

10th Imam Ali^{-asws} Ibn Mohammed^{-asws}

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

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

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

The Imam^{-asws} said, 'O ibn Sa'id, look here. He^{-asws} pointed out with his^{-asws} hand and said, 'Look there.' When I looked I saw gardens. I saw very delightful gardens. There lived lovely boys and girls as if they were well-protected and secure pearls. There lived birds and beautiful deer. It had fountains and rivers that poured out and gushed forth. My sight was bewildered and my eyes turned dull. The Imam^{-asws} then said, 'Wherever we^{-asws} may live, these are for us. We^{-asws} are not in the lodging for the homeless.'¹

The narrator says in a Hadith: 'Once I bought a large number of sheep for Imam Ali^{-asws} ibn Mohammed^{-asws}. The Imam^{-asws} called and admitted me into the barn area of his^{-asws} house into a vast location that I could not recognise. The Imam^{-asws} ordered me to distribute the sheep among certain people including Abu Jafar, his son and his mother and others. Thereafter, I requested permission to leave for Baghdad to see my father. It was the day of Tarwiya (eighth of the month of Zil-Haj). The Imam^{-asws} wrote to me, 'Stay with us tomorrow and thereafter leave.' I stayed that day and then it was the day of 'Arafah (ninth of Zil-haj) but I stayed with them that day as well as the tenth night in the balcony of the Imam^{-asws}'s house. At dawn the Imam^{-asws} came to me and said, 'O Ishaq, wake up.' I then got up. I then opened my eyes and found myself at my own door in Baghdad. I went inside and met my father among my people and told them that I spent the day of 'Arafah (ninth of Zil-Haj) in the army camp (Samarra) and for Eid (tenth of Zil-Haj) I am in Baghdad.'²

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

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

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

² Al-Kafi, Vol. 1, Chapters on History, H. 3.

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

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

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

He opened the other bag and there were four hundred Dinars in it. Al-Mutawakkil added another bag of money to it and asked me to deliver them to Abu Al-Hassan^{-asws}. I returned the sword and the bags of money to him saying, 'My master, (I wish you knew) how much this assignment has depressed me.' The Imam^{-asws} said, 'The unjust ones will find out very soon the destination in which they will end up.'"³

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

'The narrator has said that Mohammed ibn al-Faraj wrote to him^{-asws} about his properties. The Imam^{-asws} wrote to him (Mohammed ibn al-Faraj) in response, 'Your properties will soon be returned to you and even if they are not returned to you it will not harm you.' When Mohammed al-Faraj left for the army camp (Samarra) an order was issued to release his properties but he (Mohammed ibn al-Faraj) died before receiving them.'⁴

The narrator says in a Hadith: 'Zayd ibn Ali has said, 'I became ill and a doctor came to see me at night. He prescribed a medicine for me to be taken at night for so and so many days. I could

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

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

not find the medicine that night. The physician was still there when Nasr (the servant of Imam) came in with a bottle containing the medicine that the physician had prescribed for me and said, 'Abu Al-Hassan^{-asws} has sent you the 'Salam' (greeting of peace) and has asked you to take this medicine for so and so many days.' I took the medicine and recovered from my illness.⁵

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

And Al-Hafiz Abd Al-Aziz narrates that the Zahoor of Imam Ali Naqi^{-asws} was in 214 A.H. and he^{-asws} was martyred in 254 A.H. when the Imam^{-asws}'s age was forty years, Imam^{-asws}'s grave was kept secret, as reported by the narrator. And says he^{-asws}'s Zahoor was in the half of the month of Zil-Haj (15th of Zil-Haj).⁶

It has been narrated in Al-Misbah Al-Kafhami that the Shahadat of Imam Ali Naqi was on Monday the 3rd of Rajab in 254 A.H. The Imam was poisoned by Al-Mu'tazz (an Abbasid Caliph also known as Mutawakkil) through Usman ibn Saeed.⁷

Bequest of the 10th Imam^{-asws}

'I said to Abu Al-Hassan^{-asws} (10th Imam) 'If death happens, and I seek Refuge with Allah^{-azwj}, then to whom?' He^{-asws} said: 'My^{-asws} pact is to the eldest of my^{-asws} sons^{-asws}' – meaning Al-Hassan^{-asws}'.⁸

'Abu Al-Hassan^{-asws} wrote: 'My^{-asws} son Muhammad^{-asws} (Al-Hassan^{-asws}) is with the most correct instinct, from the Progeny^{-asws} of Muhammad^{-saww}, and their most trustworthy in argument, and he^{-asws} is the eldest of my^{-asws} sons, and he^{-asws} is the replacement, and to him^{-asws} the clear Imamate and its rulings. So, whatever you had been asking of, asking him^{-asws} about it, and in his^{-asws} possession is whatever you are needy to'.⁹

Abu Al-Hassan^{-asws} bequeathed to his^{-asws} son^{-asws} Al-Hassan^{-asws} four months before he^{-asws} passed away, and he^{-asws} indicated to him^{-asws} being with the command from after him^{-asws}, made me a witness upon that, and a group from the friends".¹⁰

⁵ Al-Kafi, Vol. 1, Chapters on History, H. 9.

⁶ بحار الأنوار (ط - بيروت)، ج 50، ص: 115

⁷ H. 9, 117 بحار الأنوار (ط - بيروت)، ج 50، ص: 117

⁸ Bihar Al-Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 15

⁹ Bihar Al-Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 18

¹⁰ Bihar Al-Anwaar – V 50, The book of History – Al Hassan Bin Ali^{-asws}, Ch 2 H 20