

# السلام عليك يا ابا الحسن علي بن محمد

الزكي الراشد النور الثاقب و رحمة الله و بركاته السلام عليك يا صفي الله السلام عليك يا سر الله السلام عليك يا أمين الله السلام عليك يا حبل الله السلام عليك يا آل الله السلام عليك يا خيرة الله السلام عليك يا صفوة الله السلام عليك يا حق الله السلام عليك يا حبيب الله السلام عليك يا نور الأنوار السلام عليك يا زين الأبرار السلام عليك يا سليل الأخيار السلام عليك يا عنصر الأطهار السلام عليك يا حجة الرحمن السلام عليك يا ركن الإيمان السلام عليك يا مولى المؤمنين السلام عليك يا ولي الصالحين السلام عليك يا علم الهدى السلام عليك يا حليف التقى السلام عليك يا عمود الدين.

## Peace be upon you, O Abal Hasan, Ali bin Muhammad<sup>asws</sup>

The pious guide, The bright light, The mercy and blessings of Allah<sup>azwj</sup>!

Peace be upon you<sup>asws</sup>, O the sincere friend of Allah<sup>azwj</sup>, O the confidant of Allah! O the rope of Allah<sup>azwj</sup>! O the one who belongs to the chosen family of Allah<sup>azwj</sup> exclusively for Himself<sup>azwj</sup>! O the good of Allah<sup>azwj</sup>! O the intimate friend of Allah<sup>azwj</sup>! O the trustee of Allah<sup>azwj</sup>! O the proof of Allah<sup>azwj</sup>! O the dearest beloved of Allah<sup>azwj</sup>, O the provider of hope and source of inspiration! O the pride of the virtuous! O the scion of the upright! O the essence of the purified! O the argument of the beneficent! O the essence of the faith! O the master of the faithfuls! O the guardian of the pious, O the symbol of guidance! O the ally of the God fearing! O the pillar of religion!

- Imam Muhammad Al-Taqi<sup>asws</sup>, the 9<sup>th</sup> Imam and Syeda Samaana Magrabiya<sup>asws</sup> were blessed with a Divine inheritor, Imam Ali<sup>asws</sup> bin Muhammad Al-Naqi Al-Hadi<sup>asws</sup> (the 10<sup>th</sup> Imam<sup>asws</sup>) on the day of 15th Zilhaj 212 AH (~ 5 March 828 C.E.) in the city of Madina.
- Imam Ali<sup>asws</sup> bin Muhammad is known by following Titles: Al-Hādī (The Guide), Al-Naqī (The Pure), Al-Nasah (The adviser), Murtaza (The chosen), Najeeb (The generous), Askari (The soldier).
- At the martyrdom of Imam Muhammad Taqi<sup>asws</sup> through poisoning by Mu'tasim Billah Abbasi<sup>la</sup>, Imam Ali Naqi<sup>asws</sup> was only 6 year old<sup>1</sup>. After the martyrdom of Imam Taqi<sup>asws</sup> there was confusion among followers about the successor to Imamatus which was resolved when various Ahadith and the will of Imam Taqi<sup>asws</sup> were analysed.
- It is narrated from Hashim bin Zaid that he observed many mercies from Imam Al-Hadi<sup>asws</sup>, i.e., curing those who could neither speak nor hear (birth deformities) and giving life to sculpted sparrows. Hashim, upon observing this said: 'I do not see any difference between You<sup>asws</sup> and Esa (Jesus)<sup>as</sup>. Imam<sup>asws</sup> replied "أنا منه و هو مني", I<sup>asws</sup> am from him<sup>as</sup> and he<sup>as</sup> is from us<sup>asws</sup>"<sup>2</sup>.
- It is narrated from Muhammad bin Sanaan Ramzi that Imam Abul-Hassan<sup>asws</sup> went for Haj. On his<sup>asws</sup> return he found about an Iranian whose donkey died on the way. He held deep love and

1 <http://www.al-islam.org/kaaba14/13.htm>

2 ص : 185 بحار الأنوار ج :

respect for Ahlulbait<sup>asws</sup>. Imam<sup>asws</sup> patted his donkey and said “قم بإذن الله”, the donkey stood up and was alive once again.<sup>3</sup>

- Once a renowned trickster from India came to Mutawakkil's court. He appointed him to use his magic to ridicule the Imam Hadi<sup>asws</sup> and offered him one thousand dinar, the trickster asked him to arrange for a feast and invite the Imam<sup>asws</sup>. When Imam<sup>asws</sup> sat around food mate and reached out to pick the bread, the trickster moved it with his trick. All the people in court started laughing at this. The damned trickster did the same trick thrice. Imam Al-Hadi<sup>asws</sup>, after observing trickster three attempts to ridicule him<sup>asws</sup>, Imam<sup>asws</sup> pointed to a lion, drawn on a piece of floor spread, and said: ‘Come to life and get this foul man’. The lion became alive and jumped out of the floor spread and devoured the trickster. All the courtiers started trembling in fear, Imam<sup>asws</sup> ordered the lion to reduce back to its original frame. After coming back to senses, Mutawakkil<sup>la</sup> requested Imam<sup>asws</sup> to resurrect his guest, the trickster, who was snapped up by the loin. Imam Hadi<sup>asws</sup> declined his request and left him and his allies in shambles.

- Mutawakkil<sup>la</sup> once instructed Ibn Sakeet to ask the most difficult questions from Imam Ali Naqi<sup>asws</sup> which he<sup>asws</sup> would not be able to answer.<sup>4</sup> We have only presented few of those questions below:

*Ibn Sakeet* – Allah<sup>azwj</sup> bestowed Musa<sup>as</sup> with miracle of the Cane, Esa<sup>as</sup> with therapeutic powers to leprosy and the dead and Muhammad<sup>saww</sup> with Quran and sword, all with different miracles instead of a common one. Why?

*Imam Al-Hadi<sup>asws</sup>* – Every miracle bestowed was dependant on the requirements of the era. How can be one miracle sufficed for all eras. Tricksters were famous in Musa<sup>as</sup>'s time and disease and death were of paramount importance during the time of Hazrat Esa<sup>as</sup>'s, so they were given miracles according to the persisting circumstances. Eloquence and valour was popular in Muhammad<sup>saww</sup>'s era so He<sup>saww</sup> was bestowed with the Quran and the Sword.

*Ibn Sakeet* – During our time, when miracles are non-existent, what is the proof for the people?

*Imam Al-Hadi<sup>asws</sup>* – It is intellect, that differentiates between the bona-fide and the prevaricator.

*Ibn Sakeet* – Intellect has always been there.

*Imam Al-Hadi<sup>asws</sup>* – But there was no sense tied to it, it was linked by the Prophets<sup>as</sup>.

*Ibn Sakeet* – Who is mentioned by “مَنْ عِنْدَهُ عِلْمُ الْكِتَابِ” in the Quran.

*Imam Al-Hadi<sup>asws</sup>* – Asif bin Barkhiya<sup>as</sup>

*Ibn Sakeet* – When Hazrat Suleiman<sup>as</sup> asked from his courtiers “who among you can fetch Bilqees along with her throne?”, didn't he know who was capable of doing that? If he knew it, then why did he ask the question?

3 : ص 185 بحار الأنوار ج 50

4 : ص 386 بحار الأنوار ج 10

*Imam Al-Hadi<sup>asws</sup>* – Yes, he<sup>-as</sup> knew it, but he wanted to prove his (Asif bin Barkhiya's) superiority over the genii and humans to prove who would be his successor.

*Ibn Sakeet* – Why did Yaqoob<sup>-as</sup> performed prostration before his son Yousaf<sup>-as</sup>? Is it permissible for father to prostrate before his son? Can a man prostrate before another man?

*Imam Al-Hadi<sup>asws</sup>* – That prostration was only meant for submission to Allah<sup>-azwj</sup> and nothing else but salutation to acknowledge grand status of Yousaf<sup>-as</sup>, like the one performed by angels to Prophet Adam<sup>-as</sup>. So Yaqoob<sup>-as</sup> and his sons' prostration which included Yousaf<sup>-as</sup>, was meant for thanking Allah<sup>-azwj</sup>, did you not observe what Yousaf<sup>-as</sup> said during prostration?

رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ ۖ ..... {101}

**Lord! You have Given me from the kingdom and Taught me from the interpretation of the events/sayings. [12:101]**

- It is narrated Wasiqbilla<sup>-la</sup> ordered his Sarmanrai Army, which consisted of 90,000 strong riders, to bring dirt in their horse's nose-bags and pour it onto a specific location. When everyone did that, it created a dune, that place was called "Tilla Makhali" which means horse nose-bag hill.

He then climbed at top of that dune and called Imam Al-Hadi<sup>asws</sup> there and said: "I called you here so you can see for yourself the strength of my army, their weapons, battle readiness, impressiveness and their dread."

Imam Al-Hadi<sup>asws</sup> said "You have shown me the strength of your army, now would you like to witness my Army's grandeur? He said yes, show it to me.

Imam<sup>asws</sup> raised his hands and recited few words and then said "Now witness our soldiery". The Caliph saw an immense army of angles armed with weapons spanning north to south and east to west. Observing the grandeur, he fainted. When he woke up, Imam said "O Wasiq, by the order of Allah<sup>-azwj</sup>, all these armies are under my control. If I order them, they will topple this hill in less than a split of a second, but we lead a life of endurance and gratefulness."

- Sahal bin Yaqub Abu Niwas once asked Imam Al-Hadi<sup>asws</sup> about a tradition from Imam Jafar Al-Sadiq<sup>asws</sup> regarding auspicious and inauspicious days. When he got the confirmation from the Imam<sup>asws</sup> about the exact days. He then asked if there are certain inauspicious days when we are supposed to refrain from doing something, but how about, if one is desperate or there is a dire need?

Imam<sup>asws</sup> replied "O Sahal, for our Shia, their love for us is their greatest shield and harbour. With our love in your hearts, if you venture into deep seas, dangerous deserts, packs of beasts or wolves or even within foes of Jinns and Mankind, your return shall be peaceful and safe due to our love and Wilayat. Have faith in Allah<sup>-azwj</sup> and Wilayat of Masomeen<sup>asws</sup> and venture where ever you want.

- Once few people informed Mutawakkil<sup>-la</sup> that Imam Al-Hadi<sup>asws</sup> has said that the following

two verses of Quran are for Abu-Bakar<sup>la</sup> and Umar<sup>la</sup>:

وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا {27}

**And on the Day, the unjust one would bite upon his hand saying, 'O I wish I had taken Sabeel along with the Rasool!' [25:27]**

يَا وَيْلَتَى لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا حَلِيلًا {28}

**Oh! I wish I had not taken so and so as a friend! [25:28]**

Mutawakkil<sup>la</sup> asked his courtiers: 'How shall we deal with it? They suggested to call Imam Al-Hadi<sup>asws</sup> and ask for an explanation, directly from him, if he states the same explanation than people will know for themselves, if not, then he<sup>asws</sup> will be dishonoured among his companions. It is narrated that Mutawakkil<sup>la</sup> called all the Qazi's (judges) and members of Banu-Hashim tribe and asked Imam Al-Hadi<sup>asws</sup>, in front of them, to explain meanings of these verses.

Imam<sup>asws</sup> said "Allah<sup>azwj</sup> intended to conceal a secret in these ayah by saying فُلَانًا (so and so), do you want me to betray the secret?"

Mutawakkil<sup>la</sup> said "No I do not intend to do that".

- Once on an Eid day, the year in which Mutawakkil died, he ordered all Banu Hashim to escort his ride walking on foot. His intention was to make Imam Al-Hadi<sup>asws</sup> walk in front of his horse. Few men from Shameon approached the Imam<sup>asws</sup> while he was walking along with the Banu Hashim, and asked: "O Syed<sup>asws</sup>, is there anyone on this earth whose plea Allah will answer and free us from this tyrant?"

Imam<sup>asws</sup> replied "There is one person in this world, whose bit of cut nail is even more beloved by Allah<sup>azwj</sup> than the Camel of Saleh<sup>as</sup>. When its legs were chopped, its calf cried out to Allah<sup>azwj</sup>, then Allah<sup>azwj</sup> responded with following verses:

فَعَقَرُوهَا فَقَالَ مَمْتَعُوا فِي دَارِكُمْ ثَلَاثَةَ أَيَّامٍ ۖ ذَٰلِكَ وَعَدُّ غَيْرٍ مَّكَذُوبٍ {65}

**But they slew her, so he said: 'Enjoy yourselves in your houses for three days, that is a Promise not to be belied' [11:65]**

Mutawakkil<sup>la</sup> was slain by his son on the third day of this incident.

- During imprisonment (over 10 years), Imam Al-Hadi<sup>asws</sup> had a grave dug up ready by the side of his prayer mat. Some visitors expressed concern or surprise. The Imam<sup>asws</sup> explained, "In order to remember my end I keep the grave before my eyes." Imam<sup>asws</sup> was poisoned by the orders of Al-Mutaz<sup>la</sup> during his house arrest in Sammara. Imam<sup>asws</sup>, after few restless days met his Lord<sup>azwj</sup> on 3rd Rajab 254 AH ≈ 27 June 868 C.E. The funeral was attended only by his son Imam Hasan Al-Askari<sup>asws</sup>, who led the funeral prayers, and then arranged his father's burial, laying him to rest in the same house. And on that day his<sup>asws</sup> age was, upon what we have proceeded, forty-one years" Abu Al-Hassan<sup>asws</sup> left behind from the children, Abu Muhammad Al-Hassan<sup>asws</sup> his<sup>asws</sup> son-

<sup>asws</sup>, and he<sup>-asws</sup> is the Imam<sup>-asws</sup> after him<sup>-asws</sup>, and Al-Husayn, and Muhammad, and Ja'far, and a daughter.<sup>5</sup> In another Hadith:

المناقب لابن شهر آشوب أولاده الحسن الإمام ع والحسين و محمد و جعفر الكذاب و ابنته عليّة.

The book) 'Al Manaqib' of Ibn Shehr Ashub –

'His<sup>-asws</sup> children are, Al-Hassan<sup>-asws</sup> the Imam<sup>-asws</sup>, and Al-Husayn, and Muhammad, and Ja'far the liar, and his<sup>-asws</sup> daughter Ulayya''.<sup>6</sup>

- It is narrated from Ibrahim bin Khazeeb that after the death of Imam Al-Hadi<sup>-asws</sup> Abu-Aun Abarsh wrote a letter to Imam Hassan Askari<sup>-asws</sup>, saying that people are considering your act of tearing the shirt in the grief of your father, unsatisfactory. Imam<sup>-asws</sup> replied, "O ignorant! It is of no concern to you, listen carefully, Musa<sup>-as</sup> also tore his shirt at the death of Haroon<sup>-as</sup>. Listen, some people are born with faith (Momin) and stay that way, all their lives and die as Momin too. Some are born infidel, live as infidel and die infidel. However, there are some who are given faith at birth and live their lives as Momin but at their death become infidel, you shall not die till you become an infidel and your intellect taken away from you".

- On February 22, 2006 , a bomb attack in Iraq, badly damaging the shrine of Askari, the burial place of Imam Al-Hadi<sup>-asws</sup> and his son Hasan Al-Askari<sup>-asws</sup>, another attack was executed on June 13, 2007, which led to the destruction of the two minarets of the shrine, both attacks were made by Muslim extremists sect, the Wahabi.<sup>7</sup>



The al-Askari shrine's two minarets collapsed following explosions. The dome of the same mosque, one of the most important sites in Shia Islam, was destroyed in a bombing in 2006, Photo: Getty Images

<sup>5</sup> Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad<sup>-asws</sup>, Ch 4 H 12 b

<sup>6</sup> Bihar Al Anwaar – V 50, The book of History – Ali Bin Muhammad<sup>-asws</sup>, Ch 6 H 7

<sup>7</sup> [http://en.wikipedia.org/wiki/Ali\\_Naqi](http://en.wikipedia.org/wiki/Ali_Naqi)



**It is indeed a pity for all those who claim to collect millions of dollars in Khums, in the name of their Imams<sup>-asws</sup> and yet begged UNESCO and international donors to fund the reconstruction of Al-Askari mosque in Sammara. <sup>8 9 10</sup>**

**Maybe its time to ask from your khums collector, how much from haq-e-imam did they contribute towards the reconstruction of Imam<sup>-asws</sup>'s own mausoleum?**

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8 <http://www.uniraq.org/documents/Samara%20Shrine-%20brief%20190508.pdf>

9 <http://www.un.org/apps/news/story.asp?NewsID=17630&Cr=iraq&Cr1=&Kw1=Samarra&Kw2=&Kw3=>

10 <http://www.smithsonianmag.com/history-archaeology/Samarra-Rises.html?c=y&page=1>