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In the Name of Allah the Beneficient the Merciful

(Abridged) Introduction - by the Sheykh Muhammad Husayn Hirz Al-Deen

In the Name of Allah the Beneficient, the Merciful and Greetings be upon His Chosen ones - Muhammad and his Purified Progeny. Allah the High Says Addressing His Prophet [16:44] and We Revealed unto you the Reminder that you may clarify to the people what has been Revealed to them, perhaps they would ponder. Allah had Revealed the Wise reminder and Obligated upon His Prophet from the first day to undertake its interpretation and clarify it to the people, and the people should stand by, for their part, by its undertaking and its reflection.

And this is how began the origination of the interpretation since the era of Rasool-Allah. Yes, the people had pioneered – after the Rasool – in clarifying the concepts of the Quran and the interpretation of its Meaning. They are the Purified Family, since their grandfather, the Rasool had left them behind, and who bequeathed their rights, and explained their places (status) from the Quran. And they did justice to it, and safeguarded it, and memorised its Limits and its Judgements whereas his words: 'I am leaving behind among you the two weighty things – Book of Allah and my family, and there two would never separated until they return to me to the Fountain'.

سأله عبيدة السلماني وعلَّمة بن قيس والأسود بن يزيد التخعي - وهم نخبة التابعين - الإمام أمير المؤمنين - عليه صلوات المصليين: من ذا يسألونه عما إذا أشكل عليهم فهم معاني القرآن؟ فأجابهم الإمام: 'اسألوا عن ذلك آل محمد'.

وقال الإمام أبو جعفر الباقر - عليه السلام - لعمرو بن عبيد: (إذاما على الناس أن يقرأوا القرآن كما أنزل، فإذا احتاجوا إلى تفسير فأهداهما بنا وإليا يا عمرو!).

(بيصار الدرجات ص 196 / 9)
And the Imam Abu Ja’far Al-Baqir\textsuperscript{asws} said to Amro Bin Ubyd: ‘But rather, it is upon the people that they should be reciting the Quran just as it has been Revealed. So if they are in need for its interpretation, so they should be Guided by us\textsuperscript{asws} and to us\textsuperscript{asws}, O Amro!’

The date of his birth and his life

We could not find historical texts mentioning the date of the birth of Abu Hamza, or what could guide us to the length of his life, but we will try to determine his age by the fact that Abu Hamza was around throughout the Imamate of Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} which began by the martyrdom of his\textsuperscript{asws} father\textsuperscript{asws} the Imam Al-Husayn\textsuperscript{asws} in the year 61 AH, when Abu Hamza narrated the story of his first meeting and introduction with the Imam Zayn Al-Abideen\textsuperscript{asws} during his\textsuperscript{asws} proceeding to Al-Iraq for the visitation of (the grave) his\textsuperscript{asws} father\textsuperscript{asws} the Imam Al-Husayn\textsuperscript{asws}, and the Prayer in Masjid Al-Kufa. And that was shortly after the incident of Karbala, from which it becomes apparent that Abu Hamza was an adult at the time.

We can state that Abu Hamza was also around during the Imamate of Al-Sadiq\textsuperscript{asws} which lasted until the year 148 AH in which the news of the passing away of Al-Sadiq\textsuperscript{asws} was received. It is necessary that his age to exceed fifteen years at least, upon the total of the Imamates of each of the Imams\textsuperscript{asws} – Zayn Al-Abideen\textsuperscript{asws} which had lasted 34 years, and Al-Baqir\textsuperscript{asws} and it is 17 years, and Al-Sadiq\textsuperscript{asws} and it is 36 years – i.e., that his age would have exceeded one hundred years, and there is the measurement of certainty in that’.

His standing and his status

صاحب أربعة من أئمة أهل البيت ولازمهم ونشر آثارهم، الإمام السجاد والامام الباقر والامام الصادق والامام الكاظم - عليهم السلام -

\textsuperscript{2} (تفسير فرات الكوفي ص 258 / 351).
He (Abu Hamza Al-Sumaly) was associated with four of the Imams asws of the People asws of the Ahl Al-Bayt (Holy Prophet asws’s Ahl Al-Bayt), and accompanied them asws and published their asws effects (Ahadeeth) – the Imam Al-Sajid asws, and the Imam Al-Baqir asws, and the Imam Al-Sadiq asws, and the Imam Al-Kazim asws.

The Imam Abu Abdullah Ja’far asws Bin Muhammad Al-Sadiq asws said in his glory: ‘Abu Hamza in his time was like Salman as (Al-Farsi) in his time’. And the Imam Abu Al-Hassan Al-Reza asws said as well in his glory: ‘Abu Hamza in his time is like Luqman as in his time. And that is because he served four from us asws – Ali asws, Bin Al-Husayn asws, and Muhammad asws, and Ja’far asws, Bin Muhammad asws, and briefly in the time of Musa asws, Bin Ja’far asws.

And Abu Baseer asked the Imam Al-Sadiq asws about Abu Hamza, so he said, ‘I left him in illness’. The Imam asws said: ‘When you return to him, so convey the greetings from me asws. Abu Baseer said, ‘May I be sacrificed for you asws! By Allah azwj! There was love (for you asws) in him, and he was a Shia of yours asws!’ The Imam asws said: ‘You have spoken the truth. What is with us asws is better for him’.

And there is a lot of praise for him from the tongues of the Imams asws.

And he was a Shia of Al-Kufa as has been stated in some reports. From these are: –

1 – The ‘فقهاء’ (the narrator of the Hadith)3 of Al-Kufa as used to gather in the presence of Khalid Bin Abdullah Al-Qarsy and among them was Abu Hamza Al-Sumaly.

And Abu Baseer asked the Imam Al-Sadiq asws about Abu Hamza, so he said, ‘I left him in illness’. The Imam asws said: ‘When you return to him, so convey the greetings from me asws. Abu Baseer said, ‘May I be sacrificed for you asws! By Allah azwj! There was love (for you asws) in him, and he was a Shia of yours asws!’ The Imam asws said: ‘You have spoken the truth. What is with us asws is better for him’.

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1 – The ‘فقهاء’ (the narrator of the Hadith)3 of Al-Kufa as used to gather in the presence of Khalid Bin Abdullah Al-Qarsy and among them was Abu Hamza Al-Sumaly.

2 – There was a delegation from Khurasan, a newcomer delegate called Abu Ja’far. So he was at Al-Kufa and visited (the grave of) Amir Al-Momineen asws, and saw a man in its proximity and there was a group around him. So when he was free from his visitation, went to them and found them to be Shia ‘فقهاء’ who had been listening

3 As per Ahadith the ‘فقهاء’ is the one who narrates the Ahadith, later its meaning were modified to jurist (the fatwa giver).
from the Sheykh. So he asked them about him, and they said, ‘He is Abu Hamza Al-Sumaly’. And he was from the ascetics of Al-Kufa and its Sheykh’s.

And (Imam) Al-Kazim\textsuperscript{asws} said with regards to his status: ‘Such is what the Believer becomes when Allah\textsuperscript{azwj} illumines his heart’. His knowledge (could be recognised) from his face’.

And Abu Baseer said, ‘I came to Abu Abdullah\textsuperscript{asws}, so he\textsuperscript{asws} said: ‘What is the state of Abu Hamza Al-Sumaly?’ So I said, ‘I left him behind in illness’. The Imam\textsuperscript{asws} said: ‘When you return to him, so convey the greeting from me\textsuperscript{asws}, and let him know that he would be dying in such and such a month, in such a such a day’. Abu Baseer said, ‘I said, ‘May I be sacrificed for you\textsuperscript{asws}! By Allah\textsuperscript{azwj}! There was love in him (for you\textsuperscript{asws}) and he was a Shia of yours\textsuperscript{asws}’. The Imam\textsuperscript{asws} said: ‘You have spoken the truth. What is with us\textsuperscript{asws} is better for you than from your Shias (companions) with you’. He (Abu Baseer) said, ‘He (Abu Hamza) used to fear Allah\textsuperscript{azwj} and watchful of His\textsuperscript{azwj} Prophet\textsuperscript{saww}, and abstained from the sins. So whenever he did something it was, as if he was with us in our level’. Ali said, ‘So we returned during that year, and Abu Hamza did not remain except for a short while until he died’.

Secondly, Abu Hamza was the authorised one of the Imams\textsuperscript{asws} with regards to debating the opponents and argumentation upon the disputes. Abu Hamza Al-Sumaly witnessed the residual period that persisted in the Islamic community of certain deviant groups and sects like the Murjiites, and the Khawarijites, and the Qadiriyya, who used to set up Pulpits for their opinions, and held seminars for their contentious debates.

And from the dilemmas faced by the Imams\textsuperscript{asws} and their\textsuperscript{asws} companions was their ideas which had lured a number of the scholars of the community and imams of certain sects who more or less favoured the safety. They sought refuge in the Umayyid rule which found them wandering around and they closed their eyes to its crimes and rapes, and the usurpation of the Caliphate from its deserving ones and they created a regime which was legitimate and palatable.
ومن الطبيعي والحال هذه أن نرى تصدي أصحاب أئمة أهل البيت (عليهم السلام) وفي طليعتهم أبي حمزة الثمالي لتلك الجماعات والدخول معها في نزاعات واحتجاجات، لتفنيد آرائها والوقوف أمام انتشار عقائدها، ومن وراءه في ذلك كله آنمة أهل البيت (عليهم السلام) بمدوده ببعين أفكارهم ويلقونه بناءً ما استطاع على تلك الفرق من معاني الآيات وأصول الاعتقادات.

And from these situations it was normal to see the companions of the Imamsasws of the Peopleasws of Ahlul Bayt (the Holy Ahl Al-Bayt) to counter them, and at the forefront of them was Abu Hamza Al-Sumaly who used to enter into these groups to dispute and argue against their arguments, in order to refute their views and stand in front of (in opposition to) the spreading of their ideologies. And from behind him were the Imamsasws of the Peopleasws of the Ahl Al-Bayt, feeding them theirasws thoughts by the explanation of what was confusing for that particular sect from the Meanings of the Verses and the origins of the beliefs.

فُنِّدَ كُلُّ هَذَا الْمَوْاقِفِ لَأَبِي حَمْزَةِ مَعَ الْمُرْجِئِينَ يَسَخَّرُ الْإِمَامُ الْبَاقِرُ (عليه السلام) مِنْ هَذِهِ الْفَرَقَةِ الْمُضَلَّةِ الَّتِي زَينَتْ لِهَا آهواؤها التمسك بظواهر بعض الآيات فأشدَّت على عقائدها وبناء أفكارها.

In one of these situations of Abu Hamza with the Murjiites, the Imam Al-Baqirasws vanquished the ones from this sect which had strayed and had adorned for itself its own desires and had attached themselves to the apparent of certain Verses and had built their beliefs and ideas upon it.

قال أبو حمزة لأبي جعفر الباقر (عليه السلام): إن المرجئة يخاصمونا في هذه الآيات: * (إنآ أنزلنا التورلة فيها هدى ونور يحكم بها النبيون الذين أسلموا للذين هادوا والربنيون والاحبار بما استحفظوا من كتب الله وكانوا عليه شهداء فلا تخشوا الناس واخضروا ولا تشتروا بائتي ثمنا قليلا ومن لم يحكم بمآ أنزل الله فأولئك هم الفاسقون – إلى قوله – ومن لم يحكم بما أنزل الله فأولئك هم الفاسقون)*.

Abu Hamza said to Abu Ja'far Al-Baqirasws, ‘The Murjiites are disputing with us with regards to this Verse [5:44] Surely We Revealed the Torah in which was Guidance and a Noor (Light); with it the Prophets who submitted themselves (to Allah) judged (matters) for those who were Jews, and the Priests and the Monks, because they were required to guard of the Book of Allah, and they were witnesses thereof; therefore fear not the people and fear Me, and do not take a small price for My Signs; and whoever did not judge by what Allah Revealed, those are they that are the mischievous ones – up to His azwj Words [5:47] and whoever did not judge by what Allah Revealed, those are they that are the transgressors.

فقلت إنهم يزعمون أنها في بني إسرائيل. فقال (عليه السلام): نعم الأخوة نحن لبني إسرائيل إن كان حلو القرآن لنا، ومره لهم، نزلت فيه ثم جرت فينا.

So I (Abu Hamza) said, ‘They are alleging that these are regarding the Children of Israel’. So heasws said: ‘Yes, weasws are the brothers of the Children of Israel, if the sweetness of the Quran is for usasws and the bitter is for them. It was Revealed regarding them, then it flowed regarding usasws.

وأما زال الأئمة (عليهم السلام) يحثون أبا حمزه على مقارعة مبتدعي هذه الفرق ومجانية عقائدهم، ولما لهم من خطر على عقائده المسلمين. قال أبو جعفر الباقر (عليه السلام) لأبي حمزه: انزل القرآن، ونصره، وأعلم معه من خمسة: المراجع، والخارج، والقدرية، والشامي، والناصب.
And the Imams\textsuperscript{asws} did not cease urging Abu Hamza to fight against the initiators of these sects and to keep aside from these groups and disavow (reject) from them, when there was a danger upon the beliefs of the Muslims. Abu Ja'far Al-Baqir\textsuperscript{asws} said to Abu Hamza: ‘Disavow from five – The Murjiites, and the Khawarijites, and the Qadiriyya, and the Shami, and the Nasibis (Hostile ones)’. 

واستدعاه الإمام الصادق (عليه السلام) يوما فأطلعه على حقائق خفيت على بعض الشيعة فيما ارتأوا من شروط في الإمامة، وأقام له الحجة عليهم. قال أبو حمزة: والله اني لعلى ظهر بعيري بالبقيع إذ جاءني رسول فقال: أجب يا أبا حمزة! فجئت وأبو عبدالله (عليه السلام) جالس، فقال: ان أقواما يزعمون أن عليا (عليه السلام) لم يكن إماما حتى شهر سيفه، خاب إذا عمار وخزيمة بن ثابت وصاحبه أبو عمرة، وقد خرج يومئذ صائمما بين الفئتين بأسمهم قريبا يقرب بها إلى الله تعالى حتى قتل، يعني عمارا.

And the Imam Al-Sadiq\textsuperscript{asws} summoned him one day and notified him of the rights which were hidden to the Shias of the terms of the Imamate and established the argument to them. Abu Hamza said, ‘By Allah\textsuperscript{azwj} I (dreamt) that I was upon the back of my camel at Al-Baqie when Rasool-Allah\textsuperscript{azwj} came to me and said: ‘O Abu Hamza! (Your supplication has been) Answered!’ So I came to Abu Abdullah\textsuperscript{asws} and he\textsuperscript{asws} was seated, so he\textsuperscript{asws} said: ‘I\textsuperscript{asws} relax whenever I\textsuperscript{asws} see you’. Then he\textsuperscript{asws} said: ‘The people are alleging that Ali\textsuperscript{asws} did not become an Imam\textsuperscript{asws} until he\textsuperscript{asws} brandished his\textsuperscript{asws} sword, were disappointed when Amaar, and Khuzeyman Bin Sabit your companions Abu Amro went out between the two parties having Fasted. So they threw away their kinship in order to be closer by it to Allah\textsuperscript{azwj} until he was killed, meaning Amaar.

وقد عنى الإمام (عليه السلام) بهؤلاء الأقوام: المشترطين في الإمامة الخروج با لسيف، واحتج عليه أن عمارا وخزيمة بن ثابت وأبا عمرة تخليلا بين عمرو الأنصاري وكذلك أبا ذر وسلمان والمقداد وحذيفة وغيرهم من السابقين من أصحاب أمير المؤمنين علي بن أبي طالب (عليه السلام) وهو إمامهم ولم يشهر سيفه وقت.

And the Imam\textsuperscript{asws} had meant by these people is the going out with the sword being conditional to the Imamate, and argued against them that Amaar, and Khuzeyman Bin Sabit, and Abu Amro Sa'alba Bin Amro Al Ansari, and similar to that Abu Zarr\textsuperscript{as}, and Salman\textsuperscript{as}, and Al-Miqdad\textsuperscript{as}, and Huzeyfa and others from the preceding ones from the companions of Amir Al-Momineen Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, and he\textsuperscript{asws} was their Imam\textsuperscript{asws} and had not brandished his\textsuperscript{asws} sword at all, at the time.

 ولم يقف الائمة (عليهم السلام) عند دعمهم لأبي حمزة ومده بما يعينه في صراعه العقائدي مع الخصوم والتصدي لهم، بل اطلعه على ما أعد الله تعالى لتلك الفرق وليغتعي أهل البيت (عليه السلام) في حياتهم الأخرى، ليكون على بيئة من أمره ولبئد يقيبه على يقينه.

And the Imams\textsuperscript{asws} had not cease to support Abu Hamza in his extensive struggle against the ideological adversaries and to address them, but briefed him upon what Allah\textsuperscript{azwj} the High had Prepared for that particular sect and the Shias of the People\textsuperscript{asws} of the Ahl Al-Bayt for their next life, to be aware of His\textsuperscript{azwj} Command and to increase his certainty on his conviction.

Abu Hamza Al-Sumali said, ‘I came to Muhammad\textsuperscript{asws} Bin Ali\textsuperscript{asws} and I said, ‘O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{sawwj} Narrate to me with a Hadeeth which would benefit me’. The Imam\textsuperscript{asws} said: ‘O Abu Hamza! Everyone would enter the Paradise except the one who refuses to do so’. I said, ‘O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{sawwj} Is there anyone who would refuse to enter the Paradise?’ He\textsuperscript{asws} said: ‘Yes’. I said, ‘Who?’ He\textsuperscript{asws} said: ‘The one who does not say, ‘There is no god except for Allah\textsuperscript{azwj}, and Muhammad\textsuperscript{saww} is Rasool-Allah\textsuperscript{sawwj}’.

And for the Ahadeeth there is an order –

1 – The Imam\textsuperscript{asws} had specialised Abu Hamza besides others with this Hadeeth, and he was the reliable one of the Imams\textsuperscript{asws} and the deserving one to bear the Hadeeth of the People\textsuperscript{asws} of the Ahl Al-Bayt, and safeguarding them and caring for them’.

Abu Hamza said, ‘I said to Abu Ja’far\textsuperscript{asws}, ‘May I be sacrificed for you\textsuperscript{asws}, the Shias are asking you\textsuperscript{asws} about the explanation of this Verse [78:1] What are they asking about? [78:2] About ‘the Great News’. He\textsuperscript{asws} said: ‘That is up to me\textsuperscript{asws} to (tell you) and I leave it to you to either share with them or keep it to yourself. Then the Imam\textsuperscript{asws} said: ‘But I\textsuperscript{asws} will inform you of its interpretation’. I said, ‘[78:1] What are they asking about?’ He\textsuperscript{asws} said: ‘It is regarding Amir-Al-Momineen\textsuperscript{asws}, Amir-Al-Momineen\textsuperscript{asws} used to say: ‘There is not a Sign of Allah\textsuperscript{azwj} Mighty and Majestic which is greater than me\textsuperscript{asws}, and no News greater than me\textsuperscript{asws}’.
2 – The Imam\textsuperscript{asws} preferred him\textsuperscript{asws} over all of the Shiites and deposited with him his\textsuperscript{asws} Knowledge and his\textsuperscript{asws} secrets, and that does not become correct except that his\textsuperscript{asws} Knowledge of the stability of his faith and his steadfastness, for it has come from him\textsuperscript{asws} that: ‘Our\textsuperscript{asws} Ahadeeth are difficult, and become more difficult. None can bear them except for three – A Mursil Prophet\textsuperscript{as}, or an Angel of Proximity, or a servant who’s Heart Allah\textsuperscript{azwj} has Tested for the faith’.

3 – Abu Hamza by his own words that, ‘The Shiites are asking you\textsuperscript{asws}', established himself as a narrator of Hadeeth from them, and a point of reference for them to refer to him for their questions and whatever was confusing for them.

4 – The Imam\textsuperscript{asws} had delivered a lesson to Abu Hamza with regards to the conditions and etiquettes of the bearing of the Hadeeth and their delivery, and that their\textsuperscript{asws} Ahadeeth are not allowed to be compromised and broadcast to the general public even if they are from his\textsuperscript{asws} Shiites. But it is Obligatory upon it, and before that, to investigate the one who fulfills the conditions of bearing, caring, and reporting of the Hadeeth.

5 – Abu Hamza did not refer to anyone, with regards to what was confusing for him from the Verses, except to the Imams\textsuperscript{asws} of the People\textsuperscript{asws} of the Ahl Al-Bayt, and that was not from except for his belief in them\textsuperscript{asws} to be the most knowledgeable of the people with the Quran, and that the Prophet\textsuperscript{asaww} had made them\textsuperscript{asws} as being equal to the Book of Allah\textsuperscript{azwj} in the Obligation to be attached to them\textsuperscript{asws} and for the referring to them\textsuperscript{asws}.

Tafseer Of Abu Hamza Al Sumali

Determination of the shrine of the Imam Ali\textsuperscript{asws}

أوصى أمير المؤمنين (عليه السلام) بإخفاء قبره خشية تعدي أعدائه عليه ونبشه والمثلة به، وبقي قبره الشريف سرا بين أبناء الإمام (عليه السلام) لم يطلع عليه أحد إلا الخواص من شيعتهم، وكان أبو حزمة الثمالي في طلبهاتهم فقد أطلعه الإمام علي بن الحسين (عليهما السلام) ثم ابنه زيد الشهيد على قبر جدهم أمير المؤمنين (عليه السلام) ولعله الإشارة الأولى لتعيين مرقد الإمام علي (عليه السلام).

Imam Ali\textsuperscript{asws} had bequeathed for his\textsuperscript{asws} grave to be hidden for fear of infringement of his\textsuperscript{asws} enemies against him\textsuperscript{asws} and the unearthing of it and the desecration of it. And
his asws honourable grave remained a secret between the sons of the Imam asws, who did not notify anyone except the special ones from their asws Shias. And Abu Hamza was at the forefront of the ones who had been notified of it by the Imam Ali asws Bin Al-Husayn asws then his asws son Zayd, the martyr, to the grave of their asws grandfather Amir Al-Momineen asws. It is perhaps the first indication of the determination of the grave of the Imam Ali asws.

قال الإمام علي بن الحسين (عليهما السلام) - في حديث - لأبي حمزة: هل لك أن تزور معني قبر جدي علي بن أبي طالب (عليه السلام)؟ قلت: أجل، فسرت في ظل ذي الناقة في حاناتي حتى تبعتني وغصت في ناقلته ومغبر خمس بيترها وقال: يا أبا حمزة! هذا قبر جدي علي بن أبي طالب (عليه السلام) ثم زاره زيارة.

The Imam Ali asws Bin Al-Husayn asws said in a Hadeeth of Abu Hamza: ‘Will you come with me to visit the grave of my asws grandfather Ali asws Bin Abu Talib asws?’ I said, ‘Yes’. So I (Abu Hamza) went in the shadow of his asws she-camel until we came to Al-Ghariyyain, and it is a white spot emanating light from it. So he asws descended from his asws she-camel and rubbed his asws cheek upon it and said, ‘O Abu Hamza! This is the grave of my asws grandfather Ali asws Bin Abu Talib asws’. Then I (recited) his asws Ziyaarat.

And from his asws bequest to Abu Hamza, Abu Abdullah asws said to him: ‘O Abu Hamza! There has never been, nor will there ever become a Believer except that there would be four afflictions for him – either there would be a neighbour who would harm him, or a hypocrite who would frighten him, or an adversary who would fight against him openly, or a Believer who would envy him’.

وقال له علي بن الحسين (عليهما السلام): يا أبا حمزة إن تركت الناس لم يتركوك وإن رفضتهم لم يرفضوك، قلت: فما أصنع؟ قال: أعطهم من عرض ك ليوم فقرك وفاقتك.

And Ali asws Bin Al-Husayn asws said to him: ‘O Abu Hamza! If you leave the people they will not leave you, and if you reject them they would not reject you’. I said, ‘So what shall I do?’ He asws said: ‘Give them (as a gift) from your belongings of the day of your poverty, and the (day of) your hunger’.

وقال أبو عبد الله (عليه السلام): يا ثابت! إن الله إذا أحب عبدا غثه بالبلاء غثا، وثجه به ثجا، وإنا وإياكم لنصبح به ومسي.

And Abu Abdullah asws said: ‘O Sabit! Whenever Allah azwj Loves a servant, Allah azwj Makes him miserable with the afflictions with a misery, and Flush him with a flushing, and you all come under it, are advised by it and (become) forgotten’.

وقال له محمد الباقر (عليه السلام): يا أبا حمزة إن تركت الناس لم يتركوك وإن رفضتهم لم يرفضوك، قلت: فما أصنع؟ قال: أعطهم من عرض ك ليوم فقرك وفاقتك.

And Muhammad Al-Baqir asws said to him: ‘O Abu Hamza! What is the matter with you than when there comes to you a matter which you fear, you do not to go a corner of your house – meaning the Qiblah, so you Pray two Cycles, then you say,
‘O most Seeing one of the seers, and O most Hearing one of the listeners, and O Easiest one with the Reckoning, and O most Mercifull of the merciful ones’ – seventy times – every time you call with these words, ask for your need’.

And Ali Bin Al-Husayn said to Abu Hamza: ‘If you want Allah to Make your death to be good, and Forgive for you your sins on the Day you meet Him, so it is upon you with the righteousness, and charity in secret, and maintain relationships, for in these is the increase in the longevity of life, and negation of the poverty, and these repel seventy (types of) evil deaths from its doer’.

And Ali Bin Al-Husayn said: ‘O Abu Hamza! Do not be sleeping during the emergence of the sun, for it is abhorrent for you. Allah Distributes the sustenance for the servants during that time’.

And Ali Bin Al-Husayn said to him: ‘O Abu Hamza! The ablution before the meal and after it both removes the poverty’. I said, ‘May my father and my mother be sacrificed for you! They both sent away the poverty?’ So he said: ‘Yes, they both go away with it’.

And Abu Ja’far said to him: ‘O Abu Hamza! Whichever Muslim comes to a Muslim for a visitation, or seeking a need, and he is in his house, so he seeks permission, but he does not come out to him, would not cease to be in a Curse of Allah until he meets Him. So I said, ‘May I be sacrificed for you! In the Curse of Allah until he meets Him?’ He said: ‘Yes, O Abu Hamza’.

And Abu Ja’far Al-Baqir said to him: ‘Whichever Believer visits a Believer would wade in the Mercy with a wading, so when he is seated he would be immersed in the Mercy. So when he leaves, Allah Allocates seventy thousand Angels to him, seeking Forgiveness for him and asking for Mercy for him, and saying, ‘Goodness is for you of the Paradise’, up to that time from the morning. There would be a corner for him in the Paradise’. I said, ‘And was it the corner, may I be sacrificed for
The Imam said: ‘A corner in the Paradise of the travel distance of the rider, of forty years’.

Abu Hamza Al-Sumaly said, ‘Abu Abdullah asws said to me: ‘Either you become a scholar, or a student, or love the people of the knowledge, and do not become a fourth, for you will perish due to their hatred’.

Abu Hamza and the Imamate of the People of the Ahl Al-Bayt

The Imamate is a natural extension of the Prophet-hood, and complementary to the continuation of the Message. This is how the Shias understand it to be, the old ones and the contemporary ones. They believe by it to be a pillar from the pillars of the Religion, and they quote the evidence from the Book and the Sunnah and the intellect. The Prophet saww said: ‘The one who dies and did not recognise the Imam of his time, died the death of ignorance (Pre-Islamic period)’.

And the Imams of the People of the Ahl Al-Bayt included it in their bequests that it is an Obligation to believe in the Imamate, and Obligatory to recognise the Imam, and to refer to him in the matter of the Religion and the world.

And this is how it was with the Imams in their bequests to Abu Hamza. He said, ‘Abu Ja'far Al-Baqir asws said to me: ‘But rather, it is the one who recognises Allah who worships Allah. So, for the one who does not recognise Allah so his worship is the worship of the straying one’. I said, ‘May I be sacrificed for you! So what is the recognition of Allah? The Imam asws said: ‘Ratification of Allah Mighty and Majestic, and ratification of His Rasool, and Wilayah of Ali, and being content with it, and with the Imams of Guidance, and the disavowing to Allah Mighty and Majestic from their enemies. This is how Allah Mighty and Majestic is recognised’.
وقال أبو حمزة: قال لي أبو جعفر الباقر (عليه السلام): يا أبا حمزة! (Whenever) one of you goes out for Farsakhs (huge distances) so he seeks for himself a guide, and you are more ignorant of the roads of the sky than with the roads of the earth, therefore seek for yourself a Guide asws. That is, take for yourself a Marja'a (a referral person) for your Religion, and look at the one whom the sky has Chosen and linked their asws Imamate to your Prophet saww.

And Abu Hamza said, ‘Abu Ja'far Al-Baqir asws said to me: ‘O Abu Hamza! And about the Masters asws of this Truth and their number, Abu Hamza says, ‘I heard Ali asws Bin Al-Husayn asws saying: ‘Allah azwj Created Muhammad saww and Ali asws, and eleven from his asws sons asws from the 'Light of His aswj Magnificence. So He aswj Made their asws resemblances stand in the illumination of His aswj Light, worshipping Him aswj before He aswj Created the creatures. They were Glorifying Him aswj and Extolling His aswj Holiness, and they asws are the Imams asws of the sons asws of Rasool-Allah saww.

وفي بيان شؤون هذه الإمامة يقول أبو حمزة: دخلت على أبي جعفر (عليه السلام) وهو جالس على الباب الذي إل إلى المسجد وهو ينظر إلى الناس يطوفون فقال: يا أبا حمزة! (Whenever) one of you goes out for Farsakhs (huge distances) so he seeks for himself a guide, and you are more ignorant of the roads of the sky than with the roads of the earth, therefore seek for yourself a Guide asws. That is, take for yourself a Marja'a (a referral person) for your Religion, and look at the one whom the sky has Chosen and linked their asws Imamate to your Prophet saww.

And in a statement of the affairs of this Imamate, Abu Hamza says, ‘I came to Abu Ja'far asws and he asws was seated at the door leading to the Masjid, and he asws was looking at the people circumambulating, so he asws said: ‘O Abu Hamza! What have they been Commanded for?’ So I did not know what to respond to him asws. He asws said: ‘But rather, they have been Commanded to circumambulate these rocks (Al Safa and Al Marwa), then come to us asws, so we asws would teach them about the Wilayah’.

وعن حق الإمام على رعيته وحقهم عليه يقول (رحمه الله): سألت أبا حمزة: ما حق الإمام على الناس؟ قال: حقه عليهم أن يسمعوا له ويطيعوا، قال: فما حقهم عليه؟ قال: يقسم بينهم بالسوية ويعدل في الرعية، فإذا كان ذلك في الناس فلا بالي من أخذ ههنا أو ههنا. And about the right of the Imam asws upon his asws citizen and their right upon him asws, he says, ‘I asked Abu Ja'far asws, ‘What is the right of the Imam asws upon the people?’ The Imam asws said: ‘His asws right over them is that they should listen to him asws and obey him asws. I said, ‘So what is their right over him asws?’ He asws said: ‘To distribute among them with the equality and do justice among the citizens. So if it was like that among the people, so it would not matter whether one takes from here or from there’.
Belief in Al-Mahdi^{asws}, the Awaited

With the agreement of a lot of Religions upon the appearance of a saviour whom Allah^{azwj} would Send to save the world and rid the injustices from mankind, there were some beliefs among the Sunnis regarding Al-Mahdi and Mahdiiism, and he (Abu Hamza) discussed with their scholars about it, and brought out his^{asws} Ahadeeth. As for the Imamiya Shias, they have the firm belief in the appearance of the reformer, and he^{asws} is the twelfth Imam^{asws} from the Imams^{asws} of the People^{asws} of the Ahl Al-Bayt, Muhammad Bin Al Hassan Al Askari^{asws}. And Abu Hamza has transferred to us what the Imams^{asws} gifted to him of it, from the Ahadeeth regarding the Mahdi of the Progeny^{asws} of the Ahl Al-Bayt, and it is the best rebuttal against the one who is described to be upon these beliefs of the inventors of the later Shias and its Jewish origins.

Abu Hamza said, ‘I came to Abu Abdullah^{asws}, so I said to him^{asws}, ‘Are you the Master of this affair (Are you^{asws} the Mahdi)?’ So he^{asws} said: ‘No’. So I said, ‘So it is your^{asws} son^{asws}’, So he^{asws} said: ‘No’. So I said, ‘So it is the son^{asws} of your^{asws} son^{asws}, him^{asws}?’. He^{asws} said: ‘No’. So I said, ‘So it is the son^{asws} of his^{asws} son^{asws}, his^{asws} son^{asws}?’. So he^{asws} said: ‘No’. I said, ‘Who is he^{asws} (Al-Mahdi)?’ The Imam^{asws} said: ‘The one^{asws} who will fill it (earth) with justice just as it had been filled with injustice and tyranny, upon a period (of absence) from the Imams^{asws}, just as Rasool-Allah^{asws} was Sent upon a period (of absence) from the Rasools^{asw}.

And Abu Hamza said, ‘I was in the presence of Abu Ja’far Muhammad^{asws} Bin Ali Al-Baqir^{asws} one day. So when those who were in his^{asws} presence, dispersed, he^{asws} said to me: ‘O Abu Hamza! From the Ordained matters in which there would no Alteration with Allah^{azwj}, is the rising of our^{asws} Qain^{asws}. So the one who doubts with regards to what I^{asws} say would meet Allah^{azwj} the Glorious, and he would be a disbeliever with Him^{azwj} and having fought against Him^{azwj}.

Then he said: ‘O Abu Hamza! From the Ordained matters in which there would no Alteration with Allah^{azwj}, is the rising of our^{asws} Qain^{asws}. So the one who doubts with regards to what I^{asws} say would meet Allah^{azwj} the Glorious, and he would be a disbeliever with Him^{azwj} and having fought against Him^{azwj}.

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Then he said: ‘O Abu Hamza! From the Ordained matters in which there would no Alteration with Allah^{azwj}, is the rising of our^{asws} Qain^{asws}. So the one who doubts with regards to what I^{asws} say would meet Allah^{azwj} the Glorious, and he would be a disbeliever with Him^{azwj} and having fought against Him^{azwj}.'
Then he\textsuperscript{asws} said: ‘By my\textsuperscript{asws} father\textsuperscript{asws} and my\textsuperscript{asws} mother\textsuperscript{as}, the named with my\textsuperscript{asws} name, and the teknonym of my\textsuperscript{asws} teknonym, and the seventh of the ones\textsuperscript{asws} from after me\textsuperscript{asws}, By my\textsuperscript{asws} father\textsuperscript{asws}, the one\textsuperscript{asws} who would fill the earth with justice and equity just as it had been filled with injustice and tyranny’.

ثم قال: يا أبا حمزة من أدركه فلم يسلم له فما سلم لمحمد وعلي (عليهما السلام)، وقد حرم الله عليه الجنة وماوآه النار.

وعن علامات ظهور المهدي (عليه السلام) وسيرته: قال أبو حمزة: قلت لأبي عبد الله (عليه السلام): ان أبا جعفر (عليه السلام) كان يقول: ان خروج السفياني من الأمر المحتوم ؟ قال لي: نعم، واختلاف ولد العباس من المحتوم، وقتل النفس الزكية من المحتوم، وخروج القائم (عليه السلام) من المحتوم، فقلت له: كيف يكون ذلك الدعاء ؟ قال: بدأ من أمام من السماء أول الدعاء: لا ان الحق في علي وشيعته، ثم ينادي البطل لنعمة الله في آخر النهار: لا ان الحق في السفياني وشيوعه فيرتاب عند ذلك المبطلون.

And about the signs of the appearance of Al-Mahdi\textsuperscript{asws} and his\textsuperscript{asws} ways, Abu Hamza said, ‘I said to Abu Abdullah\textsuperscript{asws}, ‘Abu Ja’far\textsuperscript{asws} was saying that the coming out of Al-Sufyani is from the Ordained matters?’ He\textsuperscript{asws} said to me: ‘Yes, and the differing of the sons of Al-Abbas is from the Ordained matters, and the killing of the pure soul is from the Ordained matters, and the coming out of Al-Qaim\textsuperscript{asws} is from the Ordained matters’. So I said to him\textsuperscript{asws}, ‘How would that call happen?’ He\textsuperscript{asws} said: ‘A Caller would call out from the sky at the beginning of the day: ‘Indeed! The Truth is in Ali \textsuperscript{asws} and his\textsuperscript{asws} Shias’. Then Iblees\textsuperscript{la}, may Allah\textsuperscript{azwj} Curse him\textsuperscript{la} would call out at the end of the day, ‘Indeed! The Truth is in Sufyani and his adherents’. Therefore the indulging ones would suspect, during that.’


And Abu Hamza said, ‘Abu Ja’far\textsuperscript{asws} said to me: ‘O Sabit! It is as if I\textsuperscript{asws} am with Qaim\textsuperscript{asws} of my\textsuperscript{asws} family, overlooking this Najaf of yours’ – and he\textsuperscript{asws} gestured towards Al-Kula – ‘So he\textsuperscript{asws} is looking upon your Najaf, deploying the flag of Rasool-Allah\textsuperscript{saww}, So when it is deployed, the Angels of Badr come down upon it’. I said, ‘And what is the flag of Rasool-Allah\textsuperscript{saww}?’ He\textsuperscript{asws} said: ‘Its column is from the columns of the Throne of Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Mercy, and its conformity is from the Victory of Allah\textsuperscript{azwj}. It does not come over something except that Allah\textsuperscript{azwj} Destroys it’. I said, ‘So is it treasured with you\textsuperscript{asws} or will Al-Qaim\textsuperscript{asws} rise and come and would be Given it?’ (The Imam\textsuperscript{asws} said) But he\textsuperscript{asws} would be Given it’. I said, ‘Who would be Giving it to him\textsuperscript{asws}-?’ He\textsuperscript{asws} said: ‘Jibraeelin\textsuperscript{as}.’

يا أبا حمزة لا يقوم القائم (عليه السلام) إلا على خوف شديد وزلازل وفتنة ونبلاء يصيب الناس وطاعون قبل ذلك، وسيف قاطع بين العرب، واختلاف شديد بين الناس، وشيتت في دينهم، وتبجر في قلوب الناس ما يجرم الناس، وأكل بعضهم بعضًا، وخروجه إذا خرج عند الأيتام والقرونين، فيا طويب لمن وساء من عظم ما يرى من كلب الناس، وأكل بعضهم بعضًا، وخروجه إذا خرج عند الأيتام والقرونين.
O Abu Hamza! Al-Qaim\(^{asws}\) will not rise except upon extremes of fear, and earthquakes, and strife, and afflictions having struck the people, and the plague before that, and a sword breaker in between the Arabs, and the intense differing between the people, and the dispersion in their Religion, and changing of their situation to the extent that the wishing one would wish for the death in the morning and evening from the grievousness of what he would see from the dogs of the people, and some of them would eat each other, and his\(^{asws}\) coming out would be a coming out among the hopelessness.

His (first) meeting with Ali Bin Al-Husayn\(^{asws}\)

Abu Hamza said, ‘The first time I recognised Ali\(^{asws}\) Bin Al-Husayn\(^{asws}\) is when I saw a man enter from the Al-Feel Gate. So he\(^{asws}\) Prayed four Cycles. I followed him\(^{asws}\) until I came to a camel enclosure, and it was in the house of Salih Bin Ali, and there were two she-camels eating, and with these two was a black slave. So I said to him, ‘Who is this?’ He said, ‘This is Ali\(^{asws}\) Bin Al-Husayn\(^{asws}\)’. So I approached him\(^{asws}\) and greeted him\(^{asws}\), and said to him\(^{asws}\), ‘What makes you\(^{asws}\) to proceed to a city in which your\(^{asws}\) father\(^{asws}\) and your\(^{asws}\) grandfather\(^{asws}\) were murdered?’ The Imam\(^{asws}\) replied: ‘I\(^{asws}\) visited (the grave of) my\(^{asws}\) father\(^{asws}\), and Prayed in this Masjid’. Then he\(^{asws}\) said: ‘This is my\(^{asws}\) direction, towards him\(^{asws}\)’.

So his love was the love of the righteous people, and attached by it for a desire for virtue, and followed him\(^{asws}\) so as not to miss an opportunity. And he was not slow to manifest his Wilayah and his eagerness to him\(^{asws}\), when he came to know that he\(^{asws}\) is his Imam\(^{asws}\). The Imam\(^{asws}\), however, was not surprised by Abu Hamza, for
his name was inscribed with them asws in a register of their asws Shias, and he was from the Salvaged ones enrolled in their asws Parchments.

So it has been reported that Ali Bin Abu Hamza Al-Sumaly and Abu Baseer both said, ‘There was an appointment for us with Abu Ja‘far asws, so we came to him asws and Abu Layli, so he asws said: ‘O Sakina! Come with the lantern!’ So she brought the lantern. Then the Imam asws said: ‘Come with the box which is in such and such a place’. So she came with an Indian box, so he asws broke its seal, then extracted from it a yellow Parchment.

So Ali said, ‘He asws grabbed it from its top and opened it from its bottom until when he asws reached a third of it, or a quarter of it, he asws looked at me, and my muscles below my shoulders were twitching upon myself. So when he asws looked at me being in that state, he asws placed his asws hand upon my chest, so he asws said: ‘Are you free from it?’ I said, ‘Yes, may I be sacrificed for you asws!’ He asws said: ‘There is no problem with you’. Then he asws said: ‘Come nearer’. So I approached. So he asws said to me: ‘What do you see?’ I said, ‘My name, and the name of my father, and the names of my children. I recognise them’. So he asws said: ‘O Ali! What is with me asws is for you, not for the others, to be notified of this. But these numbers would be increasing from what is over here’. Ali Bin Abu Hamza said, ‘By Allah aswj After it, I waited for twenty years, then there were born unto me the number of children of what I had seen in that Parchment’.

And Abu Hamzaa repeatedly met with the Imam at Al-Kufa in its Masjid, so he had recognised the merits of the Imam asws and his asws gifts (Ahadeeth), and we can see how Abu Hamza described for us his meeting with the Imam Zayn Al-Abideen asws.

Abu Hamza said, ‘One day I was seated in the Masjid by the seventh pillar, when a man entered from the doors of Kinda. So I looked at the most handsome of the people of face, and the most perfumed of them in aroma, and the cleanest of the them in clothes, without a large robe upon him or a trouser. Upon him asws was a shirt and a loose outer garment. And in his asws feet were Arabian slippers. So he asws took off his asws slippers, then stood by the seventh (pillar) and raised his asws hands until
they reached to his earlobes. Then he exclaimed the Greatness (of Allah) - Takbeer. So there did not remain a single hair in my body except that it stood. Then he Prayed four Cycles with the best Bowings and Prostrations.

Other situations

Abu Hamza said, 'I saw Ali Bin Al-Husayn Praying, so his robe fell from his shoulders, but he did not straighten it until he was free from his Prayer. So I asked him about that, so he said: 'Woe be unto you! Do you know Who was in front of me? The servant, a Prayer is not accepted from him except what is accepted from it'. So I said, 'May I be sacrificed for you, we are destroyed!' So he said: 'Never. Allah the High Completes that with the 'lnoafal,' Optional (Prayers)'.

And in another situation, Abu Hamza said, 'I saw Ali Bin Al-Husayn in the patio of the Kabah and he was standing to such an extent that sometimes he was leaning upon his right leg, and sometimes leaning upon his left'.

And Abu Hamza said, 'When Ali travelled, he would Pray two Cycles, then ride upon his ride, and his friends remained Praying so he would await them. It was said to him, 'Are you not preventing them?' So he said: 'I dislike that should prevent a servant when he Prays, and the Sunnah is beloved to me.'

Abu Hamza said, 'I Prayed with Ali Bin Al-Husayn, the Fajr Prayer at Al-Medina. So he called his maid called Washeyka and said to her: 'No beggar should pause at my door today except that you feed him, for today is the day of Friday'. So I said to him, 'May I be sacrificed for you! Not everyone who begs is right (deserving)?' So the Imam said: 'O Sabit! I fear that there would be one who begs us who is deserving and we do not feed him, and we return him, and there would befend upon the People of the Ahl Al-Bayt, which befell upon Yaqoub and his family. Feed them! Feed them!'
And Abu Hamza said, ‘Ali\textsuperscript{saw} Bin Al-Husayn\textsuperscript{saw} used to carry a bag of bread upon his\textsuperscript{saw} back at night, so he\textsuperscript{saw} would give it in charity, and he\textsuperscript{saw} was saying: ‘The charity in secrecy extinguishes the Anger of the Lord\textsuperscript{azwj} Mighty and Majestic’.

And he said as well, ‘Ali\textsuperscript{saw} Bin Al-Husayn\textsuperscript{saw} used to go out in the darkness of the night, and would carry the bag in which would be hubs of Dinars and Dirhams until he\textsuperscript{saw} would come to a door after a door. So he\textsuperscript{saw} would knock upon it, then give it to the one who came out to him\textsuperscript{saw}. So when Ali\textsuperscript{saw} Bin Al-Husayn\textsuperscript{saw} passed away, that was missed. Then it came to be known that it was Ali\textsuperscript{saw} Bin Al-Husayn\textsuperscript{saw} who used to do that’.

**The Prayer for Illness**

Abu Hamza said, ‘I had pain in my knees, so I complained about that to Abu Ja’far\textsuperscript{saw}, so he\textsuperscript{saw} said: ‘When you Pray, so say, ‘O most Benevolent of the ones who give, and O Good to the one who asks, and O Most Merciful of the ones who are merciful, have Mercy upon my weakness, and the lack of my confidence, and Restore my health from my pain’.

He said, ‘So I did it, and was healthy’.

**The supplication for the adversities**

Abu Hamza said, ‘Once, the hand of my son broke, so I came with him to Yahya Bin Abdullah Al-Majbar, so he looked at him, so he said, ‘I see an ugly break’. Then he went up to his room to get the ashes and plaster. So I remembered in that time of mine what Ali\textsuperscript{saw} Bin Al-Husayn Zayn Al-Abideen\textsuperscript{saw} had taught me. So I grabbed the hand of my son, and recited it upon him, and wiped upon the break. So the break evened out by the Permission of Allah\textsuperscript{azwj}’.
So Yahya Bin Abdullah descended, but he did not see anything. So he said, ‘Give me the other hand’. But he did not see a break, so he said, ‘Glory be to Allah azwj! Was this not an ugly break, so what is this? But, this is not strange from your sorcery, O group of the Shiah’. So I said, ‘May your mother be bereft of you! This is not by sorcery, but I remembered a supplication which I heard from my Master ASWS Ali ASWS Bin Al-Husayn ASWS, so I supplicated by it’. So he said, ‘Teach it to me’. So I said, ‘After having heard what you just said! No, and no Blessing of the eye. You are not from its deserving ones’.

The Final Hadeeth

Abu Hamza said, ‘I said to Abu Abdullah ASWS, ‘May I be sacrificed for you ASWS! I have aged a lot, and my bones are brittle, and my term is near (to end), and I fear that the death would come to me before this matter (Rising of Al-Qaim ASWS)’. So he ASWS said to me: ‘O Abu Hamza! Or are you not viewing the martyr except as the one who is killed?’ I said, ‘Yes, may I be sacrificed for you ASWS’. So he ASWS said to me: ‘O Abu Hamza! The one who believes in us ASWS, and ratifies our ASWS Ahadeeth, and awaits our ASWS matter (Rising of Al-Qaim ASWS), would be like the one who would be killed under the flag of Al-Qaim ASWS. But, by Allah azwj, (like the one who is killed) under the flag of Rasool-Allah saww.

That was Abu Hamza. He lived his life awaiting the dawn of justice, and the appearance of the government of the Progeny ASWS of Muhammad saww.

The Hadeeth regarding the death

Abu Hamza said, ‘I said to Abu Ja’far ASWS, ‘What is done with one during the death’. He ASWS said: ‘But, by Allah azwj, O Abu Hamza! What is between one of you and him seeing his place from Alah azwj and his place from us ASWS, by which his eyes would be delighted, except the his soul reaches over here’ – and he ASWS gestured by his ASWS hand to his ASWS throat. ‘Shall I ASWS give you the good news, O Abu Hamza?’ So I said, ‘Yes, may I be sacrificed for you ASWS!’
The Imam asws said: ‘When it would be that, Rasool-Allah saww comes and Ali asws is with him saww. So they asws sit besides his head. So Rasool-Allah saww says to him: ‘Do you recognise me saww? I asws am Rasool-Allah asws. Come to us asws, for what is in front of you is better for you than what is behind you. As for what you had feared, so you have been Secured from it, and as for what you had hoped for, so you have come up suddenly to it. O you soul! Come out to the Spirit of Allah azwj and His azwj Pleasure’. And Ali asws says to him similar to the words of Rasool-Allah saww.

Then he asws said: ‘O Abu Hamza! Shall I asws inform you of that from the Book of Allah azwj? His azwj Words [10:63] Those who had believed and were pious’.

فهنيئا لك يا أبا حمزة هذه الخاتمة والمنزلة ورحمة الله أعيبا العبد الصالح وسلام عليك يوم ولدت ويوم مت ويوم تبعث حيا.

So, congratulations to you, O Abu Hamza! This is the conclusion and the status, and may Allah azwj have Mercy upon you, O you righteous servant, and peace be upon you on the day you were born, and the day you die, and the day you would be Resurrected alive’.