for pedestrians) He was having many children. He was afflicted with paralysis and soon was unable to move even from his bed. He was completely immobilized and his family had to help him to complete even the smallest of actions. The long duration of his illness had made his family worried and anxious and led them to poverty.

One night, in the year 740 A.H. his family members were awake and were astonished to see a strange light on the roof of their house. The brightness of the light was unparalleled. They asked Husain Madlal about it.

He replied, “A moment ago, Imam Zamana (a.t.f.s.) was here and he told me to arise from my bed. I said, ‘O my master! You are aware that I am afflicted with paralysis and cannot get up.’ Imam Zamana (a.s.) then caught my hand and made me get up from my bed. At his touch, I felt cured and completely healthy. He said, ‘This Saabaat is along the way which I pass frequently. It is along this way that I travel for the Ziyarat of my father, Amirul Momineen Ali Ibne Abi Talib (a.s.). Please close this door every night.’

I promised to obey his order. Then Imam Zamana (a.s.) left this place for the Ziyarat of Ali (a.s.) and this light is the proof of his presence here a short while ago.”

Haji Noori says that his road is present till today and is still known as Saabaate Husain Madlal. People come here to seek their desires and by the grace of Imam Zamana (a.s.), they go back satisfied with desires being accepted and fulfilled.

In this incident, Imam Zamana (a.s.) not only cured this poor person, who was in a hopeless condition, but also blessed the place by his presence. Even today there are people, who are cured at this place.

Recommendations from Imam

Sayyid Hasan Abtahi has recorded this incident in his book Mulaqaate Imam Zamana (a.s.) that Mustatab Taqi Salih Sayyid Ahmad Ibne Hashim Ibne Sayyid Musawi Rashti was a businessman living in the city of Rasht in Iran. This incident about his meeting with Imam Zamana (a.s.) is narrated by him as follows:

I decided to perform Hajj in the year 1280 A.H. With this intention I traveled from Rasht to Tabriz. At Tabriz, I stayed at the house of Haji Safar Ali, who was himself a famous businessman of Tabriz. There I was very worried and anxious because at that time there was no caravan to Makkah for Hajj. I did not know what to do. I became ready to depart from Tabriz for Tarabuzan with Haji Jabbar Jaludaar Isfahani. We agreed on the fare for journey and departed from Tabriz. At the house of Haji Safar Ali, there were three other persons, whose names were

Mulla Baqir Tabrizi, Haaj Sayyid Husain Tabrizi and Haaj Ali. They too joined me in this journey. We departed together, crossed the country of Rome towards Tarabuzan.

During the journey, Haji Jabbar came to me and said, “The road we are about to cross is a dangerous one. It is better if we cross it quickly so that we can join the caravan that is ahead.” So we began to travel faster to catch up with the caravan ahead. We had hardly walked some distance that it began snowing heavily. It was dark and visibility was poor. My companions covered their heads and continued to move quickly. I tried my best to keep up with them, but in this weather it was difficult for me and soon they had gone ahead leaving me alone.

I got down from my horse and sat on one side of the road in a state of helplessness and dejection. I was carrying only about 600 Tumans, which I had kept with me for the journey. Finally, I decided to spend the night there and continue the journey in the morning.

As we had not traveled very far from the city, there was a possibility for me to turn back and select a few strong men with me as my companions and renew my effort to catch up with the caravan. I was deliberating over this option, when suddenly I saw a garden on the opposite side of the road and its gardener. It seemed that there was a shovel in his hand with which he was clearing the snow from the branches of the trees in the garden.

He came closer to me and stood at a distance and asked me in Persian, “Who are you?” I told him that my companions had gone ahead and that I was new in this area and did not know the way. He said to me, “Pray the Nafila (recommended) prayers so

that you may find the road.” I readied myself for prayers and recited the night prayers (Namaz Shab).

After I completed my prayers, he came to me again and said, “You are still here? Why haven’t you left?” I said, “By Allah, I swear that I don’t know the way.” He said, “Recite Ziyarat Jamia. I did not know Ziyarat Jamia by heart and even at that time I knew that I would not be able to complete it. Yet I began reciting it and soon found that I had recited it completely without any mistake.

As I completed the Ziyarat, the gardener came to me again and said, “You are still here? Why are you sitting here?” I began crying uncontrollably and said, “Yes, I am still here. I don’t know the way or else I would have left.” He said, “Recite Ziyarat Ashura.” I got up and began reciting it. I did not know Ziyarat Ashura by heart and even at that time I knew that I would not be able to complete it. Yet I began reciting it and soon found that I had recited it completely with the 100 salaams and 100 curses without any mistake. I even recited Dua Alqamah, which is recited after Ziyarat Ashura.

After I completed the recitation, he came to me again and said, “You are still here? Why haven’t you left yet?” I said, “I will be here at least till morning.” He said, “Wait, I will convey you to your destination.” He mounted a donkey, hauled the shovel on this shoulder and asked me to mount too. I complied with his request. At this time, I tugged at the reins of my horse, but he did not move. The gardener said, “Give me the reins.” I gave them to him. He shifted the shovel to his left shoulder and began walking. Surprisingly, the horse began to move along with him.

While walking, he placed his hand on my thigh and said, “Why don’t you pray Namaz Shab?” Then he repeated thrice, “Nafila, Nafila, Nafila” Then he said, “Why don’t you recite Ziyarat Ashura Then he repeated thrice for emphasis, “Ashura, Ashura, Ashura!” Then he said, “Why don’t you recite Ziyarat Jamia?” Then he repeated thrice for emphasis, “Jamia, Jamia, Jamia!” In this way, he reminded me about these three actions.

Suddenly he turned to me and said, “Look there are your friends.” I saw my companions at a distance. They had stopped at the river and were performing Wudhu for Morning Prayer. I alighted and moved towards my horse to reach them. I had hardly reached my horse that I saw the gardener. He had got down from the donkey and was waiting to help me mount my horse. He turned the face of the horse in the direction of my friends.

At this point a few thought began racing through my mind. Who was this person? Firstly, he spoke to me in Persian in, an area where the language was not spoken. The people in the area were Turkish and they followed the Christian religion, and there was no other person in this area. Secondly, he had asked me to recite Nafila, Ziyarat Jamia and Ziyarat Ashura. Thirdly, despite the fact that I had waited for so long at that place, he was able to convey me to my companions in a very short time!

Finally I concluded that this gardener was none other than Imam Zamana (a.s.). However when I turned to address him, I could not see anyone. In fact there was no sign at all of any person having been there.

This incident teaches us that we must pay attention to the recitation of Ziyarat Ashura, Ziyarat Jamia and Namaz Shab. The

performance of these actions will be a cause of the pleasure of Allah, the Holy Prophet and Imams (a.s.) and Inshallah, our difficulties in this world and the Hereafter will be solved.

A Plea in the court of Imam Zamana (a.s.)

Allamah Majlisi (r.a.) narrates from the author of Qabs al-Misbaah, who writes that he heard Shaykh Abu Abdillah al-Husain Ibn al-Hasan Ibn Babwayh (r.a.) at Rayy in the year 440 A.H. narrate from his uncle Abu Ja'far Muhammad Ibn Ali Ibn Babwayh (r.a.), 'One of my teachers from Qom reported, "I was afflicted with a terrible tragedy, which made my condition miserable, but I felt uncomfortable to let anybody else know about it from my family or friends. I slept in this state of grief when I dreamt that a handsome man, well dressed and perfumed had appeared. His traits were like some of our teachers from Qom, from whom I used to study. I said to myself, 'Till when will I endure my hardships and afflictions and not let anyone from my brothers know about it? This man is from my teachers and I should mention my problem to him. Perhaps he may solve it for me. He initiated the conversation with me saying, 'Return to your path towards Allah, the High, seek help from Sahib al-Zaman (a.t.f.s.) and take him as your refuge. For surely, he is the best of helpers and a protection for his believing friends. Thereafter, he caught his right hand and said, 'See it, salute it and ask it to intercede on your behalf from Allah, the High, in the fulfillment of your needs.'

I said, 'Teach me how I should say it, because my grief has made me forget all the Ziyarats and Supplications. He heaved a deep sigh and said, 'There is no power or strength, but through

Allah.’ Then he touched my chest and remarked, ‘Allah will suffice for you and no evil will befall you. Purify yourself and perform two units of prayers. Then stand up, facing the Qiblah, beneath the sky and say:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. سَلَامُ اللَّهِ الْكَامِلُ الشَّامِلُ الشَّامِلُ
 الْعَالَمُ وَصَلَوَاتُهُ الدَّائِمَةُ وَبَرَكَاتُهُ الْقَائِمَةُ الشَّامَّةُ عَلَى حُجَّةِ اللَّهِ وَ
 وَلِيِّهِ فِي أَرْضِهِ وَبِلَادِهِ وَخَلِيفَتِهِ عَلَى خَلْفِهِ وَعِبَادِهِ وَسُلَالَةِ
 النُّبُوَّةِ وَبَعِيَّةِ الْعِتْرَةِ وَالصَّفْوَةِ صَاحِبِ الزَّمَانِ وَمُظْهِرِ الْإِيْمَانِ وَ
 مُلْتَمَسِ أَحْكَامِ الْقُرْآنِ وَمُطَهِّرِ الْأَرْضِ وَنَاشِئِ الْعَدْلِ فِي السُّوْلِ
 وَالْعُرْضِ وَالْحُجَّةِ الْقَائِمِ الْمُهْدِيِّ الْإِمَامِ الْمُنْتَظَرِ الْمَرْضِيِّ وَابْنِ
 الْأَيْمَةِ الطَّاهِرِينَ الْوَصِيِّ بْنِ الْأَوْصِيَاءِ الْمَرْضِيِّينَ الْهَادِي
 الْمَعْصُومِ ابْنِ الْأَيْمَةِ الْهَادِيَةِ الْمَعْصُومِينَ السَّلَامُ عَلَيْكَ يَا مَعْرُ
 الْمُؤْمِنِينَ الْمُسْتَضْعَفِينَ السَّلَامُ عَلَيْكَ يَا مُدَلَّ الْكَافِرِينَ
 الْمُتَكَبِّرِينَ الطَّالِبِينَ السَّلَامُ عَلَيْكَ يَا مَوْلَايَ يَا صَاحِبَ الزَّمَانِ
 السَّلَامُ عَلَيْكَ يَا بِنَ رَسُولِ اللَّهِ السَّلَامُ عَلَيْكَ يَا بِنَ أَمِيرِ
 الْمُؤْمِنِينَ السَّلَامُ عَلَيْكَ يَا بِنَ فَاطِمَةَ الزَّهْرَاءِ سَيِّدَةِ نِسَاءِ
 الْعَالَمِينَ السَّلَامُ عَلَيْكَ يَا بِنَ الْأَيْمَةِ الْحُجَّجِ الْمَعْصُومِينَ

وَالْإِمَامِ عَلَى الْخَلْقِ أَجْمَعِينَ السَّلَامُ عَلَيْكَ يَا مَوْلَايَ سَلَامٌ
 مُخْلِصٍ لَكَ فِي الْوِلَايَةِ أَشْهَدُ أَنَّكَ الْإِمَامُ الْبَهْدِيُّ قَوْلًا وَفِعْلًا وَ
 أَنْتَ الَّذِي تَبْلَأُ الْأَرْضَ قِسْطًا وَعَدْلًا بَعْدَ مَا مِلَدْتَ ظُلْمًا وَجَوْرًا
 فَعَجَّلَ اللَّهُ فَرَجَكَ وَ سَهَّلَ مَخْرَجَكَ وَ قَرَّبَ زَمَانَكَ وَ كَثَّرَ
 أَنْصَارَكَ وَ أَعْوَانَكَ وَ أَنْجَزَ لَكَ مَا وَعَدَكَ فَهُوَ أَصْدَقُ الْقَائِلِينَ وَ
 نَزِيدُ أَنْ نَبِّنَ عَلَى الَّذِينَ اسْتَضَعُوا فِي الْأَرْضِ وَ نَجْعَلَهُمْ آيَةً وَ
 نَجْعَلَهُمُ الْوَارِثِينَ يَا مَوْلَايَ يَا صَاحِبَ الزَّمَانِ يَا بِنَ رَسُولِ اللَّهِ
 حَاجَتِي

*In the name of Allah, the Beneficent, the Merciful
 Peace of Allah – perfect, complete, comprehensive
 and thorough; and His endless benedictions and His
 everlasting perfect blessings be upon the Proof of
 Allah. His representative in His lands and realm.
 His viceroy among His creatures and servants, the
 offspring of prophethood. The completion of the
 (Holy) Progeny and the Choice Ones. The Patron of
 the Age, the demonstrator of the (true) faith, the
 teacher of the laws of the Quran, the purger of the
 earth, the spreader of justice all over the earth, the
 Proof (al-Hujjah), the Riser (al-Qaim), the Well-
 guided (al-Mahdi), the Leader, the Awaited, the
 Pleased, the descendant of the Infallible Imams, the*

Successor, the son of the Pleased Successors (of the Prophets), the Guide, the Immaculate, and the son of the Imams – the guides and immaculate. Peace be upon you, O grantor of dignity to the oppressed and faithful ones. Peace be upon you, O humiliator of the arrogant and oppressing unbelievers. Peace be upon you, O my master, the Patron of the Age. Peace be upon you, O son of Allah’s Messenger. Peace be upon you, O son of the Commander of the Believers. Peace be upon you, O son of Fatima, the Luminous and the Doyenne of the women of the world. Peace be upon you, O son of the Imams – the proofs (of Allah) and Immaculate and the leader of all creatures. Peace be upon you, O my master addressed by him, who is loyal to your (divinely commissioned) leadership. I bear witness that you are the well-guided Imam in word and deed. It is you who shall fill the earth with justice and impartiality after it will be filled with wrong and partiality. So, may Allah hasten your reappearance, make easy your advent, make nearer the time of your coming, increase the number of your supporters and backers, and fulfill for you all that which He has promised you. He is surely the most truthful of all those who can speak (and He has said): “We desired to bestow a favor upon those who were deemed weak in the land, make them the Imams, and make them the heirs.” O my master! O Patron of the Age! O son of Allah’s Messenger! My

request is...

Mention your needs and then continue:

فَأَشْفَعُ لِي فِي نَجَاحِهَا فَقَدْ تَوَجَّهْتُ إِلَيْكَ بِحَاجَتِي لِعِلْمِي أَنَّ لَكَ
عِنْدَ اللَّهِ شَفَاعَةً مَقْبُولَةً وَمَقَامًا مَحْبُودًا فَبِحَقِّ مَنْ اخْتَصَّكَ
بِأَمْرِهِ وَارْتَضَاكَ لِسِرِّهِ وَبِالسَّانِ الَّذِي لَكَ عِنْدَ اللَّهِ بَيْنَكُمْ وَ
بَيْنَهُ سَلِ اللَّهُ تَعَالَى فِي نُجْحِ طَلِبَتِي وَاجَابَةِ دَعْوَتِي وَكُشْفِ
كُرْبَتِي

So, intercede for me so that it will be settled, for I am turning my face towards you for settling my request, since I know for sure that you enjoy with Allah admissible word of intercession, and praiseworthy standing. So, I ask you in the name of Him Who granted you (i.e. the Ahle Bayt) exclusively the right of representing Him, and admitted you all to keep His secrets, and I ask you in the name of the standing that you exclusively enjoy with Allah, to ask Allah, the Exalted, to render successful my request, to answer my prayer, and to relieve my grief.

You may then ask for whatever you want, and it will be settled for you, by Allah's permission.

He said: I got up and I was certain of mercy and salvation. A large part of the night was still remaining. Quickly, I rose and wrote whatever he had taught me, fearing lest I forget it. I

purified myself, went beneath the sky and performed two units of prayers. In the first rakat, after the Surah al-Hamd, I recited Surah al-Fath as he had specified for me, and in the second rakat, Surah al-Nasr as the second Surah. On completing my prayers, I stood up facing the Qiblah, recited the Ziyarat, prayed for my needs and sought the help of my master, Sahib al-Zamaan (a.t.f.s.). Thereafter, I went in the prostration of thanksgiving (sajdah al-shukr) and prolonged my supplications in it to an extent that I became concerned about the delay of the night-vigil prayers. Again, I performed my recommended prayers and after the morning prayers, I discharged the subsequent recommended acts and sat in my prayer niche supplicating.

By Allah! Dawn had not yet broken, when my problem was solved and never again did I encounter such a problem in the remaining part of my life. None knew about this entire episode, which had afflicted me, till this day. All praise is for Allah and for Him is abundant gratitude.¹

How to call the Imam of the Age (a.t.f.s.) for help?

The name liked most by Imam Zamana (a.s.) is Abu Salih; so the best way to seek help from him is to address him by this title:

يَا أَبَا صَالِحِ الْمَهْدِيِّ أَدْرِ كَيْفِي

Transliteration: Ya Aba S'aalih al-Mahdi Adrikni!

¹ Ref: *Rabiul Anaam*

Translation: O Aba S'aalih al-Mahdi help me!

Seeking Help from Imam-e-Zamaan (a.t.f.s.)

From these supplications is the incident of Abul Wafaa al-Shirazi with the Messenger of Allah (s.a.w.a.).

يَا صَاحِبَ الزَّمَانِ اَعْشِنِي، يَا صَاحِبَ الزَّمَانِ اَدْرِ كُنِي

It has been narrated in 'Daar al-Salaam'¹

يَا مُحَمَّدُ، يَا عَلِيُّ، يَا فاطِمَةُ، يَا صَاحِبَ الزَّمَانِ اَدْرِ كُنِي وَلَا
تُهْلِكُنِي.

From these is what some of the scholars say, 'When you are in a desert or in a vast secluded place cry in a loud voice.'

يَا اَبَا الْقَاسِمِ اَعْشِنِي، يَا اَبَا صَالِحِ الْبُهْدِيِّ اَدْرِ كُنِي وَلَا
تَدْعِنِي، فَاِنِّي ذَلِيلٌ عَاجِزٌ.

And from these is what some have said:

يَا مَوْعُودَ الْبُنْتَنَظَرِ، اُنْظُرْ اِلَى الْبُحْتَضَرِ.

From these what is well-known and famous²

الْبُسْتَعَاثُ يَا صَاحِبَ الزَّمَانِ

A tradition from Imam Muhammad al-Baqer (a.s.) has been

¹ By Mohaddis-e-Noori (r.a.).

² *Fawz-e-Akbar*: 61

narrated in ‘*Hadiyyah al-Zaaer*’, ‘When you lose the way cry out.’¹

يَا صَالِحُ يَا صَالِحُ ارْشِدُونَا إِلَى الطَّرِيقِ رَحِمَكُمُ اللَّهُ.

¹ *Hadiyyah al-Zaaer*, p. 15

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